

OPURUNUZOBURUMKPARA (One Who Picked a Fiddlestick on the Road)

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Abstract

Xenophobia is an intense fear of foreign people, their customs and culture, or foreign things. Xenophobia is as old as the world itself which Africa is not an exception. It is a phenomenon that brought about boundary demarcations between tribes and tongues; races and countries vis-à-vis religions of the world. Opurunuzoburumkpara is a xenophobic derogatory name which connotes a woman or man who marries outside his or her cultural environment in Imo State and its environs. The methodology applied in this study is sociological and qualitative to demystify the scenario behind Opurunuzoburumkpara and infuse ameliorating language that will remove stigma and hatred from the in-group and out group. This derogatory name arose out of envy; fear of contamination of cherished and prized character, language or dialect, religion, customs and culture of a particular country, tribe or clan. There is an age-long culture of in-depth investigation of the background of the two families whose children are coming together in marriage to ascertain whether they are compatible or not which seem to be truncated by distance marriage. Hence, when a woman or man crosses the bounds of his or her clan and culture to get married into a people outside his or her own culture loses a home advantage and support of his or her people. At same time, the woman loses her value to her matrimonial home and regarded as inferior "Fiddlestick". Opurunuzoburumkpara in a world of change is gaining acceptance for several special reasons ranging from migration, media influence, religion, political, economic, interest and need. It is wrong to mistreat, humiliate, and torment a woman because she is married into a strange culture. Good values are what one values; this value is binding on her, and gives her authority to adapt in her new home and culture. Xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a postulated purity as is the problem in Opurunuzoburumkpara marriage.

Key words: Xenophobia, Opurunuzoburumkpara, character, custom, culture, marriage, resentment, ridicule.

Introduction

Xenophobia is an intense fear of foreign people, their customs and culture, or foreign things. Xenophobia is as old as the world itself which Africa is not an exception. It is a phenomenon that brought about boundary demarcations between tribes and tongues; races and countries vis-à-vis religions of the world. Any living religion must not only make pronouncements on current human and social problems but must provide solutions as well. This is why religion more than anything else must discuss Nigeria's quest for ethical reorientation (Abogunrin 1986, 1) as will be discussed on Oporunzourumkara. People's different orientations, values and expectations govern their perceptions, so that different aspects of individual values arise from personal experience, so social values are grounded in history of the community. Adhering to these principles, morality in this regard is just a set of common rules, habits and customs which have won social approval over a period of time, so that they seem part of the nature of things as facts (Pojman, 1997).

Oporunzoburumkpara (One Who Picked a Fiddlestick on the Road) is a xenophobic derogatory/mockery name which connotes a woman or man who marries outside his or her cultural environment in some parts of Imo State and its environs. The Oporunzoburumkpara ideology is perceived by Ehime and Isiala-Mbano, Mbaitolu, Ikeduru, Nwangele, Isu, Orsu, Nkwerre Local Government areas of Imo State and some communities in Abia state due to resentment for out-group wives. Resentment which involves having a certain bitterness towards others and a desire to annihilate, shunning intimacy in favour of defensiveness (Oakley 1994, 63). It may not be totally wrong if the resentment of a person because of bad qualities and action but would be wrong if the resentment is borne out of xenophobia. The methodology applied in this study is sociological and qualitative to demystify the scenario behind Oporunzoburumkpara and infuse ameliorating language that will remove stigma and hatred from the in-group and out group.

In this study women married within will be referred to in this study as in-group while those married from outside will be referred to as out-group. Oporunzoburumkpara is a virgin topic. That makes it difficult to survey what other scholars have written on it. However, closely related topics on Xenophobic Ideology in Retrospect; Derogatory/Mockery Name Calling in Africa, Xenophobia in Marriage, Xenophobia and Religion in a World

of Change were reviewed to explore their ideas as a guide to the current issue.

