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THE CONTRIBUTION OF B.B.C HAUSA IN THE DEVELOPMENT OF WOMEN LITERATURE IN 21ST CENTURY: REFLECTION FROM HIKAYATA COMPETITION

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Abstract

B.B.C Hausa is one of language services broadcasted by B.B.C World service since 13 March 1957, dedicated in providing information, enlightenment and ample opportunities to their listeners especially the vulnerable ones. *Hikayata* programme is an annual literary competition organised by B.B.C Hausa services in Hausa speaking nation of West Africa. It was started in 2015, where young Hausa women participate and compete with short stories of not more than one thousand, five hundred words. Apart from awards of honour and prizes of huge amount of money to the winners (1st, 2nd and 3rd), the competition opens window to such young women to acquire the skills of writing especially artistic writing. Though no theme is given in the competition, women are at the liberty to write on the themes of their choice but naturally most of them writes on the challenges of women in Hausa society of today where issues affecting women such as gender violence, poverty, insecurity, and unemployment are the most written themes received by BBC Hausa in the last five years of the programme. This paper brings out the relevance of this programme in developing fictional writing among Hausa women as well as addressing the challenges of women in Hausa society especially in the area of education and writing.

Key words: Women, Literature, Opportunity and Challenges

Introduction

Hausa women even before the advent of writing use oral literature to express their feelings, views and opinion about their lives and that of their society. The emergence of writing and literary skills gave them more freedom and opportunity to use fictional writing in voicing out their worries and challenges as well as their thoughts and hobbies Ibrahim (2009).

Hausa literature both oral and written developed rapidly because of its dynamic nature that goes with modernism and it is the easiest means of communication among Hausa society. Hausa literature especially narratives is among the fastest way of communication through artistic use of language. David (1986) affirms that the advent of writing in Hausa land made it possible for artist to write in the language, published and document most of the oral narratives like tatsuniya (folktales), almara, and hikaya (Fiction)

Hausa women were introduced to writing fiction after acquiring western education and skills of writing around middle of 20th century. There are prominent writers among Hausa women that

researchers like Ibrahim (2009) and Furniss (2000) Dangambo (2015) testify their efforts in developing Hausa literature through their writings. Hausa young girls were also influenced by 20th century writers and develop their writing skills through reading their works such as the works of Hajiya Bilkisu Salisu Ahmad, Fauziyya D. Suleiman, Maimuna Sani Beli, and many more.

Hausa Women and Literature

Fictional writing in Hausa started since the era of colonial masters when western education was introduced in Hausa land. At that time, it started with competition organized by Dr. R.M East in 1933. The wisdom behind introduction of literary competition among scholars and students at that time is to provide reading materials in Hausa language that will enhance teaching and learning the language. Yahaya (1988) opines that women did not participate at that time because they are not introduced to western education at that time. Most of the participants at that time are either students of Katsina College like Abubakar Imam, or Scholars like Muhammad Bello Kagara.

Hausa women started engaging in fictional

writing in the mid of twenties century, but even before the advent of writing in Hausa land they use oral literature to express their feelings, views and opinion about their lives and that of their society. The emergence of writing and literary skills gave them more freedom and opportunity to use fictional writing in voicing out their worries and challenges as well as their thoughts and hobbies (Ibrahim, 2009)

Hausa women played a vital role in the development of Hausa fiction especially Kano market literature. Most of the prose fiction of late 80's to mid 90's are works of women (Furniss, 2013). Though women work mostly centred on Feminist issues such as the works of Hajiya Bilkisu Salisu Ahmad and that of Rahma A. Majid to mention a few but also it touches many aspects of life including economy, security, education and culture (Isa, 2019)

The emergence of social media and globalization boost the fictional writing of Hausa women, young girls now open their platform and share stories to their readers through whats'app, wattpadd.com, face book e.t.c this is as a result of the rapid change from the reading culture of youth from hard copy book to e-books. Though such stories are not considered as books but are considered as prose fiction of 21st century and they are playing a vital role in the development of Hausa literature as well as enhancing e-literature in Hausa language.

Hikayata Programme of B.B.C Hausa

Hikayata meaning 'my story', is a coined Hausa term from the word Hausa Hikaya meaning 'Fiction'. Hikaya is a short story narrated or written in a style that is close to reality than other forms of narrative. It is one of the Hausa forms of literature that means an imaginative creativity written or narrated in a stylistic form that expresses the thought, worldview, emotions, myth and reality of a society.

Hiyakata is an annual Hausa essay competition organized by B.B.C Hausa where young girls are given opportunity to write short literary stories of not more than 1,500 word in any theme of their choice, but for the story to be considered and selected among the best, there are certain criteria of literary skills that must be considered in writing the story such as the use of

standard Hausa, mode of presentation like use of orthography and style, as well as the structure or plot of the stories. The stories are normally screened by judges at different categories. The programme started in 2015 with more than 300 stories of different themes. The judges normally select first second and third for the awards while the fourth to the twelve's position will be aired by the host of the Hikayata programme and be published on B.B.C website. The paper discusses some major themes from B.B.C Hausa *Hikayata* Competition of 2021 for exemplification. The writers of the selected themes are the winners of 2021 competition. The first story titled *Hakkina* (My Right) was written by 18 years old, Aisha Musa Dalil. Aisha Musa Dalil is a student of Department English and French Studies Umaru Musa 'Yar'adua University, Katsina and her story came first in the competition. The second story titled Butulci was written by Aicha Hamissou Abdoulaye from Tawa Niger Republic and the writer came second in that completion, the yardstick of selecting these stories is not about winning the competition but the themes of the stories that showcase the challenges of young girls and women in Hausa society of today.

Some Themes from Hikayata Competition

As it was said earlier, the major themes of Hikayata competitions are based on the issues concerning women. Most of the stories send to B.B.C are normally a reflection of the situations that women find themselves in 21st century such as poverty, insecurity, illiteracy, inequality, sexual violence, force marriage, human trafficking and kidnapping. Though there are stories that touches women involvement in politics, participation of women in jobs that are not peculiar to women in Hausa land like police, soldiers engineers and the challenges that are attributed to these professions. There are also stories of hope and enlightenment, stories of cultural beliefs and superstitions and the stories of current phenomenon in the world like issue of corona and how it affects relationship between women and their spouses. All the stories of Hikayata are reflection of what is happening in the society especially what effects the young girls.

The Story of Aishatu Musa Dalil titled *Hakkina*
Hakkina (My Right) is a story of a young

orphan called Fatima that was raped by her mother's husband. Fatima sustained severe injuries in her body but her mother hides her in a room and threatens to kill her if she discloses the issue to the public. Fatima's mother knew of the injuries of Fatima and the implication of not treating the wounds but she was afraid of losing her marriage and the stigma that will affect her life and that of her daughter. Fatima beg her mother to take her to the hospital because she was severely beaten by her rapist in trying to rape her, she even broke her leg, but her mother did not say anything to her husband who raped her daughter, instead, she decided to threaten Fatima with death if she mention the issue to anybody:

"Fatima tashi mu yi magana." Na ji muryarta a zafafe. Yunkurin tashin na yi, sai dai gangar jikina ta gaza taimaka mini, dole na hakura. "Ma..ma... na kasa tashin." Kara matso ni ta yi tare da dalle mini ido da hasken tocilan waya. matashin da kaina ke kai ta daga tare da janyo wani abu a kasa. "Mene ne wannan?" Ta nuna mini abinda ta janyo da hasken tocilan. Gabana ya fadi cikin tsoro da rawar murya. "Mama wuka ce?" "Tabbas kuwa Fati, wuka ce, kuma na adana ta ne, don na kashe ki!" Duk iya kokarin da na yi don na motsa jikina na kasa, tsananin tsoro ya ratsani na runtse ido ina jin wani irin suya. "Ma....maaa! Me na yi miki don Allah?" Wani ruwa na ji ya sauka kan fuskata wanda ya ba ni tabbacin hawayen Maman ne. "Ba ki yi mini ba a yanzu Fati, watakila ki iya yin sa a nan gaba." "Mama me ya sa zaki kashe ni a kan abin da ban aikata shi ba..." "Fatima wake up, I want to talk to you," I heard her voice like a thunder in my ears. I tried to sit up but I was weak, my leg cannot carry my body, "Mom! I can't get up; she came close to me and lights my eyes with the light of her cell phone. She lifts my pillow and brings out a knife and shows it to me:" what is this? She asked, my body started shivering because of fear, I said mommy it is a knife," she replied

yes, it is, and I will use it to kill you Fatima if you disclose this matter to anybody. I was seriously confused and scared because i don't know my fault that my mother decided to punish me, I ask her "mommy what did I do to you? "You did not offend me Fatima, but I am warning you do not try to tell anybody this issue. "Mother why did you choose to punished me on the issue that is not my fault?"

The rapist continues enjoying his freedom while Fatima continues living in pain for days. When Fatima realised that she is not going to endure the pain anymore because it may lead to her death, she decided to find a way out for herself as follows:

"Mama, Baban Umar ya yi mini duka da icce mugun dukan da ya yi sanadiyyar ji mini ciwuka wanda nake jin har da targade, bayan nan ya saka mini kyalles ya rufe mini baki ya aikata mini fyade, duk da karancin shekaruna a matsayinsa na babban mutum, kin ce muddin na fada sai kin kashe ni, sannan kin ki kai ni asibiti duk da irin azabar da na ke ji, dole na yi miki tambayar nan" Zama ta yi gab da ni jikinta asanyaye. "Fatima na yi hakan ne don rufin asirina da ke! Idan na fada da ni da ke tamkar mun kashe kanmu ne, wa zai aure ki wa zai aure ni? A karshe gidanmu zan koma, sa'ido da gulmace-gulmacen mutane ya ishe mu, rayuwar mace tamkar matacciya ce, dole ki yi hakuri ko dan guje wa mummunan tabo" "Yanzu Mama saboda hakan kika gwammace ganin gawata? Tabbas wannan lalurar zata iya kashe ni, shi kuma Baban Umar fa?" Girgiza kai ta yi tare da fashe wa da kuka. "Mama kada ki manta ni da Amina da Saude, ba 'ya'yansa ba ne, ya aikata mini haka ba a dauki mataki ba, bakya tunanin rayuwarsu...." "Ya isa haka Fati!....." Rufe bakinta daidai da kutsowar Malamin makarantarmu da 'yansanda. Cikin kuka na kalle ta. "Ni na rubuta dukkan abin da ya faru a wasifa na ba wa Saude ta kaiwa Malaminmu don ya kawo mini dauki, ki yi hakuri Mama dole ne hukuma su dauki mummunan mataki a kan Baba, Dan shi ne ya dace da shi." "Mama Baban Umar beat me severally

which led to the injury in my leg, apart from that he tight my mouth with a rag and raped me. He did not consider my young age and his position as an old man. You said if i disclose it you will kill me, and you refuse to take me to the hospital after all the pain and injuries in my body, i must ask you if you choose to see my dead body. Mama dont forget that I, Amina and Saude are not his children, if he is not punish, are you not afraid of their lives? "it is enough Fatima," she said with a low voice. As she kept silent she notice the presence of my teacher and police, she was shocked. I said it was i who wrote all what happen and send Saude to my teacher so that i may get help. Sorry mommy, the rapist must be punish. I was relieved now that i know Baba was arrested.

It is indeed a sad story that normally happens in real life in some houses. The issue of hiding the case of rape is like a norm in Hausa society, people think of the stigmatization more than the situation of the girl that was raped. Rape is a crime that must be reported to the security and justice must be done in order to save the girl child and women from the harm of that rapist. The story is about challenges of young girls especially the issue of poverty and illiteracy, their opportunity of seeking justice by all means and the hope for a better life.

The Story of Aicha Hamissou Abdoulaye titled *Butulci*

Butulci is the story of a newlywed pregnant woman who was anxious to announce her pregnancy to her beloved husband who she thinks will be happy to know about the pregnancy. To her surprise, he married her just to be able to enrich himself from the wealth of her father and marry somebody else. Samir arranged for the kidnapping of his wife and demanded huge amount of money from her father who he think will pay the money in good time so that he can abandoned her and run away with the money. Fatima was able to escape from the captives and came back home thinking that her husband is worried and is looking for her. But unfortunately for her she finds out that her husband was behind her abduction:

"Da alama mahaiƙin Fatima so yake na shafe babinta a doron kasa don ya fiye taurin kai da yawa. Tunda na sa aka yi

kidinafin dinta mun bukaci ya bayar da kudade amma ya tsaya yana neman jan zancen, yana so ya shigo mana da jami'an tsaro cikin harkar. Hello kina ji na!" Ya dan tsahirta, da alamu magana wacce suke wayar take yi masa don kalamansa na karshe suka tabbatar mini waya yake. Damar da ni ma na samu kenan na fara nadar sautinsa da wayar Ozil ta hannuna.

"A'a kada ki damu ai mun yi kyakkyawan shirin da asirinmu ba zai taba tonuwa ba. Dama fa na sa an yi kidinafin dinta ne don na samu kuɗin aurenki, amma kuma mun saka masa kuɗin fansar ya tsaya yana jan kafa." Ya sake yin shiru da alamu yana sauraron maganar wacce suke waya.

"Kada ki damu insha Allahu babu matsala, yanzu ma na canza shawara muna karɓar kuɗin fansarta zan sa su Ozil su kara mata gudu gari mai arahar gyada, kin ga shikenan ke sai na samu kuɗin aurenki, mu yi auren mu babu wacce za ta takura mana."

It looks like Fatima's father want me to banished his daughter because of his arrogance. I demanded the money since the day i arrange for her kidnapping, but he is take the issue lightly, he want to involve security into the matter." Hello, are you hearing me? I kept quite for a while, like he is listening to the person he is make call with. That is where i got the courage to record his conversation with Ozil phone. He also paused for i while like he is listening to the phone call.

"No dont worry, we have a very good plan that no body will even suspect us, i arrange for her kidnapping just to get money so that i will marry you, but we told him the amount for the ransom but he is yet to respond. He kept quite for a while, listening to the phone call.

"dont worry, there is no problem by God grace, i have now change the plan of collecting the ransom, i will give

directives to Ozil to just kill her, that is all, i will just marry you without any obstacle.”

Fatima recorded all the conversation of her husband while he was making a call, he did not notice her presence. She was able to ran away with the intention of going to her fathers house, she informed her parent that she was able to gain her freedom, but her husband was behind everything. Samir discovered that Fatima escaped from his boys, he made another attempt of kidnapping her parent but it was unsuccessful for him. He was later arrested but Fatima and her parent sustain serious injuritures on the process, she even lost her pregnancy because of the horrible situation she find herself.

This is the story of betrayal and deception that women suffers in the hand of some men nowadays. Many incidences similar to this story happen in real life especially this era of kidnapping for ransom. Though the writer is not from Nigeria, but the theme of her story reflects the problems that are facing women in Nigeria and some part of Africa like Niger republic where the writer came from. The issue of kidnapping is a global issue now, and it normally affect women.

Most of the stories of Hikayata shows the reflection of what is happening in the society especially issues that affect women and children. The contribution of B.B.C Hausa in assisting women to voice out their challenges is quite

tremendous. Women now learn how to use fiction to communicate and enlighten the society about the danger of child abuse, violence and insecurity. Their creativity did not stop in exploring the problems but also expatiating on the way out of these problems through their writings.

Life is full of obstacle and challenges, and women in every society face so many challenges due to their vulnerable nature. Some of the challenges of women are universal while some are peculiar to certain society. With all the globalisation and educational development in Northern Nigeria, Hausa women in 21st century face a lot of challenges such as illiteracy, poverty, inequity, insecurity, to mention a few.

Conclusion

Fictional writing among women in 21st century is rapidly developing because of the efforts made by B.B.C Hausa in introducing literary competition among young women. The benefit of the competition is developing literary skills and encouraging women to consider writing as an occupation that women can learn to sustain themselves and their family. However, Hausa women from different part of Africa and some of Hausa women in diaspora normally participate in the competition and they normally develop interest in writing after the competition. Hausa reading culture is also reviving as a result of the Hikayata programme.

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ABA SOUTH EMPLOYERS' ASSESSMENT OF EMPLOYEES LANGUAGE AND COMMUNICATION SKILLS: THE CASE OF ABA METROPOLIS

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Abstract

This paper examines how employers of labour in Aba metropolis view their employees' language and communication skills. The paper adopts Human Capital Theory to assess language and communication skills and its potency in Nigeria labour market. Data for analysis were elicited through a structured questionnaire to one hundred employers of labour in Aba South Local Government Area selected by purposive sampling technique. This is necessary as research studies on the level of employability of Nigerian graduates show that language and communication skill top the list of the skills requisite for advancement of employability. Results from data analysis show that about 50% of the respondents were of the view that their employees lacked good communication skills while about 70% said their workers lacked the language specific to their profession. More than 50% of the respondents agreed that their employees' communication skills advance attainment of their organisational goals while about 40% of them disagreed to it. Most importantly, 100% of the respondents said they would not employ candidates that lacked communication skills. The paper, therefore, concludes that lack of good communication skill is one of the problems that advance youth unemployment in Nigeria.

Keywords: communication skills, employers of labour, language,

Introduction

In the recent past, the quality of Nigerian graduates has raised concern among government, employers of labour, educational institutions and other stakeholders. According to the National Bureau of Statistics (2017), about 55% of Nigerian youths were unemployed in 2017. This is based on the fact that many of them did not possess the requisite skills which would enhance their employability on graduation (Dahunsi, 2017; Akinbode and Opeyemi, 2020). Although it has been pointed out that the Nigerian labour market is characterized by unavailability of job vacancies, yet many employers of labour who are willing to employ and pay well complain that candidates who apply for jobs are unemployable even when there

is certificate evidence that they are professionally and technically qualified (Sodipo, 2014; Asuquo and Agboola, 2014). Many factors have been considered by previous research as to the cause of graduate unemployment in Nigeria. For instance, Anho (2011) observes that despite federal government's measures through the National Assembly (Senate) to ensure that quality of education in Nigeria is improved, maintained and monitored, still great inadequacies exist in staff facilities, managerial quality, infrastructure and equipment maintenance. Similarly, Chukwu and Osuala (2016) reveal that graduates' unemployment stems from students not being exposed to language of their occupation. In addition, the general lack of reading culture in

Nigeria, low standard of education and the emphasis on certificate acquisition instead of knowledge and competence coupled with bad leadership, insufficient finances and distractions from information and communication technologies, make the average Nigerian student not to be up-to-date and up and doing in academic activities (Akinyemi, Ofem and Ikuenomore, 2012; Uddin and Uddin, 2013). Akinyemi et al (2012) add that decline in staff quantity also contributes to graduate unemployability in Nigeria. This results from migration of lecturers to other countries that offer better conditions of service. The effect of the aforementioned factors is that many Nigerian graduates possess paper qualifications without corresponding knowledge and skills.

Acquisition of some skills in addition to professional and technical knowledge has been identified as being necessary in enhancing graduates' employability. Such skills include language and communication skills, cognitive skills, numeric skills, managerial skills, computer literacy, etc. These skills are among what Becker (1994) calls "general human capital" which is needed by all employers of labour. The focus of this paper is employers' assessment of employees' language and communication skill because previous researches have observed that language and communication skill is an indispensable factor in enhancing a graduate's employability status (Akinyemi, Ofem and Ikuenomore, 2012). This means that language and communication skills top the list of the skills graduates should acquire in order to enhance their employability. In addition to enhancing interpersonal relationships, language and communication is vital in the acquisition of other skills. Acquisition of good communication skill and proficiency in the official language is imperative for creating and maintaining better relations at any level (Bharathi, 2016). Language as a means of communications helps in linking organisations to the outside world and also enhances interpersonal relationships within the organisation. It is based on the above that this research sets out to examine how Aba South employers perceive their employees' language and communication skills.

Objectives of the Study

The objectives of the paper include the following:

- to determine if Aba employers of labour are satisfied with their employees' language and communication skill,
- to ascertain if Aba employers of labour would employ graduates who lacked good communication skill even if such graduates were technically and professionally qualified, and
- to ascertain if the employees' language and communicative competencies affect their attainment of the organisational goals.

Research Problem

Previous research works such as Aluko (2014), Abiodun-Oyebanji (2014) and Akinbode and Opeyemi (2020) have studied Nigerian employers of labour's perception of their employees' communication skills, but none has focused on Aba metropolis. The research, therefore, targets to fill this gap. In addition, employability of the youth is an aspect of labour sustainability and human capital development which in turn affects national development. Unfortunately, the speaker of the House of Representatives, Femi Gbajabiamila, reports that the country's (i.e. Nigeria) tertiary education system dangerously and severely lacks the capability needed to build a nation (The Punch, 2019). He adds that the above situation results from the quality of scholarship and academic output and of the graduates coming out from the institutions (The Punch, 2019). In the same vein, Prof Chris Onalo, president and Chief Executive Officer, Postgraduate School of Credit and Finance Management, says that about 95% of Nigerian graduates are not employable as they are deficient in the skills that would advance their employability (The Guardian, 2018).

Akinbode and Opeyemi's (2020) study shows that out of 100% employability of [Nigerian] fresh graduates, skill deficiency alone contributes 66.7%. Bharathi (2016), on the other hand, says communication skill is one of the judging parameters, while Dahunsi (2017), Akinbode and Opeyemi (2020) say Nigerian graduates are deficient in communication skill. It

is, therefore, necessary to investigate employers' perception of employees' language and communication skills because it affects national development.

Research Methodology and Instrument of Data Collection

One hundred (100) employers of labour in both private and public sectors in Aba South Local Government Area formed the population of the study. The study adopted purposive sampling technique based on the fact that not all the employers of labour in Aba South had the opportunity to be selected. For instance, small scale business employers and market men and women who had employees under them were not considered as most of them would not understand the meaning of proficiency in language and communication. The research focused on corporate organizations and senior personnel in public sectors. Data were elicited from the respondents through a four-item Likert-scale questionnaire. Data were analysed statistically using simple percentages. The analysis procedure is based on the objectives of the study and responses from the respondents.

Theoretical framework

This research is hinged on Human Capital Theory which refers to the "stock of knowledge, habits, social and personality attributes, including creativity embodied in the ability to perform labour so as to produce economic value" (Wikipedia, p.1). The theory of Human Capital as propounded by Theodore Schultz, Jacob Mincer and Gary Baker is hinged on the assumption that human abilities (whether innate or acquired) which are valuable can be improved by appropriate investments. The basic theme of the theory is that the most essential and valuable of all capital is that invested in human beings. This means that the "essence of Human Capital Theory is that investments are made in human resources so as to improve their productivity and therefore their earnings" (Sweetland, 1996,p.43). Formal education is one of the key factors of Human Capital Theory because formal education is highly instrumental and necessary to improve productive capacity of a people (Almendarez, 2011). Formal education is expected not only to help individuals to acquire certain vocations/professions but also to

acquire other necessary skills such as computer literacy, language and communication skills, numeric literacy, etc. that would help them gain and maintain employment. That is why in Nigerian tertiary institutions courses that would expose students to the above skills are made compulsory to all students irrespective of their courses of study.

Human Capital Theory is relevant to this study because it is important to check from time to time if the investment made on acquisition of necessary skills that would enhance Nigerian graduates' employability and consequently help them build a nation is yielding positive economic and social results. By so doing, government can checkmate factors affecting (positively or negatively) the nation's socio-economic development. In addition, Almendarez (2011) affirms: "in order to enhance human development in the general society, it is necessary to apply the theory of human capital to education system. By such means, productivity is enhanced and sustained based on an increased and diversified labour force."

