IGBO MIGRATION: REFLECTION ON IGBO LANGUAGE, LITERATURE AND CULTURE

Cyprian Chidozie Eze
Lagos State University of Education, Lagos State, Nigeria
cypeze62@yahoo.com

Abstract

Migration involves movement of people from one geographical location to the other. This can be voluntary migration, asylum seekers, sojourners and refugees. Whichever one, the main purpose of migration is a better living condition. Whenever migration occurs, there is always loss and gain. One may be more than the other. Igbo people are highly mobile often involved in internal and external migration. Their migration is accompanied by acculturation, through which they adopt the cultural traits and behaviours of the host society. This paper sets out to investigate the effects of internal migration on Igbo language and culture . To do this, the functional attitude theory was suscribed to. The quantitative design was used to guage the positive and negative effects of migration among the Igbo. Data was collected from Igbo native speakers from Lagos and Ogun states. Simple percentage was used to calculate the data collected. It was discovered that many Igbo migrants get acculturated to the new environment, acquire their language, literature and culture at the expense of their heritage language and culture while some get integrated to the host culture and maintain the two languages and culture. The researcher recommended frequent visitation to the homeland, participation to Igbo cultural activities and the use of Igbo language in Igbo migrants' homes in order to preserve Igbo language and culture.

Key words: Igbo, Acculturation, Migration, Literature, Culture

Ụmị

Njepuga bụ mmadụ isi n'otu obodo gaa n'obodo ọzọ. E nwere ike ọ bụrụ igbapụ maka ize ndụ, njem mbiri ma ọ bụ njem ịchọ akụnụba. Ihe na-ebuta nke ọ bụla n'ime ha bụ ịchọ ndụ ka mma. Oge e mere njepụga, a na-enwe uru na ọghọm. Otù nwere ike ịkarị nke ọzọ. Ndị Igbo bụ ndị a ma ama gbasara njepụga, ijepụga na mba ọzọ dịgasị na Nigeria ma ọ bụ na mba ofesi. Ọ bụghị naanị na ha na-ejepụga, kama ha jepụga, ha na ndị nwe obodo agwọkọrịta ọnụ. Edemede a na-enyocha uru na ọghọm dị na njepuga ndị Igbo dị ka o si metuta asụsụ, agụmagụ na omenala Igbo. E si n'aka ndị Igbo bi na Lagọọsị na ogun Steeti nweta ngwaọrụ e jiri kọwaa ihe nchọcha a. N'ime nke a, omenchọcha ji atụtụ ngwọkọrịta omenala keụdịanọ wee kọwaa ngwaọrụ nchọcha a. Usoro e si nweta ngwaọrụ nchọcha a bụ igba ndị mmadụ ajụjụ ọnụ iji chọpụta uru na ọghọm dị na njem njepuga ndị Igbo. E ji pasent kemfe wee gbakọọ ngwaọrụ e nwetara. A chọpụtara na ọtụtụ ndị Igbo na ndị nwee obodo ha jere biri na - agwọkọrịtaọnụ ma chezoo asụsụ na omenala obodo ha ebe ndị Igbo na ndị nwe obodo na-agwọkọrịta mana ha na-ejidesikwa asụsụ na omenala ha ike. E nyere atụmatụ etu a ga-esi chedo asụsụ na omenala Igbo.

Ọkpụrụkpụ Okwu: Ngwọkọrịtaọnụ, Njepuga, Igbo, Agụmagụ, Omenala

1.0 Introduction

Igbo is one of the ethnic groups in Nigeria that has large population. There are other ethnic groups that have large population they are Hausa and Yoruba. The Igbo are found mainly in the following five states of Nigeria: Abia state, Anambra state, Enugu state and Ebonyi state. They are also found in some parts of Delta state, River state, Kogi state, Cross River state and Benue state. Azuonye (2002) cited in Egwuonwu (2016:79) states that Igbo has over 20 million people all over the world. The Igbo belong to the Benue Congo group of African languages and is classified as a member of the kwa subgroup of the Niger-Congo family (Williams & Blench, 2000). Egwuonwu (2016) states that it is one of the minority languages in Equatorial Guinea and was written in the Latin script introduced by the British.

