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**Contents**

1.	RECIPROCAL AND SYMMETRICAL RELATIONS IN IGBO Benjamin I. mmadike Nnamdi Azikiwe University, Awka	1	7.	EVOLUTION OF ENGLISH LANGUAGE IN NIGERIA E.O. Ezeani & E.N. Nwobu Nnamdi Azikiwe University, Awka	77
2.	NON-VERBAL COMMUNICATION AND NIGERIAN MASS MEDIA: ISSUES AND PROBLEMS Ike-Okafor Egwuchukwu (Ifensor) Federal Polytechnic, Oke	12	8.	AN AUTOSEGMENTAL ACCOUNT OF ANTICIPATORY AND PRESERVATIVE TONAL ASSIMILATION: EVIDENCE FROM UBOLO-AFO DIALECT OF THE IGBO LANGUAGE G.I. Nwaozuzu, C.U. Agbedo et alia University of Nigeria, Nsukka	88
3.	INTERPRÉTATION ET TRADUCTION: LES DOUBLES CONTRAINTES DE L'ACTIVITÉ TRADUISANTE F.O. Asadu et E. O. Ezoani Nnamdi Azikiwe University, Awka	21	9.	ENGLISH LANGUAGE AS AN AID TO SELF-RELIANT EDUCATION C.C. Ndeche College of Education (Technical) Umunze	105
4.	A DESCRIPTIVE SYNTAX OF PRONOUNS: INSIGHT FROM IZHI DIALECT I.R. Okorji & J.A. Nwankegwu University of Nigeria, Nsukka	30	10.	L'ENSEIGNEMENT DU FRANÇAIS ET LE CULTISME UNIVERSITAIRE Ikechukwu F. Ireka Imo State University, Owerri	115
5.	COMMUNICATING TO NIGERIAN WOMEN FOR SOCIO-ECONOMIC AND POLITICAL EMPOWERMENT Nkechi Adiele Nigerian Educational Research and Development Council (NERDC) Sheda, Garki, Abuja	53	11.	TECHNIQUES OF TEACHING LISTENING COMPREHENSION IN ENGLISH Uju C. Nwankwo Nwafor Orizu College of Education Nsugbe	123
6.	APERÇU SUR LA TRADUCTION DES TEXTES GÉNÉRAUX, LITTÉRAIRES ET TECHNICO- SCIENTIFIQUES Ikechukwu F. Ireka Imo State University, Owerri	63			

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## RECIPROCAL AND SYMMETRICAL RELATIONS IN IGBO

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Benjamin I Mmadike

Nnamdi Azikiwe University, Awka

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### **Abstract**

*The study described the syntactic domain for relating the Igbo reciprocal anaphor to its antecedent. It also examined some reciprocal verbs and showed that these verbs can be used transitively and intransitively. In addition the study proved that a sub-set of the reciprocal verbs can be used to express a symmetrical relation when they are marked as stative. Such verbs also cease to be symmetrical when they are distinguished for the progressive, future or perfective aspect.*

### **1.0 Introduction**

Igbo has a limited set of verbs which exhibit both reciprocal and symmetrical relations. This study is a descriptive analysis of such verbs. In a reciprocal relation, the participant NPs enter into a mutual relationship. In some instances, the object NP can be realized as a reciprocal anaphor. A symmetrical relation defines a relationship of entailment whereby two sentences can have the same truth-value.

In Chomsky's framework ( 1981), and other related works, an anaphor refers to a nominal expression which lacks independent reference but relies on another nominal expression, its antecedent, for reference. This study will examine a set of verbs which are implicitly reciprocal. It will identify those of them that are symmetrical. Finally, it will provide the specification of a given reciprocal verb in the lexicon. This specification shows the verb's argument structure and the sentence option which the verb can account for.

### 1.1 The reciprocal anaphor

The reciprocal anaphor occurs as the object NP of the verb and it is used to express a mutual action or relationship between the anaphor and the antecedent. In Igbo, the reciprocal anaphor is realized by a compound nominal, made up of the nominal *ónwe* "possessor" (poss) which is in construction with any of the following objective forms of the plural pronoun *ányi* (us), *unú* (you), and *ha* (them). The pronoun agrees in person with the antecedent.

### 1.2 The syntactic domain of the reciprocal anaphor

In order to relate the reciprocal anaphor to its antecedent, we rely on principle A of the binding theory which stipulates that:

1. An anaphor must be bound in its minimal governing category containing an accessible subject. According to Cowper (155):

*This minimal governing category refers to the local domain or structural configuration within which the m-command, clause-mate and antecedent anaphoric NP identity conditions for the anaphor are satisfied.*

Consider the following examples:

2. (a) [Dike ná Ogu], *nọkètàrà* [ónwe *hà*],  
Dike and Ogu sit-close to poss them  
"Dike and Ogu are sitting close to each other"
- (b) [umụ m], *nà-ényere* [ónwe *hà*], *aka*  
Children my aux-give-Benposs them hand  
"My children help each other"
- (c) Unú, *gà-élekpà* [ónwe unú], *anya*  
You aux-look after poss you eye  
"You will take care of each other"

- (d) *Ányị*, *gbàrà* [ónwe *ányị*], *ume*  
We offer-pst poss us consolation  
"We consoled each other"
- (e) *Ukọchukwu* *chọrọ* *kà* [*dị* *nà* *nwunye* *obụlá*]  
Priest want that husband and wife each  
*kwe* [ónwe *hà*], *nkwá*  
agree poss them promise  
"The priest wants every couple to promise each other"
- (f) \**Ogú*, *nọkètàrà* [ónwe *hà*],  
Ogu sit-close-to poss them  
"Ogu is sitting close to each other"

The anaphors in examples (2a-e) are constrained by the principle stipulated in (1) above. In (2a) for example, the anaphor *ónwe há* has the entire simple sentence as its governing category. Within this domain, the anaphor has the coordinate subject NP *Dike ná Ogu* as the accessible subject which m-commands it. In addition, the verb *nọkètàrà* governs and case-marks the anaphor. Both the anaphor and its antecedent agree in number and person, thus satisfying the matching condition as stated in (3) below.

3. *If two NPs are assigned the same index they must 'match' in features, e.g. number, gender, person, etc. (Radford, 366).*

Example (2e) is a complex sentence. However the governing category for the anaphor *ónwe há* is the sentential complement introduced by the complementizer *kà* (that). Here the anaphor has an accessible subject, *dị ná nwunye obụlá*, in addition to the governing verb *kwe...nkwá* (promise).

Now consider the ungrammatical string (2f) above. It is observed that the anaphor *ónwe há* and the m-commanding subject NP *Ogú* do not match in number agreement, in violation of (3.)

above. A reciprocal anaphor requires its antecedent to denote a set of two or more entities.

There is need to point out that example (2b) could be ambiguous. For instance, the intended reciprocal reading is realized when the antecedent subject NP (*mm m*) is interpreted as a set of entities. On the other hand, the reflexive interpretation is derived when the antecedent is interpreted distributively as individuals in a set. On the basis of this reflexive reading, (2b) can be construed as (4)

4. [Nnwa m ọbụjá], ná-ényere [onwe ya], aka  
Child my each aux-give-Ben poss him hand  
"Every child of mine helps himself"

### 1.3 Reciprocal verbs

Igbo has a restricted set of reciprocal verbs. These verbs can be used transitively or intransitively. When used intransitively, the verbs are implicitly reciprocal, without an overt reciprocal anaphor. The verbs are explicitly reciprocal when they occur with the reciprocal anaphor. Intrinsicly, these verbs refer "to a property which may be predicated only of a set" (Miller, 56). A representative sample of such verbs is given below.

5. (a) *yí*..... resemble/ be similar  
(b) *zú*..... meet  
(c) *há*..... be equal  
(d) *bí omá*..... embrace  
(f) *nokèta*..... sit close to  
(g) *gba ịzú*..... hold a tete-à-tete  
(h) *che ịhú*..... be face to face

The following sentences illustrate instances of reciprocal verbs.

- 6 (a) *Ada ná Úgò yiri*  
Ada and Ugo resemble  
"Ada and Ugo look alike"

- (b) [*Ada ná Úgò*], *yiri* [onwe há],  
Ada and Ugo resemble poss them  
"Ada and Ugo resemble each other"
- 7 (a) *Mu ná Ogu zúrú n'uzo*  
I and Ogu meet-past along road  
"Ogu and I met each other along the road"
- (b) [*Mu ná Ogu*], *zúrú* [onwe ányí?], *n'uzo*  
I and Ogu meet-pst poss us along road  
"Ogu and I met each other along the road"
- 8 (a) *Ola ná Eze nokètárá*  
Ola and Eze sit-close  
"Ola and Eze are sitting close together"
- (b) [*Ola ná Eze*], *nokètárá* [onwe há],  
Ola and Eze sit-close to poss them  
"Ola and Eze are sitting close to each other"

Now let us examine the examples in (6)-(8). Of the sentence pairs in (6)-(8), the (a) examples lack the reciprocal anaphor in post verbal position. In these examples, the verb is implicitly reciprocal and the construction is said to be unmarked. The post verbal position in the (b) examples contains the reciprocal anaphor; hence the construction is marked. In spite of the absence of the reciprocal anaphor in the (a) sentences, the implicitly reciprocal verb expresses the same relation as the (b) sentences. In other words, the (a) and (b) sentence-pairs in (6) - (8) are synonymous. For the (a) sentences, which represent the unmarked construction, we postulate an abstract reciprocal anaphor in post verbal position at s-structure. As an unrealized term at s-structure, the abstract reciprocal anaphor (e) belongs to the set of empty categories, hence it is subject to the empty category principles (ECP). For this, consider example (6a, b), repeated here as (9a, b).



- 9 (a) [[Ada ná ùgò], [yiri [e]]]  
 (b) [[Ada ná ùgò], [yiri (ónwe há) ]]  
 The bracketed strings in (9) show that both the abstract and lexicalized reciprocal anaphors occur in object position, a governed and case-marked position. Thus, the abstract reciprocal anaphor is properly governed by the verb *yí* (resemble).

**2.1 Reciprocal verbs and symmetrical relation**

In this section we describe a sub-subset of reciprocal verbs which express symmetrical relations. The term symmetrical refers to "sentences which express certain semantic relations and to certain pairs of sentences which have the same truth-value... (Boadi, 57). In other words, the relations expressed by the verb holds for the arguments in both directions. The following sentences exemplify this.

- 10 (a) Áda yiri ùgò  
 Ada resemble Ugo  
 "Ada resembles Ugo"  
 (b) ùgò yiri Áda  
 Ugo resemble Ada  
 "Ugo resembles Ada"
- 11 (a) Uchè hà ká Egò  
 Uche be equal in size as Ego  
 "Uche is of the same size as Ego"  
 (b) Egò hà ká Uchè  
 Ego be equal in size as Uche  
 "Ego is of the same size as Uche"
- 12 (a) Ùlọ ya chéré ùlọ ányị ihu  
 House his face house our front  
 "His house is opposite our house"

- (b) Ùlọ ányị chéré ùlọ ya ihu  
 House our face house his front  
 "Our house is opposite his house"
- 13 (a) Ibè nọkètàrà Ogù  
 Ibe sit-close to Ogu  
 "Ibe is sitting close to Ogu"  
 (b) Ogù nọkètàrà Ibè  
 Ogu sit-close to Ibe  
 "Ogu is sitting close to Ibe"
- 14 (a) Òbì biri Mgbo omá  
 Obi embrace-pst Mgbo embrace  
 "Obi embraced Mgbo"  
 (b) Mgbo biri Obi omá  
 Mgbo embrace-pst Obi embrace  
 "Mgbo embraced Obi"

There is a semantic relationship between the pairs of sentences in examples (10)-(13). The verbs in these examples are stative verbs. They represent the notion whereby the arguments are conceived of as:

... being in a state at a given point in time. As such, they can be thought of capturing an aspect of a world at a single point in time (Jurafsky and Martin, 531).

In (10) for instance, the (a) and (b) sentences are symmetrical, as one entails the other. In other words, if (10a) is true, then (10b) is also true. This is however not the case with the pair in (14), since (14a) does not entail (14b).

We propose that in the lexicon, one sub-set of reciprocal verbs which are symmetrical will be marked in such a way that they are

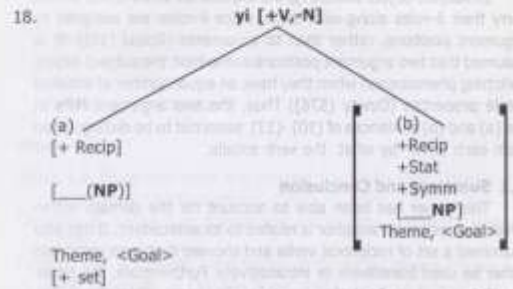
differentiated from the non-symmetrical ones. This marking will be reflected in the verbs' thematic representation, following (Boadi, 64).

- 15 (a) *Ada gá-éyi Úgò*  
 Ada fut-resemble Ugo  
 "Ada will resemble Ugo"
- (b) *Úgò gá-éyi Ada*  
 Ugo fut-resemble Ada  
 "Ugo will resemble Ada"
- 16 (a) *Ibè gá-ànkèta Ogu*  
 Ibe fut-sit-close-to Ogu  
 "Ibe will sit close to Ibe"
- (b) *Ogu gá-ànkèta Ibè*  
 Ogu fut-sit-close-to Ibe  
 "Ogu will sit close to Ibe"
- 17 (a) *Uchè ná-áha ká Ego*  
 Uche prog-be equal in size as Ego  
 "Uche is growing in size as Ego"
- (b) *Ego ná-áha ká Uchè*  
 Ego prog-be equal in size as Uche  
 "Ego is growing in size as Uche"

Examples (a) and (b) in sentences (15)-(17) show that these sentences have ceased to be symmetrical, in contrast with the analogous examples in (10)-(13). This is attributed to the presence of the aspectual markers *gá-* (fut), and *ná-* (prog) in the sentence of (15-17) respectively, which have now become dynamic and non-stative. Thus, our Igbo data agree with the claim that the restriction "...imposed by aspect on the interpretation of the symmetrical predicates, is probably universal" (Boadi, 64).

### 2.2 Thematic representation of reciprocal verb

The thematic representation of a verb is a specification of its argument structure in the lexicon. Here, we sketch the argument structure of a typical reciprocal verb, such as *yi* (resemble).



The argument structure of the verb *yi* in (18) specifies four sentence options. For instance, the choice of (18a) will account for the (a) and (b) sentences in (6)-(9), exemplifying the unmarked and marked constructions respectively. In these examples, the subject position is occupied by the external argument, theta-marked as theme and with the feature specification [+set]. The [+set] feature implies that the subject position is filled by a co-ordinate NP or the appropriate proform. The internal argument position bears the *è*-role Goal, which may be represented by the null category (*e*) when it is not realized phonologically at s-structure.

The choice of (18b) also produces two sentence options, exemplified by sentences (a) and (b) in (10)-(13). This choice results in the selection of either of the participant argument NPs as subject or object. The object position is assigned the *è*-role Goal because it

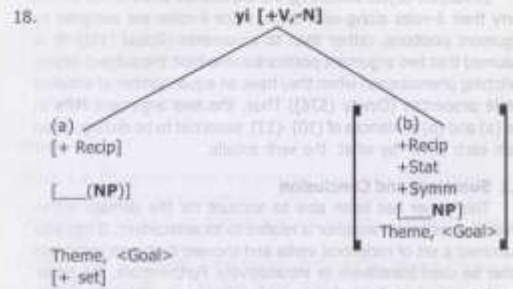
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 Uche prog-be equal in size as Ego  
 "Uche is growing in size as Ego"
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## NON-VERBAL COMMUNICATION AND NIGERIAN MASS MEDIA: ISSUES AND PROBLEMS

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### Abstract

*The impact of non-verbal communication in Mass Communication has, in recent years, become undoubtedly colossal. The impact has become so enormous that it (non-verbal communication) is fastly and dangerously too, competing almost shoulder to shoulder with the verbal aspects of communication. The main focus of this paper, therefore, is to take a scholarly x-ray of non-verbal communication; delve into the issues and problems associated with the use of non-verbal communication in the Nigerian media; make genuine efforts at suggesting ways of not only solving the problems inherent in the use of non-verbal communication in the Nigerian media but also very importantly proffer ways of solidifying and concretizing the use of non-verbal communication.*

### Introduction:

Communication is vital in all areas of life. It is an indispensable activity in the life of every person including the deaf and dumb as well as literate and illiterate. It is used to persuade, influence relationships, inform, share, discover and obtain information. Communication and how to communicate according to (Hybels and Weaver II 5-6) has been discussed in several books, articles and seminars. It is believed that effective communication is the key to success in work and relationships. Any kind of relationship requires open and accurate lines of communication. To communicate effectively is to enjoy life fully. To live then is to communicate. The fact being that one who acquires all the wealth in life, makes various achievements and has all it takes to be alive but cannot communicate effectively is better dead, than alive.

Communication is a process in which people share information, ideas and feelings. Ogayi (2) defines communication as the expression of thoughts, knowledge, perception and observation. It involves not only the spoken and written words, but also body language, personal mannerisms, artifacts, dressing, and style, anything that adds meaning to a message. Communication takes place when represented by symbols which can either be verbal or non-verbal. Verbal symbols refer to words in a language that stand for particular things or ideas while non-verbal symbols are ways we communicate without using words, and they include; facial expressions, gestures, posture, vocal qualities, time, distance, appearance, eye movement, etc. Certain meanings are attached to non-verbal symbols as it is to verbal symbols. Communication may be any of these types; interpersonal, intrapersonal, group, public, intercultural, ethical or mass.

Mass communication involves the use of electronic or print media to transmit information to a very large audience in various geographical areas Okafor (3). The mass media plays a vital role in Nigeria. Many things would go wrong in a community if there is no mass media. (Opubor, 230) once said that if one wakes up in the morning, and tunes the radio set and receives nothing but static noises, or looks outside the window without seeing the news vendors on the street, and at night turns on the television set with no pictures or sound, such a day would seem as if the world was in the grip of some cataclysm. This shows how important the mass media is to human life. The mass media cannot function effectively with only verbal communication rather the verbal communication has to be complemented with non-verbal communication which has been observed as a very vital tool for media communication. This paper therefore takes a cursory look at the issues and problems associated with non-verbal communication in the Nigeria media as well as suggest ways of solving the problems highlighted and proffering

practical uses of non-verbal communication.

#### The concept of non-verbal communication

Non-verbal communication as stated by (Hybels and Weaver, 116) is wordless transmission of information. They go on to say that much of non-verbal communication is unintentional in the sense that people are most of the times unaware of sending messages (Massey, 2) perceives non-verbal communication as playing a larger part in our lives than verbal communication. He supports his opinion by saying that: (i) over 700,000 possible physical signals can be sent through body movement alone (ii) 60-75 percent of all meaning is communicated non-verbally. (iii) 65 percent of an interviewer's decision to hire is based on non-verbal cues. (iv) Non-verbal communication is the primary means of forming first impression.

Non-verbal communication manifests very well in transactional nature of communication. One could without saying a word communicate by one's choice of clothing, facial expressions, posture or any number of other non-verbal signals. Non-verbal communication differs from verbal communication in these eight important ways: environment, feedback, continuity, channel, control, senses, structure and acquisition. All forms of non-verbal communication are commonly characterized in four ways: (1) It is unique to the culture or sub-culture one belongs to (2) It may conflict with verbal messages (3) Most non-verbal communication operates at a subconscious level; one is not often aware of it (4) it shows feelings and attitudes as in facial expression, gestures, body movement, use of eyes, etc.

Non-verbal communication according to (Hiddle, 17) and (Givens, 9), are of different types viz;

- (i) Kinesics which includes; gestures, facial expressions, eye gaze or eye contact, body language or body movement, clothing.
- (ii) Proxemics that deals with interpersonal distance or space bubble that surrounds each person,

- (iii) Paralanguage that deals with voice volume, quality, pitch, tone, speech rate, vocal fillers, and
- (iv) Chronemics which uses time in terms of lateness or timeliness, can have psychological effect, or connected with status.

#### The Nigerian mass media: an overview

Nwosu (65) defines mass media as the channel through which communication is done. It is the channel through which ideas, messages and information are transmitted to a large, scattered and heterogeneous audience. To (Dominick, 341); mass media is the channel, people, policies, organization and technology through which a message travels using sound recordings and films. The mass media, he goes on, include: radio, television, newspapers, magazines, films and the Internet. Belch and Belch (215) listed other media as out-door advertising, transit advertising and electronic bill boards. Akabogu (135) classified the mass media as either print or broadcast (electronic) media. The print media, he says, include; books, newspapers and magazines whose basis are the printed words. Electronic media include all the mass media which rely on electronic power to get their messages to their audience such as the radio, television and the Internet. The Nigerian mass media refer to both the print and electronic media as used in Nigerian communication system.