Conceptual Clarifications

Aba is the commercial hub of Abia State. It is made up of Aba North, Aba South, Osisioma, some parts of Obingwa and Ugwunagbo LGAs. In Aba, there exist government owned and private owned companies, tertiary institutions, corporate organisations and industries. In fact, it is famous for the production of goods such as shoes, underwear, bags, cloths, machines, wine, soaps among others, hence Aba is known as the "Japan of Africa". Therefore, Aba employers as used in this study constitute government and private owned companies, corporate organisations and industries.

From the above scenario, it is evident that human capital thrives in Aba as the city is characterised by an upsurge of labour mobility. From the lowest to the highest cadre of labour, all have a place to fill in. However, the focus of this paper is employers' perception of the communication skills of middle level manpower (polytechnic graduates) and the upper level manpower (i.e. university graduates).

Employability

Employability has been defined in

different ways. Yorke and Knight (2006) for instance see employability as acquisition of skills, personal attributes and understanding which enables individuals gain employment and be successful in their chosen profession or occupation. From the above definition, it means that employability is not limited to the mastery of an occupation or profession. In addition to the mastery of a course of study or vocation, the individual should possess some skills or personal attributes such as language and communication skills, cognitive skills, numeric skills, computer literacy skill, understanding, etc. It is based on the above that Oliver (2015) in Pitan (2016) modifies Yorke’s and Knight’s definition by observing that employability means that the individual involved should discern, acquire, adapt and continually enhance certain skills, understanding and personal attributes that would enhance his chances of finding and maintaining meaningful paid and unpaid work. It implies that for an individual to be employable he needs special skills and personal attributes among which are language and communication skills. Pitan (2016, p.1) adds:

There is a concern worldwide that the curriculum is not producing graduates with the kind of professional and lifelong learning skills that they require to be successful in their jobs. This shortcoming has put increasing pressure on universities to enhance the employability of graduates by ensuring that learning experiences translate into a fulfilling transition to the labour market.

The above observation shows that there is a gap between formal training and labour requirements, hence employability of Nigerian graduates has been a recurrent theme in research.

Language and Communication Skills

Language and communication skills refer

to one’s ability to read, write, listen and speak effectively. Language as a means of communication is paramount in every individual’s life and day-to-day interactions. They are the basis for all forms of interaction: co-habitation, business and social transactions, education, team work, etc. Wey (2001) is of the view that acquisition of language and good communication skills is man’s first occupation. This is based on the fact that from cradle man is occupied with the task of learning how to use language to impress, express, demand, manipulate, share, etc. In such a case, the mastery of language and communication skills is beyond knowing the rules of grammar; it includes manipulating grammar to suit the context of discourse and manipulating elements of context to make the interaction beneficial. In the same vein, acquisition of communication skill is not limited to the mastery of reading, writing, speaking and listening, but also includes manipulation of communication variables such as role, power, environment, tenor, mean, mode, etc. so as to achieve set objectives. In essence, if one should have occupation and maintain employment, one should possess good communication skills because in any form of occupation, language is indispensable.

Olaoye (2013) asserts that “language is the bedrock of nation building because it is hardly possible to talk of national development without including language. In fact, the relationship between language and communication and national development is mutual and synergistic. Wey (2001, p.25) observes that “language and occupation comprise the essential processes through which humans gain mastery over the world around” To be employable, one must possess both language and occupation.

Data Presentation

The data presented in Tables 1 and 2 represent items in the questionnaire administered to the respondents and statistical evaluation of their responses in simple percentages.

Table 1: Employers Assessment of their Employees’ Language and Communication Skills

S/N	Items in the questionnaire	Total population	SA %	A %	SD %	D %
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1.	Your employees communicate effectively on employment	100	9	31	4	56
2.	Many of your employees possess language specific to their occupation on employment	100	5	22	23	50
3.	Your employees' communication skills advance attainment of your organisational goals	100	15	40	13	32

The results in Table 1 represent Aba South employers' assessment of their employees' communication skills. Over 55% of the employers disagreed that their employees communicate effectively on employment, while only about 40% (i.e. the result in SA and A) agreed to it. On Item 2 on the table above which verified employees' possession of language of their occupation/profession on employment, 5% of the employers strongly agreed, 23% strongly disagreed while 22% and 5% of the employers agreed and disagreed respectively. The implication of the above results is that the respondents feel that majority of their employees did not possess the language peculiar to their vocation on employment.

Item 3 in the above table presents a near marginal result: about 40% of the respondents agreed that their employees' communication skills advance attainment of their organisation's goals while 32% and 13% disagreed and strongly disagreed respectively. The implication of the results in Item 3 is of two-fold. First, the sampled

Aba employers accepted that effective communication advances attainment of organisational goals; second, they also accepted that many of their employees now possess good communication skills which would have been attained on the job. It has earlier been observed that the respondents' response on Item 1 on Table 1 shows that many of the employees did not communicate well on employment. The implication of the above is that the staff involved had opportunities to improve their communication skills while on the job. Note, however, that the number that disagreed to the statement in Item 3 is very significant. The result from Item 3 agrees with Anho (2011) findings that Nigeria employers of labour rate their employees' skill high. Similar observation was made in Lowden et al (2011) and Jackson (2015) cited in Pitan (2016) that work experience helps students and graduates to have better understanding of their roles and expectations of their occupation because they have the opportunity of engaging with professional practitioners of their vocation.

Table 2: Aba Employers' Opinion on Communication as a Determinant Factor for Job Placements

S/N	Items in the Questionnaire	Population	SA %	A %	SD %	D %
1	You would retain employees that lacked good communication skills even if they were technically and professionally qualified	100	20	23	35	12
2	You would retain employees that communicate well instead of those that lack communication skills	100	90	10	Nil	Nil

Table 2 represents the respondents' opinion on using communication skill as a determinant factor for selection of employees. On Item 1 in Table 2 which sought to know if employers would retain staff that lacked communication skills even if the staff was technically and professionally qualified.

About 35% and 12% of the respondents disagreed and strongly disagreed to it respectively while 20% and 23% strongly agreed and agreed respectively. This shows that about 47% objected to retaining staff that lacked good communication skills while about 43% would retain such staff. But for Item 2

in Table 2, 100% of the respondents said they preferred employees with good communication skills. This finding agrees with Pitan's (2016) observation that communication and analytical skills are the two generic/core skills required by Nigerian employers of labour; it also agrees with Bharathi (2016) who notes that language and communication skill is one of the judging parameters for employment and job retention.

Data Analysis

The data presented in Table 1 show that over 50% of the respondents observed that their employees lacked good communication skill on employment while Item 2 on the same Table 1 shows that about 50% of the respondents noticed that their employees did not possess the language specific to their occupation on employment. Their response to Items 1 and 2 of Table 1 shows that Aba employers of labour were not ignorant of their employees' poor communication skill on employment. Their response to Item 2 of Table 2 which tried to ascertain if they would retain those that communicated well instead of those that did not communicate shows that Aba employers of labour expect their employees to communicate well. None of the respondents accepted to retain employees that lacked good communication skill. This shows that even though the respondents were aware of their employees' poor communication skill on employment, they expected that the employees should improve their communication skill while on the job.

On the question that tried to ascertain if Aba South employers of labour would retain staff that lacked good communication skill even if such staff were technically and professionally qualified, about 20% and 23% of the respondents strongly agreed and agreed respectively to do so while 35% and 12% strongly disagreed and disagreed respectively to do so. This result proves that majority of the employers considered good communication skill as a strong factor in appraising their employees' employment status. Also, all the respondents either agreed or strongly agreed to retaining staff who possesses good communication skill over those who lack it; it means that staff who are technically and professionally qualified and possess good communication skill are valued more than those

who are technically and professionally qualified but lacked good communication skill.

Another objective of the study is to ascertain if the employees' language and communication competences affect their attainment of organisational goals. On this, about 40% and 15% of the respondents agreed and strongly agreed respectively that communication advances attainment of organizational goals while about 13% and 32% strongly disagreed and disagreed respectively. This result shows that majority of Aba employers feels that staff communication skill could impact on their organizational goals. This result notwithstanding, it could be seen that a significant number of the respondents (32% who strongly disagreed and 13% that disagreed, totaling 45%) did not believe that good communication skill could produce any impact on the organisational goals. The question that may come up at this point would be: why did they accept to retain staff that lacked good communication skill? This may mean that their response on Item 2 of Table 2 is a wish which is unattainable.

Summary of Findings

First, about 50% of the Aba employers of labour sampled said their employees lacked good communication skills on employment. The implication is that many of the graduates were not adequately prepared to communicate effectively before graduation and therefore not adequately prepared to function effectively in places of employment.

Second, above 70% of the respondents said their employees did not possess language specific to their occupation on employment which could be as a result of not being sufficiently exposed to the registrar of mode of communication in their vocation during their tertiary education.

Third, over 50% agreed that their employees' communication skills advanced attainment of their organisational goals while above 40% disagreed to it. This also shows that majority of the employers recognised the need of employees possessing good communication skill and the fact that effective communication is the wheel that drives organisational activities.

Fourth, over 30% of the respondents accepted to retain staff that does not possess good

communication skill even if such staff is technically and professionally qualified while above 45% said they would not. This finding is in tandem with Sodipo's (2014) and Asuquo and Agboola's (2014) observation that employers of labour complained that many candidates applying for job were not employable as a result of not possessing necessary skills that would make them function effectively on the job they applied for.

Finally, 100% of the respondents agreed that they preferred to employ candidates with good communication skills. This also shows that communication is one of the necessary skills that would enhance candidates' suitability for job openings.

Conclusions

From the results obtained from data analysis, the study concludes that majority of Aba employers of labour were not satisfied with their employees' communication skills as about 50% of them said their employees lacked good communication skills and language specific to the various vocations. It also concludes that Aba employers of labour would not employ candidates that could not communicate effectively. This conclusion was drawn from the result in Table 2, Item 2 which shows that about 90% of the respondents indicated that they preferred employees that communicate well. Finally, the paper also concludes that communication advances organisational goals as all the employers accepted it to be so.

Recommendations

Based on research findings, the following recommendations are made:

- i) more attention should be given to teaching and learning of language and communication skills in Nigerian tertiary institutions as a way of increasing the students' employability status on graduation;
- ii) employers of labour should as a matter of necessity hold workshops and seminars for their staff on language and communication skills with special focus on language for occupation purposes; the Human Capital Theory believes that human beings are at the centre of every developmental agenda, based on that serious attention should be given to those skills that will enhance the usefulness of graduates when they leave school.
- iii) English for occupational purposes should be included in tertiary institutions' curriculum. Unlike English for Academic purposes which its curriculum generalises course contents, English for Occupational purposes will expose students to registers, expressions and writing system peculiar to their field of study. This is an effective way of ensuring that employees possess language specific to their occupation on employment.
- iv) Further studies should be carried out to ascertain the factors responsible for students' inability to acquire good communication and language skills.

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IMPLICATION OF OPEN SYNTAX ON DERIVED ADJECTIVES

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Abstract

Adjectivization is a transformational process of converting a lexical item in a language into an adjectival form. This paper reviews previous word formation processes attested for creating new adjectives in Yoruba and examines the syntactic idiosyncrasies of the derived adjectives when used in open syntax. The data employed in this study is gathered from a variety of sources, including several settings and environments in which the native speakers use the Yoruba language freely. Published and unpublished works that are also related to the research were consulted. The framework for the study was based on Dixon's (1997) Basic Linguistic Theory because of its descriptive adequacy and flexibility rather than trying to force the language into a model based on European languages. The research, amongst others, reveals that the derived adjectives with the inherent [+be] do not need the Yoruba copula verb 'ní' which most derived adjectives require to make sense. The work also reveals that the adjective so derived are not only lexical structures but also post lexical structures

Keywords: Adjectivization, Real Adjectives, Derived Adjectives, Syntax

Introduction

Linguists have identified four key areas of human language: language sound, language form, language meaning and language in context. Grammar comes first with phonetics and phonology (the scientific study speech sounds/functional sounds in a language), followed by morphology (the formation and composition of word), syntax (formation and composition of sentences/phrases from the words) and finally semantics. Traditionally, under the language form, grammar describes eight parts of speech: Noun, pronoun, verb, adjectives, adverb, preposition, conjunction and articles. Narrowing this further, we shall be talking about the Adjectives, specifically processes of the derived adjectives in Yorùbá.

Similarly, Yorùbá adjectives are modifiers of a noun or pronoun (big, brave etc.) adjectives make the meaning of another word (e.g noun) more precise and they are in the open sets of words i.e in the major class category alongside with the nouns, verbs and adverbs. They are generally placed after the nouns they modify e.g. - *Eṣin dúdú* "a black horse". However, it is not uncommon to

find some exceptions where adjectives are placed before the nouns. They are mostly used when expressing special attribute of a person or thing or thing e.g. *Ọ̀bùn ọ̀mọ* – A dirty child.

Conceptual Review and Theoretical Framework

According to Guillaume Segerer (2008) in his article "closed adjectives classes and primary adjectives in African languages", he says that there is no universally adopted definition of adjectives. Ross (1969) argues strongly that adjectives are in fact noun phrases but Chafe (1970:96) analyzes the verbal characteristics of some of them from the view point of the centrality of verbs and concludes that they are "Stative verbs" with regard to the Yorùbá language. Afolayan (1972) calls them "predicative adjectives" but Awobuluyi (1972) rejects the designation and recommends the name "Adjectivisable verbs" on the view point of the Yorùbá language.

According to Sachnine (1997) Yorùbá has five (5) adjectives in which its meaning all relates to importance either on the side of dimension or on the side of a kind moral feature.

They include (rere-good, ñlá-big, gídi-veritable, át at a- important, pàtàki- important).

Ajayi Crowther in his book “Grammar of the Yorùbá language” (1852) says there are two kinds of adjectives in Yorùbá, the participial or verbal adjectives which is the underived adjective that partake in the nature of adjectives and the verb “to be” e.g. Tõbi-“to be big”, kéré-“to be small” and the other type of adjective is the Compound adjective which is formed by doubling the first syllable of the participial adjectives e.g. kéré “small”- kékeré “small”, gùn “long”- gígùn “very long”, kúru-kúkurú, gá- gígá. This compound adjective is referred to as the derived adjective.

T.J Bowen says in his book titled “Grammar and dictionary of the Yorùbá language” in (1858) that Yorùbá adjectives are derived from abstract nouns which are placed before the nouns they qualify. They are also derived from simple verbs and compound formed by adding “ní”, “lí” or “je”- to have. E.g. kúnlé ní owó (noun)- kunle is wealthy. T.J Bowen makes a distinction between predicative and qualificative adjectives in Yorùbá, he says that predicative adjectives are performed by simple verbs like: dára, dùn, ñlá etc. and compound verbs which are formed by prefixing “ní” or “lí” to nouns e.g. Àiná ní ágbára- Aina has strength. While qualificative adjectives which are attached to a noun to indicate quality is performed by abstract nouns placed after the nouns which they qualify and can be formed by reduplication from simple verbs e.g. Dídára formed from “dára”, dídùn formed from “dùn”, gígá formed from “ga” etc.

George Madugu S. Isaac (1976) in his work “Yorùbá adjectives have merged with verbs or are they just emerging” illustrates that the adjectival concepts in Yorùbá is a controversial issue and says that the derivational properties of stative verbs are indistinguishable from those of other verbs and calls Yorùbá adjectives “stative verbs” saying that majority of them are Adjectivised from nominal via partial reduplication e.g ga- gígá, dùn - dídùn. According to Madugu, when Yorùbá stative verbs such as ga (to be tall) are partially reduplicated, they become nominalizations which can be derived adjectives used attributively e.g.

1. Alágbára ni bàbá Túndé – “Tunde’s father is a strong man”.

2. Bólá ní bàtà gígá– “bola has a high shoe” Oladele awobuluyi (1978) in his book “essentials of Yorùbá grammar opines that the number of adjectives in Yorùbá is quite large and a vast majority of the adjectives, if not all are derived. He says that they are mostly derived from nouns and verb phrases in relative clauses. E.g. rere “good” Dúdu “black”. He states that not all verbs in Yorùbá can adjectives be formed from but verb phrases from which adjectives can be formed contain verbs belonging to the class of “Adjectivisable verbs”. E.g.

3. Dúdu- (to be black)

4. ga - (to be tall)

5. kúru- (to be short)

6. Dára- (to be good) etc.

Ayo Yusuff (2006) in his book “Ojulowo girama Yorùbá” says there are different ways by which an adjective is recognized in Yorùbá.

7. Only consonants can start Yorùbá true adjectives e.g. kéré, dára etc.

8. Adjectives in Yorùbá usually come before the nouns they qualify in Yorùbá sentences. He observes also that most of Yorùbá adjectives are formed by reduplication of true adjectives e.g. ga – (to be tall) gígá- (to be tall) pò- (plenty) púpò.

Bola Adelabu (2014) says that Yorùbá adjectives are open set of words and they are numerous and generally placed after the nouns they modify e.g. Èşin dúdu- “a black horse”

Friday-Otun (2021) explains that, aside reduplication, adjectives in Yoruba can also be derived by retriplings. e.g. le le le "very very hard"

It is objective to conclude from the above that numerous attempts have been made at describing adjective and the word formation processes involved in the derivation of the derived adjectives. However, this paper attempts to add to the ongoing discussions by investigating syntactic shift on a construct when a new adjective is derived through a word formation process.

This research adopts this basic linguistics theory for analyzing our data. Dixon (1997), proposes a descriptive theory called the Basic Linguistic Theory. Basic linguistic theory differs most sharply from other descriptive theoretical

frameworks in what may be described as its conservativeness: unlike many descriptive frameworks that assume previous ideas limitedly and freely assume novel ones, basic linguistic theory borrows as much as is needed from earlier methods and as much as necessary from new(er) methods. The theory frowns at the idea of forcing a language into a model based on European languages. Languages therefore must be analyzed in their own rights.

Methodology

The researcher adopted both primary and secondary systems of data collection in this research. The primary system includes interviews with competent speakers of Yorùbá. We gather a list of adjectives in Yorùbá by consulting six different informants within the age range of 45-70 (4 males and 2 females). The informants were also

able to tell some of the true adjectives and the ones which were adjectivised or derived through morphological process.

For the secondary system, we made use of written documents by reading through previous works and documents related to this study in Yorùbá. Books and journal published online were also used in the compilation of data for this work since it is now generally recognized surest way of catching up with current information in language.

Adjectivization by Prefixation

Nida (1949:699) defines prefixes as bound elements, (i.e they never occur in isolation) which precedes the root. From this definition, we can infer that prefixation is the morphological process of adding a bound element to a root of stem. This process often leads to the formation of Adjectives.

Consider the following examples

S/N	NOUNS	ADJECTIVISED NOUNS
9	Òótọ́ – “truth”	Olóòótọ́ – “a truthful person”
10	Ọlá – “wealth”	Ọlọ́lá – “a wealthy person”
11	Ọgbọ́n – “wisdom”	Ọlọgbọ́n – “a wise person”
12	’Agídí – “stubborn”	’Alágídí – “ a stubborn person”
13	’Àánú “mercy”	’Alááánú – “merciful person”
14	Àbùkù – “disgrace”	Alábùkù – “A disgraceful fellow”
15	Agbára – “strength”	Alágbára – “strong person”
16	Àwàdà – “joke”	Aláwàdà – “joker”
17	Àtẹ̀numọ́ – “persistent”	Alátẹ̀numọ́ – “persistent person”
18	Ahun – “stingy”	Aláahun – “stingy person”
19	’Ariwo – “noise”	Aláriwo – “noisy person”

The additions of the morphemes ‘Ol’ and ‘Al’ which both translates as a ‘person’ or ‘someone’ changes the syntactic class of the word from a noun to and adjective. Let us see some usage of this adjectives in contexts

20. Túndé maá n sọ́ ọ́ótọ́
 PN PROG say Noun
 “Tunde always says the truth”

21. Túndé jẹ́ olóòótọ́
 PN to be adjectivised noun
 “tunde is a truthful person”

22. ọmọ́ náà ní ọgbọ́n
 child the have Noun
 “The child has wisdom”

23. ọlọgbọ́n ní Ọkùnrin náà
 adjectivised noun man is the
 “the man is a wise person”

24. Túndé ní ahun

25. Túndé jẹ́ aláahun

PN has noun
 “Tunde is stingy”

PN to be adjectivised noun
 “Tunde is a stingy person”

We would notice from the examples 21, 23 and 25 above that the adjectivised nouns have a peculiar syntactic behaviour. The adjectivised nouns takes the copula verb ‘ní’ only when it occurs at the word initial position but take the verb ‘je- to be’ when it occurs at the word final position.

1.5 ADJECTIVE BY COMPARISON IN YORUBÁ

These categories of adjectives are used when comparing between two or more Nominal. These types are created by insertion of a new element in a construct, i.e. a new morpheme is introduced which comes after the adjectives.

The comparative forms are created by introducing the morpheme jù - an attribute which mean “to surpass or exceed” which comes after the adjectives coupled with the adverb lọ “than”. See examples below.

S/N	POSITIVE FORM	COMPARATIVE FORM
26	Tóbi – “big”	Tóbi jù – “bigger”
27	kéré – “small”	kéré jù – “smaller”
28	gùn – “long”	gùn jù – “longer”
29	ga – “tall”	ga jù – “taller”
30	Kúrú – “short”	Kúrú jù – “shorter”
31	dùn – “sweet”	dùn jù – “sweeter”
32	le – “strong”	le jù – “stronger”
33	gbó – “old/ worn out “	gbó jù – “older”
34	búrú – “wicked”	búrú jù- “ more wicked”
35	dára – “good”	dára jù – “better than “

Examples in contexts

37. Bólá kéré
 PN ADJ
 “Bola is small”

38. Bólá kéré ju Fúnké lọ
 PN ADJ greater PN than
 “Bola is smaller than Funke

39. Olúwa tóbi
 God ADJ
 “God is big”

40. Olúwa ló tóbi jù
 God that ADJ greater
 “God is bigger”

41. Ayọ ga
 PN ADJ
 “ayo is tall”

42. Ayọ ga ju àwọn ọrẹ rẹ lọ
 PN ADJ more PL friend her than
 “Ayo is taller than her friends”

43 Fúnké ni ó kéré jù láàárín ọrẹ rẹ
 PN is that small than among her
 “ Fúnké is the smallest among her friends”

44. Fúnké ni ó kúrú jùlọ nínú ilé
 PN is the short more-than in house
 “funke is the shortest in the house”

Data above show a syntactic shift when the true adjectives are used to derive the comparative and superlative . You will agree with us from data 38, 39 and 42 that the morphemes jù and lọ are used as split morphemes to derive comparison while in deriving the superlative sense the morphemes are compounded in the context.

Adjectivization by Reduplication

Reduplication is an affixation process that copies material from the stem unto the affix. The copied material could be everything in the stem (for full reduplication) or some of the elements (partial reduplication). However, only the partial can be used to derive adjectives in Yorubá. Consider the data below.

Adjective derived from adjectival verbs

S/N	ADJECTIVAL VERBS	DERIVED ADJECTIVES
46	ga – “to be tall”	gíga – “very tall”
47	kúrú – “to be short”	kúkúrú – “short”
48	dára – “to be good”	*darádára – “very good”
49	ńlá – “to be big”	ńlá-ńlá – “very big”
50	kéré – “to be small”	kékeré – “small”
51	burú – “to be wicked”	búburú – “wicked”

The adjectival verbs are set of lexicons that partake of the nature of adjective and the verb [+be feature]. From the derived adjective above, it suffices to say that new adjectives are derived by partial reduplication only. Full reduplication of the adjectival verb result in an adverb instead. Let us consider some usage in contexts.