The people and their language is Igbo. The language has many thirty dialects. Igbo is the mother-tongue of the Igbo people of Nigeria. Ideh (2012) cited in Racheal (2024) states that mass migration of the Igbo to different parts of Nigeria, other African countries and beyond has been reported in literatures as well as the facility with which the Igbo learn and use other languages. Unaegbu, Obiamah and Orji (2023) attributed the Igbo linguistic acculturation to other languages to their openness to foreign influences and the easy assimilation to other culture. This type of easy adaptation to foreign culture gradually distance the Igbo from their language and culture. This is because intergenerational transfer becomes increasingly difficult leading to a gradual shift of language and culture.

Studies show that the Igbo engage in internal and external migration (Eze 2021) However researches on the impact of internal migration on the growth and sustainability of Igbo language and culture are not many especially on the Igbo migrants in Lagos and Ogun states.

This is the gap that this present study addresses. The objectives of the study are to identify the positive impacts of internal migration on Igbo culture; ascertain the negative impact of internal migration on Igbo language and evaluate the overall effect of internal migration on the preservation of Igbo culture. The study contributes to the studies on language and culture attitudes in Nigeria and especially attitudes towards indigenous Nigerian languages.

2.0 Literature Review

Here, a review of some literatures on language, culture, Migration, Igbo Migration and Cultural Adaptation and theoretical framework are made.

Language is very important to the existence of any society. Without language, there is no society. According to Osoba (2024), with indigenous or foreign languages, one is at home anywhere in the world as there is no society without language. He went further to state that language is unique to man and a major tool in the hand of writers especially creative writers. This means that literature cannot survive without language. At the same time, literature is the practical use of language.

Sanni (2014:107), described language as the most representative and central element in every society. Language is primarily a means of communication and it has the capacity to express culture. Language and culture go together, hence it is language that is used to express culture. It also goes together with literature being a practical use of language. Culture cannot exist without language neither can literature exist without language. Everything about man go with language. Language

is indispensable in human life and basic to all communities. He also explains that it is an instrument used to facilitate communication and integration.

Language and culture cannot be separated. Every language has a culture that it interprets. Language serves as the medium through which culture is expressed, transmitted and preserved. Culture shapes the very fabric and evolution of language. They are inseparable. This is the reason why this research looking at internal migration and its effect on Igbo language and culture.

Jose (2015:1) states that the way we communicate with others and the way we unwittingly judge others are strongly tied to our own culture and values, showing a deep link between language and ideology. This means that one judges people based on one's level of knowledge and exposure. Sometimes the judgment may be right and sometimes it may be wrong. Again one's conclusion of right or wrong depends on the way one has conditioned one's thinking or the way it has been conditioned by another. Gerrette (2010) cited in Jose (2015) states that Language attitudes and language ideologies have a lot to do with our daily lives. This implies that people's communication attitude speaks much of them.

Language and culture cannot be separated. They are branches of the same tree at the same time, language and literature cannot be separated. For this, the growth of one is the growth of the other. While the weakness of one is the weakness of the other.

To Kramsch (1998:67), what people perceive about another's culture is based on what they have conditioned by their own culture to see and the stereotypical models already built their own. This means that one's culture shapes the person to what the person.

According to Isichei (1976), observed that the Igbo people developed decentralized political systems based on kinship, lineage, and village democracy long before colonial rule. According Isichei (1976), these systems encouraged participation and consensus, distinguishing them from neighboring centralized kingdoms. Ogbalu (1981) further notes that cultural homogeneity was maintained through common rituals, market days, and festivals that strengthened inter-community identity. Afigbo, (1981) noted that Igbo culture evolved through indigenous governance structures that valued freedom, communalism, and respect for elders.

Anyanwu, (2020); and Ezeani, (2024), observed that community institutions such as hometown unions and churches organize festivals, teach Igbo, and host ceremonies. Digital media also contributes to preservation through online Igbo lessons and social media groups. Yet, these efforts vary by resources and leadership.