The basic functions of the mass-media in the society are generally viewed to include information, education and entertainment, (Nwabueze, 5). Other related functions include persuasion, surveillance of the environment, and transmission of the social heritage from one generation to another. Dominick (134) proffered macro and micro analysis of the mass media. In the macro analysis, he sees the media as performing the roles of surveillance, interpretation, linkage, transmission of values and entertainment while the micro analysis include recognition, diversion, social utility and withdrawal.

### Non-verbal communication and the Nigeria media

Non-verbal communication plays vital roles in the Nigerian media. In the media, non-verbal communication such as pictures in magazines, newspapers, television, motion pictures and internet cafés are used to entertain and amuse the audience. These pictures apart from entertaining the audience, also convey messages. For example, *ovation* magazine as stated by (Ochonogor, 4) uses pictorial illustrations to drive their messages home and to entertain readers most of who are fed up with reading serious straight news stories. Non-verbal communication in pictorial forms therefore helps people relax and unwind. Non-verbal communication can be used to transmit persuasive messages to the target audience through advertising which may be pictures in the bill boards, in the television, the internet, catalogues, brochures, posters, house journals, etc.

Non-verbal communication in the Nigerian media serves educational purposes by teaching moral lessons or other educative roles. For instance, in 1998, Nkwonta Romanus brought out a cartoon of Late General Sani Abacha showing where he was carrying his box of 'bribe' money to the judgement throne of God, where many past leaders and nationalists were shown resting in peace. In that cartoon, Abacha was ignored and turned back while the devil, brandishing a long chain was waiting to welcome him in hell fire. This very cartoon taught the audience that every evil done on earth is a passport to hell fire. The audience can also be educated on the menace of HIV/AIDS through films. In the radio and television, many stations use non-verbal communication such as; voice qualities, sounds, pictures, body movements, dressing, etc, to complement and enhance the quality of what is broadcast verbally.

The Nigerian media shapes or exposes various cultures through music, dances, dressing which may include facial marks and the setting as in television drama. All these are forms of non-verbal communication. Behaviours can as well be influenced through the

media. For example, a situation where the audience are shown war or violent scenes or sounds as in the radio or pornographic pictures in the television or the internet, there is a tendency that the behaviour of the viewers more especially children and youths will be influenced either positively or negatively.

Issues attracting the readers' attention to the message, are communicated non-verbally through graphics, to present the message so it can be easily read and understood, and to make an impression. Television reporters can be magically transported non-verbally onto the white house lawn or to any country or location desired using computers. This transportation can lend power, authority and credibility to the reporter and the story as well as rendering the program more visually pleasing Kogah (9).

The electronic media can tell the audience different programmes they have, using picture. A typical example, is Nigeria Television Authority (NTA) channel 5 Awka, Anambra State, where at the beginning of every news, pictures of the channels programmes, comprising the people's religion, profession and culture are all displayed. Although non-verbal communication performs a lot of functions, and contributes to the progress of the Nigerian media, it is faced with some problems.

### Problems associated with the use of non-verbal communication by the Nigerian media

One of the major problems facing non-verbal communication is that it may involve acquiring additional skills in order to interpret and comprehend the information transmitted to the audience. This is due to the fact that some of the information passed through the media non-verbally may be difficult to understand by a layman.

Written communication may be contradicted by non-verbal communication. For example, in a television drama an actor may be presented as a child from the costume but when such actor begins to talk and act, he shows himself as an adult.

In addition to contradicting written communication, non-verbal communication requires a lot of financial commitment on the transmitter or producer as in photographs, films, bill boards, model production, etc. Furthermore, physical and material factors may bring about problems in the non-verbal communication aspect of the Nigerian media. For example, there may be a programme that needs to be complemented by films and tapes but such programmes may not be broadcast due to non-availability of audio-visual (AV) materials. Thus denying the audience access to important information. On the other hand, these materials may be there but there may not be an expert to operate them. Such a situation may finally result to poor production which may invariably limit the audience's chances of understanding the programme.

The environment can as well pose a problem to the use of non-verbal communication in the media. For instance, where there is a seminar on HIV/AIDS, there is need for films to be projected but in a situation where there is no electricity in that particular area, the audience will not watch the film, thus limiting their access of the real information.

Kogah (13), states that filmic communication forms part of our media messages and like other media messages, it can be distorted either to service the purpose of art or to deceive the audience. He gave an example by superimposing somebody's head on a crowd to depict a large turnover in a political rally, religious gathering or symposium.

#### Conclusion and Recommendations

Non-verbal communication plays vital roles in the Nigerian media. These roles range from education, entertaining, informing, to shaping attitude, transporting among others. Some problems emerge in the Nigerian media while communicating non-verbally. Some of these challenges include both physical and material conditions, as well as the communication environment. The role of non-verbal

communication in the Nigerian media cannot be over estimated since it cannot be complete without transmitting its information non-verbally.

Having discussed some of the problems of non-verbal communication in the Nigerian media, we proffer suggestions to improve on these roles. The media should in communicating non-verbally consider the audience by using non-verbal cues in such a way as to enable the audience easily interpret and comprehend the message sent across.

Media houses should procure audio-visual (AV) materials. This is to enable the media disseminate information to the public effectively. The cost of communicating non-verbally in the media should be regulated so as to enable producers, government and individuals create proper awareness of certain goods and services.

Above all, the government should provide electricity to all the nooks and crannies of the society to enable the media transmit information through films, television, radio, cartoons, etc. Non-verbal communication can never be trivialized in the media industry world wide and Nigeria in particular, without serious negative consequences to dissemination of information. It should therefore be used at the same level verbal communication is used so that both the deaf, the dumb and the blind can benefit from media programmes of information like other audience or viewers.

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## INTERPRÉTATION ET TRADUCTION: LES DOUBLES CONTRAINTES DE L'ACTIVITÉ TRADUISANTE

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### Résumé

Nous avons tendance à concevoir l'interprétation et la traduction comme les approches intrinsèques de la discipline de la traduction. Cependant, les théoriciens de la traduction ne semblent pas cesser de s'interroger sur la meilleure manière de rendre un texte quelconque d'une langue à l'autre. On aurait tort de croire que les termes traduire et interpréter renferment deux sens diamétralement opposés, l'un à l'autre. Or, traduire, c'est expliquer, interpréter en éclaircissant. Aussi, interpréter se définit-il comme expliquer ce qui est obscur. C'est aussi conférer à une chose ou à une idée, le sens compatible. Il va de soi que les deux termes recouvrent, l'un, le sens de l'autre. Toutefois, cette analogie ne résout pas d'emblée, les complexités de la méconnaissance, voire de l'application des termes à la traduction de textes. En fait, on constate que les apprenants ont tendance à traduire pour interpréter, plutôt qu'interpréter pour traduire. Par conséquent, l'apparence synonymique des termes supporte la formulation d'une théorie explicative de la portée des termes traduire et interpréter dans les processus de la traduction.

### O. Traduire pour quel but

La traduction permet d'accéder aux maintes sources d'informations autrement inaccessibles. Aucun discours sur l'art de la traduction ne peut se passer, à juste titre, d'une référence à la Sainte Bible qui a été traduite en plusieurs langues du monde à partir des textes originaux en hébreu, en araméen, en grec et en latin. Par ce fait, l'origine de la traduction remonte au temps très lointain. Or, l'évangile que l'on croit le premier texte traduit, démontre



la valeur et l'importance prépondérantes de l'art de la traduction, dans les domaines des sciences humaines et expérimentales. On sait que la théorie estonienne de relativité a été traduite en wolof sans trop de difficulté conceptuelle, grâce à l'ingénuité du traducteur (Ezeani, 4).

Dans les anciennes colonies qui ont subi l'imposition linguistique, la traduction revêt d'importance exceptionnelle, étant le seul médium de communication entre les colonisateurs et les autochtones. En vue de l'intérêt associé à cette forme de communication, le fonctionnaire – interprète est vénéré. L'administration britannique au Nigeria le désignait *interprète* plutôt que *traducteur*. Le curieux de l'affaire, c'était qu'il hasardait l'interprétation simultanée que représente, de nos jours le programme télévisé intitulé: 'Nwa Ekekebe'. Dans l'exercice de son travail il réussissait tant bien que mal à conférer du sens aux discours du blanc qui auraient été autrement indécodables.

Les indigènes compétents en langue des colons sont recherchés en commerce, dans les activités évangéliques, en administration et dans l'enseignement où la traduction restait pendant des années, la seule méthode d'apprendre le calcul, la lecture et l'écrit aux élèves indigènes. On se demande si l'essor de la scolarisation et la maîtrise des langues européennes n'ont en quelque sorte contribué au rabaissement de l'estime accordé de nos jours, à l'interprète.

Ce travail vise à démontrer que les termes *traduction* et *interprétation* quoique synonymiques en apparence sont des mots pouvant amener le traducteur à se tromper de sens d'un texte. Nous soutenons que le terme *interpréter* couvre le sens de l'expression *traduire* plus que celui-ci définit le sens du terme *interpréter*. Voilà le problème théorique auquel ce travail s'adresse. En ce contexte, on se demande laquelle des options de la traduction s'emporte sur l'autre. Lederer et Seleskavitch posent succinctement la question : *traduire pour interpréter ou interpréter pour traduire* (12).

### 1. Empêchements

La stylistique du français a du rôle fondamental à jouer dans le processus de la traduction. C'est souhaitable, donc que l'enseignement de la traduction et l'étude stylistique aillent de pair. Bien d'étudiants de traduction méconnaissent l'application, des données stylistiques aux processus de la traduction. Cette tendance du traducteur à se cramponner aux mots et à la langue du texte le pousse à fausser l'intention de l'auteur contenue dans le texte. L'exercice de la traduction ne doit en aucun cas se transformer aux jeux de devinettes portant sur les sens des mots dont un texte est constitué. Le traducteur d'un texte quelconque doit pénétrer les faits d'expression pour en tirer le sens envisagé par l'auteur.

Grâce à la stylistique du français, un mot a le sens que lui confère l'entourage d'un fait d'expression, en cas donné. Effectivement, les mots environnants déterminent l'interprétation à donner à un mot ou au groupe de mots renfermant les idées clefs d'un texte à traduire.

Bally souligne qu'en langue écrite l'entourage d'un mot ou d'une unité lexicologique est fourni uniquement par les mots environnants le contexte. En oral, l'entourage est un ensemble de facteurs dont le contexte est le plus important (91). Dans les deux cas, l'entourage est constitué de mots en rapport syntagmatique, les mots en liaison. Le contexte aide à fixer le sens d'une unité. Mais le contexte seul ne suffit pas toujours à identifier une unité. Par exemple, supposons qu'en voyant quelqu'un tomber dans la rue et se relever tout couvert de boue vous lui dites plaisamment, 'vous voilà propre!'. Quelqu'un qui n'a pas assisté à la scène va donner une explication diamétralement opposée au sens que nous mettons dans ces mots. Ce contre sens est attribuable au fait que le contexte lui seul ne peut faire voir que par ironie l'adjectif propre est pris dans le sens de sale (Bally 92).

Cet avis relève du rôle des constituifs d'un fait d'expressions

dans l'interprétation d'un mot. Les entourages d'un fait d'expression dans un discours écrit ou parlé comprennent: la situation, l'intonation, la mimique et les conditions extérieures dans lesquelles la phrase a été prononcée. L'importance de l'intonation est beaucoup plus grande, et l'emploi est constant en la langue parlée.

Le traducteur avisé est supposé se servir des techniques de la traduction qu'il prend pour les seuls atouts garantissant le succès. Toutefois, les techniques seules ne suffisent à transformer un amateur en traducteur par excellence. À part les techniques de la traduction, d'autres mécanismes auxquels le traducteur doit faire appel s'impose. En se servant simultanément de ces mécanismes, des techniques et des processus de la traduction, on arrive au fond du texte pour en tirer le sens envisagé par l'auteur. D'où nous partageons l'avis de Lederer selon lequel le sens d'un texte occupe une place privilégiée dans un travail de la traduction. À propos, l'auteur met l'accent sur la maîtrise de la langue source censée aider le traducteur à tenir compte des contextes ou de la situation.

Aujourd'hui au Nigéria, nous sommes plus qu'à jamais à l'époque où les adhérents des nouveaux mouvements religieux louent Dieu en hymnes profanes qu'ils prennent pour les sacrés. La plupart des hymnes rendus en igbo contiennent les expressions suivantes que les chanteurs prennent pour des attributs de Dieu:

Agada gbachiri ụzọ	> Voyou.
Anụ a na-achy ama okwa	> brigand
Ga-ga n'ogwu	> terroriste
Akata mere obia	> destructeur par excellence.

Les expressions précédentes sont phraséologiques en ce sens que l'on ne peut pas les séparer sans nuire au sens. Par conséquent, on doit tenir compte de tous les mots environnants pour aboutir à l'interprétation juste des expressions. Dans ces perspectives, les chanteurs en voulant louer le bon Dieu expriment le contraire de

leur désir. Aucun des phrases est un louange. Or, qualifier Dieu de voyou, brigand ou terroriste n'est point un éloge.

Selon Bally (32-33) on procède à conférer aux mots leurs propres significations au moyen de ce qu'on appelle délimitation en stylistique du français. On délimite pour cerner l'entendue recouverte par le fait d'expression. Par exemple, dans la pièce d'Auger *Le Gendre de Monsieur Poirier*, on lit ceci :

Eh bien ! Cher beau – père comment  
Gouvernez-vous ce petit désespoir?  
Êtes-vous toujours furieux contre votre  
panier percé de gendre (Bally 14) ?

L'expression à laquelle le traducteur doit s'arrêter est un peu particulière, mais elle permet d'autant mieux d'embrasser d'un coup d'œil les observations successives auxquelles le fait d'expression peut donner lieu pour le sens des mots. Alors, que va-t-on faire de cette unité de phrase *votre panier percé de gendre*? Il faut délimiter les contours ou les limites des faits d'expression jusqu'à ce qu'ils correspondent à des unités psychologiques. Lequel des expressions survivantes doit-on définir pour arriver au sens approprié (Bally 14)?

On voit aussitôt que *panier percé* est inséparable au point de vue du sens ; c'est par leur union qu'ils expriment une idée. Au contraire, le mot *gendre* se suffit à lui-même, et le groupe *panier percé*, qui lui est joint peut en être séparé. Nous avons affaire avec deux unités et non pas trois. Chacune de ces unités peut entrer dans des combinaisons différentes sans que leur sens soit altéré. Lorsque l'on interprète pour traduire il faut savoir quelles portions d'un texte dont des unités expressives correspondent à des unités de pensée.

Alors seulement on peut se demander ce que ces unités signifient. Le sens général de la phrase, la situation, le caractère du personnage qui parle, en un mot, l'entourage du fait d'expression joint aux expériences linguistiques antérieures où cette même

expression apparaissait avec le même sens, tout cela nous avertit qu'elle correspond à une notion simple et abstraite, celle de prodigalité, appeler quelqu'un *panier percé*, c'est au point de vue de l'idée pure (mais à ce point de vue seulement) l'appeler prodigue dé penseur (Bally, 14). C'est l'établissement de cette correspondance que Bally nomme l'identification d'un fait d'expression. Elle est semblable à un processus linguistique et logique du signifié au signifié.

Dès lors, en conférant du sens aux phrases dans un exercice de la traduction, il faut se rendre compte de la nature des mots dont on a besoin de déterminer le sens. En traduisant, on a principalement affaire avec deux types d'expressions: l'une phraséologique, l'autre lexicologique. Dans *Traité de stylistique française*, Bally n'accorde pas les mêmes valeurs syntagmatique et pragmatique aux deux phénomènes expressifs. Parlant de l'exemple précédent l'auteur soutient que l'expression phraséologique s'avère plus difficile à interpréter qu'une expression lexicologique dont les combinaisons peuvent s'achever sans trop de difficulté (88 - 91).

## 2. Comment s'y prendre

La traduction n'est pas toujours possible. Elle ne l'est que dans une certaine mesure ; et dans certaines limites, (Lederer, 11-17). Dans ces circonstances du terme, traduction peut faire oublier que le vrai traducteur ne peut pas dans son travail se passer de renseignements qui ne sont pas contenus dans la langue du texte mais qui donnent son sens à celui-ci. Sans doute la traduction pratique n'est en aucun cas restreinte aux connaissances grammaticales et sémantiques.

La traduction est avant tout, une opération mentale, se situant au-delà de la phrase linguistique et met en œuvre tout ce que le traducteur sait de l'auteur, et de ses motifs, du sujet traité, de l'époque de la rédaction, des circonstances historiques et autres entourant la rédaction, du public visé, le génie de la langue source et de la langue d'arrivée et les habitudes socioculturelles des sujets

parlant (Piveteau, 40-52).

En d'autres termes, le traducteur doit en tout temps se rendre compte des caractères ethniques de la langue de départ et de la langue d'arrivée, faute de quoi l'exercice de la traduction risque d'être entravé, dans le sens où le traducteur ne réussit pas à conférer du sens au texte de l'auteur.

## 3. Traduire ou interpréter pour traduire

Si l'on examine l'étymologie du mot traduire du latin *transférer* (transférer à, emmener d'une place à l'autre), on voit que le mot n'est pas aussi adéquat dans le contexte de notre travail que le mot *interpréter*. Or, dans la théorie interprétative de la traduction celle-ci se définit comme un exercice devant produire le même effet cognitif et émotif, sur ses lecteurs que le texte original sur les siens. De son côté le mot *interpréter* se veut plus exigeant que les processus d'interprétation mettent à l'épreuve l'aptitude intellectuelle du traducteur.

La méthode interprétative de la traduction vise à décoder du sens contenu dans le texte. La reconstitution du sens dérive de la réalité psychologique du locuteur. Et cette opération ne cesse pas de profiter des connaissances antérieures du locuteur ou du traducteur. Les connaissances ou les éléments venant de l'extérieur sont attribuables aux indices culturelles de la langue source (LS) et de la langue d'arrivée (LA). D'où l'accent mis sur la culture en matière de traduction. Le traducteur doit interpréter les connaissances extralinguistiques en conformité avec le texte à traduire. Il ensuit que c'est en interprétant que le traducteur réussit à conférer du sens aux éléments linguistiques que comportent le texte.

Les processus de la traduction comprennent trois étapes dont la déverbalisation se place en deuxième. À ce stade de l'exercice, il faut que le traducteur oublie les mots et les phrases faisant naître le sens pendant que celui-ci subsiste sans support linguistique et

l'expression de ce sens dans l'autre langue. À cette étape, on passe au-delà des mots pour privilégier le sens. Le stade de *déverbalisation* constitue, en effet, la prise de conscience par le traducteur de ce qu'un auteur veut dire dans un texte donné.

Comme nous avons démontré plus haut, *l'interprétation* pour traduire proprement dite profite de la connaissance des données stylistiques. C'est donc la recherche d'un fait d'expression qui interprète le sens original et qui dans sa formulation réussisse le divorce avec la langue de départ et totalement les usages, les habitudes de parole de l'autre langue. Mais, la langue seule ne peut pas satisfaire aux besoins de la traduction interprétative. Le processus interprétatif commence dès que le traducteur intègre aux signes graphiques qu'il a sous les yeux, non seulement sa connaissance des concepts linguistiques correspondants, mais aussi sa connaissance non linguistique des réalités auxquels renvoient les concepts. La tâche n'est accomplie que lorsque le traducteur comprend le texte et qu'il le restitue dans une autre langue. (Lederer, 12).

#### 4. Conclusion

Compte tenu des analyses et arguments précédents, soulignons que la théorie interprétative telle que l'a conçue Lederer s'avère d'une application universelle. Elle est applicable à la traduction administrative, pragmatique, religieuse et technique. Par ailleurs, son adéquation se manifeste dans la traduction des pièces de théâtre de même qu'aux autres genres littéraires.