Xenophobic ideology in retrospect

Fritscher (2018) views Xenophobia, or fear of strangers, as a broad term that may be applied to any fear of someone who is assumed to be an alien to another cultural environment. For someone who suffers from legitimate xenophobia, hatred is generally a reaction to the fear. In addition, xenophobia need not be limited to those of a different race. Fritscher perceives homophobia, fear of those from different cultural backgrounds, and even fear of those who dress, speak or think differently could be considered subsets of xenophobia. Certainly, not everyone who suffers from xenophobia starts wars or performs hate crimes. Most sufferers are able to contain their reactions and live within societal norms. They are able to look past their initial reactions and become friends with individuals who happen to fall into a particular category.

Similarly, “Xenophobia” (2018) understands xenophobia as the fear and distrust of that which is perceived to be foreign or strange. Xenophobia can manifest itself in many ways involving the relations and [perceptions](#) of an [in-group](#) towards an [out-group](#), including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity (“Xenophobia”, 2016). Xenophobia can also be exhibited in the form of an “uncritical exaltation of another culture” in which a culture is ascribed “an unreal, stereotyped and exotic quality”. The terms xenophobia and [racism](#) are sometimes confused and used interchangeably because people who share a national origin may also belong to the same [race](#). Due to this, xenophobia is usually distinguished by opposition to foreign culture.

Besides, Ebrahim (2015), reports that, Africans across the continent have reacted with a vengeance to xenophobic attacks in South Africa, threatening to retaliate economically and politically if the violence against their nationals is not stopped. Members of Parliament in Nigeria’s lower house have gone so far as to put forward a motion to sever diplomatic ties with South Africa, which was defeated. But a motion to recall Nigeria’s high commissioner to South Africa for consultations was passed. Mass protests against South African xenophobia have taken place in several Nigerian cities in recent days. The South African High Commissioner in

Abuja Lulu Mguni was summoned by the Nigerian government, which sought to express its displeasure. Mguni said: "While the Nigerian government is pleased by South Africa's recent interventions to prevent further violence, people on the ground want to know when their nationals will be compensated." It is estimated that Nigerians in South Africa have lost an estimated R21 million in the recent spate of attacks.

Derogatory/mockery name calling in Africa

DiFranco, (2018) contends in his *Pejorative Language* that some words can hurt. Slurs, insults, and swears can be highly offensive and derogatory. He submits that some theorists hold that the derogatory capacity of a pejorative word or phrase is best explained by the content it expresses. Many different kinds of paralinguistic behavior could be used to insult or slur a targeted individual. Slamming a door in an interlocutor's face is one way to insult them. Another way would be to sneer at them. Arguably, DiFranco explains that one could slur a Jewish person by performing a "Nazi salute" gesture in their presence. In opposition to content theories, deflationism denies that there is any specifically derogatory content expressed by pejoratives. Insulting or slurring someone does not require the use of language.

Abramowitz, R. J. (2014) asks, what do we do when people respect use language we are told is inappropriate? Another thing to consider is that he knows the technical meaning of these words and their lack of intrinsic malicious intent. Like a doctor who speaks of "mental retardation," he may see no need to euphemize when the terms in question will be understood by his audience.

Amadi (1982) in chapter 8 of his book, *Ethics in Nigerian Culture* discusses 'Social discrimination'. He affirms that discrimination is found among Nations and tribes and has been the greatest threat to Nigerian unity. He further stresses that not all nations have the veto power at the United Nations Assembly. The Igbo call anyone from the northern tribe 'Alakuba', and the Yoruba 'Ngbati' or 'Ofenmanu'. The Yoruba call the Igbo 'kobokobo' or 'Okoro' and the Hausa-speaking tribes 'Gambari' or 'Aboki'. The Hausa call the Igbo 'Nyamiri' and the Yoruba 'Bayerebi'. Igbo people call Ibibio, Efik 'nmono' while the later call the former 'Enegehe.' This is not peculiar to Nigeria but common with multi-tribal nations.