2.1 **Migration and Cultural change**

Uche, 2019; Eze & Okoro, 2021) observed that Igbo migrants experience acculturation rather than full assimilation. They explained that the Igbo retain their key culture like naming ceremonies, marriage rites, foodways, and festivals while adapting dress, religion, and routines to urban expectations. Associations in Lagos preserve traditions and provide social networks that reinforce Igbo norms, though generational and gender differences affect retention

Paolo and Letizia (2022:22) states that it is possible that our century and the one just past will be remembered in the future as the centuries of migration. They stated that social scientist have

attributed the causes of migration and concluded that the new comers are always almost poorer than those who settled before them and have languages, physical appearance, customs, beliefs and religious practices. Hillel, Sulin and Arthur (2021:2) states that migration is a key meditating factor for globalization. Given that values and attitudes are embedded in people and transported with them, migration has a strong potential to affect culture.

Travelling is part of the Igbo life. The Igbo regard one who travels as more knowledgeable. They say: Onye ije ka onye isi awọ akụkọ. (that a traveler has more stories to tell than the aged). Ideh (2012) as cited in Racheal (2024:296) avers that mass migration of the Igbo has been recorded in many literatures. To Racheal (2024), migrant Igbo may experience language attrition or loss and a shift to other languages in their environment, or may constantly have to choose between speaking Igbo and speaking any other languages they come in contact with. Due to the presence of other languages and the heritage language (Igbo) used mainly in a nuclear setting, Igbo migrants have the choice to choose the language to use and to pay attention to.

Kany (2005) traced the first movement of the Igbo from their homeland to entirely new territory to the slave trade that lasted about five centuries. Korieh (2009) states that about one of every seven ship carrying slaves to new world originated from the Bight of Biafra. Kanu (2019) stated that there was a huge concentration of the Igbos in Chesapeake now known as Virginia and Maryland and in Jamaica and Trinidad who later discovered through their language that they came from the same geographical area. This made them distinguish themselves from others.

Outside slave trade, the arrival of the missionaries and the introduction of schools produced many Igbo people who served as clerks, teachers, managers, skilled labourers etc. who worked for the missionaries Kanu (2019). These educated ones moved to different parts of Nigeria and formed minority there. The major force that gave power to the migration of the Igbo is the Igbo apprenticeship system of wealth creation popularly known as imụolụ (which means learning work) or imụ ahịa (which means learning trade) (Kanu 2019:39). Cultural change is bound to occur as people move from one place to another.

Enwerem (2024) conducted a research on the impact of national and transnational migration on the Igbo people focusing on social integration and identity formation. Finding reveals that Igbo migration within Nigeria in search of better living has resulted to the rise of many Igbo communities in urban centers like Lagos, Port - Harcourt and Abuja. The research also discovered that the Igbo communities formed in diaspora maintain cultural ties to their homeland and contribute significantly to the cultural and economic life of the urban areas they found themselves.

Nwike (2014) narrated that the Igbo has long history of migration and opined that migrated to the present Igbo land about 5000 BCE and formed autonomous villages. Shaw (1977) observed that in search of education and better employment opportunities, Igbo migration continues globally while they maintain strong ties to their fatherland.

Although migration promotes diversity and exchange of knowledge but still has its shortcomings. Enwerem (2024) opines that it promotes diversity and rich exchange. In spite of the advantages, on attempt to integrate into new communities they have the challenge of preserving their cultural identity (Ukaogo, 2011). Eze (2023) observed that Igbos migrate to other communities, build houses and become visitors in their heritage communities and this is a signal to Igbo language extinction. Orugun et al (2014) observed that as a result, rapid expansion of cities brought about

by the oil boom of 1970s, the Igbo established themselves in these cities for business opportunities. Chinua (2002) attributed the migration of many Igbo people to the western countries to the pursuit of quality education.

Enwerem (2024), identified historical and economic factors post-Nigerian civil war dynamics and urbanization as factors that have substantially influenced Igbo internal migration to urban cities. Hewett (2005) observed that second generation Igbo migrants go through identity formation that is unique in that they balance their heritage culture with that of their host culture. Having a bicultural experience identity, they have elements of Igbo and that of the host cultures.

Enwerem (2024) states that Igbo people use assimilation method to adapt to their new environment while maintaining their heritage culture. Richards et al (2003) posit that in assimilation theory, migrants gradually adopt the culture of the host community within a period of time.

