

Using the Esan Language in Enhancing the Delivery of Quality Education in Edo State, Nigeria

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Abstract: The constant use of indigenous language (Esan) was discovered to be a perfect medium of imparting knowledge in primary schools which was fundamental to educational growth in the country. It sufficed to state that “Esan Language belonged to the north-central part of “Edoid” Language in Edo State, and it has been in use as a medium of instruction in Esan Central Primary Schools. Specifically, the study focused on promoting Esan Language among the multifarious Indigenous Languages in Nigeria, enhancing the consciousness of “Esan Language among Esan primary school pupils, assisting teachers with workable methodologies of teaching/learning of Esan language, assisting the Ministry of Education in the preparation of Esan Language syllabus for Primary Schools, etc. Also, the study which is based on theoretical and empirical approaches focused on the sampling of sixteen (16) primary schools which were randomly selected from the four kingdoms in the targeted Local Government. Total of (50) pupils were sampled through a designed questionnaire in each school bringing it to a total number of eight hundred (800) respondents in each of the schools. The study further highlighted the findings which revealed inter alia that Esan Language was taught in all the primary schools by teachers who were all from Esan origin though not qualified (not Esan certificated). There were no libraries in schools as well as sufficient textbooks for the subject. The pupils can speak Esan Fluently but cannot write and read a passage fluently in Esan Language. Outside Esan Language, no other subject is taught with “Esan” in primary schools. All these justified the hypotheses raised for the study. Finally, Conclusion and Recommendations were made for quality teaching and learning of the Esan language in Esan Central Local Government Area of Edo State.

I. INTRODUCTION

‘Esan’ is a language spoken by the people of Esan for effective communication and social integration. The people of Esan have a common language, custom and tradition. According to Okojie (1994) ‘The key to a people’s character or personality can be found in their music, dances and folklore’ This opinion captures the true identity of the people of Esan who are popularized globally by such various dances as IGBABONELIMI (Acrobatic dance), IJELEGHE, OLEKE, OHOGHO, AGBEGA, to mention a few.

Geographically, the Esan people of Edo State, occupy an area of about 2987.52 square kilometers and are located on a plateau at the Edo Central region of the state. A homogenous and highly vibrant people, Esan consists politically of five Local Government areas: Esan West, Esan Central, Esan North East, Esan South East and Igueben. According to Okojie (1994), the origin of Esan is traceable to Ewuare’s wooing of 1946. Before this time, many of the important

districts in Edo Central living in isolations were: Uruwa (Irrua), Uronmun (Uromi), Ekunma (Ekpoma), Ubiaza (Ubiaja), Ukpozi (Opoji), etc.

Considering the population, unity and cultural beauty of the people of Esan, the need to research on the language is considered apt in order to pave way for the development of orthography for the language and encourage the production of textbooks in the language.

The History of The Esan People

Edo state comprises eighteen local government areas that make up the three senatorial districts namely Edo South, Edo Central and Edo North

The Edo Central Senatorial District which is dominated by the Esan people comprises five local governments such as Esan West, Esan North East, Esan South East, Igueben and Esan Central which forms the base of this study. The Esan people are blessed with a good climate and drainage system as explained below

Climate

The climate of Esanland experiences a humid tropical climate that is characterized by both wet and dry seasons. The dry season session takes place between November and March while the wet season lasts between April and October. It is important to note that the variation between the seasons is caused by the latitudinal migration of the winter. The rains are brought about by the southwest wind that blows across the Atlantic.

The main annual rainfall in Esanland is estimated at 1.556 mm. The peak of the wet season is recorded in July, August and September. On the other hand, the months of November, December and January record the lowest rainfall of the year (Okhae, 2017).

The highest temperature in Esanland is recorded between January and March, while the lowest temperature is recorded in June and July.

Drainage

The Esanland is located in a water divide between River Osse and River Niger. There are equally few streams in the Esan area. The streams take their sources from the water divide. To the west and south of the area, the tributaries of Ossiomo River drain into the Benin River

Also found in the Esanland are the eastern rivers such as the River Utor. The River Utor drains into the River Niger. These rivers are characterized by a deeply incised value that penetrates almost to the centre of the plateau (Okhae, 2017).