Moses (2016) in response to his student's question whether to address according to their nations and color advised that he should avoid being offensive while approaching non- Americans. In most cases, the questions are posed by white people wondering what they should call African-Americans, Latinos, Asian-Pacific islanders, and others. They are generally sensitive to not wanting to be offensive and genuinely want to know what people prefer to be called. Racial terminology is daunting even to those who research and write about it.

Xenophobia in marriage

Arlene Skolnick (2018) describes marriage as socially recognised and approved union between individuals, who commit to one another with the expectation of a stable and lasting intimate relationship. A marital relationship usually involves some kind of contract, either written or specified by tradition, which defines the partners' rights and obligations to each other, to any children they may have, and to their relatives. In most contemporary industrialized societies, marriage is certified by the government. At the same time, marriage is an institution that transcends the particular individuals involved in it and unites two families. In some cultures, marriage connects two families in a complicated set of property exchanges involving land, labour, and other resources. The extended family and society also share an interest in any children the couple may have. Furthermore, the legal and religious definitions of marriage and the laws that surround it usually represent the symbolic expression of core cultural norms (informal behavioral guidelines) and values.

"Miscegenation" (2018) is intermarriage or extramarital relations between people of different races. In modern times miscegenation has been regarded with strong disapproval in many nations of the Western world, and social ostracism and prohibitive legislation have been employed to prevent such unions. The prejudicial attitude toward miscegenetic marriages stems mainly from obsolete conceptions of race and heredity. Also contributing to the attitude are white supremacy theories, and the inferior social status commonly imposed on dark-skinned people, and consequently on the children of mixed marriages, in various nations throughout the world. In the United States, restrictive legislation against miscegenation originated during the period of slavery in colonial times. Presently in southern Nigeria miscegenetic is on the increase and is known in Nigerian parlance as "baby mama." For several special reasons

the couple had children together but the union not legalised.

Kopf (2018) reported that, Jeter, a Black and Native American woman, and Loving, a White man, fell in love and decided to get married. They lived in Virginia, one of the states that still banned “miscegenation” – the derogatory term used to describe interracial coupling. They had to travel to the District of Columbia where they got married in 1958. The county sheriff and two deputies arrested the couple five weeks of their marriage as they returned to Virginia. Jeter and his wife were charged with violating Virginia’s Racial Integrity Act, which outlawed interracial marriage in order to protect “Whiteness.”

Xenophobia and religion in a World of change

Religious discrimination was practically unknown among tribes until foreign religions were introduced (Amadi 1982, 67). Most tribes respected one another’s gods and made no attempt whatsoever as conversion. On the contrary, the mysteries surrounding any particular religion were jealously guarded against intruders. It is true that practitioners of indigenous religion sometimes abused their offices for gain as in the case of the agents of Chukwu (the so called ‘Long Juju’) of Arochukwu, who sold those who sought divination into slavery, but this was not the same thing as discrimination and intolerance in daily life (Amadi 1982, 67). Both Moslems and Christians made it their business to convert people of other religions. Despite saving souls, conversion implies a certain amount of intolerance resentment and lack of empathy for other religions.

It means that the converter cannot put up with a neighbor who holds to another creed and so does his best to bring him to accept his own faith. In the southern part of Nigeria, the early Christians destroyed the shrines of indigenous gods by sheer force and sometimes blackmailed the worshippers of other gods into accepting baptism (Ilogu 1974). They destroyed works of art and banned cultural dances and time honoured rituals (Ilogu 1974 & Amadi 1982). The prestigious Ozo institution of the Igbo was one of the few traditional institutions that resisted the Christian onslaught (Amadi 1982, 67-68). This position undermines the autonomy of religious culture and ethical values of the people (Nwazonobi 2016, 325). Could Ilogu (1974, 75) be right when he submits that “the planting of Christianity in Igboland involved a good many other factors of human nature, historical facilities or hindrance and the problems of racial and cultural misunderstandings?” Ilogu (1974) answered by saying that what

all these social welfare activities including more developed educational systems later added an overload of Christian message with western cultural values to the detriment of the Igbo traditional culture. Religious intolerance remains unabated in Nigeria.