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## A DESCRIPTIVE SYNTAX OF PRONOUNS: INSIGHT FROM IZHI DIALECT

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### Abstract

*This work explores the pronouns of Izhi, a dialect of Igbo language. It is found that, though, Izhi pronouns display similarities with those of Standard Igbo, they equally show many unique features in terms of phonological, morphological, syntactic and even pragmatic characteristics. The range of grammatical structures they can enter are almost the same with the Standard Igbo but their structure-sensitiveness in distribution is a characteristic quite rare, hence marks them out from other dialects of Igbo. Again, the strict observation of pronoun-antecedent agreement in number and person, as in the Standard Igbo, are violated in some exceptional cases in Izhi. Izhi pronouns are also able to accept extensional affixes and enclitics for different, semantic and pragmatic nuances, and this has disproved the hitherto-unanimous stand that pronouns in Igbo language do not lend themselves to inflection.*

### 0. Introduction

Pronoun is a grammatical term for the class of words referring to the closed set of items, which are used to substitute for a noun phrase (NP) or a single noun (N). According to Luraghi and Parodi (2008), pronouns have the same distributional properties of noun phrases but do not have lexical meaning. They are semantically dependent on the N/NP that they stand for (refer to as antecedent). Characteristically, pronouns are numerically circumscribed lexical items, and, therefore, unlike nouns, verbs, etc, are not receptive to new items. Pronouns are almost never preceded by determiners. Thus, we cannot think of "the he", "the who", "a she", "a you", etc, more than we can think of "the Jerry" or "the Angela". Again, pronouns

are never qualified with adjectives, although, as Berk (83) observes, after listening to you describe something exciting about happening to you, a friend or your audience may say "lucky you"; this is simply exclamatory.

According to Berk, pronouns have variety of functions. They are used as shorthand to refer to items already introduced into a discourse or conversation; they can also be used to refer to unknown or unmentioned entities. The uses of pronouns are both for grammatical and stylistic purpose (Nwala, 74). They are used to avoid unnecessary and awkward repetition of the N/NPs as it descriptively appears. When they refer to unknown entities, they replace nothing per se, rather, according Berk, they are used to underscore the fact that no relevant entity exists. The uses of pronoun in discourse are actually complex, as admitted by Berk (1999).

### 0.1 Pronouns in Igbo

There are many types of pronouns, varying somewhat between grammars. Pronouns in Igbo language have been variously typified and characterized. In his discussion of the concept, Ogbalu (98) classifies pronouns in the language into seven types; namely, *personal, demonstrative, reflective, emphatic/intensive, interrogative, relative and indefinite pronouns*. This classification seems not to fit well with the realities of the language. Emenanjo's (1978) classification is more pertinent and tailored to fit, and provides syntax- and morphology-based account of the category. He identifies a seven-item closed class of Igbo pronouns, which he grouped into three syntactic forms, namely: subject, object and possessive forms (see Emenanjo, 61).

### 2. PRONOUN IN 'IZHI

Izhi pronouns are similar to their Standard Igbo variants to a very great extent. However, a number of cases exist where Izhi

displays some quite intriguing uniqueness in form, function and grammatical behaviour. In what follow, we shall describe pronouns in 'Izhi under the following classes:

- i. Personal pronoun
- ii. Impersonal pronoun
- iii. Reflexive pronoun
- iv. Interrogative pronoun
- v. Emphatic pronoun
- vi. Possessive pronoun
- vii. Resumptive pronoun
- viii. Quantitative pronoun
- ix. Demonstrative pronoun

**2.1 Personal Pronouns in Izhi**

Personal pronouns are the most often and commonly used of all the pronouns in Izhi. According to Radford (1997), personal pronouns are so-called not because they denote people per se, but because they include grammatical properties of people (cf. Nwala 2006). Speakers (interlocutors) use personal pronouns to refer to themselves and the person(s) spoken about. Personal pronouns are describable in terms of four major parameters: person, number, case/morphosyntactic form and gender. The last parameter mentioned is absent in Izhi dialect, as well as Igbo language generally. This is to say that personal pronouns in Igbo and Izhi do not express gender. Note, therefore, that our use of gender-marked "he/she" in our glosses is simply generic and arbitrary.

In pronoun classification, using the person parameter, the speaker is usually the reference point. In this respect, the speaker is the first person and the pronoun he uses to refer to himself, the first person pronoun. The listener or addressee and the person under discussion are called second and third persons, respectively. Personal pronouns are also indicative of number – whether singular

or plural. Their distribution in the sentence is also reflected in their forms and may be described in terms of case as subjective, objective, or genitive/possessive. The table below gives an at-a-glance view of the forms of the personal pronouns in the Izhi dialect.

**Table 1: Forms of Personal Pronouns in Izhi Dialect**

	First Person		Second Person		Third Person	
	Singular	Plural	Singular	Plural	Singular	Plural
<b>Subject</b>	m/mU (I)	'anyi (we)	ɪ/ɪgU (you)	unu (you)	o/ɔ (he/she)	ɛphɛ (they)
<b>Object</b>	m/mU (I)	'anyi (us)	ngU (you)	unu (you)	ya/ya	phɛ (them)
<b>Possessive</b>	m/mU (my)	'anyi (our)	ngU (you)	unu (you)	ɪya (his/her)	phɛ (their)

(Note: We have marked only the high tone in the data above and the subsequent ones)

**2.2 Syntactic Characteristics and Behaviour of 'Izhi Personal Pronouns**

**First Person Pronoun**

The first person pronouns in 'Izhi have both singular (1sg) and plural (1pl) forms. There are two singular variants: **m** and **mU**. The former is used as non-emphatic whereas the latter is emphatic. As apparent in the table above, all the first person pronouns maintain the same form in all the three possible syntactic positions – subject, object and possessive positions.

- 1. Subject      **a. M** gburu egbu  
                         **1sg** kill pst goat  
                         I killed a goat
- b. Anyi** gburu egbu  
                         1pl kill pst goat  
                         We killed a goat

its subject and object form. This is unlike Standard Igbo, in which 'ha' serves in both positions.

7. a) O by'ar'ụ 'unyaph'ụ  
3sg come past yesterday  
He came yesterday
- b) 'Ephẹ by'ar'ụ 'unyaph'ụ  
3pl come past yesterday  
They came yesterday

The third person object singular and plural appear as in the examples below:

8. a) Nu **iya** 'okpogá  
Give 3sg money  
Give him money
- b) Chía **ya** èkà fench'í  
Hit 3sg hand on ear  
Slap him
- c) Nu **phẹ** 'okpogá  
Give 3sg money  
Give him money

The difference in form between **ya** and **iya** (both 3sg object variants) is phonotactic: **iya** follows verbs with the vowel feature [-ATR] whereas **ya** occurs after verbs with the vowel feature [+ATR]. We will not pursue details of this here.

The distribution of 'ephẹ and phẹ as subject and object forms in Ìzhi is complementary. Although, in rapid speech, due to phonological factors, initial vowel deletion may occur, in which case 'ephẹ may be reduced to ph, it is not a case of free variation as it appears at the surface. 'Ephẹ can never occur in the object position. The violation of this constraint accounts for the ungrammaticality of

(9) below:

9. \*Lée 'ephẹ enya  
Look 3pl eye  
Look at them

Note, therefore, that 'ephẹ can only be glossed as 'they' and never 'them'. Thus, the seeming occurrence of phẹ in place of 'ephẹ in some cases, is a mere surface colouring. Concerning cases like this in the Igbo language, Mbah (2006:28) has posited that such pronouns that apparently retain their physical forms in both subject and object positions differ in actuality. He maintains that "... although, these pronouns seemingly retain their physical forms at the surface structure level, they are quite different if one were to examine their lexical entries in these two positions." This argument stands in all relevant situations in the dialect.

In both the object and possessive positions, in Ìzhi, 'ya (a dialectal variant of ya in Standard Igbo language) is used. However, while ya and ya are 3sg complementary variants in the object slot, ya occurs exclusively as the 3sg possessive form.

10. a) Ụf'ọ **iya**  
House 3sg  
His house
- b) Eghu **iya**  
Goat 3sg  
His goat
- c) Ìre **iya**  
Tongue 3sg  
His tongue

As we can see, the pronominal form is not sensitive to the vowel feature of the verb as in the case of 3sg object. There is no

readily available explanation for why the phonotactic rule that determines the complementary distribution between *'iya* and *ya* in object position (see examples (8a) and (8b) and the comments that follow) does not hold in the possessive case. *'iya* does not occur in subject position. A variant of it, *éye*, however, does serve as an initial coordinand with an interrogative pronoun – *onye/gunu/ole* – to form a question as in (11) below:

11. **'Eye le onye?**  
3sg-sub and who  
He and who?

Or a personal name as a response to the above question (11) as in

12. **'Eye le Mbam**  
3sg-sub and Mbam  
He and Mbam

One interesting thing about such constructions (in which *'eye* is involved), as in (12) above, is that before their occurrence, the antecedent of *'eye* must have been mentioned in the preceding clause.

The 3pl possessive form is *phé*:

13. a) **U'l'ó phé**  
House 3pl  
Their house

### 3. Impersonal Pronouns

Impersonal pronouns, otherwise referred to as "indefinite personal pronoun" (Ogbalu, 1974 and Oluikpe, 1978), are those which "refer to a person who has never been expressly mentioned and is, therefore, unknown to the speaker" (Ogbalu, 102). According to Anyanwu (205), "the Igbo impersonal (indefinite) pronoun has no definite referent." He further notes that this type of pronoun

features more like the non-agentive passive. In Izhì, the impersonal pronoun is represented with *a-*/*e-*. The appropriate choice between *a-* and *e-* is determined by the rule of vowel harmony in the language.

14. **A** kur'ù ànyí éka  
**IMPERS** clap past 1pl hand  
We were clapped for
15. **E** mer'ù ànyí ree  
**IMPERS** do past 1pl good  
We were well treated

As can be seen, the referent of *a-* and *e-* in (14) and (15) above respectively, are unknown, or rather, not stated. They are, therefore, indefinite – not defined. These forms are exclusively restricted to subject position only. The operation and shape of the indefinite pronoun in Izhì are the same as in Standard Igbo.

### 4. Reflexive Pronoun in Izhì

Reflexive pronouns refer to a situation where two NP's refer to the same entity (describe as co-referential) and are used in the same sentence where in the second instance, the second NP must be a reflexive pronoun (Berk 1999:87). A reflexive pronoun must agree in number and person with the NP it refers. In the Igbo language, reflexive pronouns, according to Anyanwu, "are coded in *onwe* + pronoun," e.g. *onwe m*, *onwe unu*, etc. In Izhì, the same as above applies. We therefore have *ónwo m* (myself), *ónwo ngù* (yourself), *ónwo phé* (themselves), *ónwo anyi* (ourselves), *ónwo iya* (him/herself), *ónwo unu* (yourselves).

16. a) **Mu** èleta **ónwo m** enya  
1sg look after self 1sg eye  
I look after myself



- b) Unu èleta a ònwo unu enya.  
2pl look after self 2pl eye  
You look after yourselves

17. I mar'u a ònwo ngu  
2sg know self 2sg  
You know yourself.

The reflexive pronouns, as can be seen in the data displayed above, have both singular and plural forms, both of which strictly reflect the number of the antecedent. The forms of pronouns that attach to **onwo** (self) to form reflexives are the possessive forms.

The plural forms of the reflexive pronoun are also used as reciprocal pronouns in the Igbo language. This use often results in ambiguity as they may be interpreted as *each other*; *one another* or *one's self*. Consider the following:

18. Yeru a ònwo unu eka  
Put self 2pl hand

There are three possible interpretations to (18) above

- a) Help yourselves  
b) Help each other  
c) Help one another

The first, i.e. (18a) above, is a reflexive structure whereas (18b) and (18c) are reciprocal, all emanating from the same expression (18). In *Ìzhi*, clear distinction between reflexive and reciprocal expressions is often achieved by the attachment of **-gbà + be** to the verb root (in the above case **ye**) before the **-rv** benefactive marker. Thus, if we have

19. Yegbaberu ònwo unu eka  
Help RECIP R self 2pl hand  
Help each other/one another;

We have eliminated possible reflexive nuance. Determining whether *each other* or *one another* is meant can easily be decided by the context – whether the audience is made up of two or more members. To demonstrate further – that **gbàbe** rules out reflexive meaning – when **gbàbe** is not attached to the verb root, as in (18) above, 2sg possessive form can follow **ònwo**, in which case it would express singular meaning; thus,

20. Yeru ònwo ngu eka  
Help self 2sg hand  
Help yourself

The singular interpretation in (20) is not possible once **gbàbe** is attached. This accounts for the ungrammaticality of (21) below:

21. \*Yegbaberu onwo ngu eka  
Help RECIP self 2sg hand  
Help (reciprocally) yourself.

### 5. Interrogative Pronouns

Interrogative pronouns, as the name suggests, are those used to ask questions. In *Ìzhi* dialect, we identify the following as interrogative pronouns: **òle** (which/how many), **àwe** (where), **nye** (who) and **gunu** (what):

22. Òle be i nweru?  
Which/how many that 2sg have  
a) Which do you have?  
b) How many do you have?

Which of (22a) and (22b) the speaker intends is determined by context.

23. Àwe be i no?  
Where that you be  
Where are you?

24. **Ōnye** bu a no?  
Who be that  
Who is that?

25. **Gnyu** bu a no/  
What be that  
What is that?

Note that what serves as interrogative pronouns in *Ìzhi* can be used alone to ask questions: *Ōle?*, *Áwe?*, *Ōnye?*, *Gnyu?* If an item does not pass this test, then it is not an interrogative pronoun.

#### 6. Emphatic Pronouns

According to Mbah (2006:29), "The emphatic pronoun is that type of pronoun which when used marks it out from any other possible one that may be inferred from the context of use." While in Igbo language, as Mbah notes, only **mu** has the morphological form that marks it out from the other one, in *Ìzhi*, we have identified **ye/gy** and **mu**. Each of these forms can conjoin with one another in coordinated constructions (see examples 39–43). Most uniquely, they can be inflected for intensity and particularization.

26. **Mu** sary a  
1sg said this  
I said

**Gy** does not occur alone in the subject position; it must be conjoined. Apart from *í/í*, *o/o* and *ngy*, almost all other forms of *Ìzhi* pronoun can be made emphatic by inflecting it with emphatic pronominal marker, **bedua**. Hence, we have

27. a) **Mùbèduà** (I, particularly, not any other)  
c) **Gùbèduà** (you, particularly, not any other)  
d) **Eyebèduà** (he/she, particularly, not any other)  
e) **Ephebèduà** (they, particularly, not any other)

- f) **Anyibèduà** (we, particularly, not any other)  
g) **Phebèduà** (they, particularly, not any other)  
h) **Unubèduà** (you<sub>pl</sub>, particularly, not any other)

The above inflected forms can further accept enclitics to express different meanings, as in

28. a) **Eyebèduà bá** (he/she again)?  
b) **M bèduà r** (me of all people)?  
c) **Anyibèduà chíá** (we instead or why us instead)?  
d) **Mùbèduà kwánp** (I, too, please)  
e) **Unubèduà kwápho** (you also).

They can also be used to form questions by simply attaching open vowel enclitic **e** with high tone:

29. a) **Anyibèduà e** (what about us)?  
b) **Gùbèduà e** (what about you)?  
c) **Mùbèduà e** (what about me)? Etc.

The ability of some *Ìzhi* pronouns to accept inflectional affixes is a clear departure from the position that Igbo pronouns do not lend themselves to such morphology (see Mbah 2006: 27) as the counterexamples (27a–h) shows.

#### 7. Possessive Pronouns

Possessive pronouns are used to express or denote ownership. In other words, they are concerned with the notion of ownership. They perform the role of determiner when they are phrase-mates with the noun they modify. In the *Ìzhi* dialect, except for *í/í*, *o/o* and *èphe*, all other pronouns are used as possessive indicators.

30. a) Nkutà 'm  
Dog 1sg  
My dog

- b) Nkútá **ngy**  
Dog 2sg  
Your dog
- c) Nkútá **'iya**  
Dog 3sg  
His dog
- d) Nkútá **'ányi**  
Dog 1pl  
Our dog
- e) Nkútá **únu**  
Dog 2pl  
Your dog
- f) Nkútá **phé**  
Dog 3pl  
Their dog

**8. Quantifying Pronouns**

This type of pronoun expresses the notion of quantity. Nwaja (2006:78) refers to it as partitive pronoun. Quantifying pronouns in Izhi include **'uphodu** (some), **igwèrigwè** (many) and **imirikiti** (so many). These can also occur with nouns as determiners, in the case of which they are not pronouns.

**As quantifying pronoun**

- 31.a **'Uphodu** byàrú  
Some come past  
Some came
- 32.a **igwèrigwè** byàwàr'ú  
Many come perf  
Many have come

**As determiner**

- b Eghu **'uphodu**  
Goat some  
Some goats
- b **igwèrigwè** unwoke  
Many men go past  
Many men went

- 33.a **imirikiti** jèrú  
So many go past  
So many went
- b **imirikiti** unwoke jeru  
Many men go past  
Many men went

In the above table, the (a) set (31a, 32a and 33a) displays the three items above as quantifying pronouns, whereas in (b) set, they are determiners. As determiners, the elements do not occur without the noun heads; as quantifying pronouns they, play the dual role of quantifier and pronoun; therefore, since pronouns do not co-occur with the noun they stand in for, they stand alone without the noun head. They can occur in the subject position, as in (31a's) above or in the object position as in

- 34. Nna m gb'ur'u **'uphòd**  
Father 1sg kill past some  
My father killed some
- 35. O gb'ur'u **imirikiti**  
3sg kill past so many  
Killed so many

**9. Demonstrative Pronouns**

Demonstrative pronouns are demonstratives that are used without noun heads (Berk, 90). They behave very much like the demonstrative determiner; except that the noun to which they refer is not part of the NP. In Izhi, when the demonstratives (**'owa**, **Óno**, and **'Ophuna**) are used alone without a noun head, they are considered demonstrative pronouns.

- 36. **Owa** d'uree  
This be good  
This is good
- 37. **Óno** d'uree  
That be good  
That is good

38. 'Ophuna d'uree  
This be good  
This is good

The demonstrative pronouns above function as demonstratives in (39a-c) below:

38. a) Onye 'owa  
Person this  
This person  
b) Nwoke òno  
Man that  
That man  
c) Onye 'ophuna  
Person other  
The other person

#### 10. Pronoun in Ìzhi Coordinated Construction

Ìzhi pronouns do conjoin with each other to form a single NP that can occur as a coordinated subject or object. Possessive pronouns can also be conjoined in the dialect. However, with the exception of *ngu*, it seems that only the emphatic pronouns – those that lend themselves to inflectional affixes – can be coordinated.

There are, actually, two types of conjunction – coordinators and subordinators. Our interest here is in coordinators – conjunctives specifically. There are many conjunctives in Ìzhi dialect. We shall illustrate with *l'e* and *waá*. These two forms of conjunctive are exclusively distributed (in terms of conjoining pronouns). *L'e* can conjoin two pronouns: those that lend themselves to such syntax.

39. 'Unu l'ephé  
2pl and 3pl  
You and them

40. Mụ l'e ngu  
1sg and 2pl  
\*I and you  
You and I

41. Gụ l'e ya  
2sg and 3sl  
You and him

It is observed that the order of the coordinand pronoun in Ìzhi is constrained. For instance, the reversal of the above is not acceptable. This explains the deviance of the following coordinated NP's:

42. a) \*Phé l'e ùnu  
b) \*Nge l'emụ  
c) \*Ya l'egu

The deviance in (42) above occurs as a result of violation of person hierarchy. This is so because, in Ìzhi, unlike in English, the 1<sup>st</sup> person comes before the 2<sup>nd</sup> person; the 2<sup>nd</sup> before the third in a coordinated structure. We have also observed that the non-emphatic forms of the pronoun are not used as conjuncts. This is to say that a construction such as \**m l'e ngu* is not possible. *Gụ* as a subject pronoun is permissible only in the coordinated construction as in (41) above.

The conjunctive, *waá* does not have the same privilege of occurrence as *l'e*. *Waa* coordinates only the referential NP (named thing/person) and the emphatic forms of the pronouns (see examples 27a-h).

43. a) Mụbèduá waá 'Nkwuda (I, particularly, and Nkwuda)  
b. Eyebèduá waá Ònubèduá (he/she and you, particularly)  
c. Anyibèduá waá Nwibo (we, particularly, and Nwibo)  
d. Ònubèduá waá Anyibèduá (you, and we/us, particularly);

etc.

It is worthy of note that the person hierarchy constraint observed of the coordinated constructions involving /e in (39-41) above is not in force in the cases where waà is used. This is to say that the reversal of any of (43a-d) would not result in ungrammaticality.

#### 11. Agreement Between Pronoun and Antecedent in Ìzhi

Personal pronoun reflects number and person and is, therefore, subject to the rule of agreement in number and person with its antecedent. This rule is violated in some cases in Ìzhi dialect in somewhat unique syntax of pronoun coordination. Cases of use of plural forms in referential relation with singular antecedent are established in the dialect.