It is important to note at this stage that in the Esan river system, no river or stream of any size runs across the region. This makes water supply to be a major problem except for the few bore-hole waters that are constructed by a few individuals (Okhae, 2017). Some notable rivers in Esanland are described in the figure below:

Table 1: Some Notable Rivers In Esanland

LOCAL GOVT AREA	NAME OF RIVERS	LOCATION	REMARKS
Esan Central	River Obiemen	Agua, irrua	
	River Uzoghola	Uzoghola	
	River Omobo	Eguare, Ewu	
	River Orajie	Ehanlen, Ewu	
Esan West	Ukhun River	Ukhun	
	River Oghedekpe	Ekpoma	
	River Egoro	Egoro	
	River Oronmon	Ujiogba	
Esan South East	River Ihimogbe	Urohi	
	River Ella	Ebhoato	
	River Odu	Okaigben	
	River Ikhiremoh	Ebhosa	
Esan North East	River Unahu	Unahu	
	River Ikhumoro	Ikhumoro	
	River Amedeokhian	Amedeokhian	
Igueben	River Nugbo	Idigun	
	River Nukpu	Ekekhen	
	River Uwakhan	Idumeka	
	River Egbiki	Egbiki	

Vegetation/Soil

Most parts of Esanland is covered predominantly with rich timber resources in vegetation of moist deciduous forest. Adejuon (1981) in Okhae (2017) states that savannah patches abound in the Esan vegetation belt. The people practice the traditional method of farming that is rotational bush fallow,

In the northern part of Esanland, the soil is reddish; in the south, it is yellowish-brown. The soils are leached and consequently, retain the advantage of good rooting depth. Where the soil contains a fair clayey content, they provide a good growing medium for cocoa, rubber and other trees. The top-soil when cleared from the forest, contains about 5% of organic matter and can thus sustain good crops for several years without the use of fertilizers (AKinbode, 1983 in Okhae, 2017)

Political Development of Esan People

Before the reigns of the colonial masters, records have it that the Esan people had been in existence. It was believed that the Esanland had several established kingdoms as far back as the 14th century AD. Okojie (1994) describes the several settlements as "loosely connected chiefdoms". Each kingdom was built around a political leader known as 'Onogie'. The Igueben kingdom is the youngest of the kingdoms in Esanland. The Kingdoms were independent of each other. As the colonial masters came in, the Esan land was categorized as 'Ishani' Division for easy administration,

During the British colonial administration, Esanland was divided into six districts. After the nation's independence, the number of Districts rose from Six to eight in 1963. By 1953, there was a political reform whereby the eight districts were fused into two local government council areas of Agbazilo and Okbebho.

By 1991 the number of local government council areas in Esanland rose from two to four.

Again, by 1996 the number rose from four to five, namely Esan Central Local Government Area, Esan North East Local Government Area, Esan South-East Local Government Area, Esan West Local Government Area and Igueben Local Government Area. The five local government areas form the central senatorial District of Edo state.

A national population census was conducted in 2006. The population census of the Esan people in that year was 591,534. See details in table 2.2 below.

Socio-Economic Activities of Esan People

The Esan people are predominantly farmers. The people engage in the production of cash and fruit crops such as bananas, beans, cocoa, kola-nuts, cashews, palm produce, rice, plantain, yams, etc.

The commercial activities of the people include sales of agricultural products such as cassava products, pineapple, sachet water production, bakeries and block molding. Other commercial activities include transportation, car wash, supermarkets, mechanic activities, aluminium works among others.

