

IGBO PHILOSOPHY OF EDUCATION AND IGBO LANGUAGE: CRITICAL INDICES FOR INTEGRAL DEVELOPMENT AND AUTHENTIC IGBO PERSON

Jude I. Onebunne*

Abstract

To be educated and or learned is very much dependent on the content of curriculum with which one is taught as well as the language of communication used from childhood or earliest education. Education leads one out of ignorance as *educere* and leads same person into knowledge as *educare*. And language as a basic-literate vehicle of communication makes education possible and achievable. Equally, Philosophy of Education saddled with the responsibility of developing the content of the curriculum is very strategic in this regard. By extension, Igbo Philosophy of Education in line with the general decorum of Philosophy of Education helps a lot in the development of the content of Igbo language in line with the demands of Nigerian Policy on Education (NPE) on mother tongue for integral development of the Igbo people. Using the method of historical and critical analysis the researcher finds out that Igbo Philosophy of Education and Igbo Language, therefore, are indices for the holistic development of an genuine Igbo person as such.

Keywords: Igbo, Ndigbo, philosophy, education, language, development, Igbo-person

Introduction

This paper is faced with innumerable questions as regards facets of Igbo nation's crisis of development knowing full well that no nation develops beyond her quality of her educational system. If the Igbo nation must still develop beyond the contemporary obstructive shackles and glaring chains of the Nigeria poor leadership problems and inherent corruption in her polity simply regarded as gerontocratic kakistocratic system governance (Onebunne, 2023), she needs her own Philosophy of Education that is pertinent to her culture and tradition, circumscriptive of her worldview and very typical of her age-long academic quagmire as well as her educational problematiques, (). Igbo nation is, of course, an unfortunate nation in Nigeria after the experience of Nigerian-Biafra War of 1967-1970. Igbo Philosophy of Education calls for change in the educational system offered to our generation and generation-next which must be rooted in Igbo worldview as a people taking cognizance of the Igbos in Nigerian polity.

Igbo Philosophy of Education advocated as such should, by and large, rejig our society so as to able to reclaim its pride of place in the comity of Nigerian nations through a proper redesigning of her curriculums within the boundaries of Igbo Philosophy of Education so as to solve peculiar Igbo national problems. However, it is within the proper limits of Philosophy of Education to define the appropriate boundaries of the curriculum as its content development with regard to teaching and learning. In *lato sensu*, Igbo Philosophy of Education, even as an applied discipline, ought to be the application of critical insight and other issues of Igbo philosophical traditions on education as a process of leading one out of ignorance and consequently leading same person into knowledge. Igbo Philosophy of Education ought to borrow heavily from African Philosophy as philosophy. This paper in trying to x-ray other philosophies of education presents Igbo Philosophy of Education within the purview of Igbo worldviews.

Ndigbo

Onebunne, (2023) maintains that Nigeria remains a country of multifaceted nations. Among these major nations or rather the ethnic kingdoms or tribal groups and nationals in Nigeria as *Ndiyoruba*, *Ndihausa* and or *Ndifulani nations*. *Ndigbo* nation unfortunately stands out vituperatively in the midst of and very close to the complex national indices for true Nigerians. Ndigbo characteristically known for their ubiquitous lifestyle and gumptious spirit remain the genuine symbols of true citizens of Nigeria in their gypsy-tic ordination, versatile orientation and influencing enterprise, (Onebunne, 2023). Ndigbo remain a nation so blessed with such an enterprising and cohesive spirit with much love for their fatherland amidst many struggles of the past and even in the present or any impending attempt in the near future. Ndigbo

nevertheless believe in Nigeria and are well scattered all over Nigeria as their only country. Unfortunately, many unhealthy sentiments have made many Ndigbo to question their nationhood in Nigeria as country of nations, (Onebunne, 2023). Ndigbo are a people who are ready to build. They are a people who have nature of establishing themselves and developing others. Ndigbo have the natural endowment and potential disposition of reshaping their environment. Ndigbo are a people who are more Nigerian than any other nations of Nigeria by their nature as ubiquitous people making a meaningful home in every part of the country where they decide to settle to live their existential lifestyle. Vocabulary.com. (n.d.) defines Igbo, the *variant of Ibo*, as a member of the largest ethnic group in southeastern Nigeria. Wikipedia (n.d.) avers that the concept *Igbo* is as an ethnic identity developed comparatively recently, in the context of decolonisation and the Nigerian Civil War. The various Igbo-speaking communities were historically fragmented and decentralised.

However, the Igbo people are natively found in Abia, Anambra, Ebonyi, Enugu, Imo, Delta, and Rivers State even though some uninformed elements try to deny this natural cause of event. Nevertheless, posterity judges and vindicates such callous denialists. Merriam-Webster. (n.d.) describes these denialists as persons who denies the existence, truth, or validity of something despite proof or strong evidence that it is real, true, or valid. The Igbo language spoken in many dialects though with what they regarded as central Igbo language, is predominant throughout these areas, although Nigerian English (the national language) as well as *pidgin* are spoken as well. An Igbo or Ibo is a native inhabitant of Nigeria. The Igbo is among other nations and ethnic groups that make up the entity created *via* the purported 1914 amalgamation of the Southern and Northern protectorates by Lord Laggard and infamously named as such as Nigeria by the annexing or creator's mistress. The Igbo nation or tribe is very indigenous to the Southeastern part of Nigeria. The Igbo nation remains an ethnic group well-known for their enterprising spirit, independent disposition and adventurous nature. The Igbo people are natively referred to as Ndigbo. This nation of Igbo people has great value system embedded in their cherished culture and adorable tradition and popularized more in their variety of food, dance, music, musical instruments and diverse symbolic festivals. In his classical book *Igbo Mediators of Yahweh Culture of Life*, Philip Chidi Njemanze exposed the link between the Igbo people and the Jews with compelling arguments. This is a book about the culture of the life of Igbo People, the *Chosen People of God*. According to him, the Igbo people were Pharaohs of Ancient Egypt, Kings of Ancient Israel. This renowned Academician, Dr. Prof. Philip Njemanze has described the Igbo people as the only ancient Jews. For him the Igbo people are genetically ancient Jews and not the modern ones, (Onebunne, 2023).