Migration is an agent of cultural change both to the host community and to their home community. This is because migration results to culture contact. For Hille et al (2021:2a), in their research on migration and cultural change concluded that migrants are agents of cultural change which affect the cultural dynamics of the societies they join as immigrants and the society they leave as emigrants. This means that migration, no matter the type, can bring change either positive or negative to both cultures that are in contact. However, effect of cultural change on the host community will always be less. The migrants can easily affect cultural change in their home by transferring host country or community cultural values to their home communities.

Dinesh and Mathew (2005) states that migration has contributed to the richness in diversity of culture, ethnicities and races in developed countries. Individuals who migrate experience multiple stresses that impact their mental wellbeing, including the loss of cultural norms, religious customs and social support system adjustment to a new culture and changes in identity and concept of self.

Ejikemeuwa (2019:83) observed that Igbo culture and world view have continued to be affected or suffer the forces of migration. Ejikeme goes further to identify the following areas as being affected by migration.

(a) Lack of people to handover
(b) Mutation of Igbo cultural festivals
(c) Blessing and breaking of kolanut (Igo na iwa ọjị)
(d) Influence on Igbo attire
(e) Language mutation
(f) Music and dancing style
(g) Religion

The above list covers almost every aspect of man. Although, Ejikeme's research listed all the above affected areas, it was not clear whether effects are to the advantage or to the disadvantage of the Igbo society. This is one area that this research will handle.

Loren (2023) states that language is never static but bound to changes along with its environment and most importantly, its speakers. Loren (2023) noted that immigrant's children encounter the new language both in formal class and the more informally from the mouth of their peers. Having learned their heritage language, this can produce another variety of their heritage language due to possibility of language interferance.

2.2 Theoretical Framework

In analyzing the data collected for this study, the researchers adopted the functional attitude theory. The functional attitude theory is attributed to the works of the following researchers. (Kertz, 1960; Christopher, Franklin and Kyele, 2013; Beyogle, 2014). For Christopher, Franklin and Kyle (2013), functional attitude theory posit that people attitude is depended on the goal the want to serve. The following four basic functions are proposed by the theory which are: ego defensive, utilitarian, value-expressive and knowledge functions. For Christopher et al (2013), ego-defensive function is used by people to protect, defend and maintain their self-image, identity and belief. On utilitarian function, Beyogle (2014) describes it as a function which signifies that if speakers put more interest on learning to speak a language, if the gain is more than loss. The usefulness of a language to the learner or speaker will determine the attitude towards the language. The value expressive function as stated by Racheal (2024) facilitates a person's ability to derive satisfaction by expressing attitude in tandem with their personal values. The theory holds that values, beliefs and identities are expressed through a person's language preferences and uses. The knowledge function operates in social reality through beliefs, value and experiences.

In this study, the functional attitude theory is important for this study. This is because it provides the framework for understanding language and cultural attitudes among the participants in this research. It provides opportunity to understand why individual has a particular attitude to a language and culture of a people.

3.0 Methodology

The researcher adopted quantitative research that involved only 200 respondents from two states in south western Nigeria. The participants were randomly selected, hundred (100) participants from Lagos state and hundred (100) participants from Ogun State. These were selected from two different local government in each state. For Lagos, Ojo local government area, thirty (50) respondents and Amuwo Odofin local government area, thirty (50) respondents. For Ogun state, Abeokuta South Local Government Area and Ado-Odo/Ota local government area were chosen, 50 participants were interviewed from each of the local government areas.

The participants were made to answer questions agree or disagree to investigating their interest towards the Igbo language use, Igbo dressing, Igbo food and Igbo songs. The distribution of the participants in each of the local government areas were twenty five (25) students, five (25) business men and five (25) office workers and (25) artisans. The age range were 16 to 60 years of age in each of the local government areas. The respondents have lived up to ten (10) years in Lagos or Ogun state.

The collection of the data was done within one month. Two weeks was spent on each state while one week was spent in each local government area. The respondents were assured of anonymity.

4.0 Data Presentation and Analysis

In the data presentation, simple percentage was used to analyse data.

Attitude of the Igbo participants towards their Language and culture

Interest to the Use of Igbo Language in Communication

Table 1:

Participants' Response to the Statement: (I like using Igbo language in Communication.)