Table 2: POPULATION OF ESANLAND IN 2006

S/NO	LOCAL GOVERNMENT	NO OF WARDS	MEN	WOMEN	TOTAL
1	Esan Central	10	53,017	52,225	105,242
2	Esan North-East	11	61,647	60,342	121,989
3	Esan South-East	101	84,589	81,722	166,309
4	Esan West	10	65,312	62,406	127,718
5	Igueben	10	35,132	35,144	70,276

Source: Okhae, 2017

The Esanland with five Local Government Council Areas is divided into Fifty-One Political wards. See table 3 below for details

Table 3: Political Wards And Settlements In Esanland

LOCAL GOVERNMENT AREA	POLITICAL WARDS	Settlement
Esan Central	1	Ibore
	2	Afuda
	3	Ibhiolulu
	4	Eidenu
	5	Eguare
	6	Usugbenu
	7	IdunweleEwu
	8	Uzogbolo, Ewu
	9	Opoji
	10	Ubgegun
Esan North-East	1	Egbele
	2	Ivue
	3	Arue
	4	Eguare, uromi
	5	Idumu- okojie
	6	Uzea
	7	Ukoni
	8	Efandion
	9	Uwalor
	10	Ebhoyi
	11	Ibhi-ibadin
Esan south-east	1	Ebhohimi 1(eguaré)
	2	Ebhohimi 2
	3	Ebhoato
	4	Okhodua
	5	Okhuesan
	6	Ubiaja
	7	Eguare , ubiaja
	8	Oria
	9	Illushi
	10	Ugboha
Esan west	1	Ogwa
	2	Ujiogba
	3	Egoro
	4	Ihomudumu

	5	Eguareekpoma
	6	Irukepén
	7	Emuhi
	8	Urohi
	9	Ikhírolo
	10	Illeh
Igueben		
	1	Ekekhen
	2	Eguare , igueben
	3	Afuda ,igueben
	4	Idumongbor
	5	Udoh
	6	Ebelle
	7	Okalo
	8	Amahor
	9	Ebhosa
	10	Ekpon

Statement of Problem

It has been observed that under the current arrangement, where the English Language is used as a medium of instruction as well as Language of study, it is not helping to promote the Esan Language among the Esan speaking people and, learners at the primary school level in particular. The use of English as a language of instruction and that of study has so many damaging consequences on the Esan Language. This development is in contrast with the Language implementation of National Policies on Education. (NPE, 2008)

The research will be justified in that it will bring out the benefits of using the Esan Language in teaching/ learning situations. This development, if appropriately harnessed, will promote the use of Esan Language and as well move forward the Nigerian nation in general. It is believed that a child educated in his mother tongue is bound to be more at home than the other educated in a second or third language in terms of technological development. Through this work, we shall bring to lime-light, the orthography of Esan Language and work out ways of achieving success.

Objectives of the Study

The research work is set to achieve the following objectives:

1. To promote the Esan Language by making the Language compete favourably with other major indigenous languages of Nigeria.
2. To enhance consciousness through the promotion of Esan culture among Esan pupils in terms of usability of the Esan Language.
3. To assist primary school teachers with workable methodologies approach in the course of teaching / learning of Esan Language.

4. To assist the Ministry of Education and other stakeholders in education to prepare the Esan Language syllabus for pre-primary and primary schools.
5. To enhance the current level of Language usability of Esan among its users.
6. To serve as a pool or reservoir of knowledge for further researchers in Esan Language
7. To facilitate the orthography of Esan Language.

Research Hypothesis

1. There is no significant difference between the Esan teacher in the primary schools and other educated Esan person in terms of writing and speaking the Esan Language in Esan Central Local Government Area of Edo State.
2. There is no standardized curriculum for the teaching of Esan Language in Esan Central Local Government Area.
3. There is no generally accepted orthography of Esan Language in Esan Central Local Government Area of Edo State.
4. There are no sufficient textbooks and literature for the teaching of Esan Language in Esan Central Local Government Area.
5. The primary school pupils are not grand in the use of Esan Language in Esan Central Local Government Area.

II. LITERATURE REVIEW

The exact number of languages spoken in Nigeria is not quite certain as there are some languages, which are yet to be discovered. What exactly constitutes a language or a dialect has been absurd for too long a time by linguists missionaries and linguist scholars (Brann 1977).

Hoffmann (1974) identified 396 language families excluding dialects while Hansford (1976) recognized 395 languages in Nigeria. National policy on education (1998) recognized over 400 different ethnic languages in Nigeria while Blench and Dendo (2003) have recorded 550 languages as spoken in Nigeria.

In terms of function as a medium of communication, out of the numerous ethnic languages spoken in Nigeria, only three (Hausa, Ibo and Yoruba) were chosen according to geographical zones (North, East and West respectively).