- | | |
|---|---|
| 52. Mo ra bàtà tó ga
ISG buy shoe rel. ADJ
“I bought a high shoe” | 53. Mo ra bàtà gíga
ISG buy shoe ADJ
“I bought a high shoe” |
| 54. Bòsẹ̀ fẹ̀ràń ọ̀kúnrin tó kúrú
PN like man rel. ADJ
“bose likes a short man” | 55. Bòsẹ̀ fẹ̀ràń ọ̀kúnrin kúkúrú
PN like man ADJ
“bose likes a short man” |
| 56. Olùkọ̀ kọ̀ wa dára
Teacher teach us adv.
“the teacher taught us very well” | 57. *Olùkọ̀ kọ̀ wa dára
Teacher teach us adj.
“the teacher taught us very well” |
| 58. Mo rá ọ̀sán ńlán
ISG buy orange ADJ
“I bought big oranges” | 59. Mo ra ọ̀sán ńláńlá
ISG buy orange ADJ
“I bought big oranges” |

In data 52 it is shown that (gíga) is reduplicated from the adjectival verb gá – tall through partial reduplication without a semantic shift in the original meaning of the word. The same semantic behaviour goes for other data except data 57, which add credence to our assertion earlier that on ly partial reduplication is productive here. Darádára is suspected to be an adverb because it effects change in the meaning of the adjectival verb when it is being fully reduplicated from (dára – “good” and appears to be modifying a verb in the sentence. In the example above from (52-59) it can be observed that the adjectival verbs do not need the Yoruba copula (ní-to have) which is mostly used for derived adjectives, due to the fact that these adjectives already possess the inherent [+be] they are able to convey meaning without adding the morpheme –ni- “to have.

Adjectives Derived from The Negative Marker (KO/O)

In Yorùbá some adjectives are derived with the use of the negative marker in the language (kò/ò), plus the positive form of the word. Some adjectives in Yorùbá are antonyms of each other like dúdú- “black”, and funfun- “white” while some others do not possess this feature. These adjectival members are expressed through the use of the negative marker plus the positive form which will be seen below:

	POSITIVE FORM	NEGATIVE FORM
60	le – “strong”	kò le – “not strong”
61	pupa – “red”	kò pupa – “not red”

62	tóbi – “big”	kò tóbi – “not big”
63	rọ̀ – “soft”	kò rọ̀ – “not soft”
64	gbóná – to be “hot”	kò gbóná – to be “not hot”
65	tutù – to be “cold/wet”	kò tutu – to be “not hot”
66	gbẹ̀ – to be “dry”	kò gbẹ̀ – to be “not dry”

See examples in contexts

- | | |
|--|--|
| <p>67. Bọ́lá pupa
 PN ADJ
 “Bola is fair”</p> | <p>68. Bọ́lá kò pupa
 PN NEGM. ADJ
 “Bola is not fair”</p> |
| <p>69. Ọ̀bẹ̀ náà gbóná
 Soup the hot
 “the soup is hot”</p> | <p>70. Ọ̀bẹ̀ náà kò gbóná
 ADJ Soup the NEGM. ADJ
 “the soup is not hot”</p> |
| <p>71. Aşọ yẹn ti gbẹ̀
 Cloth that has ADJ.
 “the cloth has dried”</p> | <p>72. Aşọ yẹn kò tii gbẹ̀
 Cloth that NEGM. has ADJ.
 “the cloth has not dried”</p> |

From the above data, it can be observed that certain expressions which do not have adjectival members to represent them, are derived from the negative marker and the positive form as seen in examples 68, 70 and 72. Hence, the adjective so derived has a post-lexical structure, negation phrase or adjectival phrase, as in “kò pupa” not fair

Findings and Conclusion

The study has shown the peculiarities in the syntax and semantics of derived adjectives when used in context. The adjectivized nouns takes the copula verb verb ‘ní- to have, only when it occurs at the word initial position but take the verb ‘jẹ- to be’ when it occurs at the word final position. In using the adjectives to create comparisons between two or more persons or entities, the morphemes jù and lọ are used as split morphemes to derive comparison while in deriving the superlative sense the morphemes are compounded in the context. More also, the derived

adjectives with the inherent [+be] do not need the Yoruba copula verb ‘ní’ which most derived adjectives require to make sense. The work has also revealed that full reduplication is not productive here. In addition, expressions which do not have adjectival members to represent them are derived by inserting the negative marker and the positive form before them. Sequel to the analyses above, majority of derived adjectives are derived from nominals, adjectivized verbs and from the adjective itself. The adjective so derived are not only lexical structures but also post lexical structures.

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COMMUNICATIVE EFFECTS OF METAPHOR IN MEDICAL DISCOURSE: A COVID-19 PARADIGM

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Abstract

The goal of every human conversation, to a great extent, is meaning making achievement. Hence, the listener's ability to cognitively process the choices the speaker makes in connection with the physical reality is a major factor for the achievement of a meaningful interpretation of discourse. That emphasises the significance of metaphor to the production and meaningful interpretation of discourse. Considering the assertion from the point of view of the COVID-19 upsurge, one could note plethora instances that attracted productions of medical discourses for populations within and beyond the borderline of medical science. Incidentally, a great deal of metaphors are woven into those discourses and the addressed, regardless of their world experience, are faced with the challenge of reasoning out the ways by which the metaphors have been structured in the discourses to achieve meaningful interpretations and identification of speakers' intentions. Against the backdrop, this paper purposively selects and analyses excerpts from discourses of health professionals like the Director General of the World Health Organisation, and some country ministers of health on COVID-19 to foreground the communicative effects of metaphors in the selected medical discourses, using the "Conceptual Metaphor Theory" of Fauconnier and Turner (1998) as a theoretical framework. The paper establishes that metaphors influence meaningful interpretation of medical discourses on COVID-19 by revealing the duality effects of the choice's health practitioners make in their speeches and cognitive needs to decipher the indirect goal of the choices from their direct forms. It therefore concludes that health practitioners' audiences need to expand their cognitive capacities to work out the specific meanings of the choices that are made in the description of COVID-19 related issues.

Keywords: Metaphor, Communicative Goal, Medical Discourse, and COVID-19

Introduction

In every human interaction, the usefulness of communication cannot be overemphasised. The phenomenon could therefore be considered as the factor which other unique peculiarities of human language hinge upon. It is based on this aspect of language use humans are privileged to make their intentions, ideas, feelings and thoughts known to others in, and even beyond, a given language community. It is as well instrumental to the choices that are made for feedback from whosoever the intentions, feelings, ideas or thoughts are directed. That bothers on each listener's ability to cognitively process the choices the speaker makes in connection with the physical reality in order to generate a meaningful interpretation of what has been communicated.

Metaphor is very significant in such a communicative process. Since communication itself cuts across every aspect of human life, metaphor is central to the achievement of the communicative goals peculiar to the various aspects of human endeavour. For instance, in medical science, the world is perceived in a unique way, thereby making it necessary for participants in medical discourses to have developed the fundamental mechanism that is peculiar to the field so as to function maximally in connecting their cognitive and social experience for a seamless meaning generation process.

This capacity for medical communication interpretation seems to be overstretched during the COVID-19 upsurge. The experience can also be connected to the fact that the emergence of the

virus brings about plethora instances that attracted productions of medical discourses for populations within and beyond the borderline of medical science. Incidentally, a great deal of metaphors are woven into those discourses and the addressed, regardless of their world experience, are faced with the challenge of reasoning out the ways by which the metaphors have been structured in the discourses to achieve meaningful interpretations and identification of speakers' intentions. To justify that position, this study considers it a worthwhile effort to identify metaphors in selected discourses of medical practitioners on COVID-19 by reviewing the communicative effects of the cognitive mechanism that is prevalent in medical discourses and adopted by the speakers for the achievement of conversational goals in the selected discourses.

It is therefore in the interest of the study to

:

- i. identify the patterns of cognitive mechanism that are metaphorically embedded in selected discourses on COVID-19.
- ii. analyse the communicative functions metaphors perform in the speeches of medical practitioners on COVID-19.
- iii. establish the extent metaphors influence meaningful interpretation of medical discourses on COVID-19.

Many researches have been carried out on metaphor. For example, Okpe (2012) evaluates Soyinka's "The Swamp Dwellers," "Death and the King's Horseman," and "A Play of Giants," and extracts some utterances from them. The extracts are analysed using an eclectic model of *Iconic Model*, *Conceptual of Metaphoric Mapping* (CMMM) and *Great Chain Metaphor*. The work establishes that metaphor is a sure means of creating tendencies that are inherent in man and new realities. The relationship between metaphor, thought and experience is also inevitable owing to the fact that human "thought is endless, the nature of realities that can be created through metaphor is boundless" (ibid.: 151), particularly in the composition medical discourses on COVID-19.

From a textual perspective, Abdurashheed

(2012), who focuses on memoranda writing, emphasises the essence of one exercising some required skill for achieving cohesion and coherence upon which aims and objectives of communication rest. These skills, according to her, include "adage, idioms, wise-cracks, (well) apt sayings, proverbs, similes and metaphors (which) belong to the province of . . . rhetoric" (ibid.: 12). All these are subsumed in what Thorne (1997), as quoted by Abdurashheed (ibid.), describes as "The art of persuasive discourse. It is used in everyday life to persuade people to do or believe things and in literature to help readers to engage with and believe in the fictional world with which they are presented."

Okpeh (2016) critically analyses metaphors in Nigerian Pentecostal Christian Discourse to determine the ideological underpinnings of the metaphors. The data of the study were sourced from thirty CD recorded sermons (10 each) of three Nigerian Pentecostal clergy: Pastor D. K. Olukoya of the Mountain of Fire and Miracles Ministries, Bishop David Oyedepo of the Living Faith Church and Pastor Chris Oyakhilome of Christ Embassy. He later determines the metaphoricity of linguistic items in the data, using Cameron and Maslen's (2010) adaptation of the Pragglejaz's Group (10 – 15) Metaphor Identification Procedure (MIP) and critically analyses the derived metaphors based on insights from three theoretical approaches to discourse: Lakoff and Johnson's Conceptual Metaphor Theory, van Dijk's Socio-Cognitive Framework to Critical Discourse Analysis, and Cameron's Discourse Dynamics Framework to Metaphor Analysis. The research reveals that Nigerian Pentecostal preachers use metaphor categories from a broad spectrum of conceptual domains which demonstrates the versatility of their cognitive affinity with domains of life other than religion.

Unarguably, the contributions of Okpe (2012), Abdurashheed (2012) and Okpeh (2016) are relevant and beneficial to this study on the bases of metaphorical evaluation, textual coherence of rhetorical devices and message carriage processes. The study in turn pushes the

examination of the nature of metaphor beyond the scope of an individual experience as in the analysed works of Wole Soyinka by Okpe (2012), the decontextualised situation focus of Abdulrasheed (2012) and the Christian motivated contexts of Okpeh (2016). It therefore studies metaphor in wider and real life situations that are basically contextualised in selected medical discourses on COVID-19 pandemic by reviewing the communicative effects of the cognitive mechanism that is prevalent in the discourses and adopted by health practitioners.

Metaphor: An Overview

The possibility of providing an all-encompassing definition of metaphor seems somewhat challenging. As Hawkes (1979:1) identifies, the word metaphor originates from a Greek word “*metaphora*” – a derivation of “*meta*” and “*pherein*,” meaning “over” and “to carry” respectively. This morphological breakdown of Hawkes’ (ibid.) suggests a phenomenon through which aspects of a particular object are carried over to another object in a bid to make the latter appear as or reflect the former. Ortony, Reynolds and Arter (1978:5) consider a description of this kind traditional. To them, a view of metaphor as “merely the direct substitution of a non-literal phrase for a literal phrase that had exactly the same meaning” does not provide an in-depth explanation of metaphor. Therefore, they state that “metaphor is constructed on the principles of analogy and seems to be concerned primarily with the comparison of similarities between two or more objects.”

Categorically, Charteris-Black (2004:2) maintains that “metaphor holds together within one single meaning two different missing parts of different contexts of meaning” which is more than dealing with simple transfer of words, “but with a commerce between thoughts, that is a transaction between contexts.” The implication of this, as Imre (2010: 76) suggests, is that “the separation of metaphors from everyday language becomes impossible” because “metaphor is very close to the nature of language itself (and) it . . . evolves over time . . . (as) a reflection of the processes of human

thinking . . . (and) the product of these processes” which allow it “to share this duality, since ‘metaphor’ can refer both to a cognitive process and to the words that are the outcome of this process” (Charteris-Black 2004:3).

The duality effect is substantiated by Goatly (2007:11) “as thinking of one thing {A} as though it were another thing {B},” giving a premonition that linguistically this will result in an item of vocabulary or larger stretch of text being applied in an unusual or new way. He expatiates traditionally that {A} is the ‘Topic’ or ‘Target’ and {B} is the ‘Vehicle’ or ‘Source’ and to this end metaphorical thinking of the ‘Target’ in terms of the ‘Source’ involves establishing some similarity or analogy to link {A} and {B}. Goatly (ibid.) further cites Hartley’s (1958) view that “The past is a foreign country; they do things differently there,” to reveal three elements embedded in the sentence as ‘the past’ for the target; ‘a foreign’ for the source, representing the entity being compared; ‘they do things differently there’ for the ground as a means for indicating the similarity between the source and the target and, at the same time, engendering the mapping features that connect the two. This is quite explanatory. It accentuates the importance of cognition to metaphorical realities.

Charteris-Black (2004:21) proposes a series of definitions of metaphor as follows.

- i. A *metaphor* is a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur, thereby causing tension. It may have any or all of the linguistic, pragmatic and cognitive characteristics.
- ii. A *conventional metaphor* is a metaphor that is frequently used and is taken up in a language community, thereby reducing our awareness of its semantic tension.
- iii. A *novel metaphor* is a metaphor that has not previously been taken up and used in a language community, thereby heightening awareness of its semantic tension.
- iv. A *conceptual metaphor* is a statement that resolves the semantic tension of a set of metaphors by showing them to be related.

Meanwhile, Imre (2010: 72 and 76) recognises that

metaphors are products of vagueness and elusiveness, emphasising that

any explanation relies heavily on the physical – and in this way on the metaphorical –, as our thinking is basically metaphorical; this led to the conclusion that metaphors could be only explained based on other metaphors (and the) pervasiveness of metaphors in human understanding can be best characterized by the phenomenon whereby a target domain is structured and understood with reference to another (more basic) source domain (for) physical experience shapes our understanding.

Following Imre's (ibid.) position, it seems reasonable to envisage that the source domain is a background means for structuring and understanding the target domain which underlines the essence of metaphor as a word or phrase that undergoes a change or extension of meaning. Therefore, words used by health practitioners in their discourses on COVID-19 are not expected to be haphazardly constructed since such words are meant to reflect some change and meaning extension that will bring about the realisation of some medically motivated communicative goals.

CONTEMPORARY MODELS ON THE STUDY OF METAPHOR

Conceptual Metaphor

According to this model, the nature of language itself and how humans come gradually to acquire, construct and use it should be captured within a cognitive framework. It emphasises a progressive reorganisation of mental processes as influenced by biological maturation and environmental experience. This is contained in the idea that understanding of the world around language users is constructed on making a difference with what they have already known and the new experience they discover in their environment. Hence, Goatly (2007:11) explains that "From a cognitive perspective, metaphor can be briefly defined as thinking of one thing (A) as though it were another thing (B)" and ". . . they (metaphors) have their source in our bodily infant. Even in the womb . . ."

(ibid.: 15) to suggest that it is a product of human cognition and environment.

In addition to the idea of a simultaneous development of cognition and metaphor, Lakoff and Johnson (1980: 4 – 5) state that to achieve linguistic realities, most of human ordinary conceptual system has to unavoidably reflect metaphor even though

metaphor is not just a matter of language, that is mere words. We shall argue that, on the contrary, human thought processes are largely metaphorical. This is what we mean when we say that human conceptual system is metaphorically structured and defined. Therefore, whenever . . . we speak of metaphors, . . . it should be understood that metaphor means metaphorical concept.

By implication, metaphor is not only a fundamental mechanism through which health practitioners exploit their perceptions about the physical/social realities of COVID-19 but also a means by which they establish issues about the pandemic in varieties of discourse by connecting their cognitive and social experience to produce intended meaning.

Blending Theory/Conceptual Integrated Theory

The *blending theory*, an expansion of *conceptual metaphor theory*, is proposed by Fauconnier and Turner (1998). The theory is also called *conceptual integrated theory* or *conceptual blending theory*. Since it is an expanded form of the conceptual metaphor theory, particularly from a cognitive point, it definitely shares some features with the earlier model. Notwithstanding, the theories differ. Against this backdrop, Fauconnier and Turner (2008:53) elucidate that

Conceptual products are never the result of a single mapping. What we have come to call conceptual metaphors, like TIME IS MONEY or TIME IS SPACE, turn out to be mental constructions involving many spaces and many mappings in elaborate integration networks

constructed by means of overarching principles.

Accordingly, metaphor within this framework is not treated as a one-way process of conceptualising one domain of experience in terms of another. Rather, it is based on a cognitive organisation of mental space – a partial and temporary representational structure of what language users exploit when they think or talk about different situations. Fundamentally, Fauconnier and Turner (2002: 102 – 103) provide definitions of some key terms upon which the blending theory is based.

- i. *Mental Spaces*: These are small conceptual packets constructed as we think and talk, for purposes of local understanding and action. They are modified as thought and discourse unfold, but can also become entrenched in long term memory. They are structured by frames and cognitive models.
- ii. *Input Spaces or Inputs*: Mental spaces that are used as *inputs* to a conceptual blend.
- iii. *Generic Space*: This space contains what the input spaces have in common. Elements in the generic space map on to their counterparts in the input spaces.
- iv. *Frames*: These include a long term schematic structure alongside things we already know about to which mental spaces are connected and which organise mental spaces.
- v. *The Blend*: This is also a mental space, but it is the one created by projections from input spaces. Each projection from the input spaces is selective. Thus, not all elements of the input spaces are projected into the blend, and in fact, there are quite strong constraints on the projections from the input spaces into blend.
- vi. *Emergent Structure*: The structure that is not in the input spaces.
- vii. *Vital Relations*: The conceptual relations that show up again and again in compression under blending. They are relationships between elements in the input spaces that are compressed inside the blend. The vital relations commonly seen are: Change, Identity, Time, Space, Cause and Effect, Part-Whole, Representation, Role, Analogy,

Disanalogy, Property, Similarity, Category, Intentionality and Uniqueness.

Putting these together, Fauconnier and Turner (ibid.) build the theory on a four-space model which includes two input spaces, equivalent to the two metaphorical domains of source and target in conceptual metaphor theory; a generic space, representing the conceptual structure that connects the two *input spaces*; and the *blend space*, where the generated product from the inputs forms a unit of interaction. The model is therefore meant to account for the experiences that are ignored, hidden or not accounted for in the conceptual metaphor theory's two-domain method. This is substantiated in the metaphor,

This surgeon is a butcher

which Grady, Oakley and Coulson (1999) analyse to have first, the two domains of *surgey* and *butchery* that are identified with direct projection from source to target within a range of some fixed mappings: “butcher” maps onto “surgeon,” “animal” (cow) maps onto “human being,” “commodity” maps onto “patient,” “cleaver” maps onto “scalpel,” “abattoir” maps onto “operating room,” and “cutting meat” maps onto “cutting flesh.” Grady *et al.* (ibid.) add that an analysis of this nature invariably lacks a crucial meaning feature for the statement. To generate the crucial meaning of the metaphor therefore, a formula that comprises the four-space model of blending theory has to be employed. That being the case, the two domains of conceptual metaphor have to be represented to capture the actual number of spaces where the surgeon and the butcher are fixed into the first two spaces. A blend of both *surgeon* and *butcher* is thereafter fused into the third space with the fourth space containing the idea of an abstract view that produces a general goal of intended meaning.

The metaphor, being made to undergo such analysis, consequently presents an idea of “incompetence” with an interpretation of a butchering-surgeon ‘intended as a damning statement about an incompetent practitioner’ (ibid.). Hence, the blending theory accounts for mental spaces and not conceptual domains so as to identify the *emergent* property – a resultant effect

of blended space initially created to integrate material from a network of spaces

An Overview of Communication

Communication has been the central purpose of language among humans. This is proved by the fact that at different occasions when individuals have one thing or the other to pass across to some other individuals, some form of communication through language has to be employed. Thus, Sapir (1921) describes language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.” The definition suggests that communication is very important in achieving the purpose of any linguistic interaction whether it is that of transfer of ideas, emotions or desires. According to DeVito (1986) it is the “process or act of transmitting a message from a sender to a receiver, through a channel.” In carrying out the interchange, however, the sender (encoder) becomes the receiver (decoder) and the receiver (decoder) changes to sender (encoder) of thought or idea and vice versa as long as the process progresses. Hence, Adelabu, Longe and Ogundiran (2010) are of the view that communication is the exchange of information or message between, at least, two people. This exchange process is stabilised by the ability of each individual participant to make sense from coordinated, dynamic, constantly changing and shifting response modes within the total situation of communication (Andersen 1959).

Meaningful understanding therefore becomes the core of communication, particularly the one that contains metaphor. Based on the relationship between communication and metaphor from the standpoint of medical practitioners on COVID-19, there were plethora instances that attracted productions of medical discourses for populations within and beyond the borderline of medical science. Incidentally, a great deal of metaphors are woven into those discourses and the addressed, regardless of their world experience, are faced with the challenge of reasoning out the ways by which the metaphors have been structured in the discourses to achieve

meaningful interpretations and identification of the speakers’ intentions. That is why this study aims at identifying metaphors in selected discourses of medical practitioners on COVID-19 by reviewing the communicative effects of the cognitive mechanism that is prevalent in medical discourses and adopted by the practitioners for the achievement of conversational goals in their various discourses on the pandemic.

Metaphor Versus Medical Discourse

Lakoff and Tuner (1989:xi) describe metaphor as “a tool so ordinary that we use it unconsciously and automatically It is omnipresent: metaphor suffuses our thoughts It is accessible to everyone.” The accessibility feature of the phenomenon therefore promotes its choice by specialists in the various fields of human endeavour. Hence, medical practitioners depend on metaphors, particularly when describing complicated matters like the COVID-19. The discourse of medicine is by implication saturated with embodied engagements that are meant to establish similarities between concepts. Upon that, this paper considers the need to identify metaphors in selected discourses of medical practitioners on COVID-19 by reviewing the communicative effects of the cognitive mechanism that is prevalent in medical discourses and adopted by the practitioners for the achievement of conversational goals in the selected discourses. The model of *Conceptual Metaphor Theory* by Fauconnier and Turner (1998) is consequently adopted as the theoretical framework for the study.

Data Presentation and Analysis

The analytical procedure adopted in this paper is Fauconnier and Turner’s (1998) *Conceptual Integration Network*, which contains a four-space systematic operation scale. The scale includes two input spaces, equivalent to the two metaphorical domains of source and target in conceptual metaphor theory: a generic space, representing the conceptual structure that connects the two *input spaces*; and the *blend space*, where the generated product from the inputs forms a unit of interaction. The model is therefore meant to account for the experiences that are ignored, hidden or not accounted for in the conceptual

metaphor theory's two-domain method. These experiences are mental spaces which are meant to identify the *emergent* property from the two domains of source and target – a resultant effect of blended space initially created to integrate material from a network of spaces. The application of the conceptual integration network model is expected to reveal the communicative effects of the cognitive mechanism that is prevalent in medical discourses and health practitioners' views about COVID-19.