States	Age range	Number of participants who prefer the use of Igbo Language in Communication		Percentage of participants who Prefer the Use of Igbo Language in Communication		Number of Participants who do not Prefer the use of Igbo Language in Communication		Percentage of the participants who do not Prefer the use of Igbo Language for Communication		Total number of Participants	Percentage of the Total Number of Participants based on the Age Range
		Male	Female	Male	Female	Male	Female	Male	Female		
Lagos State	16 – 25	10	8	10	8	5	7	5	7	30	30%
	26 – 35	12	9	12	9	3	6	3	6	30	30%
	36 – 50	7	6	7	6	4	3	4	2	20	20%
	51 - 60	8	7	8	7	2	3	2	3	20	20%
	Total	37	30	37	30	13	20	13	20	100	100%
Ogun State	16 – 25	12	10	12	10	3	5	3	5	30	30%
	26 – 35	12	9	12	9	3	6	3	6	30	30%
	36 – 50	8	6	8	6	2	4	2	4	20	20%
	51 - 60	7	7	7	7	3	3	3	3	20	20%
	Total	39	32	39	32	11	18	11	18	100	100%

Table 1 above shows that out of the sample of 100 (one hundred sample respondents in Lagos State), 67 (sixty seven indicated interest in the use of Igbo language in communication which makes up 67% (sixty-seven percent of the respondents). At the same time, 33% indicated no interest in the use of Igbo language in communication.

37 male representing 37% of the sample participants have interest in the use of Igbo language in communication in Lagos state while 30 female respondents representing 30% of the respondents have interest in the use of Igbo language. This indicates that more of the male participants are more interested in the use of Igbo language.

Interestingly, the proportion of participants who have interest in the use of Igbo language are more than those who do not have interest in the use of Igbo language. In Ogun state, out of the 100 participants, 71 participants making 71% have interest in the use of Igbo language while 29 participants making 29% do not have interest in the use of the language. Out of the 71 participants that have interest in the use of Igbo language, 39 are male while 32 are female. Like that of Lagos state, more male have interest in the use of Igbo language in communication than women.

Table 2: Proficiency in the Use of Igbo Language

Participants' Response to the Statement: (I am Proficient in the use of Igbo Language)

States	Age range	Number of participants who have Interest in Igbo Songs		Percentage of participants who have Interest in Igbo Songs		Number of Participants who do not have Interest in Igbo Songs		Percentage of the participants who do not have Interest in Igbo Songs		Total number of Participants	Percentage of the Total Number of Participants based on the Age Range
		Male	Female	Male	Female	Male	Female	Male	Female		
Lagos	16 – 25	4	3	4	3	10	8	10	8	25	25%
	26 – 35	6	4	6	4	8	7	8	7	25	25%
	36 – 50	8	7	8	7	6	4	6	4	25	25%
	51– above	10	5	10	5	6	4	6	4	25	25%
	Total	28	19	28	19	30	24	30	24	100	100%
Ogun	16 – 25	4	3	4	3	9	9	9	9	25	25%
	26 – 35	7	5	7	5	8	5	8	5	25	25%
	36 – 50	8	7	8	7	4	6	4	6	25	25%
	50 – above	10	6	10	6	3	6	3	6	25	25%
	Total	29	21	29	21	24	26	24	26	100	100%

Table 2: Participant Proficiency in the Use of Igbo Language

In Lagos State, out of the hundred participants, 47 participants making up 47% are proficient in speaking Igbo language while 53 participants are not proficient. Out of the 47 participants that are proficient in speaking Igbo language, 28 are male while 19 participants are female. This means that the percentage of male that are proficient in speaking Igbo language in Lagos state are more than the percentage of the female.

Studying deeply into the table, we found out that more of the older participants ranging from 36 years to above 50 years are proficient in Igbo language speaking than the younger generation that ranges from 16 years to 35 years. The number of older generation are 30 participants while the younger generation are 17 participants.