Adekunle (1976) classifies the language spoken in Nigeria into three broad groups according to their function as a medium of communication in the Nigerian context.

Class A__ Languages that are recognized as the major indigenous languages spoken by at least six million native speakers and used widely outside their state of origin by Nigerians whose mother tongues are different. They are Hausa, Igbo, and Yoruba.

Class B__ Languages not much used outside their state of origin but officially recognized and used at the national or federal as of the nine major languages. They are Kanuri, Fula, Edo, Efik, Tiv, Ijaw, e.t.c

Class C__ Languages that are minor and without official recognition at the state level.

It is to Adekunle's class B classification of Nigerian languages that the 'Edoid' languages of Edo state belong. Historically, these 'Edoid' languages comprise most languages and dialects in Edo state especially the Esan language which forms the nucleus of this research work. It is generally agreed that the Edoid languages belong to the Eastern sub-branch of the KWA branch of Niger-Congo (Elugbe 1973).

Talking about the Esan location and people, geographically, the Esan people of Edo state occupy an area of about 2987.52 square kilometers located on a plateau at the Edo central region of the state. A homogenous and highly vibrant people. Esan consists politically of five Local Government Areas: Esanwest, Esan central, Igueben, Esan north-east and Esan south-east (Omo-Ojugo Matthew 2004).

According to Okojie Christopher (1994), many of the important districts in Edo central were already in existence as important groups eg Uruwa (Irrua), Uronmun (Uromi), Ekunma (Ekpoma) Ubiaza (Ubiaja) etc, before they were brought together under the name Esan. The actual event which brought them together was Ewuare's wooing of 1463.

The Esan people have a common language, custom and tradition. The homogeneity characteristics of the Esan people has been aptly described by Okojie (1994) when he says: "The key to a people's character or personality can be found in their music, dance and folktale....."

It suffices to remark that this research work is further narrowed down to Esan central Local Government which comprises such towns as Irrua, Opoji, Ewu and Ugbegun.

It is sacrosanct to note that in addition to appreciating the importance of language in Nigeria educational process and as a means of preserving the people's culture, the Government consider it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his mother tongue. In light of this fact, the Government considers the three major languages in Nigeria to be Hausa, Igbo and Yoruba. In order to achieve the aims and objectives of education in Nigeria, the Government recommended that the medium of instruction will be principally the mother tongue or the language of the immediate community, and to this end:

1. Develop the orthography for many more Nigerian languages and
2. Produce textbooks in Nigerian languages.

In the history of mankind, it has been established that every human language is important. Various authorities agreed that

no language is inferior to another and no ethnic group will want its language to go into extinction. Hence the need to research and develop all the languages to standard forms.

The national objective in the national policy on Education is geared towards the preservation of the people's culture and attainment of national unity. It is only obvious that Nigerian languages stand out as the best candidates which can help to transmit and preserve the Nigerian culture (Ikara,1982).Akindele and Adegbite (1999) opine that when human beings speak a common language and understand other people's languages, there is bound to be an increased level of social cooperation and integration among them. However, language uniformity is not the sole condition to forge unity among a given people. The fact that there are three major indigenous languages, as well as English as the national and official languages, does not indicate that there will be unity among the people in the country. It is important here to examine the government's language policy and education in Nigeria.

Language use in pre-primary, primary and secondary schools education reveal that mother-tongue is used as the medium of instruction at the pre-primary education level. This is expected to complement children's acquisition of the language at home, learn about their environment and the social norms of community/society. According to Omo-Ojugo (1991), the relevance of mother-tongue in education could be drawn from the history of the developed countries of the world, which early in their growth in nationhood mobilized all efforts to give education in their vernaculars.

At the primary school level of education, both the mother-tongue and English are recognized. The policy recognized that in primaries I,III, the mother tongue of the immediate environment should be employed by a teacher as a medium of instruction and later from primary IV-VI, English can be used as the medium of instruction.

At the junior secondary school level, the medium of instruction is the English language. The students are to study two Nigerian languages. The language of their area and any of the three main languages: Hausa, Ibo and Yoruba.