Opurunuzoburumkpara ideology in retrospect in tribes and tongues

Africans and Nigeria in particular have diverse tribes and tongues which grant them religious and cultural freedom. Marriage is the highest and most prized institution in Africa. But sometimes women who married outside their geographical or cultural environment face many challenges which one amongst all is derogatory name borne out of either superiority or inferiority complex which leads to resentment; ridicule, envy, spite and jealousy. It is either the woman feels superior to her matrimonial relatives or they feel superior to her. For example, “that form of resentment which is founded on a sense of one’s incalculatable inferiority to others and a desire to reduce others to one’s own miserable level involves a kind of devaluation of the self” (Oakley 1994, 68). Owan East Local Government Area of Edo State call their out-group wife *Uwamon* (Aigbokhaode 2018); Auchi people of Edo State call their in-group *Amoyah* while the out-group wife *Onaboh* due to suspicion, lack of trust, fear of the unknown and sometimes the jealous of losing a man who would have married any of their relatives team up to frustrate the newly married to take her place (Momoh, 2018). Esan people of Edo State refer to their out-group wives from Igbo as *Igbo-n’ole-oria* “Igbo that eats human beings.’ Ngwa people of Abia State refer to out-group wife as *Nwanyi-ohuhu*; Owerri Municipal *Isoma-ori-ona, ori-ogiri* ‘*Isoma* that eats three leaves yam and fermented yeast’. Ikwerre, Ogba-Ndoni and Ekpeye peoples of Rivers State refer to their Igbo out-group wife as *Isoma-onu-edu* ‘*Isoma* with sweet mouth as sweet as ‘*edu*’ a specie of yam. In return, Igbo refer them to ikwerre as ‘*Alindam*’ (My father’s land) and Ogba group ‘*Okugba*.’

Ebonyi State refers to their out-group wife as *Nwanyi-Ijekebe*. Igwe (2018) emphasizes that it was almost a taboo in Ezza tribe of Ebonyi for a son to bring in an *Ijekebe* woman as a wife. She maintains that parents had always warn their sons who live outside Ebonyi not to bring in *Ijekebe* wife but today the reverse is the case because the moral bankruptcy and negligence they accuse *Ijekebe* women was only stereotyped. Presently, the out-group wives exhibit good characters; more generous, respectful and associate freely more than in-group wives. It is almost a competition in

Ezza to marry out-group wives because of their exposures; love and humility (Igwe 2018). The siphoning of husband's wealth to paternal family is now found among in-group Ezza wives. In-group wives whose husbands are rich/wealthy are full of pride and prevent their husbands from assisting their siblings and relatives; sow seed of discord and disunity while the out-group weld the family together (Igwe, 2018).

Ogechi Ulasi (2018) quoting her father says that any woman that marries outside her culture is destined for greatness. She backs up her point by citing examples with Dr Ngozi Okonjo- Iweala, Deziani Alison Mmadueke, and so on.

Opurunuzoburumkpara ideology in Imo State, Nigeria

The continuous interactions with social structure and character make it extremely difficult to isolate the effects of cultural values (Yinger, 1970). The essence of protection of religion and cultural values is to promote morality in the society. But no culture is superior to the other. "Every religion represents the way in which a particular people, a particular culture, looks at reality; it is an expression of cultural worldview of a people and the vehicle for the transmission of cultural worldview" (Omogbe 1996, 301). Religion is the servant of morality and it would have no reason to exist if it fails to promote the cause of morality (Omogbe, 1996) irrespective of personalities involved.