44. a) **Ànyí** /'e ngu, **ànyí** nebo  
1pl and 2sg 1pl two  
You and I, both (of us)

Instead of

- b) **Mú** /'e ngu, **ànyí** nebo  
1sg and 2sg 1pl two  
You and I, both (of us)

45. a) **Únu** /'e ya, **'unu** nebo  
2pl and 3sg 2pl two  
You and he/him both (of you)

Instead of

- b) **Gù** /'e ya, **'unu** nebo  
2sg and 3sg 2pl two  
You and he/him both.

46. a) Nwibo, **'ephé** /'e 'Mbam  
Nwibo, 3pl and 'Mbam  
Nwibo and 'Mbam

Instead of

- b) Nwibo, **yé** /'e 'Mbam  
Nwibo, 3sg and 'Mbam  
Nwibo, he and 'Mbam

Without the *afterthought* ie the right dislocated constituents, which seem to specify the number of persons involved in (44-46) above, each could be interpreted as plural+singular. An *afterthought* attached to each of the above would disambiguate the dual meaning such constructions pose in the dialect. See (47-49) below:

17. **Ànyí** /'e ngu, ge **ànyí** hà  
1pl and 2sg as 1pl be  
You and we, *all of us*

48. **Únu** /'e ya, ge **'unu** hà  
2pl and 3sg as 2pl be  
You and he/him, *all of you*

49. Nwibo *ph'e*, **'ephé** /'e 'Mbam  
Nwibo *them*, 3pl and 'Mbam  
Nwibo and 'Mbam, *all of them*

It should be noted that even without the dislocated constituents, what guides the user's competence in the interpretation of such ambiguous/deviant sentences as (47-49) above is the context. Although, the above use could not yet be established as a deviance or parametric variation, it seems there are some underlying sociolinguistic factors to it. This somewhat deviant use is found to be more prevalent among the younger generation of speakers of the dialect – this is, however, yet to be statistically proven.

#### 12. Summary of the Features of Ìzhi Pronoun

- i. Pronouns are members of the close grammatical category, whose inventory is non-extendable in the language, as in other

languages and dialects. They reflect person and number but no gender. Besides, they have the ability to change in form to reflect different functions or syntactic positions of occurrence.

- i. In many respects, though, Ìzhi pronoun displays similarities with those of Standard Igbo, there are many cases in which they display very unique features; these include phonological, morphological and syntactic and even pragmatic characteristics, in terms of behaviour, shape and function. They are particularly, structure-sensitive in distribution in a way yet to be found in other dialects of Igbo.
- ii. The violation of pronoun-antecedent agreement in number and person as found in the dialects is indicative of emerging change, as this feature varies in terms of the age of the speaker.
- iv. The ability of the Ìzhi pronouns to accept extensional affixes and enclitics for different, semantic and pragmatic nuances, (something not found in Standard Igbo) has disproved the stand (Mbah 27) that pronouns in the language do not lend themselves to inflection.

### 13. Conclusion

Pronouns have variety of functions. Their use and analysis are consequently full of complexities. Because pronouns do replace NP's, it follows too that they become central to action and influence in human discourses. In the Igbo language, all its dialects inclusive, pronouns are a powerful referential device. The importance of pronouns is best underscored by taking an inventory of their occurrences in our discourse. They occur more frequently than nouns due to grammatical/syntactic and stylistic reasons.

Notwithstanding the complexity in the analysis of pronouns, we have been able to subject the pronouns of Ìzhi to simple descriptive analysis in this study. It has been established that true

to type, Ìzhi pronouns have wide grammatical dimensions and functions. As pro-NP's (Radford, 1981), they perform subject, object (direct or indirect) and possessive determiner functions. Their morphologies are a matter of intrigue as they lend themselves to changes in form for desired function. Pronouns in Ìzhi do reflect number, hence capable of entering into agreement in this regard with their antecedents. This, however, is not without exception as this study has revealed. True to its type as a dialect of Igbo, no evidence of gender is found reflected in the Ìzhi pronouns. Context determines gender interpretation in the language. Besides these, the study has revealed many other unique and intriguing features of pronouns in the dialect.

Some of our findings require further investigation (perhaps, using different approach) since we do not lay claim to exhaustiveness in this work. There are many possible ranges of structures into which pronouns can enter in the dialect, but which this work could not exploit, given some limitations. Further studies are, therefore, recommended.

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## TECHNIQUES OF TEACHING LISTENING COMPREHENSION IN ENGLISH

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### Abstract

*Listening is fundamental to the four language skills. In order to master the other language aptitudes, language learners must listen with understanding. Most Nigerian students use indigenous languages in their daily activities. Teachers of English language should apply a variety of strategies to teaching listening. These techniques include: language teaching games and contests; radio, television and video programmes; verbal directions; instructions or commands; conversation; dictation; music, aural differentiation; and extensive listening.*

### 0. Introduction

The term language has engaged and will continue to engage the attention of linguists and the scholars the world over. According to Anagbogu, Mbah and Eme (1) language is "a means which human beings have devised for communicating ideas, feelings, emotions desires etc. through complex vocal or written symbols". In a similar functional definition, Adeniran (4) sees language as

*A means of identification, categorization, perception, thinking, creative activity, technology and knowledge transmission across space and time and grasping the abstract and the supernatural.*

Language is central and pervasive as far as human beings are concerned. It sets man apart from the animal world. Language forms the basis of whatever social cohesion that could be attained by man. Language, like the human society is constantly evolving and is subject to growth and change in much the same way as a

living creature.

The word language has so many associations. To some people it evokes fear of failing oral or grammar test, while to others it conjures filling in blank spaces and memorizing long vocabulary list. This paper regards language as a sum total of listening, speaking, reading and writing. These four language skills are seen to form the bedrock of every successful language teaching/learning, encounter.

### 1. Place of the English Language in Nigeria

The teaching of the English Language in Nigeria is as old as Nigeria's colonial history. It was introduced to serve economic, missionary, political and educational purposes. In addition to the above, it also serves as a unifying factor among speakers of the over five hundred indigenous languages of Nigeria. In addition to its communicative function, Trudgil (30) has it that "language is not only for communicating information; it is a very important means of establishing and maintaining relationship with other people". People are able to live together because they can communicate in some way. Whether we like it or not, the English Language is a major factor that has kept Nigeria together as a nation all this while. It then follows that every effort must be made to ensure effective teaching and learning of this important language.

The 1999 Nigerian constitution, section 55 assigns the role of a national language to English when it states, "The business of the National Assembly shall be conducted in English, and in Hausa, Igbo and Yoruba when adequate arrangements have been made therefore. Also with regard to the State House of Assembly, section 97 of the same of the same constitution states "the business of the House of Assembly shall be conducted in English, but the House may in addition to English conduct the business of the House in one or more other languages spoken in the state as the House may by resolution approve. In addition to the above promulgation, the National Policy on Education revised (10) stipulates that the medium of

instruction in Nigerian schools starting from senior primary to the tertiary level of education should be the English Language.

No matter how poorly the above are implemented, the fact remains that the English Language occupies a pride of place in Nigeria. The roles played by the English Language have been noted by many writers. Prominent among these are those recorded by Adekunle (35) and James (358). According to them English for Nigeria functions as:

*The language of administration... as witnessed in government policies and official publications like government Gazettes and the country's constitution. The language of education, as contained in the National Policy on Education (a medium of instruction from upper primary through tertiary level.) The language of politics...as no meaningful party politics can take place without English. The language of commerce and industry. The language of inter-ethnic communication; and the language of membership into the international community.*

In recent time too, the English Language has proved to be a world language. To a greater extent than any other language, it is the language in which the fate of most of the world's population is decided. It has therefore become an international language par excellence. This could be buttressed with the fact that it has a dominant, though not exclusive position in science, technology, medicine, research, mass media, entertainment, aviation, judiciary, information technology and especially software to mention but few. It has been observed that the Nigerian child's use of English poses a number of teaching/learning problems in schools. Majority of Nigerian students at every level of education exhibit poor mastery of English. This lack of mastery tends to impede the learning of other school subjects since English is the medium of instruction.



Since the English Language appears indispensable to modern living, our children must be given maximum encouragement and opportunity to learn it effectively. How best do we begin this if not from the scratch via listening?

## 2. Place of Listening Comprehension in English as a Second Language (ESL).

The four primary skills are listening, speaking, reading and writing. Many teachers erroneously lay emphasis on reading and writing to the neglect of the rudimentary skill, listening. Listening indeed, is supposed to form the foundation on which other language skills are built. Nicholas (13) sees listening as:

*An active though unobservable, language behaviour in which the listener takes the leading role sharing the knowledge of the real world with the speaker. This shared knowledge is crucial to the maximum comprehension of the content of the material listened to.*

In like manner, Rost (11) as well as Banjo and Uno in Babalola (4) see listening as a two-way communication process involving three variables namely; the speaker (the teacher, instructor or the source of message (content or issue being communicated) and the listener.

Although listening is an unobservable skill, it is adjudged successful when the listener is able to comprehend the message of the speaker. In the words of Oderinde in Ubahakwe (76) the aim of listening must be to attain "the ability to understand without difficulty spoken English which satisfies the requirements of national and international intelligibility".

The fact remains that no conscious effort is made in our schools, especially at the language learners' formative years, to teach this very important skill. For most private school proprietors, the target skill is speaking and the success of a school is judged by

how early pupils begin to rattle in English. Faced with the above situation, scholars like McGregor (130), Pierce (13) and Nicholas (20) suggest that serious effort at teaching listening must be made at the secondary level which offers the Nigerian "the next and for many, the only remaining opportunity for teaching and learning the skill of listening comprehension".

One of the peculiar problems of learning English as a Second Language is the near absence of practice. Linguists and scholars like Mackey (1965), Banjo (1970), Bamgbose (1976) and Brann (1976) as cited in Nwankwo (5) agree that the secret of learning a new language is in using the language. Fodeh (7) sums it up thus:

*A good learner is actively involved in the learning process. He listens carefully and checks what he says himself; he is eager to participate and to communicate with others, he practices the language of his own accord.*

Considering that most of the speech that Nigerian learners of English hear around them is that of the vernacular languages, considering that listening is hardly emphasized in our primary schools, the onus then is on teachers of English in secondary schools to lay emphasis on the listening skill. In addition to teaching the skill, it should also be tested in examinations. Oderinde (88) puts it thus:

*... if Oral English (comprising listening and speaking skill is to be taught as it should be, it must be tested like written English (comprising reading and writing skills) in every examination-terminal, promotional and school certificate.*

## 3. Stages of Teaching Listening Comprehension

One major step towards effective teaching of English as a Second Language (ESL) is the creation of awareness of the

importance of such exercise. The teacher has to convince the students of the need to form the habit of listening with comprehension. This he has to juxtapose with the need to achieve national and international intelligibility.

Secondly, the teacher has to select appropriate materials for the listening practice. The appropriateness of the materials to be used has to be determined by the class to be taught, the socio-cultural background of the learners, previous experience, the simplicity and the clarity of the language of the text among others. Having selected appropriate materials, teaching listening involves three stages namely; the pre-listening, listening proper and the post-listening stages.

The pre-listening stage involves what the teacher and his students will do to set the stage for listening comprehension. This may involve displaying pictures and charts that portray the text to be listened to. This serves the purpose of setting the learners' minds at work, in readiness for the lesson.

The listening stage proper is supposed to be students dominated. The teacher or source only makes available the listening text(s). This could be a tape-recorded speech, news or a text read out by a good model. The first exposure to the text is meant to give listeners a general idea or grasp of the text. The second exposure should be interspersed with pauses, which enable listeners to ponder and project what is likely to happen next. The third exposure, that is, playing or reading of the text is expected to make listeners achieve deeper understanding of the text while the fourth reading is intended to help them confirm their stand on the issues raised.

The post listening stage involves an interactive session between the teacher and the students. They now discuss the text thoroughly with the teacher moderating the discussion.

#### 4. Techniques of Teaching Efficient Listening

Listening comprehension could be taught using a variety of methods. Some of them are discussed below:

#### Dramatization /Role Playing

This is a technique whereby the facts and skills to be learnt are presented in the form of a game. In addition to enjoying the drama, the students light-heartedly learn their lessons. The effectiveness of this technique is born out the popular Chinese proverb, which says: -

What I hear, I forget  
What I see, I remember  
What I do, I understand.

#### Radio, Television and Video Programmes

This method makes students to listen to news broadcasts, discussions, announcements, documentaries and the likes presented in the English Language in any of the media that is available. The students are timed and at the end of the listening exercise, their comprehension is measured by the response to the issues raised in the text.

#### Verbal Direction, Commands, Instructions or Explanations

Using this technique, the listening text could be played on tape or better still, presented live by a good model. The technique will be more effective if the text mirrors situations or issues that the students are likely to meet in their surroundings.

#### Conversation

This strategy requires active participation of every member of the class. In order to ensure this, the class will be split into groups of between 5 and 10 students. The conversation may be inter-group or intra-group and the teacher acts as the moderator. In order to ensure maximum utilization of opportunities, one group will perform at a time with others watching. As usual questions will be asked based on the theme of the conversation.

### Dictation

The teacher selects the passage to be used taking cognisance of the time available, level of difficulty, length and background of the learners. The text should be dictated by a competent person at a pace that is neither too slow nor too fast. The exercise is later tested by post dictation activities like assignment, which dovetails into other language skills like speaking, reading and writing. In order to guard against monotony, Oderinde (86) suggests, "... the teacher's voice should be complemented with the voice of his colleagues, friends and even good pupils..."

### Music

This involves using good songs to teach listening. Basically the songs should be rendered in good English. Nicholas (22) as well as Murphy as cited in Pierce (16) stresses the effectiveness of using music to teach listening. Songs help to motivate and sustain learners' interest in any teaching/learning task.

### Aural Discrimination

This strategy is used to present side-by-side, sounds that are alike in some respects. Oderinde (81) in agreement with Nicholas (20) suggests aural discrimination using minimal pairs as effective technique for teaching consonants and vowel sounds.

The above techniques could be used in combination or singly to teach the listening stage proper. Other possible techniques are use of stories, riddles and jokes, anecdotes, idioms, spot the difference games, use of improvised interview, identification exercises, imitation games, as well as extensive listening.

### 5. Recommendations

Considering that a language is learnt by using the language it is recommended that teachers of English as a Second Language make conscious effort to involve language learners in a variety of

activities that will warrant their manipulation and exploitation of the target. Such activities include language-teaching games, conversations, giving directions, use of music, aural discrimination and others.

### 6. Conclusion

Listening is the most basic of all language skills and as such must be given adequate attention in order to ensure effective teaching and learning of English as a Second Language. At present, scant attention is given to the listening skill and this explains in part the difficulties encountered by Nigerian learners of English. Obi-Okoye (9) advises that the four-language skills be emphasized adequately. According to him, "deficiency in any of them right from pre-primary education level will make for sloppy learning and language performance".

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## L'ENSEIGNEMENT DU FRANÇAIS ET LE CULTISME UNIVERSITAIRE

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### Résumé

*De nos jours, le cultisme est devenu le frein inébranlable sur le progrès de l'enseignement du français surtout au niveau du troisième cycle. Dans les années cinquante, le cultisme témoignait fidèlement l'exubérance de la jeunesse, et la revendication des politiques oppressives coloniales. A l'Université d'Ibadan où la confraternité des pirates débuta en 1953, c'était, un passe temps pour les membres. La situation était pareille dans les années soixante lorsque nous étions étudiants à l'Université de Lagos. A l'heure actuelle c'est une confraternité promouvant l'harcèlement sexuel, voire un instrument de vol à main armée de torture, de meurtre et de tout sorte de crimes haineux, par excellence. Cette communication vise à examiner les effets du cultisme sur l'apprentissage du français au troisième cycle. Nous en aboutirons à proposer au Gouvernement Fédéral, aux États, des mesures capables d'exterminer cette peste ravageant non seulement la société nigériane mais aussi et surtout l'enseignement du troisième cycle au Nigeria.*

### 0. Introduction

Généralement, le langage humaine est l'outil dont la société se sert pour la communication quotidienne. La langue est employée à la maison, à l'école, au bureau et partout où se trouvent les êtres humains.

Selon Emenanjo (35):

*La langue est l'importe quel code employé pour donner, recevoir, cacher et déformer l'information.*

*Le moyen peut être un son, un symbole ou un signe y compris le silence qui fonctionne indépendamment ou grâce à des combinaisons prédictible et décryptables ; Il continue en disant que comme la langue est un code, ses sens et ses opérations secrets ne sont compris que de ceux à qui on a appris le fonctionnement, la sémantique et la pragmatique du code. Elle est le symbole de la culture de la morale et de la tradition d'un peuple.*

Cependant, le français occupe la deuxième place au Nigeria puisque l'anglais est la langue officielle du pays. Le français est introduit au Nigeria dans le but de promouvoir et de s'intégrer avec les autres communautés linguistiques du continent et du monde entier. L'introduction du français au niveau secondaire date des années soixante et pendant les années soixante-dix, le français a été introduit dans les universités nigérianes comme matière secondaire. C'est en 1996 que le feu Abacha, l'ancien président militaire du Nigeria a déclaré le français comme deuxième langue officielle du pays:

*We have seen that we are virtually surrounded by French speaking Countries. And these Countries are our kith and kin. But because of the difference in the language we inherited from our colonial Masters, there has been a vacuum in communication.*

A l'université, le département de français enseigne le français élémentaire à plus de 50% d'étudiants des facultés différentes. Les professeurs n'expliquent non seulement ses cours, mais ils inculquent aussi la riche morale et culture française dans ces débutants. Cependant, c'est surprenant d'énumérer un grand nombre d'étudiants y compris ceux apprennent font le français, comme faisant partie du cultisme universitaire. Le cultisme est une association illégale et illégitime où les membres sont souvent surnommés les mauvais

grains ou "les garçons perdus" et qui ont pour objectif d'endurcir les nouveaux venus.

Le cultisme universitaire selon Osoma (3) se définit comme:

*Groupes en associations dans des institutions tertiaires qui ont pour objectif, la dévotion à une pratique d'un rite avec formalités et mode d'opération secrète en tout aspect.*

Ceci ne veut pas dire que tous les groupes exécutants des affaires extrêmement secrètes dans les campus universitaires font parties des cultes secrètes. Le cultisme s'est établi aux campus universitaires où les étudiants se livrent aux guerres acharnées et absurdes entre eux-mêmes. Il en résulté la perte de vie et le manque l'assiduités scolaire.

Pour la jeunesse actuelle, le cultisme constitue un moyen d'intégration, ou de la prise de conscience, et d'affirmation dans une société qui semble négliger la jeunesse. Cependant, ces bonnes intentions ont été abandonnées par la jeunesse d'aujourd'hui qui se précipitent vers la destruction des valeurs sociales.

#### **1. Importance de l'enseignement du français à l'université**

Depuis la création du monde, chaque peuple ou communauté essaye de se rapprocher linguistiquement que culturellement aux autres groupes de communautés lointaines. On parle même aujourd'hui du village planétaire.

L'enseignement du français aux universités nigérianes qui occupent une place importante est capable d'être un dépositaire d'une culture que les autres pays du monde peuvent imiter. La cuisine française, le parfum, vin, son l'architecture et technologie sont connus dans le monde entier. Le français a aussi produit beaucoup des oeuvres littéraires et des musiciens renommés. C'est grâce à l'enseignement et à l'apprentissage de la langue française

que l'on aura accès à cette culture riche. L'étudiant qui spécialisé en français aux universités nigérianes est en censé apprendre les différents aspects de la culture française. Les cours centrés sur la culture et la civilisation française va nous immerger dans les yeux sur les différents aspects de la riche culture française. Le professeur commence le cours de littérature française du Moyen Âge jusqu' au 20<sup>ème</sup> siècle. Un étudiant assidu comprend et savoure les avis de grands philosophes et des écrivains français. L'étudiant apprend non seulement les cours, mais sera aussi imbu de la vie socioculturel française. Il apprend les chansons, françaises et danses à la française. On lui apprend l'histoire de la révolution française et le rôle de la France dans la revendication des droits de l'homme. Selon Coste l'importance de la langue française se manifeste à plusieurs niveaux : Les affaires, en politique, en relations internationales en l'échange culturel.

Dans le cas de l'université Evan Enwerem de l'Etat d'Imo, plusieurs programmes d'Etudes sont à la disposition des étudiants, dans des facultés différentes. Parmi ces facultés, celles des lettres, de la science humaine, du droit et du commerce offrent obligatoirement à leurs étudiants, selon la commission universitaire nationale (CUN), le choix d'apprendre le français en tant que matière secondaire.

Le département de français assure donc le cours de français élémentaire à ces étudiants considérés comme de vrais débutants. Les professeurs leur expliquent l'importance de la langue française dans la vie personnelle. Et que tout homme ou toute femme qui se distingue par la force du caractère, par la grandeur d'âme et par une haute vertu, a pour objectif d'entreprendre ses études et d'avoir un diplôme excellent en fin de compte. Et que la riche culture française rejette dans sa totalité, la violence ou le cultisme au campus universitaire. Selon le professeur Omuluabi.