At the higher education level in Nigeria, the English Language serve as the medium of instruction. Going by this government emphasis on indigenous language as stated in National Policy on Education, the relevance of using Nigerian languages for instruction in the school system can therefore be better summed up as a means of fostering unity among a given people and also provide for the child's psychological, sociological, cultural and mental resource base for all-round personality development (Omo-Ojugo 1991)

III. METHODOLOGY

The researcher shall make use of both theoretical and empirical studies. The study will be carried out to cover the entire Esan Central Local Government Area of Edo State. In the area of study, there are four kingdoms: Ewu, Irrua, Opoji

and Ugbegun. Each Kingdom is headed by a king (traditional leader/ruler) known as the 'Onojie'.

From each of the kingdoms, four (4) primary schools (three public and one private schools) will be randomly selected as samples, making a total of sixteen (16) primary schools (twelve public and four private schools). In each of the sample schools, fifty (50) pupils will be randomly selected as subjects, making it eight hundred (800) subjects to be used for our study.

The questionnaire shall be used as an instrument for data collection. The research tool shall be structured to meet the objectives of our study. We shall use the frequency and simple percentage score as a standard mean of data analysis, the formula is indicated below:

$$\frac{F}{N} \times \frac{100}{1}$$

Where F = Frequency of responses

N = Total number of respondents

100 = Percentage

Table 4: The kingdoms, sampled schools, type and number of students used for the study are graphically represented in the table below:

KINGDOM	SCHOOL	TYPE OF SCHOOL	NUMBER OF STUDENTS
IRRUA	EGUARE PRIMARY SCHOOL	PUBLIC	50
“	AKHO PRIMARY SCHOOL	“	50
“	IDUMEBO PRIMARY SCHOOL	“	50
“	IDEAL NURSARY AND PRIMARY SCHOOL	PRIVATE	50
OPOJI	EGUARE PRIMARY SCHOOL	PUBLIC	50
“	IKIEWANLEN PRIMARY SCHOOL	“	50
“	UJOSANLEN PRIMARY SCHOOL	“	50
“	TRANSFIGURATION GROUP OF SCHOOLS	PRIVATE	50
EWU	IDUNGHELE PRIMARY SCHOOL	PUBLIC	50
“	UZOGHOLO PRIMARY SCHOOL	“	50
“	EHANLEN PRIMARY SCHOOL	“	50
“	SCARLET GROUP OF SCHOOLS	PRIVATE	50
UGBEGUN	UMELEN PRIMARY SCHOOL	‘PUBLIC	50
“	UKPUGHE PRIMARY SCHOOL	“	50
“	IKOKOGBE PRIMARY SCHOOL	“	50
“	ST. MATHEW PRIMARY SCHOOL	PRIVATE	50
			800

IV. ANALYSIS OF DATA AND RESULT (EXPECTED OUTPUT)

The hypotheses formulated for the study were tested with various items on the questionnaire and based on data analyses, justifiable results were derived as stated below:

Hypothesis I

“There is no significant difference between the Esan teacher in primary school and any other educated Esan person in teams of writing and speaking the Esan language in Esan central local government area of Edo State”

This hypothesis was tested with questionnaire items 2,3,13, and 14 as reflected in the table below:

Table 5

IT E M	QUESTION	TOTAL RESPONDENT	YES	%	NO	%	TOTAL %
2	Do you have a qualified Esan language teacher in your school?	800	80	10 %	720	90%	100 %
3	Is Esan language used as a medium of instruction in teaching other subjects?	800	-	0%	800	100 %	100 %
13	Is your Esan language teacher an Esan person?	800	800	100 %		0%	100 %
14	Is your Esan teacher a native of your community where the school is located?	800	135	17 %	665	83%	100 %

The information in table 5 above show that there are not enough qualified Esan language teachers in all the primary schools in the Esan Central Local Government area, also it was indicated by the respondents that, Esan language is not used to teach other subjects in class. Again, it was agreed on by the respondents that the Esan teachers were all of Esan origin, but the majority were not from the immediate environment.