Appreciation of Philosophy

Philosophy, etymologically, from the Greek lexicon is *philos* (love) and *sophia* (wisdom) transliterated love of wisdom. To this point, philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reasoning. It is a human enterprise. Maritain, J., (2005) maintains that Philosophy is the highest of the human sciences, that is, of the sciences which know things by the natural light of reason. But there is a science above it. For if there be a science which is a participation by man of the knowledge proper to God himself, obviously that science will be superior to the highest human science. Such a science, however, exists; it is theology. The word theology means the science of God, (Maritain, 2005). Traditionally, Philosophy, is *cognitio rerum per altissimas causas, solar rationis* (science that studies all things in their ultimate and universal principle). Equally, it is *scientia rerum per ultima causas*- knowledge of things through their ultimate causes. Aristotle, however, sees philosophy as *regina scientia*. And William Anton Amo, a Ghanaian contemporary philosopher defined it as *habitus intellectu*, the habit of the intellect and will. Philosophy questions every reality in a bid to appreciate them. Questioning in this context makes and identifies one as a philosopher. This is in line with Godalex Ezeani's definition of philosophy as *inquism*, that is, intelligent questioning. However, the actual meaning of philosophy for him is *intelligent questioning plus critical analysis*, that is, in a simple formula, Ezeani (2015)

maintains that philosophy is primarily an inquiry. Therefore, it will always question your intentions and actions. It is the habit of the intellect according to William Anton Amo. It is the habit of philosophy to examine your day to day activities and involvements. And this again makes you, young philosophers, to be mindful of the *dictum* of Socrates, the first philosopher of Western Philosophical Tradition, as scripted on the doorpost of the Delphic oracle, thus: *man know thyself* as well as being conscious of the Aristotelian *dictum* thus: *unexamined life is not worth living*. Maritain (2005) strongly was of the opinion that traditionally philosophy is divided into three principal sections: logic, speculative philosophy (when its knowledge based alone) or practical philosophy (when it is for the general good of man).

Philosophy as a part of world philosophical heritage is a product of traditions of Philosophy: Western Philosophical Traditions (WPT), Eastern/Oriental Philosophical Traditions (EOPT), Abrahamic (Judeo-Islamic) Philosophical Tradition (AbPT) and African Philosophical Traditions (APT). Philosophy has come to stay as a human enterprise since ages. The history of Philosophy, therefore, is replete with possibilities dating from the ancient time (7th Century Before Christ: BC). It's worthy of note that neither any discipline nor culture, science or arts and every form of humanities and society is devoid of philosophical influence. Taking cognizance of its main branches and other applied areas, Philosophy cuts across every learning and teaching to be known as *mater scientia*, mother of sciences or knowing. Obenga, T., (1992, 5), in his philosophical discourse writes, "Philosophy has nourished science. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy". No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval philosophical tradition and relationship with the figure of Jesus Christ and the dominating power and influence of his teachings, regarded philosophy as *ancilla theologae*, handmaid of theology. Philosophy in this understanding remain an universal practice.

Articulating Igbo Philosophy

A proper articulation of Igbo Philosophy is a challenge. Surprisingly, many Igbo Philosophy scholars presume a functional definition of Igbo Philosophy. They just presume that such definition exists. However, an operational definition of a concept such as Igbo Philosophy is a way into the nitty-gritty of such concept. For example, in Emma Edeh's book *Towards Igbo Metaphysics*, there is no clear definition of what is Igbo Philosophy before delving into branches of Igbo Philosophy. In Francis O.C. Njoku's book *Ana Atutu: Igbo Philosophy*, there is no settled definition of what is Igbo Philosophy. Mbaegbu's book: *Hermeneutics of God in Igbo Ontology* equally presumes Igbo Philosophy as he makes allusion to it major branch. These are costly presumptions to the academic disservice of Igbo Philosophy. Other scholars ended up with Igbo Philosophy of life, an idea which is far more different from the idea of Igbo Philosophy *qua tale*. Below are some other scholars who tried to give a concise definition of African philosophy though some of such definitions are partial or applied definitions within the corridors and boundaries of other definitions.

Amadiume, I. (1987), a feminist scholar, explores gender dynamics within Igbo philosophy contending that Igbo philosophy encompasses both male and female perspectives, challenging traditional patriarchal interpretations. She opined that "Igbo Philosophy includes both male and female perspectives, reflecting the diverse experiences and contribution of men and women in Igbo society. It encompasses the holistic understanding of the world and addresses gender dynamics and power relations." Uzoigwe, N.G. (1989) was apt in defining Igbo Philosophy as one which "encompasses the historical, socio-political and cultural dimensions of Igbo thought. It examines how Igbo philosophical ideas have evolved in response to colonialism, globalization and other external influences, while also emphasizing their resilience and adaptability". He focuses on the historical and socio-political dimensions of Igbo philosophy examining how Igbo philosophical thought has evolved in response to colonialism, globalization, and other external influences. Nwala, T. U. (1977) defined Igbo

Philosophy thus “Igbo Philosophy is the systematic exploration and articulation of the worldview, beliefs, values and thought systems of the Igbo people of Nigeria. It is deeply rooted in Igbo cultural practices, traditions and oral literature, reflecting the collective wisdom and experiences of the Igbo community over generations”. Nwala emphasizes the systematic exploration of Igbo worldview, beliefs and thought systems underscoring the communitarian ethos of Igbo philosophy and its interconnectedness with Igbo cultural practices and traditions. Onuoha, M. O. (2010) defines Igbo Philosophy thus “Igbo Philosophy refers to the philosophical ideas, thoughts, beliefs, values, principles, norms and practises through which the Igbo people understand, interpret, explain and make sense of the world and their existence”. Onuoha, a prominent Igbo philosopher, emphasizes the holistic and communal nature of Igbo philosophy. Hence, he views Igbo philosophy as simply a reflection of the Igbo people's worldview, values and cultural practices, emphasizing its rootedness in Igbo cosmology, ethics and ontology. For another scholar, Emmanuel, E. (2013), “Igbo Philosophy is deeply embedded in the Igbo language, culture and worldview, encompassing their beliefs, values, norms, and practises. It guides people in their practical dealings with one another and with natural environment.” Ekeke in his definition highlights the pragmatic and contextual nature of Igbo philosophy while arguing that Igbo philosophy is embedded within Igbo language, proverbs, myths and rituals, and it serves as a practical guide for living harmoniously within the community and with the natural environment.

These scholars partial or applied definitions provide a valuable insights into the diverse perspectives on Igbo Philosophy as they emphasize different aspects of Igbo cultural thought and worldviews. These Scholars notwithstanding have approached their definition of Igbo Philosophy from the popular idea that reflects different scholarly traditions and methodologies trying to link them with informed insights into what ought to constitute a proper definition of Igbo Philosophy. Igbo philosophy, like other philosophies, refers to the philosophical traditions, beliefs and worldview of the Igbo people, an ethnic group native to the southeastern part of Nigeria. Igbo philosophy is deeply rooted in the cultural, religious and social practices of the Igbo people and encompasses various aspects of their lives streamed in major and minor of branches. However, in this peculiar understanding, Igbo philosophy in its tapestry reflects a holistic worldview that integrates spiritual, moral and communal dimensions of Igbo-human existence, emphasizing their harmony with nature, social cohesion, and the pursuit of good life. For centuries, Igbo philosophy, is rich in natural and dialectical reasoning characterized by a dynamic interplay of network of words and cobweb of ideas and concepts. This dialectical approach is seen in *Ilu Igbo* (Igbo proverb) as an encrypted wisdom expressed in paradoxical terms while interpretatively explaining the ambiguities and dualities of life within communal interactions leading to a kind of collective well-being and mutual understanding, (Onebunne, 2018). Equally, Igbo Philosophy has traditionally been transmitted orally through *Ilu Igbo*, folklore, myths, and rituals. This is why orature and oral literature serve as repositories of trado-cultural wisdom and philosophical insights, conveying moral lessons and metaphysical truth, in Okere, T (1983) understanding, *philosophemes*. However, we need a concrete and definite definition like philosophies in other philosophical traditions.