In Ogun state, 50 participants making 50% of the participants that are proficient in Igbo language speaking while the remaining 40% are not proficient in Igbo language speaking. Out of the 50 participants that are proficient, 29 participants are male while the remaining 21 participants are female. Out of the 50 participants that indicated interest, 31 are of the older generation ranging from 36 years to 50 years and above while the younger generation ranging from 16 years to 35 years are 19 participants. This shows the older generation who speak Igbo language fluently are more in number than the younger generation.

Table 3: Participants' Interest in Igbo Attire.

Participants' Response to the Statement: (I like putting on Igbo Attire)

States	Age range	Number of participants who are Interested in Igbo Attire		Percentage of participants who are Interested in Igbo Attire		Number of Participants who are not Interested in Igbo Attire		Percentage of the participants who are not Interested in Igbo attire		Total number of Participants	Percentage of the Total Number of Participants based on the Age Range
		Male	Female	Male	Female	Male	Female	Male	Female		
Lagos	16 – 25	3	2	3	2	10	10	10	10	25	25%
	26 – 35	6	4	6	4	9	6	9	6	25	25%
	36 – 50	10	8	10	8	4	3	4	3	25	25%
	51 - 60	10	11	10	11	2	2	2	2	25	25%
	Total	29	25	29	25	25	21	25	21	100	100%
Ogun	16 – 25	4	3	4	3	8	12	8	12	25	25%
	26 – 35	6	5	6	5	8	7	8	7	25	25%
	36 – 50	10	8	10	8	4	3	3	5	25	25%
	51 - 60	11	10	11	10	2	2	2	2	25	25%
	Total	31	26	31	26	26	24	26	24	100	100%

Table 3

From the table 3 above, the number of participants who are interested in Igbo attire are 54 making 54% while the number of participants who are not interested are 46 participants making 46 percent. Out of the 54 participants who are interested in wearing Igbo attire, 29 are male while 25 participants are female. This also proves that more male are more interested in wearing Igbo attire than the female participants.

Out of the 54 participants who are interested in Igbo attire, the older generation ranging from 36 years to 50 and above are 39 participants while the younger generation are 15 participants. This also proves that the older generation are more interested in wearing Igbo attire than younger generation.

In Ogun state, 57 participants are interested in Igbo attire making up 57% while 43 participants are not interested in making up 43%. Out of the 57 participants who are interested in Igbo attire, 31 participants are male while 26 participants are female. This shows also that more male are interested in Igbo attire than female.

Out of the 54 participants who are interested in Igbo attire, 39 participants are of the older generation ranging from 36 years to 50 years and above while 18 participants are of the younger generation ranging from 16 years to 35 years. This also shows that the older generation are more interested in wearing Igbo attire than the younger generation.

Table 4: Participants' Interest on Igbo Food.

Participants' Response to the Statement: (I like eating Igbo food)

States	Age range	Number of participants who like Igbo Food		Percentage of participants who like Igbo Food		Number of Participants who do not like Igbo Food		Percentage of the participants who do not like Igbo Food		Total number of Participants	Percentage of the Total Number of Participants based on the Age Range
		Male	Female	Male	Female	Male	Female	Male	Female		
Lagos	16 – 25	12	10	12	10	2	1	2	1	25	25%
	26 – 35	12	11	12	11	0	2	0	2	25	25%
	36 – 50	11	12	11	12	1	1	1	1	25	25%
	50 – 60	13	12	13	12	0	0	0	0	25	25%
	Total	48	45	48	45	3	4	3	4	100	100%
Ogun	16 – 25	10	10	10	10	2	3	2	3	25	25%
	26 – 35	10	10	10	10	2	3	2	3	25	25%
	36 – 50	12	11	12	12	1	1	1	1	25	25%
	50 – 60	12	13	12	13	0	0	0	0	25	25%
	Total	44	44	44	44	5	7	5	7	100	100%

From the table four above, in Lagos State, 93 participants are interested in Igbo food making 93% percent while only 10 participants are not interested in Igbo food that is to say, only 7% of the participants are not interested in Igbo food. It also means that the percentage of participants who have interest in Igbo food are more than those who do not have interest in Igbo food.

The same result applies in Ogun state that have a total of 88 participants that indicated interest in Igbo food remaining only 12 participants who do not have interest in Igbo food.