These findings authenticated the hypothesis which states that the Esan teacher in the classroom is not different from any other Esan educated person since he (the teacher) is not also a professional in the job. Other subjects are not explained with Esan for clarity and this negates a section of the Nation Policy on Education which recommends the use of the language of the immediate environment to teach primaries I-III. Above all, the majority of the teachers were not from the immediate environment. How can they account for the semantic changes in words? For example, grass-cutter is called “Okhuen” in Opoji and Ugbegun kingdoms while it is called “Evue” in irrua and Ewu kingdoms. This no doubt signals the dare need for Esan orthography.

Hypothesis 2

“There is no standardized curriculum for the teaching of Esan Language in Esan Central Local Government Area”

This hypothesis was tested with questionnaire items 1, 6, 7, 15 and 21

Table 6

IT E M	QUESTION	TOTAL RESPONDENTS	YES	%	NO	%	TOTAL %
1	Are you taught Esan Language as a subject?	800	800	100 %	-	0%	100 %
6	Is there story-time in your time table?	800	364	46%	434	54 %	100 %
7	Are these stories told in Esan Language?	800	82	10%	718	90 %	100 %
15	Is there Esan Museum in your school?	800	-	0%	800	100 %	100 %
21	Do you have curriculum for Esan language?	800	710	89%	90	11 %	100 %

The results of the data analyses in table 6above, show that Esan Language is taught in all the primary schools in Esan Central Local Government.

It was discovered that the story-time in most of the primary schools’ time-tables was not utilized in teaching Esan Language. And the respondents unanimously agreed that there are no museums in their primary schools. Finally, the Esan curriculum was designed for use in the majority of the schools

The results from the respondents agreed with hypothesis 2 which states that there is no standardized curriculum for the teaching of Esan Language in Esan Central Local Government Area. These results indicate that since the Esan language is generally taught in all the primary schools in the local government, it indicates that there is a curriculum guiding the teaching and learning of the target subject. However, most respondents claim that there was no story-time in their schemes of work and where they exist; they were not used in the teaching of the Esan Language. Meaning, the indication of story time on the timetable was discretionary to schools and not a curriculum recommendation. Also, none of the schools have a museum where cultural, historical or scientific objects are kept for pupils to learn. This was because the curriculum was silent about it. Above all, most of the words and meanings captured in the scheme of work were at variance because of differences in pronunciations, spellings and assigned names for things or objects.

Hypothesis 3

There is no generally accepted orthography of Esan Language in Esan Central Local Government Area. To test this hypothesis, pupils were given **Picture Chatt** (Parts of Human

Body) to label and names of domestic, wild, aquatic and arboreal animals and reptiles to recast in Esan Languages.

It was observed that some of the respondents could not write in Esan Language. Those who did, had discrepancies in (1) assigning nameseg mother -‘inene’ in Opoji and Ugbegun, ‘ine’ in Irrua and Ewu (2) Spellings – ‘Ebho’, ‘Oribhabor’/bh/ in Opoji, Ugbegun and Irrua. ‘evbo’, ‘orivbabor’/vb/ in Ewu, (3) Pronunciation - there were discrepancies in accent and stress

Hypotheses 4

There are no sufficient textbooks and literature for the teaching of Esan Language in Esan Central Local Government Area

This Hypothesis was tested with items: 4, 5 , 16 and 17 on the questionnaire

Table 7

ITEM	QUESTION	TOTAL RESPONDENT	YES	%	NO	%	TOTAL %
4	Do you have Esan language reader?	800	-	0%	800	100%	100%
5	Is there any Literature book written Esan language been used in your school?	800	38	5%	762	95%	100%
16	Is there a Library in your school?	800	18	2%	782	98%	100%
17	Are there Esan books in the school Library?	800	42	5%	758	95%	100%

It is clear from table 7 that Esan textbooks and the equivalent literature books are lacking in the primary schools as indicated by the high percentage responses. Libraries that were supposed to house these textbooks were conspicuously not available.

The resultant effects of these findings are that it will be difficult to teach Esan as a language without textbooks and the dream of creating orthography for the Esan language will be a mirage although there are many Esan books written in English

Hypothesis 5

The pupils are not grand in the usage of the Esan Language in Esan Central Local Government. Items 9, 10, 11 , 12, 18, 19, and 20 on the questionnaire were used to test this hypothesis.