Igbos we must acknowledged have their worldview and have lived with it and within it, solving their existential problematiques and essential difficulties. They have shown their wisdom on footprints on the sands of history as a people. In this line of thought, Igbo philosophy is Igbo *philosophia*. It is, therefore, *Igbo love of wisdom* or *love of Igbo Wisdom*. Etymologically in Igbo, wisdom here is understood and translated *amamihe*, from three words *ama*, *m* and *ihe*. Hence, wisdom is interpreted as *amamihe*. Some may be moved to translate Igbo philosophy as *Amamihe Igbo*. Osuagwu, I.M. (1999) defines *amamihe* as “considered radically composed of three terms: *ama*, *m* and *ihe*., *amamihe* can variously be affirmative or declarative and interrogatively”. Declaratively, *amamihe* means *I know something*. It affirms one’s sapiential disposition. Interrogatively, *amamihe* means *do I know something*, (Osuagwu,

1999). *Amamihe* questions how one is enwisdomized? Or, how enwisdomized¹ one is? Igbo philosophy, therefore, is the critical appreciation of Igbo Weltanschauung as well as critical study of Igbo realities. Igbo philosophy is a form of Igbo enlightenment on the basic implications and search of things demonstrated by a knowing mind.

Proper Understanding of Education

Onebunne, J. (2023) defines education as *educere* as the process of leading one out of ignorance and *educare* as the consequent act of cultivating or leading one into knowledge. Hence, Onebunne, J. (2023) maintains that education literally means the ability to lead one out of ignorance and train or lead one into knowledge which is power. Education, formal or informal, therefore has a normative implication of dealing with ignorance with all the instruments of knowledge. And the product is always discipline that is value-oriented. Education in this regard is a human enterprise that trains and tames the animality in human beings with rationality. Education, therefore, is an all round project as it positively affects the holistic and societal development of the human person for himself and for the society. This why John Dewey asserts that education is not just preparation for life; education is life itself. This is why Hugo Victor says that he who opens a school door, closes a prison (Onebunne, 2023). Education remains the bedrock of every successful society. As one of the oldest industries in human history, education is the main instrument employed by the society to preserve, maintain and grapple with its social balance; hence, a society's future depends largely on the quality of her citizens' education. Education, therefore, is an instrument of change and value orientation. However, Nelson Mandela was credited the saying that "education is the most powerful weapon which you can use to change the world." Nigeria in Africa was and has existed with vagaries of human enterprise like indigenous or traditional education and all forms of enterprising merchandise before the advent of White-man and his cohorts who started to partition and plunder Africa, with the popular Europeans' invasion and exploration of African boomed with slavery, colonization and later capital flow. (Onebunne, 2023).

African Traditional Education was a means of transmitting ones culture from one generation to generation next. It is a process of bringing about a relatively permanent change in human attitude within a human society. Education is a very important aspect of every society and a major determinant of how far the society can rise in progress. This is because no nation rises above the quality of her educational system. Mara (2006) asserts that African Traditional Education is aimed at inducting the members of the society into activities and mode of thought that align to the norms and values of the society. Mara, further maintains that African societies were noted for their rich cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education. In line with the above assertion of Mara, the process of education in African traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community. Notably, the ideas of schooling and education were integrated in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values as well as the norms into its purpose and method. Hence, in African traditional society, the education of her progenies started at birth and continued to adulthood (Murray, 1967). African traditional system of education has been described as education that prepared one for his or her responsibilities as an adult in his or her home, village or tribe. Notably, African philosophy of traditional education was quite pragmatic and aimed at providing a gate way to the

¹This is one of the neologisms of Iroegbu, P.O. (1999). Enwisdomization definitionally articulates the dynamics of being-in-wisdom *cum* wisdom-in-being, through knowing-in-wisdom *cum* wisdom-in-acting, having-in-wisdom *cum* wisdom-in-having, relating-in-wisdom *cum* wisdom-in-relating. However, enwisdomization is the configuration (forming together) of a given reality: person, undertaking or situation, into wisdom: wisdom understood as the compendium of the totality of goodness, (Iroegbu, 1999). To enwisdomize is an act of putting wisdom into something.

life of the community. It was based on the philosophy of productivity and functionalism, practicality and workability. It was utility based and in African education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired the competence and shows it in the course of his performance. African traditional education is a practical means of inculcating knowledge, skills and gaining the expected empowerment. Therefore Mara (1998), further avers that though there were few theoretical abstractions, but the main objective of traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society. Hence, one of the major features of traditional education was apprenticeship model of learning, whereby people learned under masters like Igbo Apprenticeship System (*id est Igbaodibo*). The traditional education is, therefore, a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to foster continually the well-being of mankind.

Nevertheless, colonialism would have been the best for African nation states, if it has been a form of tutoring or mentoring so as to bring out the best in Africans for Africa. Rather it was one sided act of shameless rooting of Africa. Negatively, colonial education rubs African her being thereby trying to recreate an African person into an European maroon. Ezeani, E. (2013) quoted a Briton, Lord Macaulay's *Minutes on Education* on the aim of their colonial education in the colonies of Africa thus: "to train at least a class of persons, Indians (or Africans) in blood but English in opinion, in morals and intellect"(p.23). Ezeani, E. (2013) continuing laments thus: "one of the most serious negative impacts of colonial education on Africa is *deAfricanization* of Africa-a process which dispossessed the people of their culture, values, languages and human dignity, (p.25)." What then remains of an African person? As Ezeani, E., (2013) lamented: "for a good number of Africans, adoption of anything foreign is a mark of *onye ma ife* (*educatedness* or civilized person) as this is interpreted to be a symbol of education...education became associated with western knowledge and culture," (p.23).