Table 5: Participants' Who have Interest in Igbo Songs

Participants' Response to the Statement: (I Like listening to Igbo Songs)

States	Age range	Number of participants who have Interest in Igbo Songs		Percentage of participants who have Interest in Igbo Songs		Number of Participants who do not have Interest in Igbo Songs		Percentage of the participants who do not have Interest in Igbo Songs		Total number of Participants	Percentage of the Total Number of Participants based on the Age Range
		Male	Female	Male	Female	Male	Female	Male	Female		
Lagos	16 – 25	5	2	5	2	10	8	10	8	25	25%
	26 – 35	6	4	6	5	8	7	8	7	25	25%
	36 – 50	9	6	9	6	6	4	6	4	25	25%
	51–60	9	6	9	6	6	4	6	4	25	25%
	Total	29	18	29	18	30	23	30	23	100	100%
Ogun	16 – 25	4	3	4	3	9	9	9	9	25	25%
	26 – 35	7	5	7	5	8	5	8	5	25	25%
	36 – 50	9	6	8	7	4	6	4	6	25	25%

	50 – 60	10	6	10	6	3	6	3	6	25	25%
	Total	30	20	30	20	24	26	24	26	100	100%

Table five shows interest of the participants in Igbo songs. Among the Lagos state participants, 47 participants indicated interest in Igbo songs making 47% while 53 participants making up 53% do not have interest in Igbo songs. This shows that those who indicated interest in Igbo songs are less in number than those who do not have interest. Out of those who have interest, male are 29 while female are 18 in number. This shows that more male have interest than the female participants. Among the participants who indicated interest, only 17 participants are of younger generation while 30 participants are of the older generation ranging from 36 years to 60 years while the younger generation are 16 years to 35 years.

5.0 Summary of Finding

In a multilingual society like Lagos, there are many linguistic groups with different languages. The dominant is Yoruba being the host community. One especially the second generational migrants are exposed to acquiring other language or languages in addition or in the expense to the person's heritage language. In fact, English language with the promotion and being a language of more opportunities in Nigeria is always easily acquired by the migrants.

From the finding, Igbo internal migrants both old and younger generations were investigated. The interest of the participants in Lagos were investigated on language and culture. On the aspect of language, interest in the language and the use of the language were investigated. 67% of the participants in Lagos has interest in the Igbo language. Although 67 percent indicated interest in the language, only 43 percent are proficient in speaking Igbo language. 43% out of 100% being proficient in spoken Igbo language does not speak well of the future of the language. This is because, many Igbo people are living outside Igbo Land and are exposed to other languages. The question is if the 67% are not proficient in the language, what will happen to their second generation?

The response of the participants residing in Ogun State is more encouraging having 71% indicating interest in Igbo language. However, only 50% are proficient in the language. In the aspect of culture, participants' interest were investigated in the area of Igbo food, song and Igbo attire in both Lagos and Ogun states. Although, their response as regards interest in the area of food is encouraging which is 93% and 88% respectively. Their response to the areas of Igbo songs and Igbo dressing is not encouraging showing danger to the full continuity of Igbo culture.

Conclusion

The reduction of Igbo people's interest on Igbo language and culture is a threat to the growth of Igbo language, literature and culture. This is because one decline brings further decline. If the present generation is not embracing the culture, it is possible that it will continue to decline until the future generations may not see the Igbo language and culture to inherit. From the research that that as a result migration to the Western parts of Nigeria as our study has indicated, there is serious decline in Igbo language proficiency and a reduction on the interest to Igbo Culture among the

Igbo ethnic group residing in Lagos and Ogun States of Nigeria. If internal migration brings this reduction, one can imagine what will happen to the Igbo migrants outside the country.

This type of research is even required in some states in Igbo land to determine fully whether the challenge is only to Igbo in diaspora.

Recommendations

Considering that travelling far and near have been the life of the Igbo people, we make the following recommendations to the Igbo internal and international migrants: (a) Frequent visitations to Igbo home land by the migrants; (b) taking their children home in every festival and ceremonies; (c) every child should be made to spend his or her long vacations in their heritage land. (d) participation in hometown meetings either physically or virtually; (e) Use of Igbo language in migrants families; (f) watching of Igbo films and radio programmes (g) Parents should encourage their children to speak the language at home and offer it as a subject in their schools.

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