Table 8

ITEM	QUESTION	TOTAL RESPONDENT	YES	%	NO	%	TOTAL %
9	Can you write the primary vowel sound of the Esan Language?	800	671	84 %	29	16 %	100%
10	Can you read a text written in the Esan language fluently?	800	211	26 %	589	74 %	100%
11	Do you speak the Esan language with your parents and siblings at home?	800	720	90 %	80	10 %	100%

12	Do you use Esan language during play-time with your peer group?	800	738	92 %	62	8%	100%
18	Is Esan cultural day celebrated in your school?	800	58	7%	742	93 %	100%
19	Do you use the Esan language to write an examination in Esan subjects?	900	584	73 %	216	27 %	100%
20	Do you like being taught with Esan language?	800	778	97 %	22	3%	100%

Table 8 above expressively shows that majority of the respondents can write the primary vowel sounds /a/e/e/i/o/o/u/ of Esan Language: but cannot read a text written in Esan language fluently. The table further reveals that the respondents (pupils) speak their mother tongue (Esan) with their parents and siblings at home and with their peer group at school. Esan Cultural day is not celebrated in most primary schools in Esan Central Local Government Area. There was a majority agreement on the fact that Esan language is used to write an examination and the respondents have a keen interest in being taught with Esan language.

The results attained from the collected data show that the pupils to some extent are grand in the use of the Esan language: they can write the vowel sounds of the Esan language, they speak their mother tongue at home with their parents’ siblings and peer groups. Above all, they write an

examination in the Esan language and have a keen interest in receiving and teaching in the Esan language. Though Esan cultural days are not celebrated in primary schools and pupils cannot read passages written in Esan language fluently, these are not sufficient facts to accept that pupils are not grand in

the usage of Esan Language. Therefore the hypothesis is not accepted.

V. OTHER ANALYSES AND FINDINGS

Picture Chart (Naming Parts of Human Body)

Table 9: The table below indicates the number of correct and wrong responses to the labeling of human body parts

ITEM	ENGLISH WORD	EXPECTED RESPONSE	TOTAL RESPONSE	CORRECT RESPONSES	%	WRONG RESPONSE	%	TOTAL
1	Head	Uhomon	800	486	61%	314	39%	100%
2	Eye	Elo	800	510	64%	290	36%	100%
33	Ear	Eho	800	615	77%	185	23%	100%
44	Mouth	Unu	800	718	90%	82	10%	100%
55	Breast	Ewen	800	509	64%	291	36%	100%
66	Navel	Ukhon	800	474	59%	326	41%	100%
77	Waist	Ekun	800	600	75%	200	25%	100%
88	Knee	Ugogo	800	656	82%	144	18%	100%
199	Neck	Uru	800	593	74%	207	26%	100%
101	Hand	Obo	800	712	89%	88	11%	100%

Table 9 above indicates that out of the total number of labeling, the respondents had above 73% correct scores which show that primary school pupils in Esan Central Local Government understand the various parts of a human body and can write them in their mother tongue (Esan)

Naming Domestic, Wild, Aquatic And Arboreal Animals, And Reptiles

Table 10: This section requests the respondents to supply Esan equivalent names for the animals and reptiles written in English.

DOMESTIC ANIMALS (Eng.)	EXPECTED RESPONSE (Esan)	TOTAL RESPONSE	CORRECT RESPONSE	%	WRONG RESPONSE	%	TOTAL %
Pig	Esi	800	715	89%	85	11%	100%
Fowl	Okhokho	800	582	73%	218	27%	100%
Goat	Ebhe	800	613	77%	187	23%	100%
Sheep	Ohuan	800	314	39%	486	61%	100%
Cat	Onogbo	800	520	65%	280	35%	100%
Dog	Awa	800	706	88%	94	12%	100%
Cow	Emena	800	349	44%	451	56%	100%
Duck	Kpekpehie	800	166	21%	634	79%	100%
REPTILES							
Snake	Eyen	800	646	81%	154	19%	100%
Lizard	Ebeyomiomen	800	98	12%	702	88%	100%
WILD ANIMALS							
Elephant	Eni	800	686	86%	114	14%	100%
Rat	Ofen	800	722	90%	78	10%	100%
Rabbit	Ofioto, eluo	800	542	68%	258	32%	100%
Antelope	Uzo	800	650	81%	150	19%	100%