Exposing National Policy on Education

Before 1914, there was no Nigeria. The advent of the colonial masters and Christian Missionaries chanced formal Western type of education to the purported amalgamated Nigeria in the 19th century. The colonial governance with their *Education Ordinances* of 1882, 1887 and 1916 alongside the *Phelps-Stokes Commission on Education in Africa* of 1920-1922, the 1925 *Memorandum on Education in British Colonial Territories*, the 1926 *Education Act*, E.R. Husseys 1930 *Education Reorganisation*, the Elliot and Asquith *Commissions of 1943*, the Ashby Report of 1960 were all privy to the formation of NPE of 1978 (Okafor & Igwe, eds. 2018). The partnership of the colonial master and the mission on education continued till the independence. At independence in 1960, the education inherited from our colonial masters was considered by many Nigerians as deficient and required serious modifications that will guarantee national unity and integration in the midst of ranging political brouhaha that culminated in the national crisis and pogrom referred to as Nigerian-Biafran civil war of 1967-1970. However, in 1969 there was *National Curriculum Conference*, (Igboabuchi & Ofojebe, 2010). This hope that rested in education for the unity in diversity in Nigeria was vested on the premier *National Policy on Education* (NPE) of 1977 (which were edited in 1981 and 1993 in keeping with the dynamics of social change and contemporary demands on education), (Ibekwe, ed., 2008). The most recent education reforms were based on the National Policy on Education (NPE) by the Federal Ministry of Education in 1998. This NPE is the fifth in the series of national policies on education in Nigeria. In Nigeria, education is on the concurrent legislative list. This means that both the Federal Government and the State Government can make provisions on education. It is important to mention that education investment and priority for educational policies in Nigeria have varied based on the government in power. The NPE 1998 is a product of the return to civilian rule after many years of military dictatorship in Nigeria. With the return to democracy, focus on human development and poverty alleviation, Nigeria has an agreement to be part of the Millennium

Development Goals (MDGs) {and later Sustainable Development Goals (SDGs)}, which include the achievement of *Education For All* (EFA) and the *Universal Basic Education* (UBE) Act, which is based on the overall development of the child into a productive member of society.

The *National Policy on Education* is a book on law and social policy legislation that seeks to fulfil that role Government has stated for the benefit of all citizens. However, the major sources of educational policies in Nigeria are the Federal and State Governments. This is because, education was placed in the concurrent list where both Federal and State governments can legislate. NPE was enacted give education open access for Nigerian citizens especially at a time state education in Nigeria is a cause for concern when inadequate funding, poor infrastructure, low teacher quality and outdated curriculum are some of the key challenges we have in our schools.

African Philosophy of Education

No nations rise above the quality of her education system as well as the quality of her teachers. This is the bane of philosophers of education. They determine the content of the curriculum that will define, when applied well, the altitude of any nation's teachers and their quality of education. Onebunne, J. (2023), holds the Philosophy of Education is an applied philosophy. It is an application of philosophical principles and a kind of intelligent questioning on teaching methodologies and learning principles as depicted in every field of education *per se*. It is within the proper limits of Philosophy of Education, therefore, to define the appropriate boundaries of the curriculum and its content development with regard to teaching and learning. It is an indubitable fact that no nation rises above the quality of her educational system. The quality of any educational system is within the bounds of curriculum. It is, therefore, with the limits of Philosophy of Education to delineate the content of curriculum with which the teacher teaches and what the pupils or students learn from. Ezeani (2013) summarizes it thus: "in philosophy of Education, philosophy is a tool with which to examine education, its nature, its aims and its relevance in a given society. It also helps in the formulation of educational content or curriculum".

Education is one of the cardinal indices of capital development in any human society. Onebunne, (2023) reiterates quite dauntingly that Nigerian educational system lacks consistency and basic implementation of policies especially the most revered NPE of 1977. It is so disheartening that today, amidst the lingering system that has been in place over the years, there are unchecked imported educational systems that are foreign to African world view; too foreign to Nigeria as a country and very foreign to Igbos starting with Montessori and Chinese Educational systems. These new educational systems neglects our own and gives no room for trying and developing our own. Education in this regard is people-oriented and therefore culture-bound as it affects the way of life of the people. As African people, we need African education and proper philosophy backing it. Onebunne, (2023) therefore, reiterates that African Philosophy of Education is most *ad rem* for the nation in developmental crisis after these years of slavery and colonization, continued capital flow and war. Such an African Philosophy of Education will definitely address and attend to African problems from African point of view. This is why African Philosophy of Education, as an applied discipline, is the application of African critical wisdom and other African philosophical issues on African education as a process of leading one out of ignorance and consequently leading same person into knowledge. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani (2013) opines that "African Philosophy of Education...has to do with reflecting upon, analysing and criticizing the current African situation and education system", (p.15). As a developing nation state and continent of global south, Africa needs a kind of education that will confront their realities amidst other nations of the world. This is why African Philosophy Education should be dynamically progressive and enthusiastically historical, developmental in scope and apologetic in style as it exposes Africans to their past glory and assures them of a prospective future in view of exploring the

world. African Philosophy of Education must borrow heavily from African Philosophy as reiterated above, (Onebunne, 2023). African Philosophy of Education remains a minor *philosophia*, an African quest for African wisdom. It is an African critical thinking on education as a process of teaching and learning formally and informally. African Philosophy of Education is a discipline done in an African context with different aspects and complexities of teaching and learning amidst challenges as an African person. In this respect, African Philosophy of Education is a contextual education. African Philosophy of Education ought to deal with traditional education bordering on our African science and technology if there are to be proper and functional African development, (Onebunne, 2023). It is sad to note that most Philosophies of Education in African and in Nigeria in particular was adopted from and still dated to the yore-days of the colonial masters. Their educational system disfavour our entire traditional background, societal life and indigenous languages and they never took cognizance of our mother tongue thereby gave us a bilingual educational system (without first of all, if at all bilingual has many benefits), tutor the child in mother tongue in our case, Igbo Language. Hence the sole need for Igbo Philosophy of Education for Igbo predicaments.

Igbo Philosophy of Education

Igbo Philosophy defines the technical and normative institutions of the Igbo people. The vitality of Igbo philosophy lies in the methodological moments of comprehensive system of thoughts in Igbo culture. It was the philosophy that underlines the function of laws of logic and contradiction. It was a philosophy that consists of analogies to everyday actions in order to communicate the meanings of complex ideas. This work on *Igbo Philosophy of Education* provides a distinctive emphasis on philosophy in indigenous African thought and practices. This is valuable for intercultural philosophy and indeed for crosscultural communication across borders. It is understandable, however, that key concepts, logics, and worldviews of different cultural groups and traditions are divergent; and it is customary to require the study of such thoughts in order to adequately communicate with members of that culture. Education remains a unique index for integral human and national development. Education is instrument of holistic formation. It trains the animal nature in us for a better humankind. Sadly, the Europeans' invasion and exploration of Igbo land which boomed with slavery, colonization and then amalgamation of nations in Nigeria especially the northern and southern protectorates destroyed the existing Igbo traditional system of education thereby leaving the Igbos stranded and confused.