Etymological Overview of COVID-19

According to Hafeez, Ahmad, Saddqui, Ahmad and Mishra (2020), COVID-19 is one of the coronaviruses which may cause disease in animals or humans. The authors state that the viruses are capable of causing a respiratory infection ranging from common cold to more severe diseases. As Brodeur, Gray, Islam and Bhuiyan (2021:2) narrate, the virus, which was initially called “a new virus (severe SARS – CoV – 2), and later named as Coronavirus Disease-19,” originated in the city of Wuhan in the Hubei province of China and subsequently spread rapidly across the world. Thus, the Director-General of the World Health Organisation (WHO), Tedros Adhanom, “declared the COVID-19 outbreak as a

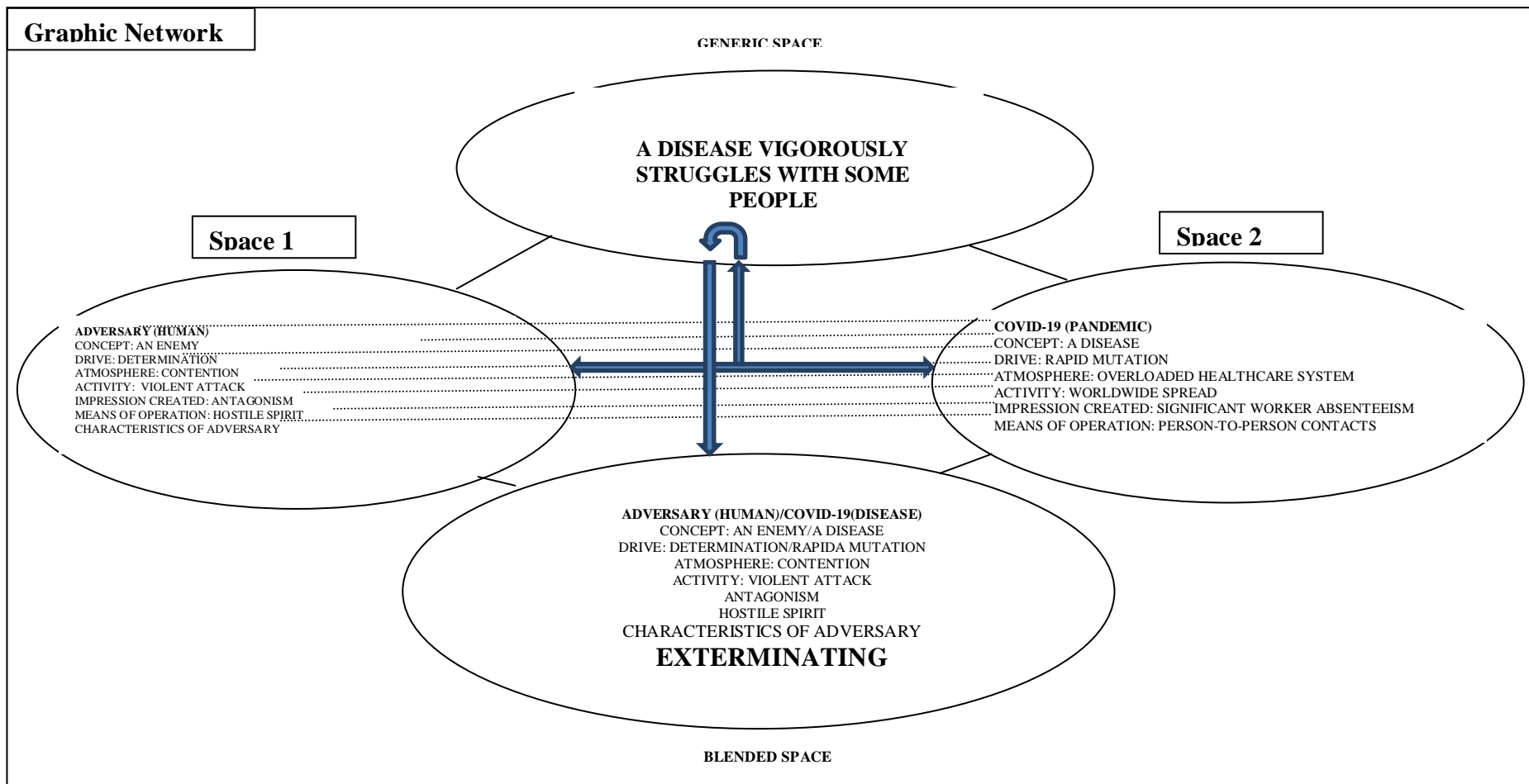
Public Health Emergency of International Concern (PHEIC) on 30 January 2020 and characterized it as a pandemic on 11 March 2020” (Ajisegiri, Odusanya and Joshi 2020:1). Incidentally, the emergence of the pandemic has brought plethora instances which attract productions of medical discourses for populations within and beyond the borderline of medical science. To a great extent, the discourses have metaphors woven into them. The addressed, regardless of their world experience, are therefore faced with the challenge of reasoning out the ways by which the metaphors have been structured in the discourses to achieve meaningful interpretations and identification of speakers' intentions. To foreground the communicative effects of metaphors in medical discourse, the paper purposively selects speeches of health professionals like the Director General of the World Health Organisation, and some country ministers of health on COVID-19. It extracts the metaphorically inclined sections of the speeches and presents the excerpts for cognitive mechanism analysis, using the four-space systematic operation scale of Fauconnier and Turner's (1998) *Conceptual Integration Network* as demonstrated below.

1. So, is it COVID-19 over? **No, it's most certainly not over – Dr Tedros Adhanom Ghebreyesus, DG WHO**
2. . . . a more harmful new variant would have the potential to set us back . . . that's helped us to withstand the Omicron wave and restore more freedom to this country. . . this country's fight against COVID-19 – **Sajid Javid, Secretary of State for Health and Social Care, UK**
3. Thank you for the opportunity to brief you on Sweden's approach to combating COVID – **Lena Hallengren, Minister of Health and Social Affairs, Sweden.**

Text 1

4. . . . COVID-19 has been a wakeup call for the health sector and we are living up to the challenge . . . Arresting the spread of this virus requires our individual and collective effort – **Dr Osagie Ehanire, Minister for Health, Nigeria**
5. . . we are managing the fight against the Covid 19 pandemic. . . we will touch on . . . the pandemic and on key defences against it . . . let us not lower our guard . . . our gallant health care workers who continue to risk their lives while saving others . . . our most potent weapon against the pandemic is now firmly entrenched in our communities – **Dr Joe Phaahla, Minister of Health, South Africa**

***COVID-19 is an Adversary**



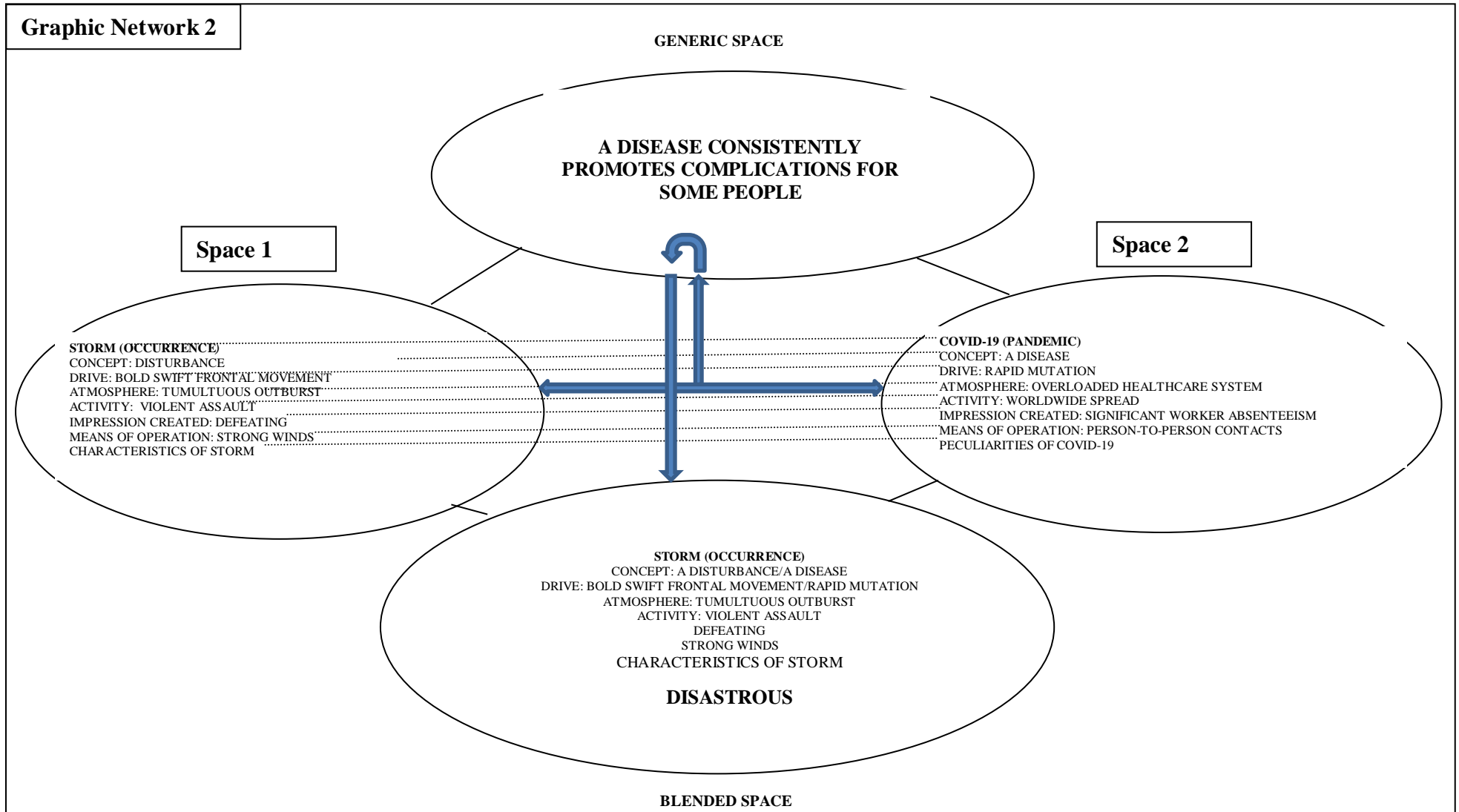
From **Graphic Network 1**, two domains of *human* and *pandemic* are identified with a direct projection from source domain (adversary) to target domain (COVID-19) within a range of some fixed mappings:

<i>HUMAN</i>		<i>PANDEMIC</i>
• “human” (adversary)	<i>maps onto</i>	“pandemic” (COVID-19)
• “an enemy”	<i>maps onto</i>	“a disease”
• “determination”	<i>maps onto</i>	“rapid mutation”
• “contention”	<i>maps onto</i>	“overloaded healthcare system”
• “violent attack”	<i>maps onto</i>	“worldwide spread ”
• “antagonism”	<i>maps onto</i>	“significant worker absenteeism”
• “hostile spirit”	<i>maps onto</i>	“person-to-person contact”

A blend of both *adversary* and *COVID-19*, when fused into the **Generic Space**, produces an idea that *a disease vigorously struggles with some people*, with an emergent interpretation of “exterminating” in the **Blended Space**. Therefore *COVID-19*, which is universally known as a disease with rapid mutation, leading to overloaded healthcare system, worldwide spread, significant work absenteeism, and being spread through a person-to-person contact is projected in the form of a *human being* whose disposition is that of an *adversary* which arouses the consciousness of *an enemy, determination, contention, violent attack, antagonism* and *hostile spirit*, create the feeling that the disease vigorously struggles with some people’s existence. The metaphor is consequently used to excite a high level of seriousness in the minds of listeners about the reality of COVID-19. Hence, through the **adversary metaphor**, associated features such as “enemy,” “determination,” “contention,” “violent attack,” “antagonism” and “hostile spirit” are used to project the *COVID-19* as a disease the listeners should not denigrate its ravaging effects.

- Functional Categorisation:** (i) *Ideological Pattern Adopted:* A phenomenon with unsympathetic propensity.
 (ii) *Metaphorical Function:* A container of warning.

This virus has surprised us at every turn – a storm that has torn through the communities again and again, and we still can't predict its path, or its intensity – **Dr Tedros Adhanom Ghebreyesus, DG, WHO**



From **Graphic Network 2**, two domains of *occurrence* and *pandemic* are identified with a direct projection from source domain (storm) to target domain (COVID-19) within a range of some fixed mappings:

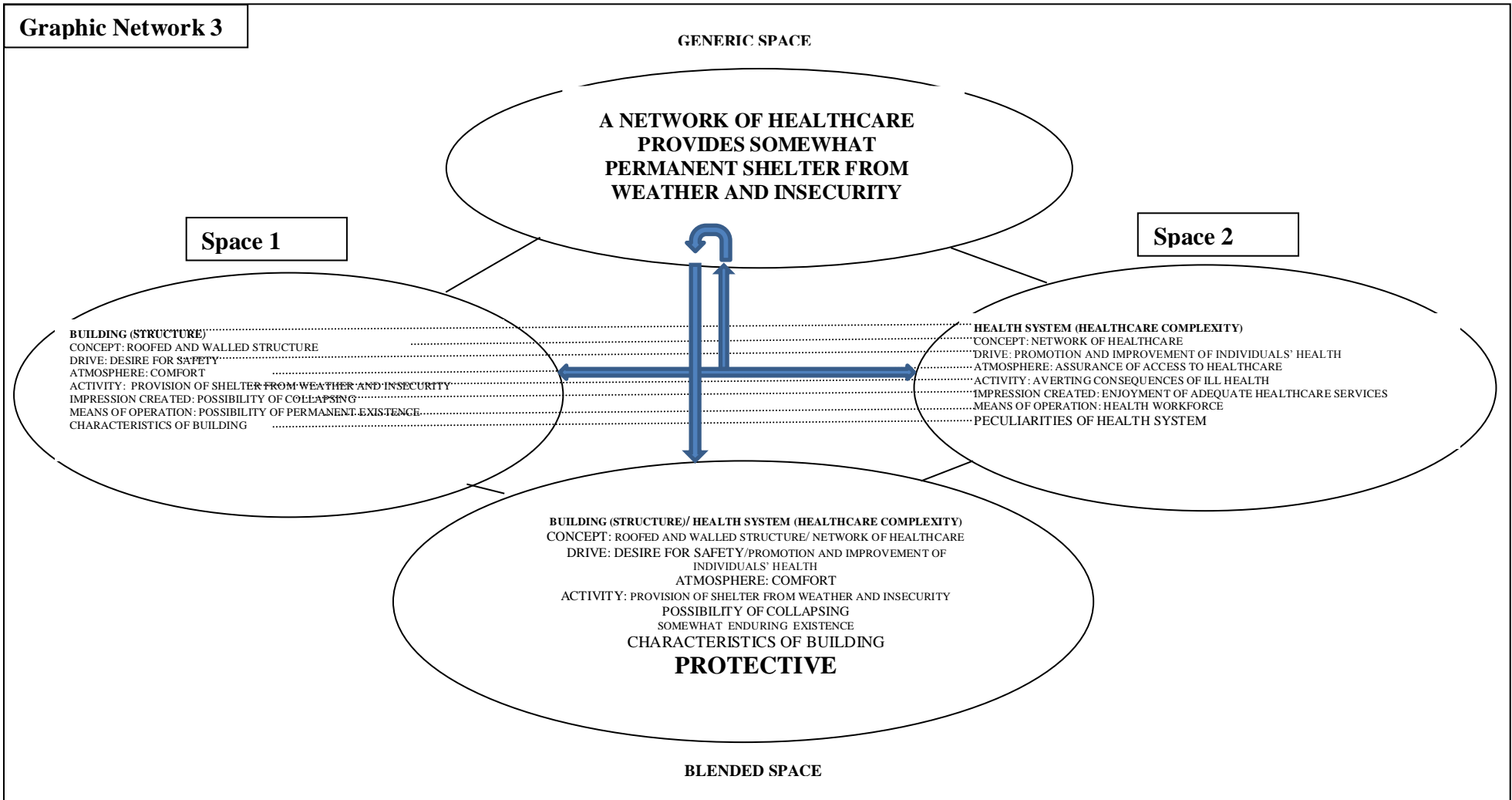
<i>HUMAN</i>		<i>PANDEMIC</i>
• “storm” (occurrence)	<i>maps onto</i>	“pandemic” (COVID-19)
• “disturbance”	<i>maps onto</i>	“a disease”
• “bold swift frontal movement”	<i>maps onto</i>	“rapid mutation”
• “tumultuous outburst”	<i>maps onto</i>	“overloaded healthcare system”
• “violent assault”	<i>maps onto</i>	“worldwide spread ”
• “defeating tendencies”	<i>maps onto</i>	“significant worker absenteeism”
• “strong winds”	<i>maps onto</i>	“person-to-person contact”

A blend of both *occurrence* and *COVID-19*, when fused into the **Generic Space**, produces an idea that *a disease promotes complication for some people*, with an emergent interpretation of “disastrous” in the **Blended Space**. Therefore *COVID-19*, which is universally known as a disease with rapid mutation, leading to overloaded healthcare system, worldwide spread, significant work absenteeism, and being spread through a person-to-person contact is projected in the likeness of a *storm*, which is characterised with disturbance, bold swift frontal movement, tumultuous outburst, violent assault, defeating tendencies and strong winds to create the feeling that the disease is depriving humanity peace. The metaphor is consequently chosen to foreground the pains humanity is going through as a result of the COVID-19 upsurge. Therefore, using the *storm metaphor*, the speaker confirms the disastrous effects of the pandemic through the choices of “disturbance,” “bold swift frontal movement,” “tumultuous outburst,” “violent assault,” “defeating tendencies” and “strong winds” to make the listeners, especially the negligent ones among them, believe that *COVID-19* is real and deadly.

- Functional Categorisation:** (i) *Ideological Pattern Adopted:* A phenomenon of a great ravaging power.
 (ii) *Metaphorical Function:* A container of awareness.

Text 3

Although shaken, the health system has not collapsed – **Dr Tedros Adhanom Ghebreyesus, DG, WHO**



From **Graphic Network 3**, two domains of *structure* and *healthcare complexity* are identified with a direct projection from source domain (building) to target domain (health system) within a range of some fixed mappings:

<i>STRUCTURE</i>		<i>HEALTHCARE COMPLEXITY</i>
• “structure” (building)	<i>maps onto</i>	“healthcare complexity” (Health System)
• “roofed and walled structure”	<i>maps onto</i>	“network of healthcare”
• “desire for safety”	<i>maps onto</i>	“promotion and improvement of individuals’ health”
• “comfort”	<i>maps onto</i>	“assurance of access to healthcare”
• “provision of shelter from weather and insecurity”	<i>maps onto</i>	“averting consequences of ill health”
• “possibility of collapse”	<i>maps onto</i>	“enjoyment of adequate healthcare services”
• “possibility of permanent existence”	<i>maps onto</i>	“health workforce”

A blend of both *structure* and *healthcare complexity*, when fused into the **Generic Space**, produces an idea that *a network of healthcare provides somewhat permanent shelter from weather and insecurity*, with an emergent interpretation of “protective” in the **Blended Space**. Therefore *health system*, which is universally regarded as a healthcare complexity with network of healthcare, promotion and improvement of individuals’ health, assurance of access to healthcare, averting consequences of ill health, enjoyment of adequate healthcare services and health workforce is presented in the likeness of a structure within the limit of *building* which is characterised with roofed and walled structure, desire for safety, comfort, provision of shelter from weather and security, possibility of collapsing and possibility of permanent existence to create the feeling that existing health system is somewhat weak to provide the needed shelter and security. Hence, the speaker’s choice *building metaphor* and its associated features such as “roofed and walled structure,” “desire for safety,” “comfort,” “provision of shelter from weather and security,” “possibility of collapsing” and “possibility of permanent existence” foregrounds that the existing world healthcare facilities are pushed to the limit by the COVID-19. By implication, the possibility of securing people’s lives during the time is very difficult to guarantee.

- Functional Categorisation:**
- (i) *Ideological Pattern Adopted:* A protective phenomenon is overstretched.
 - (ii) *Metaphorical Function:* Means of gauging the effectiveness of existing facilities

Findings

- i. The study identifies the various patterns of cognitive mechanism that are metaphorically embedded in medical discourses on COVID-19. These include the use of:
 - a. **adversary** (to warn the addressed of the ravaging effect of the pandemic);
 - b. **storm** (to create awareness about the reality of the pandemic and the troubles that have befallen humanity as a result of it); and
 - c. **building** (to give a description of the effect of COVID-19 on existing health facilities).
- ii. The study finds that health professionals use metaphors to perform the following communicative functions metaphors perform in their speeches on COVID-19 are:
 - a. **warning**
 - b. **awareness creation**
 - c. **means of gauging the effectiveness of existing facilities**
- iii. The study establishes that metaphors influence meaningful interpretation of medical discourses on COVID-19 by revealing the duality effects of the choices health practitioners make in their speeches and cognitive needs to decipher the indirect goal of the choices from their direct forms.

Conclusion

The study has looked into the significance of

metaphor to the production and meaningful interpretation of discourse from a medical standpoint, using health professionals' views on COVID-19. It reviews the fundamental mechanism through which the speakers exploit their perceptions about physical world to establish the realities of COVID-19 pandemic in such a way that populations within and beyond the borderline of medical science will be able to derive meanings of the choices made according to the speakers' intentions. The paper identifies adversary, storm and building as some of the patterns of cognitive mechanism that are metaphorically embedded in the selected medical discourses on COVID-19. It also finds that health professionals use metaphors to perform a great deal of communicative functions in their discourses. The communicative functions include warning, awareness creation and the means of gauging the effectiveness of existing medical facilities. The paper establishes that metaphors influence meaningful interpretation of medical discourses on COVID-19 by revealing the duality effects of the choices health practitioners make in their speeches and cognitive needs to decipher the indirect goal of the choices from their direct forms. It therefore concludes that health practitioners' audiences need to expand their cognitive capacities to work out the specific meanings of the choices that are made in the description of COVID-19 related issues. It is based on that the communicative goals of medical discourses on the pandemic can be fully achieved.

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THE GERMAN TRANSLATION OF FOLKSONGS IN THE AFRICAN TRILOGY AND THE EFFECTS OF ADDRESSIVITY

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Abstract

Studies focusing on the translation of Europhone African literature into other European languages have emphasized the significance of oral literature in translation. However, songs, as a form of oral literature, have received relatively less consideration in these literatures regarding their role and transfer in the field of translation studies. On one hand, the translation of songs does not give room for footnotes and on the other hand, such translations must fit perfectly withing the purposes rhythm and melody. This study intends to fill this gap by examining the German translations of songs in Chinua Achebe's novels *Things Fall Apart*, *Arrow of God*, and *No Longer at Ease*, collectively called The African Trilogy. The study will make use of the three German translations of *Things Fall Apart*, the two German translations of *No Longer at Ease*, and the only German translation of *Arrow of God*. The translations will be analyzed using Bakhtin's notion of addressivity. The aim of the study is to shed light on how addressivity affects translation of hybrid oral texts.