The *Opurunuzoburumkpara* (One Who Picked a Fiddlestick on the Road) ideology as perceived by Ehime and Isiala-Mbano, Mbaitolu, Ikeduru, Nwangele, Isu, Orsu, Nkwerre Local Government Areas of Imo State; *Ofurunuzoparamkpara* by Old Umuahia and its environs in Abia State (Ndukwe, 2018) is a derogatory/mockery name to ridicule out-group wife. In Old Umuahia dialect 'p' is pronounced 'f'. Resentment also severs one's relations with others, preferring to view them from a distance, and so precludes the affirmation of one's self-worth that may come from others. But, it should be acknowledged that resentment need not always undermine one's sense of self-worth, for keeping others at a distance in resenting them may sometimes be morally right, especially in the case of evil people, and the sense of self-worth may here in fact be maintained by resentment.

An in-group wife is proudly referred to as 'Amurunulo-luonulo' which literarily means 'one who was born within and married within' "home

breed.” Amurunulo-luonulo wife feels superior to Opurunuzoburumkpara and perceives the later as inferior. In-group wife calls herself Amurunulo-luonulo to downgrade the out-group sometimes with a mock dance, sneer at any out-group around calling herself family, kindred, village or community slogan. Sometimes, it goes beyond admonishing oneself to calling the out-group wife Opurunuzoburumkpara especially, if they are rivals/co-wives, a sister-in-law, daughter in-law or mother in-law. They could even pick a stick mockingly to demonstrate to her how she was picked thereby making her life miserable. “Pejorative Language that some words can hurt; slurs, insults, and swears can be highly offensive and derogatory” (DiFranco, 2018.) This derogatory name arose out of envy; fear of contamination of cherished and prized character, language or dialect, religion, customs and culture of a particular country, tribe or clan. Edgerton (1997, 233) in his worries on human misery observes that, “instead, human misery is thought to be the product of pervasive social disorganisation, divisive ethnic or religious diversity, class conflict, competing interests that plague the societies, particularly nation states.” There is an age-long culture of in-depth investigation of the background of the two families whose children are coming together in marriage to ascertain whether they are compatible or not which seem to be truncated by distance marriage.

Opurunuzoburumkpara can hardly win any case because she has no relative to defend her in time of trouble except her husband or few that would take her for who she is. If her paternal language is different from that of her matrimonial’s, she is forbidden from speaking it to her children for fear of domineering them and possibly make it easier for her to abscond with them. Her children are ridiculed at any slightest mistake. She avoids trouble even in the face of humiliation and intimidation. Iwuagwu (2018) agrees with (Momoh, 2018) that due to suspicion, lack of trust, fear of the unknown and sometimes the jealous of losing a man who would have married any of their relatives team up to frustrate the newly married to take her place. The hatred and resentment heightens if Opurunuzoburumkpara’s husband is wealthy, politically recognised and treats the out-group wife fairly enough, then, it attracts their envy (Nwazonobi, 2016). For instance, envy is a competitive emotion focusing on others’ gains and involving negative assessment of oneself compared with them, a dissatisfaction with one’s ‘lot’ (Oakley 1994, 63). Malicious envy would seem particularly destructive here, since it involves a desire not to benefit the other but to deprive them of their valued quality or

qualities (Oakley 1994, 63).

Inequality exists because, first, individuals are not equally gifted and, second; society often discriminates against some of its members on the basis of race, creed, ideology, class or sex (Amadi 1982, 65). Discrimination affects both sexes, but women have suffered far more from it. There are no people or culture without its own ideology, no ethnic group is “culturally naked” (Omoregbe 1996, 44).

Opurunuzoburumkpara in a World of change

Opurunuzoburumkpara in a world of change examines the innovation, modernity and global responses to societal issues with regards to acceptance, respect and accommodation of out-group wives by in- group wives and other members of the community. The hostility against the out-group sometimes is borne out of unnecessary competition which brings about negative emotional feeling like envy, spite, jealousy especially when the out-group wife is virtuous, humble, generous and accommodating which attract her admiration to the community. Nwazonobi (2013, 122) points out that, “there is a general consensus that the character of a woman determines her place in her husband’s life” (Nwanyi ji ka di na-alu ya) irrespective of her background. Hence, the problem of genetic or generational illnesses and curses remains a puzzle yet to be solved because when such a problem arises and traced to lineage, Opurunuzoburumkpara will be linked to the ignorance of the couple and others because there are times people cannot run away from the realities of life.