As Nigerians of Igbo extraction, who are still battling with unfathomable crisis of development and poor educational policies, we need a form of education that is well informed by Igbo Philosophy of Education which is valued-oriented, culturally based and morally-determined, to be formally taught in our schools. This is very pertinent, especially in our time, when there seems to be general clear gross loss of common sense, crass reign of poverty of thought, glaring show of *transvaluation* of values and abysmal collapse of morals. If our educational system is well articulated on a proper and healthy ideology of Igbo Philosophy of Education, it will definitely ensure a return to a sound functional education with great premium on discipline, character formation, common sense, value orientation and fear of God. These have been the core Igbo values in bringing up children *via* her traditional educational system. This Igbo traditional education remains an informal indigenous system of education, a form of training that our forefathers received and gave to their children. It brings out the societal desired behaviour in every child. Education, be it traditional or formal, is a very important aspect of every society and a major determinant of how far the society can rise in progress. This is because no nation can rise above the quality of her educational system. Igbo Traditional Education is aimed at inducting the members of the society into activities and mode of thoughts that align to the norms and values of the society. However, Igbo society was noted for her rich cultural heritage which was preserved and transmitted from generation to the generation next through a system of traditional education.

Hence, the process of education in Igbo traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community. Notably, the ideas of schooling-training and education were integrated in the traditional system which incorporates the ideas of learning skill, social and cultural values as well as societal norms into Lives of the people. Hence, the education of her progenies started at birth and continued to adulthood. Notably, the presumed or informal Igbo philosophy of traditional education was quite pragmatic and aimed at providing a gate way to the life of the community. It was based on the philosophy of productivity and functionalism, practicality and workability. It was utility based and in Igbo education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired the competence and shows it in the course of his everyday performances. Igbo Traditional Education remains a practical means of inculcating knowledge, skills and gaining the expected empowerment. Hence, one of the major features of traditional education was apprenticeship model of learning, whereby people learned under Masters (*Oga*) like Igbo Apprenticeship System (*id est Igbaodibo*). The traditional vocational form of education is therefore a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to sustain and foster continually the well-being of mankind. Traditional Indigenous Igbo Education is 'the bush school' that trains the young ones in preparation for different walks of life *via* their age-grade or during initiation ceremony into different phases of life, informally exposing and initiating them into Igbo culture, tradition, values, norms and skills on how to adopt practicable lives.

It is now pertinently clear that there is need for a system of education that is Igbo based for the Igbo nation. As Igbos with quite different cultural views and vagaries of traditional expositions, there is great need for developing a functional content of philosophy of education with which our young people, who are future leaders, are to be provided with. It is sad to note that most philosophy of education in African are outdated. The latest one is dated to the yore-years of the colonial masters. Such philosophy of educational is bedevilled with Nigerian crisis amidst her much lauded quota system and federal character system. These are inimical to merit for which education ought to be known. Hence, the system churns out half-knowledge and promoting mediocrity. Their educational system disfavors the Igbo nation's entire societal life as well as their indigenous languages since it didn't take cognizance of their mother tongue. At the end they gave them a bilingual educational system. Igbo nation is very peculiar in many ways. Her peculiarities have to do with the blessings of her natural and human resources alongside her privileged opportunity of being part of the mother and cradle of civilization. There is therefore great need for a Philosophy of Education that is pertinent to her culture and tradition, circumscriptive of her worldview and very typical of her age-long academic quagmire as well as her educational problematiques. The solution to this need is in Igbo Philosophy of Education which as an applied discipline remains the application of Igbo critical wisdom and other Igbo issues on Igbo education as a process of leading one out of ignorance and consequently leading same person into knowledge. Igbo Philosophy of Education is for credible Igbotic education. The idea of Igbotic is very simple. Medium.com (n.d.) maintains that, in context, Igbotic is a word used by some speakers and non-speakers of the Igbo Language to describe the local Igbo people. This locality could either be drawn from their way of life or intonation. Most times, the latter is usually the case. However, being Igbotic is like being *American* or being *English*. I doubt if there is anything wrong with that.

In summary, Igbo Philosophy of Education has to do with reflecting upon, analyzing and criticizing the current Igbo situation as well as their education system. As a developing nation, Igbos need a kind of education that will confront their realities amidst other nations in Nigeria and the world at large. This is why Igbo Philosophy Education should be dynamically progressive and enthusiastically historical, developmental in scope and apologetic in style as it exposes Igbos to their painful past as well as their past glory while assuring for them of a prospective future in view of exploring the world. Igbo Philosophy of Education must borrow heavily from already articulated Igbo Philosophy that has borrowed to

a great extent from African Philosophy. This Igbo Philosophy remains fundamentally *a philosophia, and by implication a quest for Igbo wisdom*. Igbo Philosophy of Education, therefore, is a minor *philosophia*, an Igbotic quest for Igbo wisdom. It is an Igbotic critical thinking on education as a process of teaching and learning formally and informally. Hence, Igbo Philosophy of Education is a discipline done in an Igbo context with different aspects and complexities of teaching and learning amidst challenges as an Igbo person. In this respect, Igbo Philosophy of Education is a contextual education. Igbo Philosophy of Education, nevertheless, is aimed at enhancing the Igbo Weltanschauung which should evidently be seen in the development of curriculum, implementation of the Igbo which will in turn build the authentic personality of the Igbo person. In the same vein, curriculums introduced to Igbo schools must be such that reflected these major aims. Igbo Philosophy of Education should now be for Igbo and for the world especially when it accommodates the language of Igbo philosophers with the needed boast in the National Policy in Education.

Implementation of Mother Tongue in the National Policy on Education

Ezeji, V. N., Ene, N. N. S. & Nwosu, R. Y. (n.d.) writing on the *National Policy On Education in Nigeria* note in Chapter 5 tagged *Philosophy and Goals of Education in Nigeria* thus:

- A nation's policy is government's way of realizing that part of the national goal which can be achieved using education as a tool.
- No policy on education, however, can be formulated without first identifying the overall philosophy and goals of the nation.
- The overall philosophy of Nigeria is to: a) Live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom

Onebunne, J. (2023) reiterates that the policy in article 10 emphasized the importance of language in the the learning and training of a child, that is the holistic development of a child in school. Hence the policy reads:

Article Ten: The Importance of Language:

- Government appreciates the importance of language as a means of promoting social interaction and national cohesion; and preserving cultures. Thus every child shall learn the language of the immediate environment. Furthermore, in the interest of national unity it is expedient that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba.
- For smooth interaction with our neighbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and Junior secondary schools in Non-Vocational Elective at the Senior Secondary School.

Furthermore, FRN (2023) in National Policy on Education legislates that in Article 11 which states that, “early childhood/pre-primary education as referred to in this document is the education given in an educational institution to children prior to their entering the primary school. It includes the crèche, the nursery and the kindergarten. Hence at this stage Government shall “ensure that the medium of instruction: principally the mother tongue or the language of the immediate community; and to this end will: i. develop the orthography of many more Nigerian languages, and ii. produce textbooks in Nigerian languages”. While criticizing these seeming multiplicands and undue multiplicity in NPE, the researcher suggests an appreciable implementation of these policies in our educational system. However, NPE ought be a *vade me cum* in outlining ordinances for the educational industry in Nigeria and equally see that such enactments are observed, (Onebunne, 2023) .