Keywords: Translation, Folksongs, German, African Trilogy, Addressivity

Introduction

This study investigates the role of addressivity in the translation of folksongs in Nigerian author Chinua Achebe's African Trilogy: *Things Fall Apart* (1958), *No Longer at Ease* (1960) and *Arrow of God* (1963). By addressivity, I mean how a text addresses a particular respondent. Addressivity in Mikhail Bakhtin's theory of narrativity refers to the fact that any utterance is directed towards an addressee, that is, a listener or potential respondent. According to Bakhtin (Hsu 2013: 3), an "essential (constitutive) marker of the utterance is its quality of being directed to someone, its addressivity". That is, each utterance has both an author and an addressee and is oriented toward a future answer. When one speaks, one's words are in accordance with the response one anticipates from the addressee. Hence, to Bakhtin, addressivity is an essential feature of utterances (Grubel 2015: 223-225). Addressivity can be expressed by lexical, morphological, and syntactical elements. It is one of the speech genre features, which can also determine the *differentia specifica* of literary genres. Accordingly, addressivity is employed

differently depending on literary modes and genres. Addressivity differs in prose and poetry, in drama and functional texts, and consequently depends on fiction, fantasy, performativity and practical functions. In prose, addressivity is mostly framed by the relations of different perspectives, worldviews, factuality, fictionality and metalepsis. In poetry, where in contrast to prose, the synergy between the form and meaning of language plays an important role, addressivity is created by a plea and appeal to the imagination, and to fantasy. The reader can and should hear and/or see the repetition in rhythm, which grounds the presentation of the possible or impossible sense. In drama, addressivity is mainly shaped by the (realised or imagined) performativity of the play, by the two realities that are presented in the theatre machine (theatre machine refers to the resource for teaching virtually all the fundamentals of performance) on the one hand, and the world played within and by the drama, on the other hand. These genre differences are included to show that the notion of addressivity has been considered in the genres where songs also play an important role.

Emily Rosamond (2017: 34) postulates

that what Bakhtin called addressivity is “the quality of turning to someone”. For Bakhtin, addressivity is a fundamental constitutive property of any utterance, whether in literature, everyday conversation or any other linguistic context. Without addressivity, he writes, “the utterance does not and cannot exist” (ibid: 8). Yet despite being fundamental to the utterance, many analyses of expression through language, Bakhtin notes, either miss or underemphasize addressivity, since it does not appear in any of the constituent parts of an utterance (for instance, in any particular unit of language) (ibid: 8). Rather, addressivity is a property of the utterance in its entirety. Addressivity is an important component in Bakhtin’s broadly dialogical project. Throughout his writings, he constantly draws attention to the dialogism of language and literature, the senses in which language is shot through with interconnected calls and responses, echoes and iterations, and multiplicities of voices.

The studies cited above reveal that addressivity takes into cognizance the existence of a respondent (either a reader or a listener) and therefore a text does not exist just for itself. Thus, addressivity in this case is informed by the way a text is structured considering the time, space and context in order to get a message across. Based on this premise, this essay intends to evaluate how the translators of Achebe’s texts considered their addressees, that is, the target readers in their translations of folksongs in postcolonial texts. As such, I will examine the way addressivity affects the translation of a particular group of intertexts found in Achebe’s African Trilogy.

This essay, therefore, seeks to undertake a criticism of the German renditions of songs found in the African Trilogy. The target texts are *Okonkwo oder Das Alte Stürzt* (ODAS1, 1959) translated by Richard Moring, *Okonkwo oder Das Alte Stürzt* (ODAS2, 1983) translated by Dagmar Heusler and Evelin Petzold, and *Alles Zerfällt* (AZ, 2012) translated by Uda Strätling. These are all translations of *Things Fall Apart* (TFA, 1958). I will also use the two German translations of *No Longer at Ease* (NLAE, 1960), *Obi. Ein afrikanischer Roman* (OEAR, 1963) by Josef Zimmering and *Heimkehr in fremdes Land* (HIFL, 2002) by Susanne Koehler. Finally, I will also

examine the only German translation of *Arrow of God* (AoG, 1963), *Der Pfeil Gottes* (DFG, 1965) done by M. von Schweinitz. The aim of this study is to show how the folksongs in these novels are transferred from the source languages, which are English and Igbo, into German and how addressivity plays a role therein. Consequently, I will consider how hybridity functions as a characteristic of songs in postcolonial literature and I will review studies done on songs in postcolonial literature and translation. Afterwards, I offer an analysis of some selected folksongs in Achebe’s African trilogy. Some of the folksongs are originally Igbo songs but some of them were written in English by Achebe.

Hybridity of Songs in Postcolonial Literature

Hybridity here refers to the cooperation between the mother tongue of the African writer and the colonial language in which he/she writes. This hybridity is a challenge for the addressees since not only the readers with the same cultural background as the author are addressed but whoever comes across with the novel. Through translation, the translators take the challenge posed by this hybridity further across to the readers outside the colonial context of the author. The hybrid nature of folksongs in postcolonial literature is related to resistance. Songs in postcolonial African literature have long been considered a form of resistance (Jefferess, 2008) since postcolonial literature is a literature of resistance (Ashcroft 1989, Chinweizu 1980). The resistance is seen in the fact that the folksongs originate from the culture of the author and are alien to the colonial language culture in which he/she writes. This is, as a matter of fact, evidenced in the challenge that these songs can pose as the author translates them from indigenous languages into English or French for their novel, as the case may be. Authors occasionally leave some of the indigenous words untranslated, which not only adds local colour to the songs in colonial languages, but also creates a platform for further engagement with the text, especially for readers who are not familiar with the mother tongue of the writer. The inclusion of indigenous words in the writings of African authors shows a rejection of the standard usage of

the European language used as the medium of writing and this strategy is viewed as a form of resistance (cf. Chinweizu et al. 1980). The inclusion of indigenous words in an English (or a colonial) language writing results into code-switching. That is a condition where at least two languages are mixed and used together as the medium of writing. In this case, code-switching refers to the mixing (or use) of both the indigenous language of the author (i.e., Igbo) and English in writing. Such resistance is not only observed in terms of code-switching in the source texts of the songs but also in the source culture, which also portrays a form of hybridity. However, hybridity in the language of African literature is not limited to code-switching (in the songs) but also includes linguistic innovations of words and sentence structures. As Bandia (2008: 26) notes, it is:

interesting to note to what extent African oral tradition has influenced the techniques or aesthetics of European language writing [by African writers]. Such influences are often heavily grounded and manifest in the kind of linguistic experimentation, or innovation carried out by the writers.

The above statement by Bandia describes how hybridity, that is the interplay between African oral tradition and the European language used in writing African literature leads to innovation occasioned by linguistic experimentation. Examples of such experimentation is the lexical innovation through hybrid formations and semantic shifts.

Studies on Songs in Postcolonial Contexts and in Translation

Songs as elements of oral literature in postcolonial novels have received attention in the works of critics of literature like Christin Hoene (2012) and Babatunde Moruwawon and Festus Njosi (2003). However, songs have received very little attention in studies of postcolonial literary translation, particularly in their translations into German.

Hoene (2012) describes the interrelationship between music, time and place in two postcolonial novels by British-Asian authors: Amit Chaudhuri's *Afternoon Raag* (1993) and

Suhayl Saadi's *Psychoraag* (2004). She observes that the inclusion of songs in postcolonial texts is a crucial form of postcolonial politics of identity. For her, music in postcolonial texts is "apt to express hybrid postcolonial identities" (Hoene 2012: 90) because it can overcome fixed boundaries of time and space while retaining its cultural heritage. Since her study is only in the purview of literature and does not extend to literary translation, this is one of the gaps that this study seeks to fill.

Adopting Gadamer's (1960) concept of "play" Moruwawon and Njosi (2003) explore the French translations of the songs found in Achebe's *Things Fall Apart*. They focus on the role of culture, translation, literary translator, language and interpretation, together with "harmony" in translation. However, the study fails to show the way the oral songs are literalized by the author in the original text and how this "litarized orality" that reflects hybridity is reproduced in the French translation. Although their main aim is to show how harmonious the French translation of the songs is, they gave no musical notes to illustrate this. Therefore, this study departs from this earlier work on songs in translation of Achebe's novel by concentrating on the hybridity of the oral texts and their transfer. The following review Johanna Akerstrom also considers a colonial language in the translation of songs.

Johanna Akerstrom (2009) undertakes a study of three musicals that were translated from English into Swedish. While her study does not directly examine postcolonial novels, her work is relevant for this study because she examines song translation and also because the source language she examines is English. She notes that a translator must be semantically flexible when choosing words and must pay attention to rhythm and rhyme in order to find a natural rhythm to the song. Furthermore, she maintains that a translated song must be comprehensible and feel natural and to achieve this, a translator needs to have good association skills, a large vocabulary and has to be good at word play.

The works reviewed above considered songs both in the postcolonial context and in translation and its hybrid nature. However, none of these studies focused on the German translation of

songs in a postcolonial novel from Africa. Therefore, I will like to examine the German translations of Igbo folksongs found in Chinua Achebe's "African Trilogy" and also include addressivity as a critical perspective in the analysis of the song translation.

Analysis

The following analysis will consider hybridity of the songs in the African trilogy considering how they were encoded to reflect modulations, culture, language, and aesthetics in the source and target texts. It is noteworthy that the proximity of the time of publications of the source texts used in this study and their first translations, in a way, indicates that the translated texts were received in the target context with similar interest to that of the original texts (Okuseinde 2008: 41). *Things Fall Apart* was published in 1958 while its first German translation was published in 1959. Also, *No Longer at Ease* was first published in 1960 and its first German translation was published three

years after, that is 1963. Likewise, *Arrow of God* was also first published in 1963 and its German translation came out in 1965.

In the analysis, I will take cognizance of the literary traditions in the Igbo novel as discussed by Igboanusi (2002). Some of these traditions, as highlighted by Igboanusi, are nativisation, Igbo English, phonological and lexical variations (deviations from Standard English), language mixing, lexical innovations and the use of Pidgin (Igboanusi 2002: vi). Achebe, being an Igbo, practised some of these traditions. The essence of referring to Igboanusi (2002) is to show that some of these linguistic practices by Igbo writers are evident in putting the Igbo folk music into writing in Achebe's works. Therefore, certain linguistic features can be observed in the folksongs in the African trilogy which deviate from Standard English. One particular example of this is language mixing and Igbo English.

Things Fall Apart

In *TFA* all the folksongs are written separately from the text as quotations. An instance is found in chapter four where the author describes the exciting atmosphere which people experience when the rains gradually stops and children run outside to play and sing:

‘The rain is falling, the sun is shining,
Alone Nnadi is cooking and eating’ (TFA p. 25)

Even though the song above is originally Igbo, it is written in English and it also follows the English rhyme pattern with the lines ending in ‘ing’. Apart from the fact that it is written with quotation marks to show that it is a song and that its form different from that of a prose, one can observe the use of Nigerian English in the song. Although it can be argued that the sentence ‘the rain is falling’ is a form of poetic language, it can also be said that the sentence follows the structure of Nigerian English which is influenced by Nigerian languages; the Standard English would be ‘it is raining’. Therefore, the above folksong is hybrid in nature considering the features such as the Igbo culture, English rhyme pattern and Nigerian English sentence structure in it.

In the first German translation of the source text, one can observe that the rhyme pattern in the song was changed completely into German through the use of ‘scheint’ and ‘weint’. As a result, the translator created three lines for the song instead of the two which can be seen in the original text. The song reads in the first translation as follows:

Der Regen fällt,
Die Sonne scheint;
Nur Nnadi sitzt allein und weint. (ODAS1 p. 43)

One can also see in the translation above that instead of the standard German sentence structure of ‘es regnet’ (it is raining), the translator follows the Nigerian English sentence structure ie ‘der Regen fällt’ (the rain is falling). This reveals that hybridity is also evident in this translation. Apart from this, the translator focuses more on the rhyme and therefore changes the meaning of the last line in his translation. Instead of translating ‘alone Nnadi is cooking and eating’ he rather translates ‘Nnadi is sitting and crying alone’. The meaning in the translation is very different from what is obtained in the source text. For Nnadi to be cooking and eating

means he is enjoying himself and having a nice time. This is different from a situation of sorrowing which results into crying. The second translation reads thus:

“Der Regen fällt, die Sonne scheint,
Nur Nnadi kocht und ißt allein.” (ODAS2 p. 44)

In the second translation above, the translators also use ‘Nigerian German’ because they follow the Nigerian English sentence structure ‘der Regen fällt’ (the rain is falling). In standard English (or German), one would normally say “it is raining” (es regnet). Therefore, the unusual thing about the sentence structure is that it does not follow the standard English syntax but that of the Nigerian English. Although it can be argued that ‘the rain is falling’ and ‘der Regen fällt’ are in the poetic form, it is worthy of note that this song is originally in Igbo songs and therefore follows the Igbo language structure which partly influences the Nigerian English. Despite this fact, the second translators use the standard German in the remaining part of the song. For example, instead of the word ‘allein’ (alone) coming at the beginning of the last sentence of the song as we have in the source text, the word comes at the end of the sentence. It is also worthy of note that the translators use quotation marks to write the song as can be seen in the original text. The third translation reads thus:

*Der Regen fällt, die Sonne scheint.
Allein kocht Nnadi und isst.* (AZ p.53)

The third translation shows a complete deviation from the nature of the typography of the song. While the song is written in roman type, the third translator puts it in italics. One can assume that she does so in order to depict the orality of the text as being different from other parts. This pattern of writing songs in italics is observed throughout the third German translation of *TFA*. However, the translator tries as much as possible to stay close to the sentence structure of the English version. Just like the two earlier translations, this one also reads ‘der Regen fällt’ (the rain is falling). Aside from this, the last line reads almost exactly as the English source text. The only difference is due to the different sentence structure between German and English as it would not make sense to the German reader if the translator translates the sentence word for word. The hybrid nature of the Igbo song in which it exhibits an English rhyme scheme in its written form is lost in this translation. As such, reader is not offered the opportunity to encounter the English rhyme in an African song, although the strategy by this translator can make the target reader assimilate the meaning better.

The addressive feature of the song is hybrid in nature. It is indigenous in content and European in form. While the first translator preferred the form above the content, the other translators preferred content over the form. Notwithstanding, the hybrid character of the song is carried across in the three translations tactically. The hybridity of the song is re-represented in the translation, particularly through the reproduction of the line “The rain is falling” as “Der Regen fällt”. Apart from rhyme structure, germanising indigenous concepts is another hybrid feature found in the translation of the songs. The next example will consider some forms of germanising in the songs amongst other things.

The following is an example of a folksong sung during a wrestling match. Okafo, one of the men of the village, wins a wrestling match and this song is sung in his praise:

‘Who will wrestle for our village?
Okafo will wrestle for our village.
Has he thrown a hundred men?
He has thrown four hundred men.
Has he thrown a hundred Cats?
He has thrown four hundred Cats.
Then send him word to fight for us.’ (TFA p. 36)

The folksong above is written in quotation marks and it also entails some form of grammatical and pragmatic nativisation. For example, the sentence ‘has he thrown a hundred men?’ includes both grammatical and pragmatic nativisations. Both the word ‘thrown’ the phrase ‘hundred men’ are idiomatic. The meaning of ‘thrown’ here is to conquer and ‘hundred men’ in Igbo is a common idiomatic way of referring to large groups, in this case, strong fighters. Also, the phrase ‘send him word’ is a form of Nigerian English. The British English equivalent of ‘send him word’ would be ‘send for him’. Here also, the phrase ‘send him word’ is

poetic in English but considering the fact that the song is a traditional Igbo song which Achebe modified in the novel, it can be argued that the Igbo syntax was followed in its transcription into English.

The first German translation, even though it is written in quotation marks like the original, exhibits different forms of germanising the folksong. For example, the focus on Okafo through the positioning of 'he has'(er hat) at the beginning of the penultimate line is changed to 'vierhundert' (four hundred) in the translation. Also, the word 'wrestle' is translated as 'ringen' (wrestle) which is less colloquial. Besides the phrase 'send him word' is replaced with 'dann soll' (then should) in the translation. What is missing here is the part of being Okafo informed that he will do the fight, although the idea of 'should' is implied in the English text too. In addition, a rhyme pattern is developed which makes the last line fit into the pattern; this is reflected in this translation as follows:

“Wer wird ringen für unser Dorf?
Okafo wird ringen für unser Dorf.
Hat er hundert Männer geworfen?
Vierhundert Männer hat er geworfen.
Hat er hundert Panther geworfen?
Vierhundert Panther hat er geworfen.
Dann soll Okafo für uns kämpfen.” (ODAS1 p. 59)

In the next example, which is the second German translation of this song, one can observe that the translators undertook a complete rewriting of the folksong. For instance, instead of translating 'Has he thrown a hundred men?', this translation reads 'Wie viele Manner hat er niedergerungen?' (How many men has he thrown?). Also, instead of 'Has he thrown a hundred cats?', the translation reads 'Wie viele Panther hat er besiegt?' (How many panthers has he overcome?). The translation of "cats" as "Panther" here shows that the translator includes other types of "cats" known in biological sciences in the translation. For the Igbo context described in this novel, panthers are not what is being spoken of. The reason the word cats is used to describe wrestlers is because it is believed that the back of a cat does not touch the ground. So once a fighter throws his opponent and the back of his opponent touches the ground, the fighter has overcome his opponent. The back of a wrestler must not touch the ground. In addition, the phrase 'send him word' is translated as 'sagt dem großen Okafo' (tell the great Okafo). Because of this, the seven lines of the song result in eight lines in this translation. The translation reads:

“Wer wird für unser Dorf kämpfen?
Okafo wird für unser Dorf kämpfen.
Wie viele Männer hat er niedergerungen?
Vierhundert Männer hat er niedergerungen.
Wie viele Panther hat er besiegt?
Vierhundert Panther hat er besiegt.
Also sagt dem großen Okafo
Er soll für unser Dorf Kämpfen (ODAS2 p. 60)

In the third German translation, even though the translator tries as much as possible to maintain the grammatical form of the English version, the sentence 'send him word' is translated in a freer manner in the German version as 'schickt nach ihm' (send after him). As mentioned earlier, this folksong is also italicized throughout in contrast to the source text. The translation reads thus:

*Wer wird für unser Dorf ringen?
Okafo wird für unser Dorf ringen.
Hat er hundert Manner umgeworfen?
Er hat vierhundert Manner umgeworfen.
Hat er hundert Katzen umgeworfen?
Er hat vierhundert Katzen umgeworfen.
Dann schickt nach ihm, dass er für uns kämpft. (AZ p. 68)*

From the examples cited above, different patterns of rewriting, semantic deviation, word arrangement,

germanisation, rhyme pattern and increase in number of lines can be observed in the transfer of the folksongs into German. The addressive pattern in this example is pragmatic in nature and this more evident in the questions provided in the song. This pragmatic feature is a characteristic of Igbo language which is inculcated into the English translation. The combination of the Igbo pragmatic structure with the English language of the song is another form of hybridity in the folksongs. The second set of translators did not include this Igbo pragmatic feature in their translation while the first and third translators do that. As such, the feature of addressivity expressed by the author in the source text is carried across more emphatically in the first and third target texts than in the second one. The next example deals with a folksong not translated into English but written by the author in Igbo.

The following folksong found in chapter seven of the novel is written in the mother tongue of the author and also in italics.

Eze elina, elina!
Sala
Eze ilikwa ya
Ikwaba akwa oligholi
Ebe Danda nechi eze
Ebe Uzuzu nete egwu
Sala (TFA p. 42)

The three German versions of this song do not deviate, either in the semantic or typographic representation of the song. The reason for this can be because none of the translators understand Igbo or because they recognize the aesthetic of having Igbo songs untranslated the Nigerian novel even though the language of the novel is English. Thus, the target reader will encounter the hybrid nature of the novel where the author uses the resistance strategy. This form of resistance is a strategy used by the author to address the global audience and it is important to showcase this in the target texts as the translators have done in this example. Here, Igbo readers will be able to read both the English and Igbo parts of the novel. However, the Igbo parts resist understanding by the English, German or any other reader who does not speak Igbo. The analysis above show resistance on the part of the author through a hybrid form of addressivity and how the translators re-represent these hybrid forms in their translations. It can be seen that the third translator is more consistent in her method of transfer of the songs by staying close to the content first and then the form (1st & 2nd example) while the first translator prefers the form above the content (1st example) and the second set of translators rewrite the hybrid form (2nd example).

No Longer At Ease

For many Nigerians, especially in the early 20th century, travelling out of the country, particularly overseas, to a Whiteman's land calls for a lot of celebration. People who return from overseas are therefore given a very warm welcome. In so doing, people gather in their houses with praise singers to usher the travelers in. In some cases, too, the praise singers accompany the family members of the travelers to the airport to celebrate the homecoming of their dear ones. Such is the case in the subsequent example. The song here is a praise song sung for Obi on his return home from his studies in England. The song is offered by the women in the village who hear about Obi's return and decide to call by his father's house, even though they are on their way from a burial ceremony. The song reads:

"A letter came to me the other day.
I said to Mosisi: Read my letter for me."
Mosisi said to me: "I do not know how to read."
I went to Innocenti and asked him to read my letter.
Innocenti said to me: "I do not know how to read."
I asked Simonu to read for me. Simonu said:
"This is what the letter has asked me to tell you:
He that has a brother must hold him to his heart,

*For a kinsman cannot be bought in the market,
Neither is a brother bought with money.”*
Is everyone here?
Hele ee he ee he
Are you all here?
Hele ee he ee he
The letter said
That money cannot buy a kinsman,
Hele ee he ee he
That he who has brothers
Has more than riches can buy.
Hele ee he ee he”

(NLAE: 117)

The second stanza of the song with the call and response performance reveals the oral characteristics of the song. The names ‘Mosisi’, ‘Innocenti’ and ‘Simonu’ are Igbo derivatives and subversions of the English names ‘Moses’, ‘Innocent’, and ‘Simon’. Although this song is a traditional Igbo, the author translates it into English while writing and chooses to retain the Igbo versions of the English names. This is another instance of hybridity evident in the source text that reveals the Igbo cultural context of the folksong. Also, the author tactically delineates the transposition of the song from oral to written by transcribing the second part of the first stanza and the responses in the second stanza in italics. With the italics, emphasis is placed on the caller’s message in the song and the attentiveness of the respondents respectively. In a way, Bakhtin’s notion of addressivity, which is predicated on the quality of an utterance being directed to a respondent, is underscored in the use of calls and responses in the song. The calls in the song are actually in accordance with the responses anticipated by the caller from the respondents. Nonetheless, the underlying import of the use of italics to differentiate calls from responses in the source text is not captured in the first translated text. The first German version reads:

*Ein Schreiben kam mir dieser Tage zu.
Ich sagte zu Mosisi: „Lies den Brief mir vor!“
Mosisi sprach zu mir: „Ich kann nicht lesen.“
Ich ging zu Innocenti, bat, den Brief zu lesen.
Auch Innocenti sprach: „Ich kann nicht lesen.“
Simonu bat ich dann. Simonu sprach:
„Das ist’s, was dir zu sagen der Brief mich heißt:
,Wer einen Bruder hat, soll an die Brust ihn drücken;
Denn einen Blutsverwandten kauft man nicht an Markt
Und einen Bruder kauft man nicht um Geld.““*
Ist jeder hier?
(Hili ih hi, ih hi)
Seid all ihr da?
(Hili ih hi, ih hi)
Der Brief besagt:
Kein Geld erkauf den Blutsverwandten.
(Hili ih hi, ih hi)
Wer Brüder sein darf nennen,
Hat mehr, als alles Geld erkaufen kann.
(Hili ih hi, ih hi)

(OEAR: 158/159)

The Igbo coloration of the song is retained by the translator through the use of the Igbo versions of the names ‘Mosisi’, ‘Innocent’ and ‘Simonu’ which maintains some of the hybridity in the target text. Also, the translator does not translate into standard German in some instances here. For example, the line “This is what the letter

has asked me to tell you” is translated as “Das ist’s, was dir zu sagen der Brief mich heißt” instead of “Das ist es, was mich der Brief gebeten hat, Ihnen zu sagen”. This is done probably done by the translator in order to keep to the beat of the song, thus avoiding long sentences. However, the translator reframes the whole song in italics in his translation. Consequently, the intonation and voice modulation showing emphasis in the oral text, which Achebe tries to elucidate by the use of both roman type and italics in different parts of the songs while writing, is lost in the first translation of the song into German. The translator assumes that it is a mere song and so takes its structure and performative quality for granted. Also, the translator practically changes the response “Hele ee he ee he” to “Hili ih hi ih hi”. This change suggests the germanizing of the sound patterns. The translator alters the sound pattern perhaps to make the target readers more at home with the pronunciation of the response. His decision might be guaranteed by the fact that the response does not have a precise meaning. Another important point to note in the first translation of the song is the enclosure of the responses into brackets. This creates the impression that the responses are optional. On the other hand, they may not be optional but are rather meant to be emphasized. A particular translation method that stands out in this version is germanization. The translator does this by deviating from standard German in some instances and also by changing the sound pattern in the song. As such, the form of addressivity evident in the translation of this song is includes another cultural aspect. That is, apart from the Igbo and English form evident in the source text, the translator involves a German aspect which makes the hybrid form of the addressivity here more complex in nature. A similar conclusion can be deduced after observing the second translation although the translator’s strategy here is different. The second translation by Susanne Koehler reads:

Kürzlich kam ein Brief in mein Haus.
Ich sagte zu Mosisi: „Lies mir meinen Brief vor!“
Mosisi antwortete: „Ich kann nicht lesen.“
So ging ich zu Innocenti und bat ihn, mir den Brief zu lesen.
Innocenti sagte zu mir: „Ich kann nicht lesen.“
Dann fragte ich Simoni, und Simoni sagte:
„Der Brief hat mich beauftragt, dir folgendes zu sagen:
, Wer einen Bruder hat, muß ihm im Herzen zugetan sein,
Denn einen Verwandten kauft man weder auf dem Markt,
Noch läßt sich ein Bruder mit Geld kaufen.““
Sind alle da?
Hele ee he ee he
Seid ihr alle da?
Hele ee he ee he
Der Brief sagte,
Mit Geld läßt sich kein Bruder kaufen
Hele ee he ee he
Wer Brüder hat,
Besitzt mehr, als aller Reichtum kaufen kann.
Hele ee he ee he.