*Ces cultes secrets ne sont pas secrets comme nous le croyons, puisque ses membres sont bien connus par les étudiants et les autorités des institutions. C'est plutôt leurs opérations et leurs activités qui sont secrètes (24).*

## 2. Origine du cultisme dans les université nigérianes

Le cultisme dans nos institutions tertiaires n'a pas tiré son origine comme une arme d'intimidation, d'instrument de violence ou d'un arsenal de récrimination. Au contraire, il se veut l'éveil des étudiants et la prise de conscience des maux du colonialisme. Le premier culte universitaire le «Pyrates Confraternity» a été fondé en 1953 à l'université d'Ibadan. Les membres avaient une attitude non-violente. Ils avaient l'objectif de démontrer leurs rancœurs envers le colonialisme. L'un des fondateurs de cette confraternité, le professeur Awe (24) affirme que:

*Quand nous avons commencé cette confraternité en 1953, notre but était d'exterminer la convention. Il fallait donc qu'on s'habille inconventionnellement et ce n'était pas en secrètes.*

Faire couler le sang était loin de leur objectif, au contraire, ils avaient pour but de promouvoir le bien-être des étudiants et de lutter contre l'impérialisme. «Pyrates confraternity» est le plus ancien, suivi de «Buccaneers» qui s'était démarqué du groupe en 1972. Les pères fondateurs de «Pyrates Confraternity» sont des hommes éminents et d'honneur dans notre pays aujourd'hui : les professeurs Wole Soyinka et Olumuyiwa Awe, Ralph Opara, D. Aig-Imothuede et beaucoup d'autres.

Aujourd'hui, on constate une prolifération du cultisme dans les campus des universités nigérianes. Si les membres ou groupe ne réussissent pas à contrôler les affaires ou les ressources de

l'organisation, ils se séparent et forment leurs propres groupes. Cette prolifération du cultisme a commencé en 1972 lorsqu'un groupe appelé «Association des Buccaneers» a émergé du groupe «Pirates confraternity» suivis d'autres groupes Maphites, Eiyé, Black Axe, Black Beret, Cobra, Bees International et Vikings. Certains individus puissants dans la société forment aussi les cultes secrets dans nos institutions tertiaires, soit pour leur protection, soit pour éliminer leurs rivaux, soit pour promouvoir leurs affaires et leurs positions. L'augmentation incessante de frais de scolarité par le gouvernement contribue aussi à la prolifération du cultisme universitaire.

### 3. Le cultisme et l'initiation des étudiants

Chaque groupe du culte a un symbole ou des symboles avec lesquels ils sont connus. Ces symboles peuvent être sous forme des signes, dessins, rupestres ou habillement. Par exemple le «Black Axe» a pour symboles une petite hache noire, le crâne humain contre deux os croisés et un cordon jaune sur le béret. Ces symboles font parties de l'initiation du culte qui débute avec le remplissage des dossiers. L'initiation se fait à une heure tardive, dans une grande forêt ou à côté d'une rivière. Cette initiation est plus qu'une formation militaire puisque ses rites sont rigoureux et par fois avec des pertes de vie. Les armes comme les machettes les bouts de fusils, les fouets sont utilisés sur les nouveaux membres. En 1998, cette initiation brute a causé la mort d'un nouveau membre du groupe le «Vikings» à l'Université Fédérale de Technologie d'Owerri.

Pendant l'initiation, les nouveaux venus apprennent à manipuler le fusil et d'autres armes dangereuses. Bref, ils apprennent à tuer. Dans d'autres situations comme celles de «Vikings» Les novice reçoivent un tatouage chaud avec l'insigne «V» sur les reins. Suite à l'intensité de torture et de brutalité subie l'ors de l'initiation récente deux étudiants initiés du département de français de l'université

d'Evan Enwerem de l'Etat d'Imo finissent par l'absenter de cours pendant une semaine. Quelque fois, les militaires et les agents de sécurité participent activement à l'initiation. Par exemple, l'ors d'une initiation à Benin le 29 Juin 1998, à l'initiateur, un inspecteur de Police à reconnu que l'initié était son fils que l'ors 'gu' ils se sont démasqués.

### 4. Les effets du cultisme universitaire

Dans nos universités, nous témoignons constamment les tueries et mutilations des étudiants par leurs collègues étudiants au nom du cultisme. Les blessés, qui, par chance, réussissent à s'échapper à une fin tragique, se retrouvent, après guérison, avec des marègues indélébiles. En 1990, deux cultes rivaux «Axe men et Eiyé» de l'université de l'Etat de Lagos ont perdu leurs vies et plus de quatre personnes ont été sévèrement blessés. Les étudiants innocents ont été aussi touchés par cet engrenage fatal.

Certains membres du culte s'engagent souvent dans des actes comme le viol, l'enlèvement et le harcèlement sexuel. Selon Newswatch (7-8) :

*Un certain « prince » de l'université de Jos, dans l'Etat de Plateau évoque la peur. L'ors de sa promenade nocturne au foyer universitaire, une jeune étudiante a été violée : « Prince » voit trois jeunes étudiantes, il saisit la plus belle, les deux autres prennent la fuite. La victime jette un gémissement strident qui prend fin quand « Prince » sort un couteau. « Prince l'amène dans une salle vide ...*

Nous voilà face à un système de cercle vicieux où les hommes violent les femmes et les femmes violent aussi les hommes. Prenons l'incident du viol qui a eu lieu à l'Université Nnamdi Azikiwe d'Awka dans l'Etat d'Anambra. Un culte des femmes «The White Angels» ont violé un étudiant qui mourut finalement à l'hôpital. La plupart

des victimes du viol et du harcèlement sexuel dans les universités rejettent l'idée de se plaindre, considérant les en vue des hauts positions qu'occupent leurs familles dans la société. Les professeurs et les autres officiers non-académique de l'université sont aussi victimes de harcèlement. En 1998, un membre du culte à l'université de Port Harcourt a giflé un professeur. Quelque fois, les professeurs sont harcelés pour qu'ils donnent des notes non méritées aux membres des cultes. Tout récemment, un professeur dans d'Etat d'Enugu a abandonné la cérémonie de mariage lorsque trente huit jeunes de «pyrates confraternity» ont envahi le lieu de la cérémonie.

Le problème le plus négatif du cultisme universitaire est la transformation imprévue des membres en gangsters fameux. La plupart des vols à main armée sont commis par les membres du culte. En Novembre 1993, un officier de «Nigeria National Oil Company» a perdu sa nouvelle Peugeot 504 au foyer de Naraguta de l'université de Jos lorsqu'il est allé déposer le fils de son patron. Dans le même foyer en 1994, un homme a été tué pour avoir refusé de se défaire de la clé de sa voiture. Tout récemment quelques membres des cultes des universités de Port Harcourt, d'Uyo, d'Abla et d'Evan Ewerem sont appréhendés pour vol à main armée et pour l'enlèvement. Ces étudiants vont jusqu'à vendre les revolvers aux bandits.

La destruction et perte des biens de l'université, l'extortion, l'intimidation, l'alcoolisme et la consommation des drogues pare exemple, la cocaïne, l'héroïne et l'opium prises ouvertement par les membres des cultes font parties des effets négatifs du cultisme dans nos institutions tertiaires et dans la société.

La plupart des membres ne sont pas sérieux avec leurs études et préfèrent passer de longues années à l'université. On se demande si trop de temps n'a pas été déployé pour obtenir la licence universitaire, nigériane qui, a déjà perdu sa valeur en face des diplômes des pays étrangers.

## 5. Le cultisme universitaire et la culture des valeurs françaises

Le cultisme universitaire au Nigeria, représente le contraire des valeurs françaises. Cette pratique, en soi, ne conforme pas aux valeurs et aux mœurs que l'on attend des Départements de française. Ce comportement anormal va à l'encontre de la norme sociale. Nous n'allons tout de même pas oublier que l'objectif des départements de français ainsi que d'autres départements dans les universités nigérianes réside dans la promotion et le développement de notre pays, et le bien être des citoyens. Mais, l'existence du cultisme dans nos universités s'oppose diamétralement à ces buts. La mutilation, la tuerie, la destruction et d'autres outrages à la pudeur n'existent pas dans les universités Françaises ou même dans les lois de nos universités. Mais aujourd'hui ce qui se passe dans nos universités peut nous donner « la chair de poule » et nous faire développer la nausée inoubliable.

Les Français traitent les membres du culte universitaire de rebelles errants et des morts-vivants. Ceux qui ne respectent pas les règles et la loi institutionnelle, caractérisée par des attitudes étranges contre le système éducationnel du Nigeria; Ceux qui s'engagent dans la décimation totale du culte rival. Ceux qui sont mortels, c'est-à-dire dangereux et brutals lorsqu'ils sont en groupe, mais deviennent lâches et faibles étant seul.

## 6. L'éradication du cultisme aux universités nigérianes

Les étudiants restent le vaccin le plus potentiel pour l'éradication totale du cultisme universitaire au Nigeria. D'abord, le renoncement du cultisme par les membres du culte reste l'un des moyens le plus efficace de l'éradiquer. Les nouveaux étudiants et les non-membres doivent dire non au cultisme et résister toutes intimidations des anciens membres. Ainsi, la mort certaine du cultisme dans nos universités et d'autres institutions tertiaires sera-t-elle assurée.



L'ancienne génération du cultisme fera face à une extinction historique tandis que les étudiants mèneront dorénavant, une vie paisible. Ukeje (38) dit la même chose lorsqu'il soutient que «la bataille pour la survie nationale doit commencer avec la bataille d'esprit, l'éducation est donc un instrument de cette bataille».

La société a aussi un rôle primordial à jouer pour l'éradiquer dans son intégralité. Le premier rôle de la société est la socialisation de la jeunesse. Les parents qui connaissent le comportement de leurs enfants doivent leur apprendre à mener une vie acceptable et conciliante. Ils doivent connaître le genre d'amis que gardent leurs enfants. Ils doivent savoir quand leurs enfants vont au lit et voir s'ils dorment vraiment.

Otiti et Ogionwo (243 – 244) soutiennent que:

*L'agent le plus important du socialisme est la famille. Pour l'enfant le premier pas sur la vie sociale débute avec l'interaction avec les parents ou membre de sa famille.*

Lors des dernières élections, un politicien renommé avait recruté plus de dix jeunes étudiants qui sont membres de «Axe men» pour mettre son rival hors de compétition, en leur promettant N20,000.00 chacun et avec une avance de N20,000.00. Si la société cesse de supporter le cultisme et arrête de leur fournir des armes et des munitions, le cultisme sera définitivement éradiqué.

Les institutions religieuses doivent apprendre aux jeunes à mener une vie divine, à avoir peur et respect envers Dieu car «celui qui a reçu la semence de la bonne terre, c'est celui qui entend et comprend la parole». L'université doit adopter une approche multi-facettes pour son éradication du cultisme universitaire. Elle doit mettre en pratique une bonne orientation étudiante. Les nouveaux étudiants doivent signer des documents contre toutes activités du culte. Une loi attestant les caractères des nouveaux étudiants sera mise en

place. Les professeurs et les étudiants doivent organiser régulièrement des conférences et des discussions centrées sur le cultisme. Selon Vincent l'ancien recteur de l'université de Port Harcourt, nos étudiants ont besoin de conseils constants pour les dévier du chemin de la mort et pour les aider à redresser leurs cœurs tordus.

Les professeurs doivent aussi arrêter de tyranniser les étudiants et ceux qui font partie du culte universitaire doivent être renvoyés. Chaque institution tertiaire doit renforcer sa sécurité interne avec des hommes forts et des logistiques appropriés. Les étudiants doivent former une organisation pour lutter contre le cultisme universitaire. Il faut rejeter les membres du culte qui veulent contester aux élections estudiantines et ces derniers ne doivent pas être logés aux foyers universitaires. Tous les membres du culte doivent être renvoyés avec leurs noms enregistrés et réservés aux ordinateurs et distribués enfin dans toutes les universités et les institutions tertiaires du pays pour une sanction appropriée.

Le Gouvernement doit adresser le problème du manque d'infrastructures pour promouvoir le développement de l'éducation. Par exemple, le coincement des salles de classes, le logement dans les foyers qui sont étouffants, les laboratoires qui sont engorgés et inexistantes les bibliothèques qui sont vides et les professeurs et les étudiants qui sont frustrés et nerveux sont quelques problèmes à résoudre par le Gouvernement s'il compte éradiquer le cultisme dans nos campus universitaires.

Les mesures énumérées ci-dessus doivent être explorées car, lorsque l'adaptation de l'homme devient impossible, il devient la cible tragique et suit le chemin du côté dominant.

## 7. Conclusion

Nous sou tiendrons généralement que la langue française introduite depuis le 19<sup>e</sup> siècle, a connu beaucoup de progrès quant à son apprentissage et son enseignement au Nigéria. Au cour de ce

travail, nous avons exposé l'importance de l'enseignement du français aux universités nigériennes. Il s'agit en effet d'une langue étrangère très efficace au développement de l'individu dans le domaine du commerce, de la communication, du bon comportement et de la cohabitation acceptable. Grâce au français, nous jouissons des fruits d'un contact culturel en ce qui concerne les chansons, les pièces de théâtre, le cinéma et la littérature. Cependant, malgré ces riches cultures et valeurs françaises inculquées dans 50% d'étudiants universitaires nigériennes, la plupart de ces étudiants préfèrent la violence au nom du cultisme-ce qui milite contre le progrès et l'idéologie des pères fondateurs du cultisme universitaire.

Ces pères fondateurs croyaient qu'ils pouvaient utiliser le cultisme pour l'émancipation de la race noire, lutter contre le colonialisme et promouvoir la vie des étudiants noirs. Mais aujourd'hui le culte est devenu mystérieux, un paradis des gangsters. Le décret 49 de 1998 a prouvé inefficace dans la répression de la menace du cultisme et selon Ugwulebo (174):

*Le problème avec la législation et les autres modes d'action du gouvernement est l'inefficacité dans l'application des lois qui luttent contre cette action. Le gouvernement échouait non parce qu'il manquait des opérateurs qui ont la volonté de mettre en œuvre les lois qu'il faut.*

Il ne serait pas facile d'éradiquer définitivement le cultisme universitaire. Cependant, pour que nos campus reprennent leurs formes et redeviennent ce qu'ils doivent être, il faut un vrai exégèse du côté de tous les membres de la société malgré le fait que ça va prendre du temps. A propos du temps, Hadley Chase (220) souligne:

*Le caillou jeté dans un fleuve disparaît immédiatement mais ce n'est pas sa fin. L'action affecte la surface du fleuve et les rides circulaires commencent à*

*se former au point où le caillou a frappé l'eau. Ces rides s'élargissent lentement jusqu'au moment où la surface du fleuve s'agit. Assez du temps sera mis pour que le fleuve redevient stable.*

Nous ne comprenons pas pourquoi nos étudiants se voient comme des poules mouillées au niveau international. Nous ne devons pas combattre le cultisme comme nous combattons les bandits où la société laisse les bandits attaquer, avant qu'elle ne riposte. Le cultisme doit être confronté et exterminé et nous devons être en effet, extrêmement combattifs pour pouvoir éradiquer le cultisme dans les institutions tertiaires au Nigeria.

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## EVOLUTION OF ENGLISH LANGUAGE IN NIGERIA

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### Abstract

*Language will likely grow or atrophy whether in its natural environment or in conflict with a foreign culture. English language is no exception to this phenomenon. Development or death of a language is a factor of its contact with, or non-absorption of other cultural values into its linguistic paradigms. It also derives from systematic planning and modernization. Language flourishes through dissemination by native speakers of the developing language. Essentially, perfecting a language, aims at making it responsive to the needs of contemporary literary, scientific, technological enquires and, other areas of human endeavours. In the process of its development, English language borrowed mainly from Anglo-Saxon, French, German and Latin languages. Extinction of a language may not be conceived in absolute terms. Although Latin language is no longer associable with demographically significant linguistic community in native Italy or elsewhere, it still provides key terminology for the study of law, medicine, experimental sciences and other disciplines. In Nigeria, for obvious reasons, English language tended to evolve independently of Nigeria's multiplicity of indigenous languages. In the circumstance, the growth of English language in Nigeria is a classic process of imposition of foreign lingua-cultural values on indigenous cultures. It is informative to examine the extent of development and the impact of English language in Nigeria.*

### 0. Introduction

The presence of English language in Nigeria resulted from the establishment of the British colonial rule in Nigeria from the first-half of the 19th Century to 30th September, 1960. The circumstances

in which the British colonized Nigeria are not within the purview of this work. Nigeria shares her experience of language contact with other English speaking countries of non-anglo-saxon origine, in Africa and Asia. For the purposes of this exposé, the issues deserving analysis are the linguistic growth of English language in Nigeria; teaching and learning of the language as well as the various stages of its development. From a general perspective, the encounter of the English language with Nigerians seems similar to the situation in Ghana, India, Malaysia and other former British colonies. One of the most subsisting and devastating effects of English on Nigeria is the singular preference accorded the language to the detriment of indigenous languages. Consequently, Nigerian languages failed to benefit from modern trends in language planning and development required to perfect them as adequate tools of acquisition of science and technology.

However, India welcomed English language with a caveat, especially in connection with her policy on the language of education. The Government of India realized quite early, the herculean task of acquiring modern science and technology using foreign language as a medium. In effect, by 1972, practically all college level instruction in India was given in one of the fourteen regional languages (Deutsch 12). Nigeria stands out as one of the former British colonies where the English language has eclipsed national languages in administration, commerce, education and politics.

English language was introduced or rather imposed on Nigeria under abnormal conditions of colonialism. Naturally, the circumstances culminating to colonization of Nigeria, determined to a greater extent, the fortunes and adversities of the English language. Misfortunes, in the sense that the purity of the language no longer subsists, resulting to the phenomenon of Nigerian English. In Nigeria, speakers use expressions such as (he ate the company's money) he embezzled the company's funds; (Chioma is under pregnancy)

Chioma is pregnant, (Ike does not hear English) Ike does not understand English. On the other hand, most educated and articulate Nigerians are capable of communicating in what Grieve (1964) describes as standard English, which refers to English as it is spoken and understood anywhere the language is the medium of communication.

At its inception, English language was a child of necessity designed to ensure communication between the British colonial masters (trading companies: United African Company (UAC); John Holt; Paterson Zechonis (PZ); missionaries and administrators) and their subjects (the autochtones). The objective was not primarily intended to be of benefit to Nigerians. The English language was implanted in Nigeria as a tool of colonialism, just like the French language was imposed on French colonies, as an important instrument of administration, commerce, education and conceptual control. The colonizer is, in the main the other basis of comparison which crushes the colonized and subjects him to servitude. The foremost ambition of the colonized will be to attain the colonizer's prestigious model, resemble the colonizer, to the point of disappearing in him (Memmi 12).

### 1. Inception

This represented the era of contact of the colony of Lagos, Northern and Southern Protectorates of Nigeria, with the British colonizers. The period lasted from the first-half of the 19th century to the second-half of the forties. Teaching, learning and speaking of English in Nigeria started as a response to colonial administration's need for personnel proficient in English language. Moreso because, effective administration of the colony of Lagos necessitated adequate supply of educated personnel. The home office at Downing Street had financial and climatic constraints in providing such manpower. Nevertheless, there was an encouraging solution to this problem especially in the Southern Protectorate where the natives were

enthusiastic about acquiring proficiency in English. It is pertinent to underscore the fact that this tendency, particularly among the Igbo of Eastern Nigeria is currently militating against the development of Igbo language into a literary and scientific medium.

Ability to understand, speak, read and write English was a prerequisite for securing employment as a teacher, catechist, clerk, shopkeeper, interpreter, court messenger or police constable. It follows that the language was sought for its practical and economic values with minimal or no regard for its scientific, technological or cultural values. Very few schools were available for teaching and learning of English. In the former Onitsha Province, comprising Abakaliki, Enugu and Nsukka there were at most ten full-fledged primary schools. Even at that, all the schools were not privileged to have full streams of primary standards (I-VI) as was then the practice. The situation was further complicated in the sense that English language was not taught in all the schools because of lack of teaching personnel. English language was mainly taught in schools run by missionaries of the Holy Ghost Congregation. The Holy Ghost Fathers used English language as a strong weapon for converting Nigerians to Christianity. This strategy attracted many Igbo in the Southern Protectorate to schools administered by the Roman Catholic Mission (Ekechi, 1 – 298).