Above is the beautiful policy meant for Nigerian schools for a quality and qualitative teaching and learning. Language is very important especially in the development of our own very language. Even if Nigeria is not interested in keeping to their policy on language strategy, what are we doing with our Igbo knowing full well that it takes a destruction of ones language for the destruction of such a nation. Igbo nation presents the immediate environment that will suffice in meeting the need for Igbo language leading to Igbo Philosophy of Education.

Case Study: Mother Tongue Infringement and Aberration

I have had an opportunity in the past to witness a situation where a child had no opportunity of acquiring any particular mother tongue hence couldn't speak for years . It goes this way: A close family friend who were newly married left Nigeria for green pastures in Germany. When they had their first child, the little boy couldn't speak for almost two year and few months. The situation got the the parents worried as the child did not show any sign of uttering any word nor tried to make any coherent noise. This situation made the parents to to seek medical attention. It was then diagnosed that the child had no known medical problem but has impediment with delay-speech-making. It was a problem of confusion and crisis created by the parents utter neglect of using proper and consistent defined language for the child. And in our context, the mother tongue.

The whole problematic drama began while the parents were having their language course in German they had their fist child in question. However, while at home the man and the wife used to discuss and communicate in English, Broken German and Igbo all at the same time. They simply mix their languages of communication without being conscious of their son's disposition and the natural taking-up and need for a mother tongue. Their mistake was corrected with their second child who developed in speech skills even faster than the fist child and was known to be academically brighter and more intelligent smart enough. The fist child indeed had a real fixation with his speech, academics and general decorum with people

Appreciation of Mother Tongue

Man as a *homo loquens*, speaking animal, is very characteristics of him as a human being. As a *homo loquens* man has a language. Speech or language, in its vagaries of vocal or sign languages, is very fundamental to his being. Once born man picks a language within his very first immediate environment and therefore speaks and hears, that is, communicates. This first language is often referred to as mother-tongue. Such language may not and most probably may be connected to the mother. However, the language is called: Mother tongue. Mother tongue (L1) is the first language of a child irrespective of the mothers.

Merriam-Webster. (n.d.) defines misleadingly mother tongue as “one's native language” and “a language from which another language derives”. Dictionary.com (n.d.) defines mother tongue as “the language first learned by a person” as well as the “native language”. The first definition is acceptable while the second definition is quite misleading. Collins Dictionary defines mother tongue as “the first language that you learn from your parents when you are a baby”. Dictionary.com (n.d.) defines mother tongue as “the language first learned by a person; native language”. Encyclopedia.com (n.d.) defines mother tongue as “the language that a person has grown up speaking from early childhood”. It later gave an explanation of the above definition a succinct definition thus: “a general term for the language of the childhood home, learned ‘at one's mother's knee’, often used synonymously with native language. Although the implication is usually clear, there is no necessary connection between a child's use of language and the language of its mother: some children learn the language of a nurse or care-giver first; a mother may talk to her child in a language not originally her own; the mother may be dead, (Encyclopedia.com, n.d.). For Cambridge Dictionary (n.d.), "Mother tongue" is defined as "the first language that you learn when you are a baby, rather than a language learned at school or as an adult. Linguistically, the renowned linguist David Crystal in his book *The Cambridge Encyclopaedia of Language* defines mother tongue as: "The first language one learns at home in childhood; one's native language. Mother tongue is the first

language learnt by a child in his very first immediate encountered environment. Mother tongue refers to the first language or native language that a person learns from birth or infancy. It is often the language spoken by one's parents or caregivers in the home environment. However, it may not necessarily be the same language with mother or caregiver. Consequently mother tongue plays a decisive role in shaping an individual's cognitive development, cultural identity and communication skills. It's also known as the first language or L1.

UNESCO (United Nations Educational, Scientific and Cultural Organization) defines mother tongue as: "The language that a person learns first; it is usually the language spoken in the family or home environment during early childhood". UNESCO emphasizes the importance of mother tongue education as a fundamental human right and a crucial factor in promoting inclusive and quality education. Hence, UNESCO's Education 2030 Framework for Action declares that: "Mother tongue-based multilingual education, with particular attention to linguistic diversity, is an essential component of achieving sustainable development. It is also a driver for equity and inclusion". This citation underscores UNESCO's recognition of mother tongue-based education as a means to ensure equitable access to education and to preserve linguistic diversity, both of which are central to sustainable development effort. Again UNESCO Universal Declaration on Cultural Diversity, adopted in 2001 deserves an attention. While it doesn't specifically mention "mother tongue" in its title, the declaration emphasizes the importance of linguistic diversity, which inherently encompasses the preservation and promotion of mother tongues. Here's an excerpt from the declaration: "Affirming that the world's cultural diversity is an integral component of the common heritage of humanity, Recognizing the importance of the different religious and philosophical traditions, beliefs, and values of individuals, peoples and societies for ensuring cultural diversity, Affirming also the importance of ensuring the preservation and promotion of cultural diversity as an essential requirement for sustainable development for the benefit of present and future generations...".

Mother Tongue's Relational Influence on Human Intelligence

Mother tongue in a general understanding is the primary language learnt by an individual from birth or infancy, typically spoken within the family or home environment. Mother tongue plays a crucial role in shaping various aspects of intelligence development, including language acquisition, cognitive abilities, literacy skills, cultural identity and bilingual/multilingual proficiency. Encouraging the use of mother tongue in education typified in teaching-learning and everyday life can have positive effects on overall intellectual development. These studies may not directly establish a direct causal relationship between mother tongue and human intelligence. But they can provide evidence of the multifaceted ways in which language proficiency, cultural identity and cognitive development are interconnected.

● Language Acquisition and Cognitive Development

Mother tongue is the language in which a child first learns to communicate. It plays a fundamental role in cognitive development. Research suggests that children who are proficient in their mother tongue tend to develop stronger cognitive abilities, including memory, attention, and problem-solving skill. Studies have shown that children who are proficient in their mother tongue tend to have better cognitive skills. For example, research by Bialystok and colleagues (2010) found that bilingual children, who typically develop strong proficiency in their mother tongue along with another language, exhibit enhanced cognitive control abilities compared to monolingual children.

● Conceptual Apprehension

Language is not just a means of communication but also a tool for conceptualizing the world. Children learn about concepts, ideas and cultural norms through their mother tongue. A strong foundation in the mother tongue enables children to grasp abstract concepts more easily,

contributing to their overall intelligence development. Conceptual understanding boost many forms of mental abstraction.

● **Literacy and Literary Development**

Literacy and literary skills are essential for intellectual development and academic success. Children who are literate in their mother tongue have an advantage in acquiring literacy skills in other languages. Moreover, studies have shown that children who are taught in their mother tongue during the early years of schooling perform better academically compared to those who are taught in a second language. However, in proper education and academic achievements, Cummins, J. (2000) shows that there is evidence suggesting that instruction in the mother tongue during the early years of schooling can positively impact academic achievement. Studies have shown that children who receive education in their mother tongue demonstrate better understanding of concepts and perform better academically compared to those who are instructed in a second language.