(HIFL: 148)

The second translator makes a different choice by representing the two verses of the song with the same typography. In her case, however, she does not use italics at all. Whereas the use of italics by the first translator could help to depict that the song is being sung in the novel, in the second German version, this is not shown as roman type is used. However, the formatting of the text into verses help to show that it is a song. In the second translation, the whole song is not explicitly differentiated from the text as lyrical. Thus, the emphasis of call and response through voice modulation delineated in writing by the use of italics is lost in the second translation.

In the following example, I observed a similar pattern in the transposition of the oral text into writing. The translators use similar strategies as the ones explicated in the first example in two target texts respectively.

In addition, it could also be that a non-Igbo speaker might take the italics to mean that these lines are in Igbo rather than a response to a call. As mentioned earlier, the author uses the resistance strategy which makes him produce the text (the songs) in an hybrid form. The song is sung by passengers in the bus in which Obi is travelling on a visit to his parents in the village. The passengers have to sing in order to keep the driver of the bus awake while driving. The song and its two German translations go thus:

‘An in-law went to see his in-law
Oyiemu – o
His in-law seized him and killed him
Oyiemu – o
Bring a canoe, bring a paddle
Oyiemu – o
The paddle speaks English
Oyiemu – o. (NLAE: 42)
Ein Schwiegervater suchte den Schwiegersohn auf,
Oyiemu – o.
Der Schwiegersohn packt und tötet ihn,
Oyiemu – o.
Bring ein Boot und bring ein Ruder,
Oyiemu – o.
Das Ruder spricht auf englisch,
Oyiemu – o. (OEAR: 61)
Ein Vetter besuchte seinen Gevatter
Oyiemu-o
Der Gevatter legte Hand an den Vetter und brachte ihn um
Oyiemu-o
Bring mir ein Boot, gibt mir ein Paddel
Oyiemu-o
Das Paddel spricht Englisch
Oyiemu-o (Heimkehr in fremdes Land p. 58)
(HIFL: 58)

Apart from the similar strategies noticed in the source and target texts in the two examples above, some cultural issues have come into play in the translations. The first line of the song in the source text reads, “an in-law went to see his in-law”. Here, the hierarchal relationship between the in-laws is specified. This is due to the fact that the author translates from Igbo where the same word, *ogo*, is used for in-law. When writing the song in English, Achebe does not differentiate between the in-laws meant. At a first glance, it is not clear whether it is the son-in-law who went to visit the father-in-law or otherwise. However, this issue can be clarified in Achebe’s explanation, when he makes reference to the fact that a man’s in-laws are his *Chi* (NLAE 1960: 42). As such, we understand that the incident takes place between a man and his wife’s relatives. “Chi” according to Achebe (1958; 1984: 13) means “a personal god”. Generally, among the Igbos, a man regards his in-laws as his personal gods and therefore has to treat them with much reverence. Therefore, in the first translation, the transfer of the first line of the song as “Ein Schwiegervater suchte den Schwiegersohn auf” (A father-in-law visits the son-in-law) could be deemed acceptable. Susanne Koehler the second translator, used the explicitation method in translating ‘in-law’ because German being the target language would require a kind of clarification so as to avoid confusion on the part of the readers when engaging with the song. The second German version of the song reads: “Ein Vetter besuchte seinen Gevatter” (A cousin visits his godfather). This translation appears strange since it carries neither the grammatical nor the cultural semantic associated with the song. By making this choice, I assume that the translator attempts to establish a kind of rhyme scheme for the song. Doing so, therefore, the translator attributes the Eurocentric features of rhyme forms found in Western music to the Igbo song in the German target text. It must, however, be noted that African oral

aesthetics are not accomplished in the exact way as is obtainable in European lyrics. Using European aesthetic features in this case is a kind of Eurocentric strategy of translating Igbo culture. This, thus, alters the aesthetic characteristic of the African song in her translation.

In the next example, I consider a case where Achebe writes the Igbo song and also provides the English translation together in the novel. On a particular occasion, the brass band of CMS Central School of Obi's village playing the melody of the following song while welcoming Obi back from England. Achebe's novel reads:

*'Otasili osukwu Onyekuzi Fada
E misisi ya oli awo-o'*

Which translated into English is as follows:
'Palm-fruit eater, Roman Catholic teacher,
His missus a devourer of toads.'

(NLAE: 62)

This is an anti-catholic song that Protestant pupils sing anytime there is a competition between Catholic and Protestant pupils in Obi's school days. In the source text, the author chooses to depict the song in Igbo first and then translate it into English. This type of translation strategy is what Bandia (1996: 141) refers to as "in-text translation". The intention of the author in presenting the song in Igbo is to foreground the cultural value of the song against any religious interpretation that could be attributed to it by the reader. The reason for this is that the song is not meant to be sung in religious circles since it functions only for the purposes of entertainment, particularly during school competitions among pupils.

The first translator overlooks this point and omits the Igbo version in the target text. As a result, the in-text translation is also lost. The loss of the Igbo version and the in-text translation in the first target present a more monolingual, easily assimilable text. Here, the question of addressivity is more evident. This German text addresses German target readers in an assimilable way in contrast to the source text which addresses both Igbo and global English readers. The source text is more resistant to understanding by a non-Igbo speaker and the translator in this case, tries to make it less resistant for the German target readers. Apart from this, the translator also employs rhyme in the song as in: "Palmfruchtesser" and "Lehrer", and "Gemahlin" and "Krötenfresserin". However, this translation deviates from its English source text which does not have any form of rhyme. The first translation goes thus:

*Ein Palmfruchtesser ist der römisch-katholische Lehrer,
Und seine Frau Gemahlin eine Krötenfresserin.*

(OEAR: 66)

The second translator overlooks the use of italics in the source text by using no italics in her translation at all. In the original text, only the Igbo version of the song is in italics; the English version is not italicized. This is to show that the actual song is Igbo and not English. The English translation is just for the benefit of the reader who does not understand Igbo. Not putting the Igbo version in italics creates no distinction between the languages presented by the author in the song text. Hence, Achebe uses italics to distinguish one language from the other. This is a form of Achebe's resistance strategy. Susanne Koehler, the German translator, makes no such distinction. In addition to this, she practically restructures the song in her translation, making the lyrics read like a typical German song. It is also noteworthy to understand that the translator rewrites the second line of the Igbo song "E misisi ya oli awo-o" as "E misisi yarliawo-o". I assume this is a miscopying. The second translation of the song goes thus:

Otasili osukwu Onyenkuzi Fada
E misisi yarliawo-o
Auf englisch heißt das:
Katholikenlehrer
Palmfruchtesser
Seine Alte Krötenfresser.

(HIFL: 62)

Arrow of God

Unlike the first two novels of Achebe which have more than one German translation (*TFA* – 3 German translations and *NLAE* – 2 German translations), his third novel, *Arrow of God* (*AG*) has just one German translation to date. The translator, M. von Schweinitz follows the semantic and orthographical structure of the source text quite closely despite the cultural features in it. In the case of folksongs, the ones found in chapters 5, 6, 8 and 11 are transferred into German almost as exactly as they are in the English original text. However, the songs in chapters 12, 16 and 19 slightly deviate from their presentation in the English source text. For example, while the song in chapter twelve is written in italics throughout, the translator puts them in roman letters in his version. Also, in chapter sixteen, while the author uses quotation marks in presenting the folksong, the translator does not. The opposite is observed in the song found in chapter 5 which goes thus:

When I cut grass and you cut
What's your right to call me names? (AoG 55)

“Wenn ich Gras schneide, und du schneidest auch –
Mit welchem Recht schimpst du mich aus?” (DFG 71)

The song in chapter eight reads:

Look! a python!
Look! a python!
Yes, it lies across the way. (AoG 81)

Seht! Eine Python!
Seht! Eine Python!
Ja, sie liegt über dem Weg! (DFG 101)

In the translations, M. Schweinitz inserts inverted commas in his version of the song in chapter five. Also, the use of an exclamation mark instead of a period at the end of the song in chapter eight indicates that the translator chooses to be more emphatic about the sound of the song than the author. This follows that the feature of addressivity used by Achebe was in most cases followed closely by the translator of the novel. Deviations in terms of punctuation marks show subjectivity of the translator in transferring the songs into German. Nonetheless, a similar manner form of addressivity in the source text is observed in the translation of *Arrow of God*.

Conclusion

Hybridity is a distinct characteristic of Achebe's African Trilogy that is often expressed in his use of folksongs. This hybridity is also evident in the written form through code switching, in-text translation, Nigerian English, and nativisation. In the German target texts, some of the hybrid features are also exhibited even though the translators use different strategies in the transfer of the folksongs and these strategies in many cases lead to the germanisation of the songs. Cases of germanisation can be found when the rhyme pattern is adapted to fit into the German language, more lines are invented by the translator of the novel in his/her translation, and also in cases of modulation. The notion of addressivity, which refers to the fact that utterances are directed towards an addressee, can be seen in the difference between the presentation of folksongs in the

African Trilogy and the different German translations of the songs. While Achebe uses Nigerian and Standard English, he also sometimes writes the songs in Igbo. In these cases, some of the Igbo songs are provided with English versions. This suggests that Achebe is primarily addressing the Nigerian readers. In the same vein, the German translators, by using different strategies, endeavour to retain the aesthetics of the author in their translations and at the same time make use of techniques like italicization, quotations marks, omission of in-text translation, and germanisation in order not to be too obscure to their readers. Considering their addressees, the German target readers, we assume that the translators employ these different strategies to strike a balance between obscurity and explicitness. Considering addressivity as the framework for the study, I argue that the translators made their choices in

order to appeal to their German audience. Hence, the strategies used by the translators are considered conscious decisions and choices. Therefore, in directing the utterance of the folksongs to the potential German readers, the translators either hybridize the songs in their linguistic formations or deviated partially or totally in their aesthetic representations in the German versions. Thus,

addressivity in this case is informed by the way a text is structured considering the time, space, and context in order to get a message across. I have considered these elements in relation to the source language and text setting. Further work is therefore suggested on the elements of time, space and context in relation to the target readers.

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APPRAISAL OF PRESIDENT MUHAMADU BUHARI'S DISCOURSE ON NATIONAL HEALTHCARE REVITALISATION

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Abstract

Languages across the globe are characterised with strategies that help their users to bend human thoughts for achievement of conversational goals in different discourse situations. Most times speakers, especially political office holders, capitalise on the contexts of discourse to manipulate their listeners, using a series of the strategies that are embedded in the language of discourse. In the case of President Buhari, the political figure usually has his speeches written before they are delivered to his audiences on different occasions. It is therefore expected that some discursive strategies would have been woven into the speeches. Such strategies need to be explored for the purpose of identifying the contextual, syntactic, cohesive markers and organisational patterns that characterise the President's speeches. On that basis, this paper carries out appraisal of the President Muhamadu Buhari's discourse on his commitment to national healthcare revitalisation in order to establish how his speeches serve as an ideological changer through political pronouns, intertextuality and hegemony while foregrounding his priority to the healthcare of Nigerians in the minds of his listeners. The paper finds that the President influences the thoughts of his listeners into recognising his commitment to their welfare and sincerity to his responsibility through his choice of political pronouns. It also establishes that the political figure exploits reference, repetition, connectivity, negation and anaphora through intertextuality to sustain the goal of his discourse. It as well reveals that he perpetuates hegemonic tendencies by accentuating the importance of his physical presence at the context of the discourse. The paper concludes that President Buhari's choice of discursive strategies further sustains unequal power relation between him and his audience, and promotes wider acceptance of his personality among the audience.

Keywords: Discourse, Discursive Strategy, Language of Ideology, and Language of Healthcare

Introduction

Beyond every reasonable doubt, speech writing and delivery are part of human system. Aside from that, speeches being put together as discourse ahead of public delivery, are usually characterised by different linguistic elements like ambiguity, figurative expression, code-switching/mixing and so on, which are to help the speakers achieve their goals. Incidentally, political leaders across the globe benefit extensively from the use of language in this regard. In the case of President Buhari, the political figure usually has his speeches written before they are delivered to his audiences on different occasions. It is therefore expected that some discursive strategies would have been woven into the speeches. Such strategies need to be explored for the purpose of

identifying the contextual, syntactic, cohesive markers and organisational patterns that characterise the President's speeches. On that basis, this paper carries out appraisal of the President Muhamadu Buhari's discourse on his commitment to national healthcare revitalisation in order to establish how his speeches serve as an ideological changer through political pronouns, intertextuality, and hegemony while foregrounding his priority to the healthcare of Nigerians in the minds of his listeners. It is therefore in the interest of the paper to:

- i. identify the structural features of President Buhari's discourse on national healthcare revitalisation.
- ii. explain the types of discursive strategies the president adopts to foreground his

- commitment to the healthcare of Nigerians.
- iii. evaluate how the discursive strategies President Muhammadu Buhari adopts enhance the conviction that he prioritises the healthcare of Nigerians.

In a related study, Nnamdi-Eruchalu (2017) through *A Critical Discourse Analysis of Muhammadu Buhari's Inaugural Speeches with a Focus on Pronouns* provides an insight into the influences of ideological stances from which he spoke on his choice of language, using critical discourse analysis as a theoretical framework. The study reveals that by strategically selecting personal pronouns, Buhari constructed the identities that reflected the military and civilian backgrounds from which he spoke, as well as created the in-groups and out-groups he desired to project the authoritarianism and persuasion of military and democratic regimes respectively. Isah and Abaya (2019), too, in *A Critical Discourse Analysis of Rhetorical Devices in the Campaign Speeches of Presidential Candidate Muhammadu Buhari and President Goodluck Jonathan in the 2011 Elections in Nigeria* aim at revealing the meaning and ideological concepts to have persuasive effect on the electorate to control and garner support behind a political campaign speech, using speeches purposively selected and obtained from National Television Authority (NTA). The result shows that both speakers used rhetorical devices to persuade and appeal to audience to attain political power. Aboh and Agbede (2020) also in *between Statements and Actions: A Speech Act Analysis of President Buhari's Media Political Discourse* analyse the locutionary acts, illocutionary acts and the perlocutionary effects of Buhari's statements on "jailing of more thief," "rule of law should be subjected to national interest" and "being fair in federal appointments," using Austin's speech acts theory. The study finds that the locutionary and illocutionary acts of Buhari's statements. It also reveals how Buhari's statements abided by or flouted felicity conditions. However, this work builds on the existing studies on Muhammadu Buhari's discourses by carrying out appraisal of the political figure's use of political pronouns, intertextuality and hegemony on national healthcare revitalisation to evaluate his

mode of discourse as an ideological changer.

Language Use and Variation

As corroborated in the work of Parikh (2001), human beings typically use language to communicate information. He states that "two dimensions of communication and aboutness correspond to two constraints, communicative and informational." Uchendu (2017:111). The author therefore upholds the view that "Variability is inherent in human language" and most of the "variation is highly systematic," depending on "the speaker's purpose of communication, the relationship between speaker and hearer, the production circumstances and various demographic affiliations that a speaker can have." This is in relation to the observation of Widdowson (1996:110) in Drid (2010:24) that understanding the language of discourse involves understanding the world in which "language resides" and the need "to go outside of linguistics." Thus, any variation in the use of language is usually characterised with the interaction of context and text of the language used, as demonstrated in the choices the President makes in his address on the necessity to revitalise the health status of Nigerians.

Language of Politics/Ideology

Language as a phenomenon is defined by Sapir (1921) and cited by Oyeleye (2004) as "a pure human and non- instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." In the view of Bloch and Trager (1942: 5), it is seen as "a system of arbitrary vocal symbols by means of which a social group co-operates." Based on the fact that language is human and serves as instrument of interaction, Abaya (2008:38) concludes that politicians (including President Buhari) "use language to achieve their aim of winning political support of the people." In addition, they "have a particular way of perceiving the world or a particular ideology. Because they have different ideologies, they approach political issues from different ideologies" (ibid.).

Hence, it is very difficult to separate language from politics. This is the reason Rozina and Karapetjana (2009) are of the view that "politicians are and have to be concerned about

using the language in order to communicate with the prospective audience: they make speeches, address electorate. . .” They explain further that “regimes being either democratic or totalitarian have to communicate in order to inform, persuade, advertise, issue their rules and regulations, legislate and alike.” In the process of explaining language and politics, Chilton (1998) describes language as “the universal capacity of humans in all societies to communicate” and politics as “the art of governance.” Rozina and Karapetjana (2009) extend these definitions when they view language “as an instrument to interact or transact in various situations and/or in different organizations being conventionally recognized as political environment.” Thus, it can be said that language is “lifeblood of politics” (Yunana 2012).

Luke (1998) explains that ideology “refers to the systems of ideas, beliefs, and practices and representations, which operate in the interests of an identifiable social class or group.” The concept of language ideology as quoted in the work of Woolard and Schieffelin (1994) is therefore explained from different perspectives. Each of the definitions is given as: “sets of beliefs about language articulated by users as a rationalisation or justification of perceived language structure of use.” It is also seen self-evident ideas and objectives a group hold concerning roles of language in the social experience of members as they contribute to the expression of the group”. They also quote that language ideology is “the cultural system of ideas about social and linguistic relationships together with their loading of morals and political interests” and “shared bodies of commonsense notions about the nature of language in the world.” By and large, language contributes immensely in “creating consent and making certain ideologies generally accepted as common sense” (Cameron, 1999:154 in Yunana 2012). In short, according to Cameron (1999) in Yunana (2012), “whoever controls words controls the worlds.” It is therefore not an understatement that President, using discourse, exercises control over those he addresses, particularly that the theme of the selected discourse affects the audience from top to bottom, being a health-related matter.

Language and Healthcare

Like many other human-related

phenomena, healthcare, as substantiated in language use, is very difficult to describe. Along that line, Jones (2015) states that there have been challenges analysing discourses that fall within the context of health communication. One of the challenges is the pervasiveness of health risk. It is connected to fact that people usually talk about health in many varied and indirect ways. Sometimes, the talk about health is used to accomplish actions that are not related to health. The discourse also draws from a wide range of opinions – from medical experts to individuals outside the profession. In addition, the challenge is evident in the sense that texts and interactions on health, to some extent, are part of complex negotiations of power between those who have access to different kinds of discursive resources – as in the case of President Buhari whose social roles require him to regularly deliver public presentations on socially related matters as he has done on national healthcare revitalisation – and those who should be assured of access to social needs.

Features of Healthcare Language

As established, healthcare relates with language in a unique manner. Dzuganova (2019) describes the uniqueness as features of medical language and medical texts. The features include:

- i. *Historical Development*: which makes it a form of discourse that relies heavily on Latin and Greek roots to create compound and derived words owing to the historical development of medical science.
- ii. *Morphological Arrangement*: which involves the use of prefixes and suffixes to obtain different meanings of a word.
- iii. *Semantic Interpretation*: which has to do with changes that occur in the meaning of a word as a result of the changes that occur in the form of the word, particularly owing to the internal or external arrangement of the various segments that make up the word.

By implication, the identified features bring about widening or narrowing of the meaning of words. They consequently build up the resource base from

which texts, like that of President Buhari on healthcare revitalisation, are prepared to contain discursive strategies necessary for meaning generation and conversational goal achievement on the threshold of social structure. Achieving this systematically falls within the mainstream of Critical Discourse Analysis (CDA), which Moreno (2008) classifies into two main types. The first type deals with the ways in which unequal power is reproduced in conversation. It focuses on issues such as control over topics, interactions and turn-taking. The second deals with the content and not with the structure of the text. It concentrates on the ways in which ideologies are reproduced in discourse. Primarily, this study focuses more on the first type. This is because there are elements of power dominance in the speeches of the president as he holds most issues of discussion and treats them without interference of the audience. On that basis, the model of CDA is adopted as the theoretical framework for the study.

Data Presentation and Analysis

The analytical procedure adopted in this paper is Fairclough's (1989) *Discourse as a Social*

- i. Political Pronoun
- ii. Intertextuality
- iii. Hegemony

Excerpt 1

I am delighted to be here at this occasion to *personally flag off one of the cardinal programmes of our Administration – REVITALISATION OF PRIMARY HEALTH CENTRES IN NIGERIA*

Category A (Political Pronoun)

I
our

Category B (Intertextuality)

one of the cardinal programmes of our
Administration

Category C (Hegemony)

I... personally flag off...

versus

REVITALISATION OF PRIMARY
HEALTH CENTRES IN NIGERIA

In **Excerpt 1**, the speaker creates an atmosphere of happiness and satisfaction. He also identifies with the people of Kuchigoro, a village in the Federal Capital territory, by being “delighted to be” there “personally” (as the President of the Federal Republic of Nigeria) to “flag off” a very cardinal programme of his Administration. The Excerpt therefore foregrounds the essence of the President’s presence in such a local area through the capitalization of the theme of the discourse – REVITALISATION OF PRIMARY

HEALTH CENTRES IN NIGERIA. The speaker consequently benefits from the three devices of political pronouns (**I** and **our**), intertextuality (one of the cardinal programmes of the administration and the theme of the discourse– REVITALISATION OF PRIMARY HEALTH CENTRES IN NIGERIA) and hegemony (of expressing the favour of his physical presence to the audience) to enforce on the listeners an expected thought of his commitment to their healthcare.