In most parts of the country, primary schools operated by the Church Missionary Society (CMS) did not emphasize the teaching of English, in view of lack of funds and staff. Anglican missionaries depended on local languages: Igbo, Yoruba, Effik, Ibibio, Tiv, Edo, or other Nigerian languages according to their zone of evangelization. But recourse to native language failed to attract the natives who were eager to learn English language for its administrative economic, political and social importance.

The first period of the development of English language in Nigeria was typically marked by efforts and desire to become

competent in English language. Books on English grammar were basically elementary. Translation or indirect method was about the only method of teaching in vogue. It reflected the practice in England and other parts of Western Europe where language was then being taught by traditional method. Apart from inappropriate teaching method, the situation was compounded by insufficient number of native speakers to teach English language in the nascent system of education. During this period, only schools managed by Holy Ghost missionaries offered education in English language. The most popular books were *Queen Primer* and basic *Readers*, which disseminated the life and culture of Great Britain. The British administration failed to encourage production of text-books on the teaching of Nigerian languages, thus hindering the development of indigenous languages.

Nigerians were self-motivated to learn English language, which seemed to guarantee white-collar jobs and socio-political ascendancy. English language served as an indispensable tool, for the nationalists' struggle for political independence from the colonial masters. Since minimal importance was accorded to Nigerian cultures and languages (except in the Northern Protectorate where the colonial administration by agreement with the emirs and political leaders refrained from tampering with the people's culture). There was no doubt that English language was programmed to flourish in Nigeria. But in fairness to the colonial administration, the people's receptivity and the socio-economic impact on Nigerians were mainly contributory to the successful imposition of English language on the country.

## 2. Emergence

This period extended from the first part of the forties through the second world war to the end of the fifties. By this time, English language has entrenched itself in Nigerian's administrative, socio-economic and political spheres. The colonial administration in the Southern Protectorate started promoting the teaching and learning

of English language in secondary grammar schools. But Koranic schools still held sway in the Northern Protectorate. English language served dual purposes of school discipline and medium of instruction in Lagos colony and the Southern Protectorate. Recommended textbooks included Nesfield's *Outline of English Grammar*, Tipping's *English Grammar* and *Oxford Readers* series. Indirect Method of teaching was still paramount. Teachers were mainly concerned with imparting definitions, grammatical rules, and clause analysis to students. In those days a noun was defined as "the name of a person, place or thing". By virtue of this definition no other word was meant to function as a noun. Only three of the four basic language skills were emphasized namely: understanding, reading and writing. Besides, the contents of lessons prioritized English culture, thereby further alienating pupils from their indigenous realities. Rather than expressing Nigerian cultures in English language, British thought and world views were imposed on Nigerians through the study of texts which mainly reflected British psychological realities. Over the years, this practice resulted to problem of concept formation, otherwise described as "Nigerian English". These problems are avoidable if Nigerian indigenous notions were expressed in English right from inception; and learners taught to conceptualize the local environment in English language. Nigerian students of English language have a fundamental problem of thinking in the mother tongue and translating into English. This practice falls short of the *language – thought praxis* (Chomsky, 1970). Nevertheless, Achebe's *Things Fall Apart* is a successful expression of Igbo culture and world view in English language.

The study of English literature in Nigerian schools followed the chronological order of its study in British institutions. Starting from pre-Chaucerian period it went through Shakespeare, Pope, Wordsworth, Tennyson, Hardy to the present stage. English (literature and language) was a major area of specialization at the University

College, Ibadan as well as at the colleges of Arts and Science, Enugu, Ibadan and Zaria. Apart from English, classics which comprises Latin, and Greek was also a popular area of specialization. There was unrestrained desire for erudition in the colonial master's language. Consequently, towards the end of the fifties, the University College, Ibadan produced world renowned poets, dramatists and novelists such as Chris Okigbo, Wole Soyinka, Chinua Achebe, John Pepper Clark and many others. Degree programmes were also available in disciplines other than English (language and literature) or classics. English language remained the medium of instruction.

Teaching and learning of English language as a school discipline was viewed from a proper perspective and focus. Above all, the contents of books were made to reflect a balance between Nigerian and British cultures. English language and literature ceased to be the exclusivity of European culture, world view and philosophical thought. Simultaneously, these changes depicted change of nomenclature. In the process, the term literature in English was added to describe the study of the literary contributions of African authors using English language as a medium. As a result of this recognition, Chaucer, Shakespeare, Wordsworth, Hardy, Joyce, no longer monopolized the syllabi of secondary and university curricula since Achebe, Clark, Okigbo, and Soyinka also featured. Nigerian or African literature started taking the centre stage. In contemporary Africa, a movement spearheaded by Ngugi Wa Thiong' O contends, that literature written in a foreign language should not, for all intents and purposes, be accepted as African literature. He posits that African language should be the authentic medium of African literature.

### 3. Consolidation

The period which ran from Nigeria's independence in 1960 to the outbreak of Nigeria – Biafra war (1967-1970) could be aptly referred to as the golden age of the evolution of the English language in Nigeria. Contrary to the trends in the preceding stages of its

development, this point was remarkable for its systematized and scientific approach to the teaching and learning of English language in Nigeria.

As a feature of its ascendancy, Nigerian elites recognize the English language as a medium of communication par excellence. Communication, the principal objective of language teaching and learning necessitates simultaneous teaching of semantics, syntax, phonology and phonetics. Accordingly, texts such as (Hill, 1965), *Drills and Tests in English sounds*; (Moody and Gibbs 1967) *Teaching structures in situation*. (Stevick, 1963) *A workbook in Language Teaching with special reference to English as a foreign language*) and (Allen, 1965) *Living English Structure for Schools*. These and other books on English language were recommended for teachers and students. Linguistic approach to language issues already in application in Europe and North America were also incorporated into Nigeria's education curricula. These innovations followed closely with Chomsky's publication of *Syntactic Structures* (1957). In the discipline the publication of *Syntactic Structures* is often referred to as the Chomskian revolution because it engendered immense positive changes in the domain of linguistics, teaching and learning of English language in particular and other natural languages in general.

The British council, the United States Information Service (USIS), the American Peace Corps (APC) and United State Agency for International Development (USAID) made immense contributions to promote English language in Nigeria. To enable the language stand on a firm ground, donor agencies supplied teachers, equipment and guidelines for effective study of English language. The first three years of secondary school education were considered crucial for laying a solid foundation which would enable students perform creditably in later years of their academic careers.

#### 4. Towards Decadence

There is an inclination to describe the period immediately following

Nigeria – Biafra war (1967 – 1970) as a period of decline in the growth of English language in Nigeria. War is an abnormal situation. As such it affects people and circumstances adversely or positively. For the Biafrans, (1967 – 1970) represented a lacuna or a serious cut-off from the current trends in teaching and learning of English language. Nigerians fared no better since the demands of war had adverse effects on the development of her education system.

At the cessation of hostilities in January 1970, there was hue and cry about the low standard of English at all levels of education in Nigeria. The claim of decline in student's performance lacks empirical validity. Our point of view derives from the existing solid foundation for a systematic evolution of English in Nigeria, prior to this "spurious" alarm of "decadence". The successful evolution of English language is measurable through an appraisal of the large number of works produced by Nigerian authors in English language and literature. Most of these works are of international and world standards. In 1986 Wole Soyinka won the Nobel Prize for his work on English literature. This represents a singular achievement for a non-native speaker of English language.

Unlike what prevailed at the initial contact with the English language Nigerians now talk of varieties of English comprising: formal, informal, spoken, written; and even what linguistics designate "New Englishes" vis-à-vis "Standard English", discussed in (Grieve, 1964). The years immediately following Nigeria-Biafra war were characterized by astronomical explosion in school enrolment figures at all levels. The number of students wanting to enroll in schools were not adequately provided for in terms of well-qualified teachers of English. Another factor which sustained this impression of falling standard of English language in Nigeria relates to students' dis-interested attitude to the study of English language. Expectedly, students' lack of interest in the subject results to poor performance in the senior secondary school certificate examinations (SSSCE) or other public examinations.

## 5. Conclusion

Assessed from the view point of its humble beginning, English language seems to have had an impressively successful evolution in Nigeria. It edged out Nigeria's indigenous languages; Hausa, Effik, Ibibio, Igbo and Tiv, among others, to become Nigeria's official language: A credit pass in English language is a pre-requisite for university matriculation, employment in the private and public sectors. A peep into the future envisagés many Nigerians desirous of communicating in English language. In recognition of its academic, economic, political and social attributes, English language has systematically evolved from its international status to its current position of world language. Nigerians are generally not inimical to this phenomenon, providing it does not jeopardize the progress and future of Nigerian indigenous languages and cultures.

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**AUTOSEGMENTAL ACCOUNT OF ANTICIPATORY  
AND PERSEVERATIVE TONAL ASSIMILATION:  
EVIDENCE FROM OBOLU-AFO DIALECT  
OF THE IGBO LANGUAGE**

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**Abstract**

*This paper examines how anticipatory and perseverative tonal assimilation operate in Obolo-Afo dialect of the Igbo language using autosegmental analysis. Although some impressive research on phonology have been carried out on phonological rules, assimilation, elision, syllable and stress, tonal assimilation seems to have been sidelined by investigators especially in Igbo studies. Hence, the need for this study. In addition, in the light of Nwaozuzu (2008), and Okorji (2001), a more inclusive groupings of Igbo dialects and analysis of other dialects of the Igbo language will lead to a more detailed study of the dialects. In essence, this paper investigates selected anticipatory and perseverative tonal assimilation that operate in the dialect: high tone, downstep, and low tone. Example:*

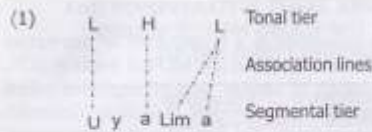
- High tone anticipatory tonal assimilation/lowering of a high to downstep tone.
- Low tone anticipatory tonal assimilation.
- High tone perseverative tonal assimilation.
- Low tone perseverative tonal assimilation.

Obolo-Afo (the anglicized form of Obolo-Afo) is a Northern Igbo wáawá and a satellite dialect of Nsukka main dialect of the Igbo language (see Ikekaonwu 1986 and Nwaozuzu 2008 for details).

**1.0 Introduction**

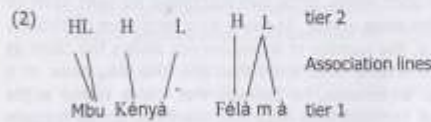
Autosegmental phonology is a modification of generative phonology. John Goldsmith introduced it in his Ph.D thesis in 1976. He introduced the notion of parallel tiers of segments called autosegments. In addition, autosegmental phonology (Goldsmith 1976) began as a theory of tone. The main idea of autosegmental theory is that phonology no longer regards the phenomena it studies as a linear sequence of phonemes and a collection of processes, which describe the changes that occur in this sequence. Goldsmith proposes to represent phonological phenomena as a collection of parallel tiers with individual segments, which represent certain features of speech such as tone and phoneme. An example would be one tier representing the conventional segments (in the sense of phoneme) and an additional tier representing tone. "Autosegmental phonology has served as the foundation for further developments in phonology such as nonconcatinative morphology" (Wikipedia autosegmental phonology).

Furthermore, Asher (169) stressing on the less appropriateness of a linear representation of suprasegmental features such as stress and tone, remarks that in the *Sound Pattern of English* (S P E) framework, the purely segmental representations which do not even recognize the syllable as a unit, imply that tones are specified as features of vowels. Consequently, he believes that this becomes difficult if in some approaches contour tones are regarded as sequences of pitch levels, since two successive features must be assigned to the same vowel. In many tone languages particularly those of Africa, the number of tones are not always the same as the number of vowels, since more than one tone may occur on a given syllable. In essence, he believes that this is solved in the autosegmental framework by regarding the tones not as features of the vowels but as a separate, autonomous level or tier of representation related to the segments by rules of association, e.g.



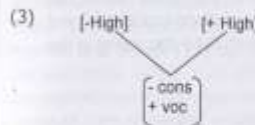
In addition, autosegmental phonology represents the first thorough going attempt to integrate a non alphabetic or nonlinear view of feature organization within a conceptual framework deriving from generative phonology. Although Harris, Hockett and Firth in the late 1940s and 1950s (as recorded by Asher, 1994) proposed to extract restructure this sentence suprasegment features or prosodies largely on the basis of static distributional patterns, autosegmental phonology takes regular, rule-governed alternations as a more decisive criterion for future arrangement. In other words, its central idea is that phonological representations are composed of several parallel, independent tiers of segments (sometimes called autosegments) subject to certain constraints on the way they can be associated. Phonological rules therefore, may act on the segments of any tier individually or may affect their patterns of association with segments on other tiers.

Besides, Wikipedja (2007) presents some evidence for multitiered representation of this type drawn from Mende, Sierra Leone a tone language in West Africa: (H L Mende tone).



The above example suggests that autosegmental phonology treats phonological representations as multidimensional, having several

tiers. Each tier is made up of a linear arrangement of segments. The tiers are linked to each other by association lines that indicate how the segments on each tier are to be pronounced at the same time. In addition Wikipedia remarks that autosegments are on independent tiers (tonal tier, skeletal tier and segmental tier, which are connected by association lines), hence, nonlinear relations such as these: multitiered representations provide a basis for explaining the relative independence of tonal and tone bearing units. The above points to another salient feature of this study, which has to do with tonal behaviour and or tonal assimilation. Furthermore, tone behavior, according to Oostendorps (2007), is a classical example of autosegmental theory in action. Goldsmith also proposes that on the surface, every tone needs to be linked to a vowel due to the so-called Association convention. In the same vein, Agbedo (61) remarks that, "whereas the SPE framework has often had the problem of indicating contour patterns on short vowels (as in fe) (fly) since the contour pattern on them are tone, the autosegmental theory solves this problem by using association line to link the tone onto the segments". He goes on to analyze, the "fe" (fly) using the following autosegmental notation.



The above configuration illustrates one of the possible ways in which contour tones and tone-bearing units can be analysed using association lines. In addition, Asher (1994) presents some properties of tone to include: (i) Tone stability, (ii) Counter tones, (iii) Floating tones, (iv) and word games.

To him, phonological rules may also create and modify patterns of association among elements of different tiers. For example, they may assign unlinked tones of a word's lexical tone melody to appropriate tone-bearing units, typically in a left-to-right sweep across the word, or they may reassociate an already linked tone to a new tone-bearing unit, creating a spreading tone. It should be apparent without detailed discussion that multitiered representations of this sort offer quite straightforward solutions to the descriptive problems (i-iv) cited above, and for this reason have become quite widely accepted by linguists concerned with tonal phonology (see Goldsmith 1976, 1979, Clement and Goldsmith 1984, Okorji 2001 and Agbedo 2000 for further discussion). Similarly, Wikipedia (2007), comments that tone may exhibit tonal assimilation (tonal umlaut, in effect). Furthermore, Akmajejan (143) avers that, "so many different languages from different language families have tone assignment principles (linking, spreading etc)". In other words, tone distribution properties are part of the shared language facilities in the human species. Tonal pattern, as Bussman (580) avers is phonologically distinctive changes in pitch. In tonal languages, this distinctiveness is found on the lexical level, and in intonation languages, is also found in the syntactic and pragmatic levels. Obolo-Afo dialect has its own tone distributional properties, which include anticipatory and perseverative tonal assimilation, which we shall be discussing in the section that follow presently.

## 2.0 Conceptual Approach

Mbah and Mbah (79) see assimilation as, "a phonological process whereby in a rapid speech, contiguous speech sounds influence each other such that one of them appears like the other". Okorji (13) remarks that "anticipatory tonal assimilation refers to a kind of tonal assimilation where a preceding tone is influenced by the one that occurs before it". She adds that the effect can either be

raising, lowering or gliding-in nature. In his own opinion, Hyman (2007) refers to such tonal movement as a horizontal assimilation, which refers to cases of tone-segment desynchronization, as occurs when a tone is realized on another tone-bearing unit (TBU). In line with Hyman, Bussman (40) remarks that, "depending on the direction of influence in a sound sequence, a distinction is drawn between progressive (perseverative) assimilation in which a following sound adapts itself to a preceding one and regressive (anticipatory) assimilation in which a preceding sound takes on a feature or features of a following sound". Recognizing the above fact, he distinguishes between perseverative and anticipatory tonal assimilation.

Example: **Perseverative Anticipatory**

- (4) (a) i. L-H → L-LH      (b) i. L-H → LHH  
       ii. H-L → H-HL      ii. H-L → HL-L

In the above, /L-H/ is frequently realized as [L-L-H] by left to right low tone spreading (perseverative tonal assimilation). /H-L/ is frequently realized as H-HL by left to right high tone spreading (HTS) (preservation). Remark also that /L-H/ is realized as [LHH] by right to left HTS and /H-L/ as [HL-L] by right to left low tone spreading (LTS) (anticipation). Hence, anticipatory tonal assimilation relates to a tone becoming more like a following tone. Furthermore, Hyman and Schuh (97) opine that tone spreading tends to be perseverative rather than anticipatory, and that every type of perseverative process has an anticipatory analogue. In other words, cases of tone spreading or shifting to the left do so because they receive a push from the right edge or a pull from a strong internal position. Example:

- (5) H-L → HLL while  
       L-H → H-H. Consequent upon the above, tone anticipation can be distinguished to include tone anticipation as a

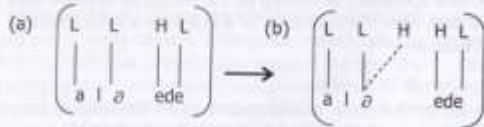
sign of strength (SOS) which occurs when a tone is attracted to a metrically strong (e.g. accented) position.

In addition anticipatory (right-to-left) tonal assimilation occurs when a sound becomes more like a following sound. In other words, if a sound changes or adapts itself to the tonal feature(s) of a preceding one, anticipatory tonal assimilation occurs. While perseverative (left-to-right) tonal assimilation occurs when a sound adopts the feature(s) of the preceding sound. It is also an instance of progressive tonal assimilation. Wolf (2005) in the same vein asserts that morphemes can phonologically manifest themselves in different ways. He says that the familiar case is a change to the segmental features, tones etc. In essence, high tone can change to a downstep in our study area.

The above points to one of the central claims of autosegmental phonology by Goldsmith (1976), that tones and features are representational entities in their own right not simply attributes of segments. Essentially therefore, tone can be analyzed as the docking on to other bearing units of features or tones which are underlyingly floating. On this view, wolf identifies constraints that govern the behaviour of floating segment as having the underlying representations as shown below:

a. Floating features cannot dock onto segment that already bore the same feature value in the input. Example: *aləde /aləede/*

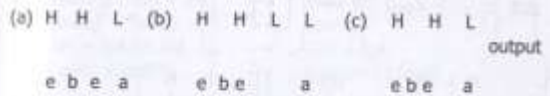
(6) *àlə + éde/àlè éde/ à àlə + éde/àlè éde*  
(land) + (cocoyam) à (suitable land for growing of cocoyam)



It is pertinent to note that in the dialect under study *àl?* is realized as *àlà*, in standard Igbo. Notice also in the above example that the floating H tone from the last segment of *àl* cannot dock unto the first segment of *éde* due to the fact that /e/ of the first segment of *éde* bore the same feature value (High tone) in the input with the floating feature (H) from the // of the last syllable on *àl*.

b. Floating autosegments cannot dock onto the bearing units that are exponents of the same morpheme.

(7) *ébé à / ébé à/ → ébé à*  
(this place) (this place)



It is pertinent to observe in (6) above that the floating (L) tone on 'e' of the last segment on *ebe* cannot dock unto the following segment 'a' due to the fact that 'a' is the exponent of 'e', the preceding phoneme. The above generalization also holds in our study area.

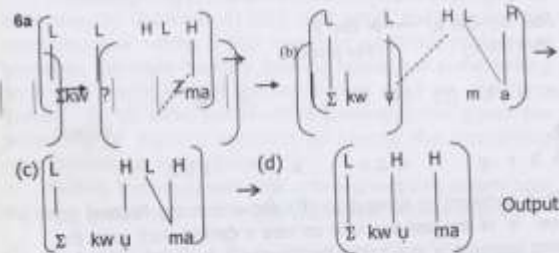
### 3.0 Anticipatory and Perseverative Tonal Assimilation In Obolo-Afo dialect

Our data and analyses in this dialect border on associative constructions involving possessive pronouns and Yes/No question formation.