● **Self-esteem and Trado-Cultural Identity**

Mother tongue is closely linked to self-esteem and trado-cultural identity. When children are encouraged to use their mother tongue, they develop a stronger sense of identity and belongingness. This positive self-image of oneself can contribute to their confidence and motivation to learn, which are essential aspects of intelligence and intellectual development. For proper cultural identity and emotional intelligence, Phinney, J. S. (1990) maintains that mother tongue is closely tied to cultural identity and emotional intelligence. Children who have a strong connection to their mother tongue and cultural heritage tend to exhibit higher levels of emotional intelligence, including self-awareness and social awareness.

● **Bilingualistic Benefits**

Many individuals grow up speaking more than one language, (bilingualism or multilingualism as the case may be) which have cognitive benefits. Bilingual and multilingual individuals often exhibit enhanced cognitive flexibility, executive functioning and metalinguistic awareness. The ability to switch between languages and understand different linguistic structures can promote intellectual growth and adaptability. Werker, J. F., & Tees, R. C. (2005) have shown that research in neuroscience suggests that the brain's plasticity allows for efficient language acquisition, particularly during early childhood when the mother tongue is typically learned. Exposure to and proficiency in the mother tongue can shape the brain's linguistic processing abilities, contributing to overall intelligence development.

Fears of Death of Igbo Language

To some scholars it's an alarmist reminder while other scholars know the dangers ahead. Death of language is often referred to as endangered language or moribund language. Wikipedia (n.d.) defines endangered language or moribund language as "a language that is at risk of disappearing as its speakers die out or shift to speaking other languages." This is language endangerment. Language loss occurs when the language has no more native speakers and becomes a *dead language*. If no one can speak the language at all, it becomes an *extinct language*. However, a dead language may still be studied through recordings or writings, but it is still dead or extinct unless there are fluent or articulate speakers, (Wikipedia, n.d.). However, UNESCO's *Ad Hoc* Expert Group on Endangered Languages offered three main criteria or indicators being used as guidelines for considering a language 'endangered':

- The *number* of speakers currently living.
- The mean *age* of native and/or fluent speakers.
- The percentage of the *youngest generation* acquiring fluency with the language in question.

The death of Igbo language or even its extinction is becoming an entertaining real fear than mere phobia. Language death is a reality as long as the users are not mindful of language endangerment. Therefore, language death is a gradual procedure whereby the level of

people's communal vocal interaction made in speech as part of their linguistic competence expressing their unique language decreases irredeemably. A language is often declared to be dead even before the last native speaker of the language has died. If there are only a few elderly speakers of a language remaining and they no longer use that language for communication, then the language is effectively dead. Wikipedia (n.d.) reiterates that in linguistics, language death occurs when a language loses its last native speaker. By extension, language extinction is when the language is no longer known, including by second-language speakers, when it becomes known as an extinct language. A related term is *linguicide*, the death of a language from natural or political causes and rarely, *glottophagy*, the absorption or replacement of a minor language by a major language. Many factors contribute to death of language as imperialism, colonialism, neocolonialism, mass migration, globalization, cultural assimilation or cultural replacement, language shift, cultural contact and clash, *linguicide*, *et cetera*. While there is no defined or particular parameter for identifying an endangered language, UNESCO's 2003 document entitled *Language Vitality and Endangerment* outlines nine factors for determining language vitality:

- Intergenerational language transmission
- Absolute number of speakers
- Proportion of speakers existing within the total (global) population
- Language use within existing contexts and domains
- Response to language use in new domains and media
- Availability of materials for language education and literacy
- Government and institutional language policies
- Community attitudes toward their language
- Amount and quality of documentation

Many languages have been endangered and are on the road to such linguistic prediction. Bilingualism and multilingualism are facts with regard to existence and continued existence of any language. In furtherance of their efforts to avoid language extinction. UNESCO's *Ad Hoc* Expert Group on Endangered Languages offers this definition of an endangered language: "when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children." Nevertheless, language diversity is essential to the human heritage, (Wikipedia, n.d.).

Language death is rarely a sudden event. It is a slow process of each generation learning less and less of the language use until its use is relegated to the domain of traditional use, such as in poetry and song. Typically the transmission of the language from adults to children becomes more and more restricted, to the final setting that adults speaking the language will raise children who never acquire fluency, (Wikipedia, n.d.). In Nigerian case non-implementation of mother tongue policy in educational system is a great challenge. Igbo language as one of national indigenous languages stands as a victim to this. Hence, this write up as well as this conference that necessitates this write-up is a long way in discussing this staggering challenge. However, one may question if speaking-writing Igbo is enough to sustain Igbo language beyond other trado-cultural values that ought to be expressed in Igbo language?

Critical Appreciation of and Challenging Proposal for Survival of Igbo Language

The idea of destroying a people through destruction of their language or a kind of gradual extinction of their language has endured over the time to be true. There are many dead languages today and consequently dead nations. Beyond speaking and writing in Igbo language there is need for institutes and faculties as well as departments that are dedicated to the full study of Igbo language.

The idea of *Igbo, African and Communication Studies Department* “n’aru afo”. Our contemporaries in other sister universities are better either. For example, UNN has Department of Igbo, Linguistics and Other Nigerian Languages. However it may not be the fault of these institutions but the same Nigerian phenomenal abracadabra. Even Igbo can be a faculty all things being equal at least within the University in the heartlands of Igbo areas. Whats wrong with these realities as: *Department of Igbo Language, Department of Igbo and Literary Studies, Department of Linguistics, Faculty of Igbo Studies, et ceteram*. Unfortunately, there this contemporary compromise that is unhealthy as we cannot boldly move for the real time. We must be bold in dealing with Igbo language and all Igbotic affairs if we must live authentically as Igbo nationals in the midst of Nigerian comity of nations.

Conclusion

Language defines humans as such in the midst of other animals. Equally it delimits a people within the boundaries of their nationalities. Igbo language within the limits of Igbo people is for their capital human development. This development is the thrust of education as the basic index for possible human development. Philosophy as in Igbo Philosophy is an opportunity for human and societal development through effective teaching and learning. The Igbo concept of teaching and learning is a central nexus around which all other academic activities revolve for the social wellbeing of the individual and his society. For teaching and learning in Igbo traditional education to be meaningful, there must be a significant interlocking of both with a well defined philosophy, and in our context, a proper functional philosophy of education. It must be a philosophy of education that derives its contents from Igbo worldview via the vehicle of Igbo language. And as one of the human languages, Igbo language has a philosophically reflective linguistic notions and concepts.