Excerpt 2

*My presence here today demonstrates our Administration’s commitment to put health of Nigerians as a top priority. **Our goal of revitalizing the Primary Health Care Centres is to ensure that quality basic health care services are delivered to majority of Nigerians irrespective of their location in the country.***

Category A (Political

Pronoun)

My
 Our (x2)

Category B (Intertextuality)

Our goal of revitalizing the Primary Health Care Centres .

..
versus

... to ensure that quality basic health care services are delivered to majority of Nigerians irrespective of their location in the country

Category C

(Hegemony)

My presence here
 today demonstrates .

While introducing **Excerpt 2**, the president uses hegemony to foreground the stance from which he wants the audience to view his administration. Hence, “my presence here today” provokes the thought that it is a **rare privilege** on the part of the people of Kuchigoro to have seen him in their midst. The Excerpt therefore serves as an awareness creation method, which the speaker adopts to promote his **commitment** to achieving revitalization of primary health care for the people, “irrespective of their location in the country.” For that purpose, he exploits political pronouns (My and our), intertextuality (revealing that the **goal of revitalising the Primary Health Care Centres is to ensure . . . quality basic health services are delivered to . . . Nigerians**).

Excerpt 3

We shall focus more on the people living in the rural areas and the vulnerable population in our society such as women, children under 5 years of age and the elderly in collaboration with national and international partners.

Category A (Political Pronoun)

We

Category B (Intertextuality)

people living in the rural areas and the vulnerable population in our society . .

..
versus

... such as women, children under 5 years of age and the elderly

Category C (Hegemony)

We shall focus more on the people living in the rural areas and the vulnerable population. . .

Through **Excerpt 3**, President *ing the health condition of the indigent in the society, promising that “We shall focus more” on those in the category of “women, children under 5 years of age and elderly.” To establish that, he uses discursive devices of political pronoun (We),*

intertextuality (by describing **women, children under 5 years of age and the elderly as the vulnerable population**) and hegemony (positioning himself and members of his cabinet as responsible individuals who “shall focus more.”

Excerpt 4

Let me state clearly, that this revitalization programme is in alignment with the agenda of our party, the All Progressive Congress (APC). We did promise to provide succor to the poor while at the same time providing for all other segments of the society. I am aware that out of pocket payment for health constitute over 70% of total health expenditure. This is more than the globally recommended 30-40%.

Category A (Political Pronoun)

me
 We
 I

Category B (Intertextuality)

. . .this revitalization programme
versus
 (The main theme of the Discourse)

 our party . . .
versus
 the All Progressive Congress (APC)

 over 70% of total health expenditure
versus
 This . . .

Category C (Hegemony)

Let me state clearly . . .

The President makes bold to defend the truth of his commitment to the revitalisation of the healthcare of Nigerians. This is made bare in his choice of political pronouns “me,” “We” and “I”; the use of intertextuality – which includes a connection of the theme of the discourse (**revitalisation programme**) and the agenda of the President’s party, presentation of “our party” as “the All Progressive Congress” and the use of “This” to corroborate the party’s achievement of “over 70% of total health expenditure” – and hegemony through which he subtly demonstrates a control over the audience, the events and context of interaction when he states, “Let me state clearly.”

Excerpt 5

However, only less than 5% of the total population is covered by any kind of health insurance or risk protection mechanism which is against the recommended 90% coverage by the World Health Organisation. *Our vision is to reverse this unsatisfactory situation and better care for the poor and needy.*

Category A (Political Pronoun)

Our

Category B (Intertextuality)

However. . .
versus
 (The point in **Excerpt4**)
 . . . only less than 5% of the total population is covered . . .
versus
 . . . this unsatisfactory situation

Category C (Hegemony)

Our vision to reverse this unsatisfactory . . .

Although the President acknowledges the fact that the available healthcare services in the country at the

time of the delivery of the text do not favour most Nigerians, since “only less than 5% of the total population is covered by any kind of health insurance or risk protection mechanism which is against the recommended 90% coverage by the World Health Organisation,” he disassociates himself and his party from that reality by reechoing his commitment to reversing “this unsatisfactory situation and better care for the poor and needy.” To achieve that, he exploits **political pronoun** (**our** – to underline the supports of his party), **intertextuality** (to exonerate himself from the states’ failure in the health sector by placing his commitment to Nigerians’ healthcare above the country’s previous “unsatisfactory” performance rating by the World Health Organisation) and **hegemony** (by which he proclaims the capacity of his government to reverse “this unsatisfactory situation” of the country’s very low performance in healthcare delivery).

Excerpt 6

Our Administration in recognition of this promised to revitalize one Primary Health Care Centre in each of the political wards in the country. So far, **we have commenced the revitalization of one Primary Health Care in each senatorial zone** in the country. **Our vision** is to revitalise 10,000 Primary Health Care Facilities in Nigeria using a phased approach. **The first phase of this approach is what we are flagging off today.** It will signal the revitalization of the first 109 Primary Health Care facilities across the 36 states and the FCT.

Category A (Political Pronoun)

we (x3)

Our

Category B (Intertextuality)

... in recognition of this. . .

versus

(The challenge in **Excerpt 5**)

... we have commenced the revitalization of one Primary Health Care in each senatorial zone . . .

versus

... to revitalize one Primary Health Care Centre in each of the political wards . . .

The first phase of this approach (*versus* **the commencement of the revitalisation**)

Versus

... what we are flagging off today/It. . .

Category C (Hegemony)

Our Administration . . .

Our vision . . .

After establishing that Nigeria has failed to provide the recommended 90% coverage of health insurance or risk protection mechanism by the World Health Organisation, President Buhari raises hope in his audience by committing himself to revising the situation through revitalisation of “one primary health care centre in each of the political wards across the country,” “10,000 Primary Health Care Facilities in Nigeria using a phased approach” and “first 109 Primary Health Care facilities across the 36 states and the FCT.” The commitment is established in the choice of the three discursive devices of **political pronouns** (**we** and **our** – to create the feeling that the fulfilment of his promises is dependent upon the cooperation of the various players in his administration), **intertextuality** (in which he juxtaposes the failure of the previous

administration and the commitment of his administration; his commitment to the healthcare revitaliation and the pronouncement of building of the various health facilities across the country; and the reality of his sincerity and the “flagging off of today” which “(It) will signal the revitalization”) and **hegemony** (by which he attributes the capacity to actualise his promises on the revitalisation of the healthcare of Nigerians to no other source but “**Our Administration/Our vision.**”

Excerpt 7

Kuchigoro Primary Health Care Centre has been renovated as a model primary health care centre where quality health care services will be obtained at little or no cost to the beneficiaries. This is through the collaboration of Government (Federal Ministry of Health, National Primary Health Care Development Agency, Federal Capital Development Administration and the University of Abuja Teaching Hospital) and Partners such as General Electric and Sterling Bank.

Category A (Political Pronoun)

?

Category B (Intertextuality)

Kuchigoro Primary Health Care Centre. . .

versus

a model primary health care centre/where quality health care services will be obtained at little or no cost to the beneficiaries/This

.....

. . . Partners. . .

versus

. . . such as General Electric and Sterling Bank

Category C (Hegemony)

?

To further confirm his commitment to the revitalisation of Nigerians healthcare, the President publicly announces the complete renovation of “Kuchigoro Primary Health Care Centre” and presents the facility as “a model primary health care centre” for quality health care services . . . at little or no cost to the beneficiaries,” suggesting that the achievement is a product of the ability to put together resources from both government and the private sector. The major discursive strategy that plays out in **Excerpt 7** is **intertextuality** through which *Kuchigoro Primary Health Care Centre*, being referred to as “This,” is presented as “a model primary health care centre/ where quality health care services will be obtained at little or no cost to the beneficiaries” while those who are *Partners* with the President to achieve the Kuchigoro Project are exemplified “as General Electric and Sterling Bank.”

Excerpt 8

I want to assure Nigerians that Government will continue to ensure that great numbers of Nigerians have access to quality basic health care services. Accordingly, the provision in the National Health Act, 2014 for the Basic Health Care Provision Fund is in the process of being implemented. I also assure my fellow countrymen and women that our Administration will fulfill all the promises made to the people.

Category A (Political Pronoun)

I (x2)

Category B (Intertextuality)

Accordingly . . ./I also assure my fellow countrymen

Category C (Hegemony)

I want to assure Nigerians that Government will continue

Building on the achievement completing the renovation of “Kuchigoro Primary Health Care Centre” encourages his audience in **Excerpt 8** to believe in his commitment to their healthcare by assuring them “that *Government will continueto ensure that great numbers of Nigerians have access to quality basic health care services*” through the enactment of the “National Health Act, [2014](#)” and the reassurance that “*our Administration will fulfill all the promises*” The three discursive devices of political pronoun, intertextuality and hegemony are therefore exploited to foreground the assurance tendencies in the order of (i) repetition of “I” for personalisation of the commitment (ii) reemphasising the assurance by the use of the connectives **Accordingly** and **also** as well as the repetition of “**assure**” to “**Nigerians,**” otherwise referred to as “**my fellow countrymen**” (iii) emphasis in the use of “**will**” to establish his capacity to put to effect what he has uttered, which include “*continueto ensure that great numbers of Nigerians have access to quality basic health care services*” and “*fulfill all the promises made to the people.*”

Excerpt 9

The provision of quality health care service will reverse the poor health indices in the country. I am hopeful that our women will no more be dying needlessly during childbirth; our children will no more be dying needlessly as a result of vaccine preventable diseases or common ailment; access to health care will not be limited because of lack of money to pay.

Category A (Political Pronoun)

I
 Our (x2)

Category B (Intertextuality)

The provision of quality health care service. . .
versus
 . . . the provision in the National Health Act, [2014](#) for the Basic Health Care Provision Fund(**Excerpt 8**)
 . . . that our women . . ./our children . . ./access to health care. . .
versus
 I am hopeful . . .

Category C (Hegemony)

. . . our women will no more be dying needlessly during childbirth . . .
 . . .
 . . . our children will no more be dying needlessly . . .
 . . . access to health care will not be limited . . .

Through **Excerpt 9**, the political figure of the healthcare of Nigerians – reversal of “the poor health indices in the coun maternal/child mortality rates and access to healthcare services for all and sundry. To make his opinion on

the benefits of his commitment to Nigerians’ access to healthcare real to his audience, President Buhari chooses **political pronoun “I”** and **“our”** (in which the former is meant to personalise the promises made and the latter to identify with the most vulnerable in the Nigerian society), **intertextuality** (to reveal the content of the National Health Act, 2014, which is provision of quality healthcare; and to confirm the individuals with whom he has a plan of healthcare delivery for by connecting the hope and its recipients – “our women” and “our children”) and **hegemony** (through which underlines the extent of his commitment to the theme of the discourse – “women **will no more** be dying . . . children **will no more** be dying (and) access to health care **will not** be limited).

Excerpt 10

I want to commend the Honourable Minister of Health and his team for ensuring the flag off of this programme and to call on all our state governors to see this as a call to action to make revitalization of Primary Health Care Centres a vital part of their agenda. Our Government has also through the Saving One Million Lives Initiative, provided 1.5 Million USD to each state government and FCT to ensure quality health care to women and children.

Category A (Political Pronoun)

I
his
our(x2)

Category B (Intertextuality)

I want to commend . . . and to call on. . .
Our Government also . . .

Category C (Hegemony)

Our Government has also through the Saving One Million Lives Initiative, provided 1.5 Million USD to each state government and FCT to ensure quality health care to women and children.

The President, on one hand, exhibits the attitude of gratitude in **Excerpt 10** and a call for cooperation on the order. Therefore, by commending the Honourable Minister of health and members of his team, the President is challenging them to sustain their loyalty to his government. Since the states governors are crucial to the implementation of his agenda on healthcare revitalisation, the President also challenge the governors to share his vision of “a call to action,” reminding them of his initial supports to the governors in the form of providing “1.5 Million USD to each state government and FCT to ensure quality health care to women and children.” By implication, the governors will be responsible if the healthcare revitalisation initiative does not materialise. Through **political pronoun “I,”** the speaker personalise the acknowledgment of the Minister of Health’s effort as well as the latter’s capacity to personal the responsibility of leading a team for success by using the pronoun **“his”** to modify the **team** that executed the healthcare revitalisation project. The present creates two senses for the choice of **“our”** to identify with the states governors who, by that singular act, should identify with him in realising his vision on healthcare delivery and to justify his request from the governors by establishing that he and members of his cabinet have collectively provided the

governors what they need to do so. Therefore, the governors have no reason to fail him in that regard. Using the element of intertextuality, the President inputs cohesiveness in the Excerpt, using “and” and “also” while achieving hegemony through the confirmation of providing the state government and FCT a sum 1.5 Million USD to make them do his bidding.

Excerpt 11

I want to thank our development partners especially, the United States Government, the World Bank, the European Union and Department For International Development for supporting the health sector in providing quality health service to our people.

Category A (Political Pronoun)

I
 Our(x2)

Category B (Intertextuality)

our development partners . . .
versus
 . . . the United States Government, the World Bank, the European Union and Department For International Development . . .
 . . . want to thank . . .
versus
 i. for supporting the health sector
 ii. in providing quality health service to our people

Category C (Hegemony)

I want to thank . . .

Having realising the effectiveness of gratitude in text delivery, President Buhari systematically seeks more supports from the various players in the achievement of the Kuchigoro healthcare revitalisation project by giving them special recognitions. These are organisations whose funding has not to do with Nigerian government. Hence, honouring them will encourage future aids. To substantiate that, there is need to incorporate **political pronouns** (like “I” to ensure the best form of appreciation is given through the highest authority in the land; “our” which connotes the existence of mutual relationship between the speaker and the foreign partners, and the speakers identification with the most vulnerable individuals in Nigeria), **intertextuality** (by exemplifying the “development partners” as the United States Government, the World Bank, the European Union and Department For International Development and stating the reasons for thanking them as “supporting the health sector” (and) “providing quality health service to our people”) and **hegemony** (in which the speaker demonstrates the importance of having the appreciation to the foreign partners come from him personally).

Excerpt 12

I want to also thank our National Primary Health Care Development Agency, Sterling Bank and General Electric for the renovation and provision of the necessary equipment including an ambulance at Kuchigoro Primary Health Care Centre. We have set up an accountability mechanism to ensure that this Primary Health Care Facility remains functional.

Category A (Political Pronoun)

I
 our

Category B (Intertextuality)

. . . want to also thank . . .
versus

Category C (Hegemony)

. . . We have set up an accountability mechanism

In a further demonstration of the attitude of gratitude in text delivery, President Buhari also recognises the contribution of local partner to the realisation the Kuchigoro healthcare revitalisation project by giving them, too, special recognitions, since honouring them will as well encourage future dedication to the President’s initiatives. He therefore, demonstrate that through the choice of **political pronouns** (like “**I**” to ensure the best form of appreciation is given through the highest authority in the land; “**our**” to identify with the National Primary Health Care Development Agency as one of the agencies responsible for the execution of his administration’s policies; “**We**” which implies that he could not have achieved the currently celebrated success without being surrounded by the National Primary Health Care Development Agency, Sterling Bank and General Electric), **intertextuality** (through repetition of “want to also thank” which originates from the recipients’ “renovation and provision of the necessary equipment/. . . an ambulance” toward achieving the revitalisation of the Kuchigoro healthcare project) and **hegemony** (which foregrounds the exercise of executive power through setting up of “an accountability mechanism” and ensuring “that this Primary Health Care Facility remains functional”).

Excerpt 13

I want to use this opportunity to call on all stakeholders to *ensure* that *this facility continues to work optimally by using it and ensuring that the health professionals are delivering quality services.* Health Workers should also play **their** parts in ensuring the sustainability of this model Primary Health Care. **I** will also want to personally charge health workers to rededicate **themselves** to their duties. **Our** Administration will continue to promote the welfare of all in the Health Sector.

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Category A (Political Pronoun)

I (x2)
their (x2)

Category B (Intertextuality)

. . . want to . . .
versus

Category C (Hegemony)

i. . . ensure that this facility
continues to work optimally by

In **Excerpt 13**, the President stresses that the responsibility of a sustainable healthcare delivery rests on both the government and the citizenry. Upon that, he identifies the stakeholders in national healthcare sustenance and challenges them to work toward ensuring good management of the installed healthcare facilities through unwavering dedication. He further commits himself, through his administration, to promoting “*the welfare of all in the Health Sector.*” To accentuate those positions, the President chooses **political pronouns** (like “**I**” to express his expectations from those who will handle the provided health facilities; “**their**”/”**themselves**” to suggest that the president has played his role of providing the need facility for Nigerians; and “**our**” which implies that the continuation of the promotion of the welfare of all in the health sector is a shared responsibility among the President and all the individuals who are directly or indirectly part of his government, including the health officials themselves), **intertextuality** (through the repetition of “want to” and the connective “also” as well as the relationship between “all stakeholders” and “health workers”) and **hegemony** (through which the President issues directives to health professionals of quality service, health workers for the sustainability of the model primary health care in Kuchigoro and their rededication, reassuring them of continual promotion of all in health sector).

Excerpt 14

Now, I hereby formally flag off the Primary Health Care Revitalization Programme and commission the renovated Kuchigoro Primary Health Care Centre.

— **Category A (Political Pronoun)**

I

Category B (Intertextuality)

Now . . .
versus

Previously mentioned points in **Excerpt 1** to
Excerpt 13

Category C (Hegemony)

. . . hereby formally flag off
. . . and commission . . .

By uttering **Excerpt 14**, the President performs the act of flagging off of the primary health revitalisation programme and the renovation of Kuchigoro primary healthcare centre. The choice of the three discursive elements of political pronoun, textuality and hegemony vividly portray the goal of the text. Hence, the pronoun “**I**” suggests the speaker’s personalising initiation of the idea and the demonstration of the promises attached to the idea. **Intertextuality** is adopted at this point to conclude the text, connecting the realisation of goal the points raised in **Excerpt 1** to **Excerpt 13** through the choice of “**Now**” while **hegemony** is played through the political figure’s emphasising his acts of flagging off and commissioning of health revitalisation programme in words and deed.

Findings

This study has focused on appraisal of President Muhamadu Buhari’s discourse on his commitment to national healthcare revitalisation in order to establish how his speeches serve as an ideological changer through political pronouns, intertextuality, and hegemony while foregrounding his priority to the healthcare of Nigerians in the minds of his listeners. Through the process, the study finds that:

- i. President Mohammed Buhari captures the minds of his audience into believing that he is committed to providing them the kind of healthcare service they deserve, using
 - “**I**”/“**my**”/“**me**” – through which the President promotes commitment on a personal level, show of authority, establishment of involvement and highlights of his good qualities and achievement, particularly to foreground his prioritising the provision of a world-class healthcare for all Nigerians.
 - “**their**”/“**themselves**”/“**his**” – to divide people in groups for the purpose of creating an image of “others” as against himself/his group as in **Excerpts 10 and 13**, “. . . **his** team for ensuring the flag off of this programme . . .” and *play their parts in ensuring the sustainability of this model Primary Health Care . . . rededicate themselves to their duties*” respectively for accentuation of the fact that the concerned are responsible if the healthcare delivery agenda fails
 - “**We**”/“**our**” – by which the President on the one hand shares the responsibility of healthcare delivery and maintenance by creating involvement of individuals like party members, cabinet members, governors, etc., and gives a sense of collective responsibility when controversial decisions concerning the possibility of fulfilling his promises on healthcare revitalisation and project delivery/maintenance are required on the other.
- ii. to foreground the goal of revitalising the Primary Health Care Centres in his discourse, the President employs the structural features of:
 - *reference*: in **Excerpt 4**, “**We** did promise to provide succor to the poor,” as a reference to his campaign promises before the 2015 general elections; **Excerpt 5/Excerpt 6/ Excerpt 9**, “only less than 5% of the total population is covered”/“**Our Administration** in recognition of this promised to revitalize one Primary Health Care Centre in each of the political wards” by any kind of health insurance”/“The provision of quality health care service will reverse the poor health indices in the country,” which the President utters to promote his vision of healthcare revitalisation to Nigerians over the cited low performance of the previous government in the area of health insurance;
 - *repetition*: For reassurance of his commitment to the listeners’ healthcare, the President expressly emphasises on “*Primary Health Care*” for the purpose of its revitalisation in **Excerpts 1, 2, 6, 7, 10, 12 and 14**.
 - *connectivity*: through which the various Excerpts that make the subject matter of the discourse on healthcare revitalisation are joined to form a cohesive whole as demonstrated in the use of “However” and “also” in **Excerpts 5, 8, 12 & 13**.
 - *negation*: **Excerpt 5**, “However, only less than 5% of the total population is covered . . . **Our vision is to reverse this unsatisfactory situation** and better care for the poor and needy” by which

President Buhari condemns the situation of healthcare delivery before he came to office, terming the situation “unsatisfactory” and capitalizing on that to promote his “vision . . . to reverse” it.

- *anaphora*: “our women will no more be dying needlessly during childbirth; our children will no more be dying needlessly . . .” **Excerpt 9**, for the purpose emphasis.
- iii. the President presents himself as an authority capable of turning around the health status of all Nigerians, regardless of their status or location, by accentuating the importance of his physical presence at the scene of the healthcare revitalisation programme (**Excerpts 1 & 2**), confirming the true existence of some “vulnerable population” among his audience (**Excerpt 3**), unequivocally expressing personal thoughts as in “Let me state clearly” (**Excerpt 4**), reversing the “unsatisfactory,” etc.

Conclusion

This paper has carried out appraisal of the President Muhamadu Buhari’s discourse on his commitment to national healthcare revitalisation to investigate the possibility of using discursive strategies like political pronoun, intertextuality and hegemony as an ideological changer in his speech delivery. The paper finds that the President influences the thoughts of his listeners into recognising his commitment to their welfare and sincerity to his responsibility through his choice of political pronouns. It also establishes that the political figure exploits reference, repetition, connectivity, negation and anaphora through intertextuality to sustain the goal of his discourse. It as well reveals that he perpetuates hegemonic tendencies by accentuating the importance of his physical presence at the context of the discourse. The study concludes that President Buhari’s choice of discursive strategies further sustains unequal power relation between him and his audience, and promotes wider acceptance of his personality among the audience.

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SYNTACTIC DEPLOYMENTS OF VERB FORMS IN WRITTEN ENGLISH OF FIRST-YEAR STUDENTS OF UNIVERSITY OF AGRICULTURE, MAKURDI

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Abstract

The study assesses verb conjugations, usage of verb forms in sentence constructions and syntactic deployments of verb forms in written English of first-year students of University of Agriculture, Makurdi. Structural grammar description of the English verb provides the theoretical framework employed to discriminate wrong verb forms in the students' works and to develop a competence test, tagged *Use of Verb Forms*, administered to eighty-four randomized subjects. The results of data analysis, using frequency and percentage, indicate incompetence in verb conjugation, use of verb forms in sentence construction and syntactic deployments of verb forms in sentence structures. On inflections of selected verbs (*singe, dye, traffic, bus, bar, call, hoe; lend, shear, bear, mishear, slit, slide, stink*), the students could only conjugate one (*call*). Again, the students are unable to construct sentences with some verb forms (*shake, shakes, talked(v-ed₂)*). On syntactic deployments of verb forms in standard sentences, *the base form* is used unacceptably in the present tense, the imperative and the present subjunctive structures; *the -s form* is incorrectly employed in the 3rd person singular present tense context; *the -ing participle* is unsuitably deployed in the progressive aspect and the -ing participial clause structures; *the past form* is properly deployed in its past tense structure; *the -ed participle* is incorrectly deployed in the perfect aspect and the passive structures. Conclusively, the students have difficulty conjugating verbs and using verb forms in English. Undergraduate students should be given required remedial instruction on verb conjugation and functional deployments of verb forms in English for effective communication.