In recent times, it seems liberation is not only for women alone but also for men. Prospective suitors seem to defy the norms of extensive inquiries and investigations into families and cultures before marriage to take their destinies in their hands by getting married to their spouses from anywhere to suit their position, needs and interests. In this twenty-first century the pejorative language against the out-groups are becoming minimal especially, the worst of them all, Opurunuzoburumkpara to Nwanyi- mba, (Foreign woman) which is far better than the former; at least she is recognised as a woman before her foreignness. In a more friendly and accommodating language presently, out-group wives’ state or community of origin are attached to them. For instance, if she is from Abia State she could be called Nwanyi Abia or Nwanyi- Ngwa as the case may be (Uwaoma & Eke, 2018).

This notwithstanding, the economic and political attachment to marriage today has compelled both men and women to marry where their needs and interest will be satisfied. The wealthy and affluence form a sort of economic alliance to arrange the marriage of their children and wards irrespective of the religious and cultural dichotomy thereby nullifying the impediment of distance. The poor and the less privileged crave to move upward by getting married to those who are more financially balanced to change their economic status. Would any family or community ridicule a woman that brought wealth and affluence to them? A feast is made for laughter, wine makes life merry, and money is the answer for everything (Ecclesiastics, 10: 19).

Politicians also strengthen their political alliance by cross matching their children to intermarry in order to retain their political relevance and power. At this level, there is a paradigm shift from the quest for inquiry into religious and cultural background to economic, political and social background.

Intercultural marriage in a World of change

What is the best way to accommodate religious and cultural diversity within and outside a nation-state and in civil society especially in the areas of distance marriage? It seems civilisation and reality has compelled nations and tribes to change their concept and mindset on in-group and out-group marriages. Miscegenetic laws were designed to protect the right of the slaveholder to the offspring of the slaves, and the laws included severe penalties. Most of these statutes were directed against blacks, but some applied more broadly to include all non-white people. "Between 1942 and 1967, 14 states repealed their anti-miscegenation laws. In 1967, the Supreme Court of the United States declared anti-miscegenation laws unconstitutional" ("Miscegenation", 2018). The effect of this nullification of anti- miscegenation laws liberated Africans from sex slavery and sex exploitation. It also increased the chances of Africans seeking greener pastures to legally inter-marry with Americans and other western world. In 2014, 85% of Americans between the age of 18 and 29 responded that they would accept a family member marrying a person of a different race or ethnicity, compared to just 38% of those 65 or over (Kopf, 2018). Hence, there is a twist in intercultural marriage because of global influence and alliance inter-culturally and internationally.

Marriage satisfies a lot of needs and interest; a building block in personal, interpersonal, inter and intra religious, inter and intra cultural, inter and intra ethnic, political, economic, sexual satisfaction and therefore, being in a position to harvest these needs and interests demand a sort of compromise between some of these components. However, "The intricate connections between religion and other elements of culture are matched by the interdependencies of religion and other elements of social structure" (Yinger 1970, 211). This could be understood why recently Registries (local and international are flocked with international and intercultural marriages to satisfy their needs and interests.

Opurunuzoburumkpara as an ethical issue

Opurunuzoburumkpara ideology is a complex (Superiority or inferiority); spite, envy, jealousy, discrimination and inability to assimilate out-group wives so that differences are minimized or eliminated. It is in line with this that Fluehr-Lobban (1997) points out that to take a stand on key human-rights issues will entail morally judging and condemning some obnoxious treatments against women in compliance to the 1947 international declaration of universal human rights which provides right to a dignified. Because discrimination is now universally recognised as unethical, every country strives towards egalitarianism by ensuring that its members enjoy equal opportunities in such important fields' education, politics and commerce (Amadi, 1982). The moral significance of a variety of emotions by demonstrating how they help to constitute or undermine such central human goods as understanding, strength of will, psychic harmony, love and friendship, and a sense of self-worth (Oakley 1994, 78) when every woman in the neighbourhood is accepted irrespective of her background. Some out-group wives used to be morally bankrupt and troublesome; sometimes they bring up their children in like manners that consequently breed regret of marrying such a woman to the family or community. Most of these developments were not properly managed and led to separation. Whenever separation occurs in marriage, the children are always the victims and it leaves an indelible memory in them.