Jude I. Onebunne*

Department of Philosophy
Nnamdi Azikiwe University, Awka
juno.anyi@gmail.com , 08034074664
ORCID iD: 0000-0002-89956097

Reference

- Amadiume, I. (1987). “Male Daughters, Female Husband: Gender and Sex in an African Society.” London: Zed Books.
- Bialystok, E., Craik, F. I., & Luk, G. (2010). Cognitive control and lexical access in younger and older bilinguals. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 36(3), 859–873
- Cummins, J. (2000). *Language, Power and Pedagogy: Bilingual Children in the Crossfire*. Clevedon, UK: Multilingual Matters
- Collinsdictionary.com, Mother Tongue. In <https://www.collinsdictionary.com/dictionary/english/mother-tongue>
- Dictionary.com (2019). Mother tongue. In <https://www.dictionary.com/browse/mother-tongue>
- Encyclopaedia.com . Mother tongue. In Oxford University Press. <https://www.encyclopedia.com/literature-and-arts/language-linguistics-and-literary-terms/language-and-linguistics/mother-tongue>
- Ezeyi, V. N., Ene, N. N. S. & Nwosu, R. Y. (n.d.). Chapter 5 National Policy On Education in Nigeria. In GOUNI Repository.

<http://eprints.gouni.edu.ng/3519/1/CHAPTER%205%20national%20policy.pdf>

Ezeani, Emeffiena. 2013. *A Philosophy of Education for African Nations* 2nd Edition. London: Veritas Lumen Publishers.

Ekeke, E. (2013). "Philosophical Reflections on Igbo Values and Norms". In *Journal of Igbo Studies*, Vol. 3, No.1, 2013, pp25-41

Ibekwe, C. N., Ed. (2008). *Philosophy of Education*. Umunze: Annyco Publiahers

Igboabuchi, B.O. & Ofojebe, W.N., Ed. (2003). *Philosophy and Theories of Education*. Onitsha: Lincel Publishers.

Maritain, J. (2005). *Introduction To Philosophy*. New Youk: Continnum.

Mbaegbu, C. A. (2012). *Hermeneutics of God in Igbo Ontology*. Awka; FAB Educational Books.

Merriam-Webster. (n.d.). Mother tongue. In Merriam-Webster.com dictionary. Retrieved April 1, 2024, from <https://www.merriam-webster.com/dictionary/mother%20tongue>

Merriam-Webster. (n.d.). Denialist. In Merriam-Webster.com dictionary. Retrieved May 3, 2024, from <https://www.merriam-webster.com/dictionary/denialist>

Mara, John. K (2006). 'The Virtues and Challenges of Traditional African Education' in *Journal of Pan African studies*. Vol. 1, No4 June 2006 (15-24).

Mara, John. K (1969). *Pan African Education: The Last Stage of Educational Development in Africa*. New York: Edwin Mellen.

Murray, Victor. A. (1967). *The School in the Bush: A Critical Study of the Theory and Practice of Native Education in Africa*. London: Frankcass.

Medium.com (n.d.). <https://medium.com/@dmqbykk/you-are-igbotic-ce6ef62e2174#:~:text=For%20context%2C%20Igbotic%20is%20a%20word%20used%20by%20some%20Speakers,describe%20the%20local%20Igbo%20people>.

Nwala, T. U. (1977) . "Introduction to Igbo Philosophy."Enugu: Fourth Dimension Publishers.

Osugwu, .I. M., *African Historical Reconstruction* , (Owerri: Assumpta Press Ltd.), 1999.

Osugwu, .I. M., *Early Medieval History of African Philosophy*, Amamihe Lectures, Vol.II (Enugu: Snaap Press Ltd., 2001).

Okere,T. I., *African Philosophy: A Historico – Hermeneutical Investigation of the Conditions of its Possibility*, (Lanham: University of American Press), 1983.

Okafor, P. S. & Igwe, P.S., Ed. (2018). *Historical Perspective in Nigeria Education*. Onitsha: Perfect Image Publishers

Onuoha, M.O.(2010). *Igbo Philosophy: A Critical Examination*. Owerri: Totan Publishers

- Onebunne, J. (2023). *Ndigbo And Nigerian Nationhood: Searching For The Definitional Indices Of Uncommon Patriotism*. Ochendo: An African Journal of Innovative Studies ISSN: 26814-0788 (Print) 2814-077X (e). Vol. 4 No. 4. 2023
<https://www.acjol.org/index.php/ochendo/article/view/3744/3655>
- Onebunne, J. (2023). African Philosophy of Education for African Development. In Nnadiabube Journal of Education in Africa, Vol. 8, No 2, 2023.
- Onebunne, J. (2023). "QUADRIPARTITE EXAMINATIONS FOR MERE MAIDEN ADMISSION INTO NIGERIAN TERTIARY INSTITUTIONS: QUESTIONING THE MULTIPLICANDS",. In Nnadiabube Journal of Education in Africa (NJEa), Vol. 8, No 3, 2023. <https://www.acjol.org/index.php/njea/article/view/3966/3885>
- Onebunne, J. (2018). "Epistemological Appreciation of *Ilu* as the Encrypted Matrix of Expression of Wisdom in Igbo Worldview". *Nnadiabube Journal of Philosophy*, Vol. 2, No.1, (2018). <https://journals.ezenwaohaetorc.org/index.php/NJP/article/view/330>
- Onebunne, J. (2023). "Gerontocratic Kakistocracy in Nigerian Polity: Questioning Proper Governance and Functional Development". In *Sist Journal Of Religion And Humanities*, Vol.3, No.1, 2023.
<https://www.nigerianjournalsonline.com/index.php/SIST/article/view/3554>
- Phinney, J. S. (1990). Ethnic identity in adolescents and adults: Review of research. *Psychological Bulletin*, 108(3), 499-514
- UNESCO. (2015). Education 2030.: Incheon Declaration and Framework for Action for the Implementation of Sustainable development Goal 4.
- Uzoigwe, N.G. (1989) . "Essays in Igbo Civilization: Proceedings of a Conference Held at the University of Nigeria, Nsukka, 4th -7th September, 1977." London: Frank Cass, 1989.
- Vocabulary.com. (n.d.). Igbo. In *Vocabulary.com Dictionary*. Retrieved May 01, 2024, from <https://www.vocabulary.com/dictionary/Igbo>
- Werker, J. F., & Tees, R. C. (2005). Speech perception as a window for understanding plasticity and commitment in language systems of the brain. *Developmental Psychobiology*, 46(3), 233–251.
- Wikipedia, The Free Encyclopedia. (2022). *Linguistics*. <https://en.wikipedia.org/wiki/Linguistics>
- Wikipedia, The Free Encyclopedia. (2022). *Igbo*. <https://en.wikipedia.org/wiki/Igbo>
- Wikipedia, The Free Encyclopedia. (2022). *Language*. <https://en.wikipedia.org/wiki/language>
- Wikipedia, The Free Encyclopedia. (2022). *Culture*. <https://en.wikipedia.org/wiki/culture>