### 3.1 High Tone Anticipatory Tonal Assimilation

Ladd (1984) interestingly stress that, "... there may be phonological rules that lower pitches in specific phonological environments e.g. 'downstep' which means that trend lines may drop more steeply than the frame of reference itself. Similarly, Gussenhoven (1988) avers, "... The lowering effect is customarily symbolized as 'l'. In other words, downstep (l) is a phonological operation applying in a particular context, which can change a high tone to downstep as we can see in the following representative examples:

(6)  $\Sigma kw\acute{u} + m\acute{a} \rightarrow / \Sigma kw\acute{u} + m\acute{a} / \rightarrow \acute{E}kw\acute{u} + \downarrow m\acute{a} / \acute{E}kw\acute{u} \downarrow m\acute{a}$   
 (forest) + (spirit) (The spirit's forest)



In the above example, it can be seen that high tone anticipatory assimilation is initiated by right-edge factor. In essence  $\Sigma kw\acute{u}$  has a floating high tone that is attached to it after the last low tone. The floating high tone emerges due to the anticipated high tone on 'má'. This floating high tone subsequently docks to the left and anchors on the last tone bearing unit of  $\Sigma kw\acute{u}$  and the resultant effect is raising of a low to a high through the displacement of the low tone

to a high TBU by the floating high tone. Notice also the evidence of a floating low tone that is associated with "má" thus, the docking of the floating low tone to the right. The effect is lowering the pitch of the high tone on the tone-bearing unit of "má" to a downstep. The downstep effect can arguably be attributed to Hyman's (1975) position of a downstep in Okorji (2001) that, the presence of an intervening low tone in between two high tone, lowers the pitch of the second high to a downstep.

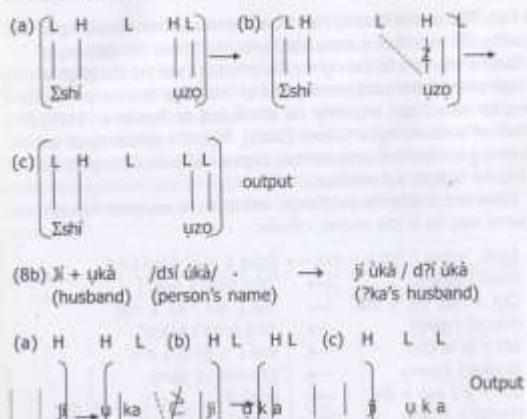
Other lexical items in the dialect, which can be analysed through the same way as in the above, include:

- a.  $\acute{E}gb\grave{a} + m\acute{a} / \acute{E}gb\grave{a} + m\acute{a} / \rightarrow \acute{E}gb\grave{a} \downarrow m\acute{a} / \acute{E}gb\grave{a} \downarrow m\acute{a}$   
 (feast) (spirit)  $\rightarrow$  (the spirit's feast)
- b.  $Oy\downarrow + m\acute{a} / \text{oj}\downarrow + m\acute{a} / \rightarrow oy\downarrow \downarrow m\acute{a} / \text{oj}\downarrow \downarrow m\acute{a}$   
 (friend) (spirit)  $\rightarrow$  (the spirit's friend)
- c.  $ish\downarrow + j\downarrow / is\downarrow d\downarrow r / \rightarrow ish\downarrow \downarrow + j\downarrow / is\downarrow \downarrow d\downarrow r /$   
 (basket) (yam)  $\rightarrow$  (basket of yam)
- d.  $\acute{e}s\acute{e} + j\acute{í} / \acute{e}s\acute{e} + d\acute{á}\acute{í} \rightarrow \acute{e}s\acute{e}\downarrow j\acute{í}$   
 (barn) + (yam)  $\rightarrow$  (barn)
- e.  $\acute{a}\acute{l}\acute{e} + m\acute{a} / \acute{á}\acute{l}\acute{e} + m\acute{a} \rightarrow / \acute{á}\acute{l}\acute{e} \downarrow m\acute{a}$   
 (land) + (spirit)  $\rightarrow$  (the spirit's land)

### 3.2 Low Tone Anticipatory Tonal Assimilation

This kind of assimilation is obtainable in the dialect under study. Basically this kind of representation occurs when the low tone on the last syllable of a noun in an associative construction assimilates the preceding tone bearing unit and changes it to a low tone. Example:

- (8a)  $\Sigma sh\acute{í} + \acute{u}z\acute{o} / \Sigma s\acute{í}\downarrow \acute{u}z\acute{o} / \rightarrow \Sigma sh\acute{í} \acute{u}z\acute{o} / \Sigma s\acute{í}\downarrow \acute{u}z\acute{o}$   
 (body) (person's name) (uzo's body)



This H-L under goes the process of a Igw tone anticipatory assimilation to become [L-L]. Observe that the analysis of example '8a' above attests for example '8b' as well.

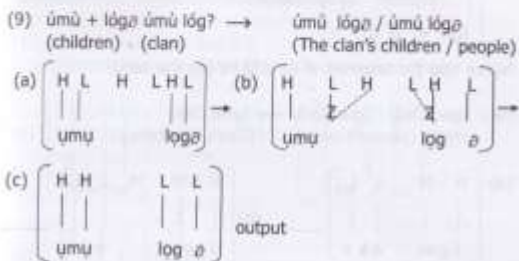
Other examples in the dialect include:

- àzò + ódó → àzò Ódò (Odo's back)
- òkpú + óbí → òkpú + Óbí (Obi's cap)
- bé + ódó → bé Ódò (Odo's residence)
- chí + íbè → chí íbè (Ibe's god)

**3.3 High Tone Perseverative Tonal Assimilation**

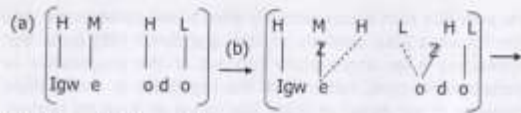
Hyman (223) avers, 'that while vertical assimilation involves the up-or downward adjustment of pitches, horizontal assimilation refers to cases of tone-segment desynchronisation which occurs when a tone is realized on a neighboring tone-bearing unit (TBU)'.

He adds that such occurs naturally when a tone perseverates unto the following TBU. Similarly, Hyman and Schuh (88) opine that spreading is an assimilatory process of the progressive or perseverative type, rather than the regressive or anticipatory. However, in our dialect of study, this occurs as a natural process. Example:



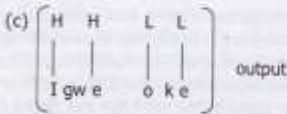
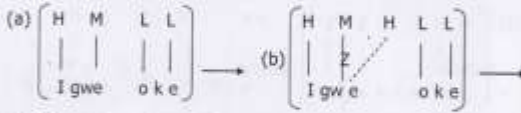
Example (9a) illustrates both perseverative and anticipatory assimilation. In the first instance, there is emergence of two floating tones-H and L between the word boundaries. The floating high tone surfaces in perseveration of the high tone on the first syllable of 'umú'. Hence, the floating tone docks to the left edge and displace the inherent low tone of the second syllable of 'umú' to a high tone, changing the low tone to a high. In effect, /H - L/ undergoes perseverative raising to become [H - H]. Further more, notice that the second floating low tone docks to the right, thereby displacing the inherent H tone on 'O' of the first syllable of 'lógò' to a L tone. This is in anticipation of the low tone on the second syllable of 'lógò'.

- (9b)  $\text{Ígwe} + \text{Ódò} - \text{Ígwé} \text{Ódò}$   
 (chief) (name of person) (Odo's chieftaincy)



Notice that the analyses of 9a and 9b are the same.

(9c)  $\dot{I}gw\acute{e} \acute{O}k\grave{e} / \acute{I}gw\acute{e} \acute{O}k\grave{e} / \rightarrow \acute{I}gw\acute{e} \acute{O}k\grave{e}$   
 (chief) (person's name) (Oke's chieftaincy)



Notice that the end point of the TBU of 'Igwé' (mid-tone) is assimilated perseveratively. The floating high tone docks onto the mid tone of the last syllable of 'Igwé' and automatically changes the inherent mid tone to a high tone in perseveration of the high tone on the left. In this regard, example (9c) instantiates only perseverative processes rather than both.

### 3.4 Low Tone Perseverative Tonal Assimilation

This type of tonal assimilation occurs when a preceding L tone-bearing unit (TBU) assimilates the H TBU on the following syllable to resemble it. Hence a low tone can draw a high tone to itself perseveratively from autosegmental point of view. This type of tonal assimilation occurs in the dialect during 'yes/no' question formation from simple sentence/main clause. Example:

(10)  $Nkw\acute{o} + b\grave{a}/\acute{O}kw\acute{o} \acute{b}\acute{a} / \acute{a} \rightarrow Nkw\acute{o}b\grave{a}$   
 (persons' name) + (inhabits) (Is Nkwó inhabiting)



The above representation shows a floating low tone that resumpted from the second tone-bearing unit of "Nkwó". The floating low tone occurs in perseveration of the first tone-bearing unit of "Nkwó". The floating low tone resonates to the right on already linked high tone of the 'O' of "Nkwó" to a new tone-bearing unit, hence creating assimilation of high to low tone perseveratively. Notice also that in this dialect, this type of question construction is governed by a low tone. Notice also that at the word boundary, the assimilation of tone perseveratively is from left-to-right during associative construction as above. Other examples from the dialect include:

- i. úbè + dǎ → úbè dǎ  
(pear) + (is) 'Is there pear?'  
ii. òtè + dàrǎ / òtè dàrǎ / → òtè dàrǎ  
(fight) + (commenced) → "Did fight commence?"

#### 4. Summary of Findings and Conclusion

In this paper, we hope to have demonstrated some of the central characteristics of anticipatory and perseverative tonal assimilation using autosegmental approach in Ubolo-Afò dialect of the Igbo language. In particular, we have seen that in associative construction such as the possessive pronoun and "yes/no" question formation, various tone association processes are reformed in terms of a number of autosegmental principles of tonal assimilation. For instance, the study has found out two types of tonal assimilation that operate in the dialect which include: anticipatory and perseverative tonal assimilation. Anticipatory tonal assimilation occurs when a preceding tone (L, M or H) changes to the following tone bearing unit in anticipation of that tone. On the other hand, perseverative tonal assimilation occurs when a following tone bearing unit (L, M or H) changes to a preceding tone in perseveration of the preceding tone. We have also found out that there may be phonological rules that lower pitches (downstep) in specific phonological environment. This study also conforms with the claims of Bussmann (45) that, "autosegmental phonology is one theory of nonlinear phonology which has proven useful in the description of tonal languages and vowel harmony". The paper has found out and concludes that autosegmental analysis proposed by Goldsmith (1976) is one of the regular and acclaimed common core that offers quite straightforward solutions to the problems of tonal phonology. What we have shown and seen from our dialect of study is enough proof.

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## COMMUNICATING TO NIGERIAN WOMEN FOR SOCIO-ECONOMIC AND POLITICAL EMPOWERMENT

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### Abstract

*This paper is a contribution to the efforts already initiated to reach the Nigerian women especially those at the grassroots level. It intends to have a cursory look at the socio-economic and political life of these women generally and identify the problems they encounter. It also intends to identify the possible impediments that hinder effective communication to the women preventing them from getting empowered despite the efforts made along that direction. It shall also consider the different strategies that can be used to effectively communicate to these women. It is hoped that at the end of the presentation, effective complementary alternative means of communicating to women are provided for sustenance in the present drive to better the condition of the women.*

### Introduction

The status, rights, responsibilities and importance of women are better recognized now than ever before. This could be said to be borne out of the realization that women form a larger percentage of the population of this country. They are also the most effective primary healthcare agents within the family and they play very key roles in the early socialization of the human being. Women also constitute a large percentage of the labour force, though their services are often underutilized, taken for granted or sometimes exploited.

Concerted efforts are now being made to integrate women in the developmental aspirations or in some cases actual execution of development projects in the country. Recently, the government

has, at the background of global initiatives been responding to calls to create awareness amongst the women folk on issues pertaining to their socio-economic and political life. Several conferences had been organized both at the national and international levels and mandates were produced in the form of declarations and recommendation for the betterment of women. However, most of these declarations and recommendation have not been implemented. Where any implementation has taken place; it does not meet the needs of all women especially the rural women at the grassroots level.

The socio-economic and political problems encountered by these women can be seen glaringly in the society. It is pertinent to have a cursory look at these problems at this juncture to enable us have a better understanding of the way they are manifested and allowed to subsist due to lack of effective means of communication.

#### **Socio-economic And Political Life Of Women**

According to the United Nations report on human development (1995), women perform 53% of all economic activities in developing countries, but only about a third of their work is currently measured and acknowledged in national accounts, compared with three quarters of men's. Women's work in the reproductive economy, in raising families and maintaining the home has until recently been entirely ignored by accounting frameworks and economic analysis. Most women's work is unpaid and taken for granted.

Women are also disadvantaged by inequalities in the distribution of income and consumption within the household. In some cultures in the Nigerian society, most wives are not even aware of how much their husbands earn and they dare not ask. Some at these men take advantage of this to indulge in wasteful spending on personal consumption (including tobacco and alcohol) while the women spend more on food, education and health. Basically, Women's

expenditures are generally more beneficial to the household than men's.

In the business sector, women receive only a very small share of credit from formal banking institutions, often because they are unable to provide collateral. When women do receive loans, these tend to be smaller than men's despite their generally better track record in making repayments. In fact, in Nigeria today, it could be observed that a small percentage of clients at formal credit institutions are women. Although they account for a major percentage of the labour force and contribute immensely to food production, they receive a lesser percentage of credit meant for small farmers and even a more negligible percentage of total credit to agriculture.

Except in recent times most women's rights to land and other assets are widely constrained. In fact, they sometimes risk losing their livelihood if they are widowed or separated from their husbands. These and many other obnoxious cultural and religious practices place women at a disadvantaged position both in the home and society at large. They also hinder them from utilizing their vast entrepreneurial skills for socio-economic benefits.

Lack of access to means of production which adversely affected the socio-economic and political status of women in the society also led to the marginal inclusion or sometimes outright non-inclusion of women in important political offices and decision making positions. Women mobilized and joined political parties but their efforts were politically subjugated. Records show that no woman was given any ministerial appointment in the first republic. In the second republic women's representation was abnormally poor, only two women were given ministerial appointment during this period. (NCWS, NGOS Report, 1995).

Women did not improve significantly in the 1983 election. The botched third republic saw women critically underrepresented. Most of the women who made spirited attempts to attain political seats

had their hopes dashed. Those women who achieved success in the leadership roles had to go through palpable struggle with the men who have dominated the political scene and indeed every sector of the economy for a long time. Even in the wake of the 21<sup>st</sup> century, men still appear bent on confining women to playing only roles that will ensure their continued marginalization.

The picture is a bit brighter with the present democratic dispensation although the margin is still comparatively high as can be seen on the tables below.

**1999-2003**

Political Office	Male	Female
Senate	106	3
House of Reps	348	12

**2003-2007**

Political Office	Male	Female
Senate	106	3
House of Reps	336	24

**2007 – 2011**

Political Office	Male	Female
Senate	100	9
House of Reps	335	26

Factors which hinder women's participation in leadership and indeed political roles also include cultural vis-à-vis the influence of the school, developmental problems (women's attitude), economic and legal impediments. Until these issues are addressed the margin will continue to grow wider with the accompanying consequences on the economic, social and political life of the women.

One important means of tackling these problems is the use of effective means of communicating to women. In order to achieve this, efforts must be made to identify impediments to effective

communication to women and proffer strategies that can reverse the trend.

**Impediments To Effective Communication To Women**

A major impediment to communicating to women is the absence of a sustainable structure that can be used for effective mobilization and sensitization. In recent times, there have been several projects by Nigeria's first ladies and other non-governmental organizations aimed at mobilizing and sensitizing women on their rights, responsibilities, empowerment and capabilities. Some of such projects include the Better Life for Rural Women, Family Support Programme (FSP), Women Trafficking/Child Labour Eradication Foundation (WOTCLEF) Grassroots Empowerment Network (GEN) Women in Nigeria (WIN) etc. However, most of these projects are not based on permanent and sustainable structures. They are considered as the brainchild of political personalities that fizzle out with their founder's prominence in political office.

Another impediment is that most of these projects are based on theoretical conceptions that are developed at conferences and seminars. Here, academics and bureaucrats deliberate on issues that pertain to women and come out with 'blueprints' that do not reflect the real situations on ground at the rural or local level. Due to the elitist nature or outlook of these programmes, it will always be difficult to carry the women along, as the areas of intervention may not reflect on their needs. They attend such conferences mainly as observers rather than as participants.

Further more, the initiators of these programmes fail to utilize the services of communication experts that can marshal out strategies for effective mobilization. Lack of well-articulated communicative strategy will always result in elitist campaigns that address mainly urban-based audience while neglecting the material and information needs of the rural masses who form the core of the population in

the country. There is also the challenge of communicating to women in a country like Nigeria where you have diverse religions and cultural beliefs, some of which may clash with proposed social change programmes. In such a situation, the success of any sensitization or mobilization programme will depend largely on a carefully tailored communication aimed at cultivating the sympathy and support of the people concerned. The people must actively embrace the programmes, be enthusiastic about it in order to perceive themselves as vital stakeholders.

The choice of media is also vital to effective communication to women. A wrong choice of medium would among others, keep the people in total black out or isolation, cause misconception and misrepresentation of the new ideas or programmes among different targeted subgroups or audience. In the rural areas inhabited by a majority of uneducated and semi-literate women, a multi-media approach that includes a down to earth means of reaching the women will certainly make more impact than the use of only one form of medium.

Most founders or organizers of these programmes do not recognize or value the importance of alternative or traditional media to get to the local levels. They fail to utilize the local language of the people, traditional political institutions, festivals, religious groups/organizations, town meetings, town criers etc. These are major veritable means of reaching the women at the grassroots level and their neglect constitutes a major impediment to effectively communicating to women especially at the grassroots level.

Another form of impediment to effective communicating is the manner that the founders, initiators and officials of most of these projects tend to be too isolated from the end beneficiaries. The initiators who are either first ladies, governor's wives, NGO officials or programmed officers operate only at the formal level of interaction during ceremonies, launch, project contact hours etc. They do not

occasionally come to interact and intermingle physically with these women. Hardly do they find time to talk, joke, eat with the women as a mark of appreciation so as to know the thoughts and feelings of these women in order to positively influence and carry them along.

#### **Strategies For Effective Communication To Women**

One of the strategies for effective communication to women is the establishment of a sustainable structure that can be used as a platform for reaching these women. Here the non-governmental organizations (NGOs) come into focus as a viable means of achieving this. However, these NGOs have to be more efficient, effective and self-reliant. They should reduce their dependence on funding and support from government and external agencies. They should be able to prove themselves and engage in income generating projects and fund raising activities. This will help in sustainability of the programme.

Furthermore, a thorough understanding of the socio-economic, cultural, political conditions, norms and values and practices of the people especially at the rural level is necessary before starting a project. Sometimes communication on well packaged programmes fail to achieve the desired results due to resistance by obstinate receivers whose religiously held cultural myths or other idiosyncrasies are derogatorily challenged by the new programme. Also for the programme to be embraced, the objective/purpose must contain promises of specific and tangible benefits that adopters will get. In addressing the uneducated audience especially in the rural areas, these benefits must be made demonstrable. This is where utilization of the services of a communication expert becomes indispensable.

In communication, the medium is as important as the message. A good media strategy will certainly yield the desired result. Media strategy involves carefully analyzing the potentials and costs of

available media with a view to selecting the one that can effectively carry the messages to the target audience. In the rural areas, an integrated multi-media system is an effective strategy for information redistribution among rural dwellers. Here the traditional media can also be very effective; we have the traditional political institutions, the annual festivals, religious groups, town meetings, town criers etc. These are useful avenues that can be utilized more so as they make use of the local language of the people to reach them.

Another useful strategy for communicating to women is through dialoging. This can be in a group or individual (one to one) basis. Here there would be an exchange and negotiation of thoughts, views, ideas and attitudes between persons so as to foster understanding about a particular subject or issue. This will lead to discovery of real problems and solving them through measures and appropriate decisions jointly taken. People are in a relaxed mood to reveal themselves, their competences and weaknesses.

There should also be networking among the different Non governmental organizations or women groups for capacity building and training among the women. They should be able to pull their resources and strength together for effective mobilization and empowerment of women. They could organize basic literacy classes, seminars, workshops and on the job trainings where issues like gender awareness (that will enable them to realize their potential) can be discussed. The capacity building will be based on identified areas e.g. Agriculture and food production or democratic principles.