Grasscutter	Evue, Okhuen	800	273	34%	527	66%	100%
Monkey	Emen	800	187	23%	613	77%	100%
Lion	Oduman	800	192	24%	608	76%	100%
Tiger	Atanakpa	800	261	33%	539	67%	100%
Squirrel	Otan	800	473	59%	327	41%	100%
AQUATIC ANIMALS							
Fish	Ehen	800	794	99%	6	1%	100%
Cra-fish	Izenefua	800	264	33%	536	67%	100%
Crocodile	Omiomede	800	138	17%	662	83%	100%
ARBOREAL ANIMALS							
Hawk	Ahielenkpen	800	56	7%	744	93%	100%
Vulture	Udene, Ughulu	800	347	43%	453	57%	100%
Bat	Akogan	800	557	70%	243	30%	100%
Bird	Afianmen	800	438	55%	362	45%	100%

The findings which are shown in the above table reveal that majority of the respondents were able to write the names of the animals in Esan Language except for such animals as: “sheep” “cow” “duck” “grasscutter” “monkey” “lion” “tiger” “crocodile” and “hawk”. “Lizard” as a Reptile was wrongly spelt in their dialect (Esan) by the majority of the respondents This goes further to prove why the respondents could not read the Esan passage fluently

VI. FURTHER FINDINGS.

The other major findings of this study, includes, **accuracy.** It has been observed through this study that one cardinal principle about orthography is accuracy. To this end, we discovered that the proposed Esan orthography is in agreement with the principle of accuracy as laid down by Williams (1984), as all the different significant sounds (phonemes) of the Esan Language have different ways of writing them like in the area of pitch and tone making system where the researchers noticed the existence of similar sounds as shown in the table below:

Table 11

Esan Word	Use of Diacritic	Interpretation in English
Ob _o	Ob _o	Hand
Q _o bo	Q _o bo	Doctor
Om _o	Om _o	Soup
Q _o m _o	Q _o m _o	Baby
Awe _e	Awe _e	Legs
Owe _e	Owe _e	Leg
Owe _e	Owe _e	Sleeping
Owe _e	Owe _e	Decaying

Finally, the finding includes the **principle of familiarity.** The proposed Esan Language orthography conforms to the neighboring Languages as most people are often pleased with what they are familiar with. People expect a new thing to be better and convenient than the former. Therefore, all things being equal, orthography is expected to be familiar as possible in appearance. According to Bamgbose, (1963), “A spelling must make as far changes as possible.....” . This is corroborated by Pike (1947) when he says: “A practical orthography should be acceptable to the people of the region where it is to be introduced

VII. CONCLUSION

We have discovered from the responses of the eight hundred respondents that, the Esan spoken in Esan Central Local Government Area are virtually the same. The differences that are noticeable in terms of tone and assignment of names to objects are minor because they do not hinder comprehension between people in the various kingdoms. Therefore, the dare need for the development of orthography for the language can be achieved without stress if only Esan patriots and the Governments are ready to make sacrifices in the area of funding and incorporating Esan Language as a subject/ course of study in all levels of education in Edo State.

VIII. RECOMMENDATIONS

1. The government should fully implement the usage of Esan Language in teaching and learning in all the primary schools within and outside Esan Central Local Government Area,
2. The orthography for Esan Language should be developed to facilitate speaking and writing of Esan Language.

3. Textbooks should be produced by Esan authors to enhance quality education in Esan Language,
4. The teaching and learning of Esan Language should be carried out on televisions and radios for a wider coverage
5. The Ministry of Education should collaborate with prominent Esan Scholars to prepare a workable syllabus for Esan language
6. The Esan Language should be introduced in Junior and Senior Secondary Schools, and eventually in the tertiary institutions to develop manpower for the subject,
7. Esan teachers should double their efforts in classroom teaching by improvising teaching aids and methodology for the teaching of Esan Language.
8. The Government should set up institutes for the study of the Esan Language,

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