At times these out- group wives abscond with their children when the situation became tense and unbearable. "Action principle without regard for the consequences does not always seem right" ("Moral Doctrines and moral Theory" 1997, 77). However, Pojman (1997, 243) argues that,

morality does not occur in a vacuum, but what is considered morally right or wrong must be seen in a context, depending on the goals, wants, beliefs, history and environment of the society in question.

Recommendations/measures to combat derogatory cum mockery names of women married from outside their paternal home and culture

Unlike many phobias, xenophobia is often deeply rooted in a combination of upbringing, religious teachings, and previous experiences. Successfully combating xenophobia generally means confronting numerous aspects of the personality and learning new ways of experiencing the world.

An important aspect to eliminating racial, ethnic, religious, sexual and age-related discrimination against out-group women is by educating the society on the benefits of intercultural and international marriages. Enlightenment programmes at town hall meetings and inter religious dialogue will help to stem discrimination between an in-group and out-group wives and other members of the society.

Women should avoid being active agents/tools to antagonise and discriminate against their fellow women in order to achieve cheap popularity or undue recognitions. There is no yardstick to measure whether successful marriage or failure in marriage is a product of out-group or in-group marriage. A lot of factors are involved to achieve successful marriage such as love, good communication between the husband, wife, both families of the couple, compromise, accommodation of individual shortcomings and respect for each other.

Pejorative language or what is known in Nigeria today as “hate speech” should be checked especially in marriage for peaceful co-existence. By this, refraining from stereotype, assertions and insinuations, derogatory comments, jeering and provocative body languages (wincing, sneer, snapping of fingers, shrugging of shoulders) to belittle or make an out-group wife look inferior or uncultured should be avoided.

Where unjust habits become the norm they limit our ability and flexibility in word and behavior empathy is lost at great cost to community engagement (Chapman 2013, 5). A switch from pejorative language to the development of respectful language is one way of engaging an entire community of practice in cultural change.

Conclusion

Many people who suffer from xenophobia/ homophobia have lived relatively sheltered lives with little exposure to those who are different from them. Fear of the unknown is one of the most powerful fears of all (Fritscher, 2018). Oporunuzoburumkpara Ideology in Retrospect in Tribes and Tongues are world phenomena that earns its name and practice based on culture, tribe and tongue. What earns Oporunuzoburumkpara this investigation is personifying an out-group wife as 'a fiddlestick picked on the road.' On this note Chapman (2013, 5) submits that, "Words are not bad per se, but complex terminology can isolate individuals and threaten their sense of belonging." Marriage is not a competitive institution where survival for the fittest is the order of the day rather, a complex institution that has no formula, no perfect cross-match to ascertain who will be more favoured in marriage because every marriage has its challenge therefore, no need to add more problem to an existing one.

If you have not been exposed to other races, cultures, and religions, conquering your xenophobia may be as simple as gaining more experience. Drawing from the scholarly views above, it is obvious that resentments and fear are human entities that could rob the society of love and peaceful co-existence if not checked. Racial discrimination in the United States brought about miscegenetic marriage that abhors the whites from getting married to the blacks irrespective of the love they have for each other and the number of children they had together. South Africans hatred for Nigerians arose from their claim that Nigerian men are more prowess in sex and caring hence, they lose their wives and girlfriends to Nigerians (Erewa, 2017). The Oporunuzoburumkpara ideology is complex, wider in scope and its meaning was driven by hate speech, stereotype, envy, spite, jealousy and misinformation on women of other cultures and religion.

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