The organizers of these programmes should also create avenues for interaction with these women to reduce social gap. They should learn to display certain attitudes to communicate to these women (especially at the rural level) their interest or how well intentioned they are on the issue so as to affect the feelings of these women

### **Conclusion**

It cannot be over emphasized that the socio-economic and political empowerment of Nigerian women is needed at no better time than now. This is the second millennium democratic Nigeria that is faced with global and national challenges and policies that have serious implication on the family. The attendant problems of social emasculation, economic hardship and political crises have placed a serious burden on women folk. The role of women as managers of lives and homes, labor providers, food producers, market women, politicians and indispensable population; needs be harnessed and repositioned. The efforts to mobilize and empower women in Nigeria socially, economically and politically has been acknowledged in this presentation. It is the contention of this presentation that despite all these efforts a lot need to be done as the socio-economic and political problems facing women still persist. It is contended further that most of these problems persist because most of the projects that have been put in place for women empowerment lacked effective means of communicating to the women. The impediments to effective communication have been outlined in this paper. The strategies to effectively communicate to women for socio-economic and political empowerment have also been stated. It is hoped that the utilization of these strategies would bring about effective means of communicating to the Nigerian women so that they can be empowered socially, economically and politically. Surely, Nigeria will be a better place with a population of women that are empowered and given their proper place.

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## ENGLISH LANGUAGE AS AN AID TO SELF-RELIANT EDUCATION

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### Abstract

*Principally, the 6-3-3-4 system of education aims at educating the individual to be self-reliant. Self-reliance involves ability to provide for one's self. The programme was meant to make an individual useful to himself and society. It aims at reinforcing self-reliant education, the object of 9-3-4. Nigerian education policy aims at making the citizens entrepreneurs. This is because of the prevalence of unemployment in the present day Nigeria, resulting to an upsurge of anti-social behaviour in Nigeria. This paper discusses the role of English language in ensuring self-reliant education. It also examines the constraints on English language in the quest for self-reliant education.*

### 0. Introduction

An entrepreneur, according to Chambers (654) is one who manages an enterprise especially a commercial one, often at personal financial risk. Education for self-reliance therefore can be seen as a process of making an individual fit to get involved in financial risks with the aim of coming out creditably. In other words, at the end of the education an individual is expected to be self employed and independent of the government in getting a job.

The present system of education, the 6 - 3 - 3 - 4 has this aim. But there has always been the problem of change without proper grounding of the education policy. Probably, the education industry is one among others that is always changing. There is a tremendous growth in knowledge and learning. Government both present and past promulgate programmes and policies most of

which involve education in its entirety. Typical example is the present Universal Basic Education Programme (UBE).

Education according to Milton cited by Schofield (31) is "that which fits man to perform justly, skillfully and magnanimously, all the offices both political, private, of peace and war". An educated man is expected to knowledgeable all. For Farrant (6) "Education is the process of learning to live as a useful and an acceptable member of the society". It is in the widest sense "learning to live". Therefore, education is an instrument used by the society to make its members capable of maximizing their potentials, to help them meaningfully share the accomplishment of their society as well as contributing to the progress of that society.

Education has been seen in Nigeria as a vehicle for securing jobs. As a result of this, people's attitude to education is that it is a means of gaining prestige, influence and economic security. But since 1980 many school leavers of different categories have to stay without employment. There has been an embargo on employment and this has resulted in young school leavers trying to apply their skills and knowledge in private employment. For education to accomplish this there must be a curriculum, which is usually seen as the experiences given to a learner for the purpose of achieving the set objectives of learning. The education policy of Nigeria has in its curriculum the aim of making an individual self reliant, and this is technical in nature. The technical and vocational contents of education programmes are the force behind the achievement of self-reliance. The self-reliant individual attains this goal through entrepreneurship education. Considering the nature of Nigeria, the most suitable vehicle or tool for the effective and efficient implementation of education self-reliance is English Language with due consideration to the nature of Nigeria as a country.

The teaching of English Language in Nigeria began with the coming of the British Colonial Masters. The colonialist introduced the

language as a vehicle for economic, missionary, educational and communication purposes. Most of the texts, which contain the knowledge to be imparted, are written in English language. The language of education as well as business in Nigeria is English. Therefore, the language is very important for the education of the child in preparation for life after school.

#### 1. Role of English Language in Education for Self-reliance.

Many elite as well as educationists have many times paid attention to one aspect or the other of teaching and learning of English to suit Nigerian environment (Banjo, 14). The problem of language in education has been a reoccurring theme in different conferences both within and outside the country. This problem exists because language is one aspect of human complicated behavior. English as an effective language in the Nigeria education system has gone a long way in solving some of these problems.

Language is at the centre of human relationships. In Nigeria the lingua franca is English and the language is used almost in all human activities such as trading, learning, and teaching as well as in inter-personal communication. Therefore, in the development of an individual in the present day society the language has to be actively involved. Literature is a vehicle of the language, which helps in the acquisition of skills. Through reading of literature texts certain basic skills and capacities are developed. This is important to the educated man. To Moody (3) the skills are not only in the private pleasures or personal philosophies but also in the day-to-day exercise of the responsibilities, which come to people as a result of their education and the qualification obtained. These skills include the capacities for discrimination, judgment and decision - making. English language trains the individual to comprehend and interpret factual and inferential topics, which he makes use of as knowledge gained in life.

It is not possible for the members of the society to be self-

sufficient. Labour is even sold to buy food and this gives rise to trading and communication. Bread-winning therefore, depends on one having skills for the kind of Labour needed by his community. Farrant (16) states that if what one has to offer the community is not what it wants, he will surely starve to death unless he is prepared to adapt or change to another community that can use his skills. Nigeria is a multilingual nation. English is the unifying factor, and so one can easily adapt to the environment that requires his labour irrespective of tribe and culture. What is important is to have something to offer. English has become an important language and has assumed the status of a national language, which makes it possible for the individual to survive.

Nigeria has not so much advanced in technology and science. She needs the aid and support of the advanced countries. The effective language of communication for the transfer of this knowledge is the English Language. The transferred technology needs to be adequately taught to the students for them to be useful as they apply the knowledge. Again, the language of education becomes English. Based on this fact, one sees the important role of English in self-reliant education.

Closely related to this is contained in the address of the former Minister of Employment, Labour and Productivity, Alhaji Hassan Lawal to the "Guardian Newspaper" (1). He says that African leaders in their summit agree to come together and solve the problem of poverty and employment by working towards being self-reliant. He goes further to say that their aim is for Africans not to depend on the handout but to put hands together at national, regional and continental levels in solving the problem. This then confirms the aim of education self-reliance, which is to help an individual to be useful to himself and his society. With the Minister's speech one comes to realize the importance of English in the eradication of poverty and provision of employment. The decision of the leaders

will be effective in their various nations when adequate language is used in the effective transmission of the Programmes and policies. For Nigeria, the best medium is English language. The Nigeria National policy on Education (4) states specifically that English Language should be medium of instruction from senior primary to the tertiary level of education in Nigeria. It has a wide coverage on provision for language teaching and learning. This shows the need for English.

## 2. Constraints on English Language in Education for Self-Reliance

The wide coverage of the provisions made by the National Policies on Education for language teaching and learning is one thing but the effective implementation is another. In other words, one major problem facing English language is inadequate implementation of the policy to help in the education of the youths of the nation.

On the other hand, teachers of the language speak the language as their second language. They are therefore, faced with the problem of actual transmission and imparting of the required knowledge. Adequate investment has not been made for the proper training of the teachers who should effectively teach the language for proper utilization.

Another problem that hinders effective communication in English is that there have been varieties of English language in Nigeria. This is a factor that affects both the teacher and the student. Many express the opinion that there is a poor quality of English by teachers of English at various levels. This poor quality of teachers makes the interpretation of technology very difficult. This may be related to varieties of the language in the country.

Many written works in the language are not appropriately articulated. Despite the standard or the status of English language in Nigeria, much of the works produced in the language are



substandard. Qualified teachers are not available in sufficient numbers with the result that in some schools, specialists in other subjects are made teachers of English. Also, the language is not properly taught for the students to be able to interpret the technological terms that they come across. This can be traced to some teachers' poor background and training. Much has not been given to teachers who would eventually go out to teach the students.

Adequate instructional materials are not available in sufficient quantity to aid the teachers. Other resources needed for enhancing the teaching of the language are not also available. Students who are not properly taught lack independence in arriving at meanings of new words and they are rigid since they hold to fixed meanings of words. This hinders accurate interpretation of facts.

Again, the popular saying that the language is not ours goes a long way in creating barrier in the adequate learning of the language. The impression is that we should pay attention to our native languages. This hinders the appropriate technology for the teaching of the language. For the required knowledge, skills and technology for entrepreneurship education are not readily available in these native languages. Translating therefore will be a difficult task as equivalent words for some terms are not available in the native language. Efforts to translate will distort the meaning and the information being conveyed.

### 3. How to Overcome the Constraints

Williams as cited by Ofoma and Ezeadichie (3) writes that since English Language does not have a firm root in the lives of vast majority of Nigerians who do not speak the language, the best way to help the learners is to make appropriate use of human and material resources that will create a near-natural atmosphere for learners of the language. This refers to good use of instructional materials.

There is also need for competence-based instructional programme for teachers of English Language. It is worthy of note that the technological innovations of our time have changed the society, which in turn has brought challenges to teachers of English Language. Government is expected at this time to appreciate the existence of computer and sponsor programmes and policies that would enable schools to handle the desired curricular for English language education that can meet up the demands of the new age. Apart from this, in policy making, there is the need for the government to plan and re-plan, so as to arrive at a comprehensive evaluation of the National Policy in relation to its implementation and make necessary adjustments to language education. Specialists should be encouraged develop adequate materials and textbooks. These should project the realities of the Nigerian situation and be produced in the required quantity so as to enhance entrepreneurship.

Finally, teachers have to seek constant education, self-development in the area of what to and how to teach. Teachers who attend conferences and workshops on English as a second language will become effective teachers of the language. In this way, both teachers and students are encouraged to have firsthand contact with native speakers. Learners of the English language ought to be exposed. This will definitely enhance effective learning and use of the language.

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## APERÇU SUR LA TRADUCTION DES TEXTES GÉNÉRAUX, LITTÉRAIRES ET TECHNICO-SCIENTIFIQUES

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### Résumé

Generally, three types of translation texts do exist: general or pragmatic text, literary text and technical or scientific text. In view of its natural peculiarities, each text distinguishes itself from the other and constitutes major translation challenges to translators. This paper throws some light on different characteristics of these texts and their translations.

### 0. Introduction

Selon le dictionnaire le Petit Robert (1955)

*Le texte est un écrit considéré dans sa rédaction originale et authentique ... Ce sont les termes, les phrases qui constituent un écrit ou une œuvre... une page, fragment d'une œuvre, caractéristique de la pensée ou de l'art de l'auteur.*

Généralement, il y a trois genres de textes en traduction: le texte général ou pragmatique, le texte littéraire et le texte technico-scientifique. Chaque texte, avec ses propres caractéristiques se distingue l'un de l'autre et pose énormément des problèmes traductionnels aux traducteurs. C'est dans cette optique que nous jetons quelques lumières sur ces textes différents et ses traductions.

### 1. Le Concept Textuel

En traductologie, selon Lederer (96) le texte original est défini comme :

*Le produit d'une interaction entre le traducteur et la matérialité d'une chaîne graphique ou sonore. Il*

dépasse le cadre de la langue et de la parole, objets statistiques de savoir: il est objet dynamique de compréhension.

Quelque soit le texte à transposer dans une langue, les mécanismes intellectuels de traduction demeurent les mêmes. Cependant, Delisle (13) nous rapporte que:

*Tous les messages n'exigent pas du traducteur les mêmes compétences professionnelles. Certains textes requièrent la maîtrise d'un registre de langue particulière et une sensibilité à l'art c'est-à-dire les écrits littéraires, d'autres, des connaissances spécialisées c'est-à-dire les textes technico-scientifiques, d'autres, une grande, facilité à manier les formes orales d'une langue c'est-à-dire la traduction théâtrale et doublage cinématographique.*

De sa part, Pergnier (24) distingue trois niveaux de langage:

*Le premier est philogénétiq. c'est le niveau universel, celui de la faculté de langue qui caractérise l'espace humaine; le second, historique, est celui de la langue maternelle, conséquences du hasard des naissances; c'est le niveau des différentes langues...; le troisième est celui des textes ou des discours ; La compétence textuelle est celle d'un individu faisant usage de sa langue en une circonstance donnée, accomplissant une activité créatrice en ayant recours à des savoirs linguistiques et non linguistiques pre-existants pour produire un sens inédit.*

En traduction on se situe au troisième niveau, celui de la compétence textuelle car le traducteur possède une compétence dans sa langue maternelle et dans une autre sinon dans plusieurs

autres. Il traduit en faisant usage de sa compétence textuelle.

Umberto (66) propose une définition du texte rédigé en des termes très différents, mais analogue quant au fond:

*Le texte est un tissu d'espaces blancs, d'interstices à remplir; et celui qui l'a émis prévoyait qu'ils seraient remplis et les a laissés en blanc pour deux raisons. D'abord parce qu'un texte est un mécanisme paresseux (ou économique) qui vit sur la plus-value de sens qui est introduite par le destinataire: [...] Ensuite parce que, au fur et à mesure qu'il passe de la fonction didactique à la fonction esthétique, un texte veut laisser au lecteur l'initiative interprétative, même si en général il désire être interprète avec une marge suffisante d'univocité. Un texte veut que quelqu'un l'aide à fonctionner.*

Généralement, un texte n'est jamais produit soys la seule impulsion des mécanismes linguistiques; il faut nécessairement une association continue des connaissances extra-linguistiques aux connaissances linguistiques. Et selon Lederer (96):

*Ne pas tenir compte de la différence entre la «compétence linguistique» d'un individu et sa «compétence textuelle» serait aussi peu raisonnable que de vouloir exciser un coeur pour en étudier les battements.*

## 2. Le texte général ou pragmatique et la traduction

Les textes généraux selon Delisle (1984)

*Ne sont ni trop littéraires ni trop techniques comme ils sont plus dénotatif que connotatif. Ils sont de nature objective et informative. Ceci engendre d'une*

est étroitement liée à la virtuosité du traducteur, virtuosité qui exige un talent esthétique, une compétence littéraire et des affinités avec l'auteur du texte littéraire.

A propos du texte dramatique Gravier (41) écrivait:

*Le traducteur ne doit pas oublier (non plus) que le texte dramatique débité à la vitesse normale de la parole, n'est capté qu'une seule fois par le spectateur. Le dialogue doit être immédiatement compris. Ce que nous lisons dans un texte un peu difficile (poème, dissertation philosophique, exposé technique), nous pouvons le reprendre à tête reposée, si nous n'en avons pas en première lecture saisi complètement le sens. Au théâtre, nous n'oserons jamais demander au comédien de nous répéter une tirade trop dense ou insuffisamment claire.*

Pour une distinction entre le travail artistique et le non-littéraire, Newmark (8) affirme que:

*The artistic work is symbolical or allegorical in intention. The difference in translation is that more attention is paid to connotation and emotion in imaginative literature.*

Dans le texte littéraire, il y a une succession de mots, le rythme des phrases, les sonorités qui peuvent porter une charge évocatrice que le traducteur est tenu de rendre parce que celle-ci est pertinente au message.

Tableau 2: Exemple - Texte source et Texte cible

Texte source	Texte cible
She was completely paralysed with fear but she could not put her hands to it. A boy came to her for a dance. She was gripped with sudden shyness and was all legs as they started dancing. Her heart flew into her mouth and her mind was running riot. "I must be slipping and I must pull myself together" she said. She needed a breathing space, a break.	Elle fut complètement paralysée de peur mais elle ne sait de quoi il s'agit. Un garçon l'approcha et lui demanda de danser avec lui. Elle fut saisit d'une timidité instantanée et traînait ses jambes lorsqu'ils commençaient à danser. Son coeur battait la chamade et son esprit se troubla. «Je suis peut-être entrain de commettre une erreur et je dois me ressaisir» dit-elle. Elle aura besoin d'un moment de répit, une période de veine.

Ce passage illustre quelques-uns des problèmes rencontrés lors de la traduction d'une prose narrative, notamment la nécessité d'une perception visuelle des déplacements dans l'espace afin d'aboutir à une traduction satisfaisante des formes métaphoriques.

#### 4. Le texte technico-scientifique et la traduction

Dans ce domaine le langage employé n'est toujours pas à la portée de l'homme de la rue et selon Ireka (46):

*Le langage employé est tellement objectif et technique, et le sens réel des mots ou des messages sera décodé seulement par les professionnels qui sont rôlés dans la matière. Il n'y a pas de demi-mesure dans ce domaine de traduction. Le rendement est unique et ne donne pas lieu aux traductions multiples.*

Un groupe spécifique des professionnels est visé et le traducteur doit avoir une très bonne formation professionnelle, autrement, une mauvaise traduction de sa part pourrait mener à des conséquences graves et tragiques. Ekundayo (16) est de même avis lorsqu'il dit que :

*The translation of scientific and technical text demands precision as certain errors on the part of the translator could bring about tragic consequences. The translator of directions for use of machines and instruments of any type of methods for repairing air crafts or complicated machines finds himself entrusted with the responsibility of attaining a level of exactitude which is higher than that required of a literary translator. For example, to say then that scientific and technical translation is often a matter of life and death is nothing but an indisputable truth.*

Citons cet extrait de New UNESCO (1973) sur l'enseignement des sciences et traduit aussi par UNESCO (1974).

**Tableau 3: Texte source et Texte cible**

Texte source Some suggestions about science teaching	Texte cible Ressources installations et techniques
1. Always wear protective glasses when there is a danger of hot or caustic materials being splashed into the eyes.	1. Mettre toujours des lunettes de protection, s'il y a un risque de projections de produits brûlants ou caustiques dans les yeux.

2. Always read the label on reagent bottles twice and read it carefully. There is a very difference between potassium chloride and potassium chlorate, between mercury(I) chloride and mercury (II) chloride, between manganese and magnesium.	2. Toujours faire bien attention aux étiquettes des flacons de réactifs: les lire plutôt deux fois qu'une; il y a une grande différence entre du chlorure de potassium et du chlorate de potassium, entre du chlorure mercureux et du chlorure mercurique, entre du manganèse et du magnésium.
3. Test tubes or any pieces of equipment which may expel a gas or liquid should be pointed always from all persons present.	3. Ne jamais diriger vers une personne présente un tube à essai ou un dispositif qui peut projeter un gaz ou un liquide.
4. Always check glassware for cracks prior to use.	4. Vérifier toujours, avant usage, que les verreries ne sont pas fêlées.

Cet extrait d'un manuel se caractérise d'abord par une grande concentration des mots techniques ou scientifiques d'où une traduction professionnelle. La traduction de ce genre est vraiment une question de vie ou de mort.

#### 5. Le titre original de texte et la traduction

Les titres de chaque texte ne sont toujours intelligibles que pour ceux qui ont lu le texte. Ces titres sont quelques fois un peu difficiles à décoder, mais en traduction il faut une appropriation du texte avant de vouloir y toucher et le transcrire. Autrement dit, la

traduction de ces titres n'est donc possible que si l'on a une bonne connaissance du contexte. Et il est conseillé de l'aborder en dernier lieu. Ainsi, Vinay et Darbelnet (1968) maintiennent que:

*C'est d'ailleurs là-dessous que comptent les auteurs, qui piquent la curiosité du public avec un titre parfaitement sibyllin vu de l'extérieur, et qui pourtant a des rapports secrets avec le message.*

Parlant de la traduction des textes littéraires en anglais et en français Ukoyen (52) remarque que:

*Cette traduction des titres met en jeu toute la panoplie de la théorie et de la pratique de la traduction, notamment le concept de la typologie textuelle qui classe les textes dans deux grandes catégories générales, à savoir les textes littéraires, et les textes non-littéraires l'idée de la vision du monde ou la manière distinctive dont chaque langue humaine segmente et analyse la réalité extralinguistique... aussi bien que les prises de position de l'équivalence linguistique, sémantique, pragmatique et culturelle en traduction.*

Comme le raccourci stylistique qui aboutit au titre est propre au génie d'une langue, on comprend aisément d'après Vinay et Darbelnet (1968) que «Les titres demandent à être traduits par modulation, voire par adaptation»

#### 6. Conclusion

Il existe de nombreuses divergences terminologiques entre la traduction des textes généraux, des textes littéraires et des textes technico-scientifiques. Et pour qu'il y ait une traduction authentique de ces trois types de traduction Ireka (2007), dans son article intitulé «comprendre les facettes multiples de la traduction» souligne que:

*La connaissance de deux langues est un outil important puisque le traducteur place cette connaissance au service d'un rédacteur et d'un lecteur qu'il met en communication par l'intermédiaire d'un texte écrit.*

La démarche entreprise par n'importe quel traducteur reste fondamentalement la même, quelque soit les langues et quelque soit le texte en cause. La connaissance du sens et sa réexpression sont les dénominateurs communs à toutes les traductions. Cependant, cette connaissance se diffère au niveau de la compétence professionnelle et de la typologie textuelle.

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