Keywords: Verb forms, usage problems, undergradaute students

Introduction

Verbs are central to effective communication in English. They denote actions, activities, processes, states and events. Verbs, also, inflect to indicate person, tense, aspect and voice, thereby giving different kinds of information. Grammatically complete sentences must have at least a verb word or phrase (Biber, Conrad & Leech, 2003; Carter, McCarthy, 2006; Webster, 2011). The English verb is therefore a core aspect of school English language grammar teaching in non-native contexts. The Nigerian English language teaching and learning course design for primary, secondary and tertiary schools exposes learners to verb inflections and functions of verb forms to enable them possess basic linguistic

knowledge for necessary communicative competence (Ayodele, Isugo-Abanile, & Olafimihan, Adegbile,2021; Ayodele, Adegbile, Ofoego, & Nnamani,2020; Banjo & Bisong,2006). That notwithstanding, the spoken and written English of secondary school and higher education students still evinces incompetence in various aspects of verb usage; for example, research has established weaknesses of undergraduates in auxiliaries (Alagbe,2007; Ugoji,2006), aspects (Mansuur,2015), modals (Alobo,2015), and tenses (Bature, 2020;Wayar & Saleh,2016). Bamigbola (2015) points out that a common problem among Nigerian students, both secondary and tertiary school levels, is the inability to demonstrate adequate mastery of the linguistic competence

skills that are relevant to the use of English. Particularly, the identified verb usage deficiencies could be due to poor foundational knowledge of the morphology of full verbs, the communicative values of verb forms and the syntactic deployment contexts of verb forms in English sentences. The objectives of the study, therefore, are to assess some undergraduate students' conjugation of regular and irregular lexical verbs, to assess the students' use of verb forms in sentence construction and to find out the extent to which the students can deploy verbs forms in the appropriate syntactic slots of given standard English sentences.

Verb forms in Modern English Usage

The structural grammar description of modern English language provides useful teaching, learning and usage guides for learners of English as a second language (Greenbaum,1996; Huddleston & Pullum,2006; Quirk, Greenbaum, Leech & Svartvik, 2007; Aarts, 2011) ; so its exposition on verb forms, their functions and syntactic deployments in English is adopted here. Full verbs have basic five form-types, namely, the *base* form, the *-s* form, the *-ing* participle, the past form and the *-ed* participle. Distinct verb forms could be three (as in *hurt ~hurts ~hurting*), four (as in *come ~comes ~coming ~come*) and even eight for the highly irregular *be* (e. g: *be is, am, are ,being, was, were, been*). Morphologically, full verbs have regular and irregular forms. Most English verbs are regular; they are so called because the other forms are predictable from their base; this powerful generalization rule applies to even foreign words in English: *Xerox ~ Xeroxes ~ Xeroxing ~ Xeroxed*(Quirk, et al; Leech& Svartvik,2002;Ansell,2000;Thomson& Martinent,1986; Swan,2006).

The -S Form and the -ING Participle.

The *-s form* of both regular and irregular verbs is formed with the addition of *-s* suffix as in *talk, ~talks; speak ~ speaks*. The *-ing* participle for both regular and irregular verbs is predictable from the base: *talk ~talking; speak ~ speaking*. The *past* form and the *-ed* participle forms are identical for all regular verbs, as in: *talk ~talked ~talked*. It is therefore convenient to refer to them both as the *-ed form*, distinguishing between *v-ed₁* for the past tense, and *v-ed₂* for the *-ed* participle where necessary. Regular verb inflections exhibit some

spelling variations such as doubling of the final consonant of the base, as displayed in: *bar ~ barring, ~ barred; traffic ~ trafficking~ trafficked*; deletion or addition of a final *-e*, as exemplified in: *dye~ dyes ~ dyed ~dyeing ~ dyed; singe ~singes ~ singeing ~ singed*; and substitution of *-i-* for a *-y* or vice versa as shown in: *carry ~ carrying ~ carries ~carried*.

Irregular full verbs are similar to regular verbs in their *-s* form and *-ing* participle forms but differ from regular verbs in the simple past and the *-ed* participle forms. Both the past tense and *-ed* participle are irregular and have to be learnt as distinct lexical items (Quirk, et al, 2007; Azar, 2002; Huddleston& Pullum,2000). Since the *-s* form and the *-ing* participle are predictable for both regular and irregular verbs; the base form, the past form and the *-ed* participle constitute the principal parts of the verb (Greenbaum,1999; Lester, Franklin &Yokota, 2010)

Syntactic Deployments of Verb Forms in Modern English Usage

Syntax, as a distinct core aspect of English language study, investigates sentence structure(Burtos-Roberts,2011; Aarts, 201Z) The verb, also termed verb phrase and referred to as *predicator* in syntactic analysis, is a functional element in sentence structure; other elements are *subject (S), object (O), complement (C) and adjunct (A)*. These constituents of the sentence structure are demonstrated in:

1. The woman(S) considers (V) the car (O) rather expensive(C) actually (A).

The predicator can consist of a single verb word or more. The verb must manifest the form appropriate to the grammatical conditioning in the sentence in order to achieve a communicative goal. In (1) above, the verb word, *considers*, an *-s form* of the *base form*, *consider*, is a grammatically conditioned verb form which is correct in the context; others forms such as *consider, considering, considered*, as *v-d₁*, and *considered*, as *v-ed₂*, are incorrect in the constituent structure of the verb phrase. A verb form (whether the *-s* form, the *-ing* participle, the past form or the *-ed* participle) therefore, functions acceptably in English only when it is deployed in the appropriate syntactic structure

of the sentence (Aarts,2011; Huddleston & Pullum,2000; Biber, Conrad & Leech; Carty & McCarthy,2006;). Invariably then, students' problem with verb usage could likely stem from using a verb form in a wrong context and such usage is unlikely to achieve any communicative goal. Possible standard syntactic deployment contexts of the verb forms are briefly discussed and exemplified below (Quirk, et al, 2007; Greenbaum & Nelson, 2002; Huddleston & Pullum, 2007)

The base *form* occurs as a finite in the imperative, the present subjunctive and the present tense (in all grammatical persons and numbers except 3rd person singular, where the -s form dominates), as respectively demonstrated by these examples:

- 2a. *Open* the door
- 2b. *Put* the flowers on the table
- 3a. The parents demand that she *call* and *see* them
- 3b. Even if that *be* the official view, it cannot be accepted.
- 4a. I *advise* her to enlist in the army
- 4b. *We thank* you for the recent visit
- 4c. They *want* fresh bread

The *base form* also occurs as a nonfinite in bare infinitive and to-infinitive, as exemplified below:

5. They may *sell* another car this year
6. They want *to sell* the old car.

The *-s form* occurs as a finite in the 3rd person singular present tense, as in this example:

6. He/She/Joseph/Josephine *reads* The Sun newspaper every morning.

The *-ing participle* occurs as a nonfinite in: (i)the progressive aspect following BE and (ii)the *-ing* participial clauses, shown respectively as in 7 and 8 below:

- 7a. Ann is *singing* well
- b. Ann was *singing* well
- 8a. *Leaving the room*, he tripped over the mat
- b. Her Aunt, *having left the room*, I asked Ann for some personal help.

The *past form* occurs as a finite form in the past tense, as in:

9. When *did* the guest arrive?

10. *He was* once a heavy smoker

The *-ed participle* occurs as a nonfinite in (i) the perfective aspect following HAVE, (ii)the passive voice following BE and (iii) *-ed* participial clauses, as exemplified in 11, 12,and 13 respectively below:

11. They want to hide what they had *done*
12. Only a third of the dog food was *eaten*
13. *Covered* with shame, they apologized abjectly.

The above short grammatical description unearths some of the possible standard syntactic deployment contexts of verb forms in English; in order words, verb forms are not arbitrarily used; they have semantic imports with corresponding syntactic deployment contexts in which they function in English (Leech, 1989). The short review also provides a theoretical framework for assessing the students' competence in conjugation of verbs, employment of verb forms in sentence construction and use of verb forms in suitable syntactic structure of the verb phrase in a sentence.

Methodology

The study is a survey study that entails assessment of verb form usage competence of some advanced learners of English as a second language. The data-collection instrument, called *Use of Verb Forms*, divides into two sections; the first part is on conjugation of verbs and use of verb forms in sentence construction while the second focuses on deployments of verb forms in different syntactic contexts of standard sentences. The study subjects were eighty-four first-year students of University of Agriculture, Makurdi. The students were randomly selected from a class of English and communication skills course tagged *English in Communication*. The test instrument was administered as an end-of-semester continuous assessment test. Frequency count and percentage score were employed for data analysis and the decision-criterion score is 50% as the test is an assessment of competence in a common elementary grammar item that is taught and learned at lower academic levels (primary and secondary schools). A score that is lower than 50% score is discriminated as a weak performance, an evidence of poor competence level. The asterisk

mark (*) is used to isolate deviant usage in the discussion of findings.

3. Results of Data Analysis

The results of data analysis focus on the

objectives of the study, that is, evaluation of verb conjugation, usage and syntax of verb forms in the students' English which are presented in thematic tables below.

Table 1A: The Students' Conjugations of Regular Verbs

S/N	Regular Verb Conjugation Tasks	Students' Performance			
		Simple past		Past participle	
		X	%	X	%
1a.	He (sing)...his hair as he tried to light his cigarette	25	29	--	--
1b.	She had (sing)... Her hair before she turned on the cooking gas	--	--	46	54
2a.	She (dye)... her hair blonde	31	36	--	--
2b.	That man's hair was (dye)	--	--	61	72
3a.	She had (traffic)..... three girls before she was apprehended	61	72	--	--
3b.	Jane (traffic)..... the slave girl last year	--	--	34	40
4a.	We (bus)..... from the airport to our hotel	27	32	--	--
4b.	He has (bus)..... to school	--	--	26	31
5a.	He (bar)...all the doors and windows	13	15	--	--
5b.	We found our way (bar)..... by racks	--	--	13	15
6a.	She (call).....you earlier	57	67	--	--
6b.	I was (call)..... to the office today	--	--	68	80
7a.	He has (hoe)..... the flower beds	13	15	--	--
7b.	He (hoe)..... the garden this morning	--	--	17	20

Table 1A depicts wrong conjugation of regular lexical verbs; the students are unable to generate the simple past forms of *singe*, *dye*, *bus*, *bar* and *hoe*. Also, the past participles for *traffic*, *bus*, *bar* and *hoe* are unknown to them.

Table 1B: The Students' Conjugations of Irregular Verbs

S/N	Irregular Verb Conjugation Tasks	Students' Performance			
		Simple Past		Past Participle	
		X	%	X	%
1a.	The bank (lend)... me the sum	9	10	--	--
1b.	The book was (lend)..... to me by a friend	--	--	10	11
2a.	He (shear) the rough edges off	25	29	--	--
2b.	The sheep were (shear)..... last week	--	--	6	7
3a.	You (mishear)...the announcement from our class representative	31	36	--	--
3b.	You may have (mishear)..... her	--	--	30	35

4a.	She (bear) a son in 1982	24	28	--	--
4b.	She has (bear) three children	--	--	9	10
5a.	The victim's throat was (slit)	18	21	--	--
5b.	She (slit)..... the tape and opened the package	--	--	20	23
6a.	The car (slide) into the ditch	9	10	--	--
6b.	He logs were (slide) down the hill	--	--	2	2
7a.	The whole economic situation (stink) last year	13	15	--	--
7b.	Our team really (stink) up the joint tonight	--	--	10	11

Table 1b proves clearly the students' difficulty with irregular verb conjugations; they cannot generate the past forms and the past participles of *lend*, *shear*, *mishear*, *bear*, *slit*, *slide* and *stink*.

Table 2A: Irregular Verb Forms in the Students' Sentence Constructions

S/N	Verb Forms	Students' Usage Performance		
		Verb words	X	%
1.	THE BASE FORM	Shake	18	21
2.	-S form	Shakes	26	30
3.	-ING participle	Shaking	54	64
4.	Past tense	Shook	55	65
5.	Past participle	Shaken	30	35

In Table 2a, the students have problems with constructing sentences with the base form (*shake*), -s form (*shakes*) and past participle (*shaken*) of the verb, *shake*.

Table 2B: Regular Verb Forms in the Students' Sentence Constructions

S/N	Verb Forms	Students' Usage Performance		
		Verb words	X	%
1.	Present form	Talk	45	53
2.	-s form	Talks	6	71
3.	-ing form	Talking	61	72
4.	Past tense	Talked	53	63
5.	Past participle	Talked	13	15

Here, the students demonstrate competence in sentence construction with the various verb forms of *talk* except the past participle (*talked*).

Table 3a: The Students' Competence in Syntactic Deployments of the Base Form and -S Form

S/N	Verb forms	Syntactic contexts	Usage tasks	Students' competence		
				X	%	Mean
1.	The BASE	The present tense	I (Go)home on	6	7	7

FORM		Sundays				
	The imperative	(Work).....harder!	37	44	44	
	The present subjunctive	They demanded that she (call).....and (see)..... them	59	70	35	
	The bare infinitive	She may (visit)..... her parents	49	58	58	
	The to-infinitive	They want her to (visit).....	55	65	65	
2.	The –S FORM	3 rd person singular present tense	Uncertainty (breed) indecision and delay	12	26	26

The students have difficulty with the use of the *base form* in the present tense, the imperative and the present subjunctive structures. Also, majority of the students are unlearned in deploying of the *-s form* in its sole syntactic context of the 3rd person singular present tense.

Table 3b: The Students’ Competence in Syntactic Deployments of the –ing Participle and Past Form

S/N	Verb forms	Syntactic contexts	Usage tasks	Students’ competence		
				X	%	Mean
1.	-ING PARTICIPLE	The progressive aspect	1. Turn the music down, I (be)..... (read).....	14	57	18.75
			2. We (be).... (go)...to Paris this February	12	14	
			3. I (have)... (be)... (work)... all day	2	2	
			4. I (be)... (sit)... at my desk by 9 o’clock	2	2	
			5. (Leave)... the room, he tripped over the mat	37	47	
2.	THE PAST FORM	Past tense	6. She (call)... you earlier	57	67	67

The table above depicts the students’ ineptitude in deploying the *-ing* participle verb form in its syntactic contexts of the progressive aspect and the *-ing* participle clause. However, the students demonstrate some level of mastery in the use of the past form in its sole syntactic context of the past tense

Table 3c: The Students' Competence in Syntactic Deployments of the *-ed* Participle

S/N	Verb forms	Syntactic contexts	Usage tasks	Students' competence		
				X	%	Mean
1.	-ED PARTICIPLE	The perfect aspect	1. He felt much happier now that he (have)...(find)...a new job	24	28	33
			2. Tell me when you (have)... (finish)...	34	40	
			3. The gate (be)... (lock)..... at 6 o'clock every night	3	3	
			4. Dozens of trees (be)... (destroy)...	6	7	
		The passive voice	5. Jobs are still (be)... lost	6	7	
			6. He couldn't (have)... (be)... (tell)... by Jimmy	38	45	
			7. (cover)... with confusion, they apologized abjectly	56	66	
			8. The discussion (complete)..., the chairman adjourned the meeting for half an hour	50	59	
	-ed participial clause					

Except for the syntactic context of the *-ed* participial clause, the other two syntactic contexts, namely, the perfect aspect and the passive voice, are unfamiliar to the students; they are incapable of using *-ed* participle verb form in the contexts.

Discussion of Findings

The findings of the study are organized and discussed according to the objectives.

Verb Conjugations in the Students' Written English

A main finding of the study is that the students are not practiced in the morphology of regular and irregular lexical verbs. The regular verb conjugation tasks demand the simple past and the past participle forms of *single*, *dye*, *bus*, *bar*, *call*, *traffic* and *hoe* which are *singed~singed*, *dyed~dyed*, *bussed~bussed*, *barred~barred*, *called~called*, *trafficked~trafficked* and *hoed~hoed* respectively. The students are only able to generate the two past forms of *call* correctly but poor in the others (*single*, *dye*, *bus*, *bar*, *traffic* and *hoe*), for which the students' past form and past participle productions are these strange and inapplicable words: **singes*, **sange*, **sang*, **singe*, **sing*, **sunge*, **singering*, **sing*, **swang*, **swange*, **sung*, **sined*, **singled*; **dye's*, **dye*, **dyeid*, **ties*, **dyeed*, **die*, **dies*, **dyeing*, **bus*, **bussing*, **buses*, **busing*; **bare*, **bars*, **burring*, **bared*, **bard*; **traffic*, **traffick*, **trafficks*, **trafficks*, **trafficking*; **hoe*, **hoeing*, **hoes*, **hoered*, **hoeing*. These aberrations are proofs of the students' incompetence in regular verb conjugation.

The conjugation of irregular verbs also is complex to the students; for the simple past and past

participle forms of *lend* (lent~lent) *shear* (sheared~shorn), *mishear* (misheard~misheard), *bear*(bore~born), *slit* (slit~slit), *slide*(slid ~slid) and *stink*(stank~stunk); the students' non-standard productions are *lended, *lends, *lented, *lending, *lends,; *sheards, *shearing, *sheard, *shear, *shears,; *misheard, *mishears, *misheld, *mishearing, *mishear; *heard, *hear, *hear, *bare, *beard, *bone; *slits, *slut, *slot, *slitted, *slitting, *sluted, *slited, *sliten; *slied, *slidden, *sliden; *stink, *stinks, *stunk, *stank, *stuck, *stunk, *stinkle, *stinkeled, *stanking, *stinkling. These odd forms only display the students' weakness in irregular verb conjugations.

Use of Verb Forms in the Students' Sentence Constructions

Another major finding of the study is that the students are not proficient in sentence construction with some of the selected verb forms; they have hardship using *shakes* (the-s form), *shook* (the past form), *talked* (the v-ed₂) and *shaken*(the past participle) acceptably in English, as displayed below :

13. *I was shake by the lecture

14. *John shake the boy

15. *I shakes them ass

16. *I am shakes hand with them

17. *He reminds me shaken

18. *The sound shaken the whole place

The students could not construct standard sentences with past participle of *talk* which is *talked* :

19. * Mr Mark talked to the lazy boy to change

20.. *We talked for hours

The problem arises from the fact that the v-ed₁ (*talked*) and the v-ed₂ (*talked*) are identical, being regular verbs; so only the usage context establishes the difference:

21. He received (v-ed₁) the news yesterday

22. He had received (v-ed₂) the news before he travelled(v-ed₁) yesterday

Syntactic Deployments of Verb Forms in the Students' English

One chief finding of the study is that the basic verb forms are not deployed in the appropriate syntactic contexts in the students' sentences.

The *base form* is not employed in the present tense, the imperative and subjunctive structures; some of their faulty responses are:

23a. * I goes home on Sundays.

23b *I going home on Sundays

23c. Correction: I go home on Sundays

24a. * Works harder!

24b. *Working harder!

24c. Correction: Work harder

25a. *They demand that she calls and sees them

25b. *They demand that she called and seen them

25c. Correction: They demand that she call and see them

The use of the *-s form* in its sole syntactic context of the 3rd person singular present tense is problematic to the students; the deficiencies are shown here:

26a * Uncertainty breeds indecision and delay

26b * Uncertainty breded indecision and delay

26c. Correction: Uncertainty breeds indecision and delay

The *-ing participle* verb form is not deployed in the progressive aspect and the *-ing* participial clause structures. Some of the substandard responses are shown below:

27a. * Turn the music down, I be read

27b. * Turn the music down, I being reading.

27c. Correction: Turn the music down, I *am reading*

28a. *We *be goes* to Paris this February

28b. *We *been goes* to Paris this February

28c. Correction: We *are going* to Paris this February

29a *I *has worked* all day

29b *I *had work* all day

29c. Correction: I *have been working* all day

30a. *I *been sitting* at my desk by 9 0'clock

30b. *I *will sitting* at my desk by 9 0'clock

30c. Correction: I *was sitting* at desk by 9 0'clock.

31a. * Leaves the room, he tripped over the mat

31b. * Leaved the room, he tripped over the mat

31c. Correction: *Leaving* the room, he tripped over the mat

The syntactic context of the past form is the past tense and it is not problematic to the students

The -ed participle form is not deployed in the perfect aspect and the passive voice structures. The students' weakness here is highlighted below:

32a.* He feels much happier now that he *has find* a new job.

32b.* He feels much happier now that he *had found* a new job.

32c. Correction: He feels much happier now that he *has found* a new job

33a. *Tell me when you *had finished*

33a. *Tell me when you *has finished*

33c. Correction: Tell me when you *have finished*

34a. *The gate *be locked* at 6 o'clock every night

34b. * The gate *will lock* at 6 o'clock every night

34c. Correction: The gate *is locked* at 6 o'clock every night

Conclusion

The purpose of the study is to find out some undergraduate students' knowledge of verb morphology, uses of verb forms in sentence construction and syntactic deployment of verb forms in English sentences. The study has established that lexical verb conjugation, correct utilization of verb forms in sentence construction and syntactic appropriation of verb forms in English sentences are problematic to the students. The conclusion of the study, therefore, is that the students are weak in generating verb forms and using them correctly in English

Recommendation

The findings of the research portend some implications for English language teaching at first-year university level. Frequent exercises that demand the use of verb past forms should be given to the students. Since undergraduate students, according to the findings of this research, have more hardship with the irregular verb conjugations than the regular verb conjugations, teachers should

provide a list of the English 250 common irregular verbs and their inflections for students to learn. As irregular verbs do not form the past tense and past participle in a regular way, the students should be given constant drills on the past forms of irregular verbs to improve the students' usage

Subjecting the students to writing essays involving narrating past experiences could improve their use of verb past forms. Also, teachers could assign students to read and review recommended story books, plays and novels written in Standard English which would expose the students to learned uses of basic verb forms in English.

Students, on their part, should regularly revise the principal parts of verbs (*the base form, the simple past form and the past participle*) which are provided as appendix to the Oxford Advanced Learners' Dictionary, a recommended student companion at secondary and tertiary school levels. The above suggestions should make students become practiced in verb form usage.

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A PRAGMATIC ANALYSIS OF PRESIDENT MUHAMMADU BUHARI'S SELECTED SPEECHES ON CLIMATE CHANGE

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Abstract

Appropriate language deployment aids effective communication and enhances smooth social cohesion, national development and progress; the reverse occurs when linguistic resources are poorly managed. It is to interrogate the pragmatic implications of the linguistic resources used by the Nigerian President, Muhammadu Buhari, in his selected speeches on climate change that this study sets out. To achieve this, three speeches of the President were purposively sampled between May and August, 2020. These speeches were subjected to the theoretical affordances of Jacob Mey's (2001) Pragmatic Acts Theory. It was found that the predominant pragmeme in the corpus was that of informing. This pragmeme was expressed by means of eight (8) allopracts: Reporting, advocating, appraising, reminding, directing, assuring, asserting and appreciating. These pragmatic nuances were anchored on pragmatic strategies as Shared Situation Knowledge (SSK), Inference (INF) and Reference (REL). The study concludes that the choice of linguistic resources in the corpus was appropriate to the end that the perceived information needs of the masses seemed to be factored into the diction, as evidenced by the pragmatic strategies utilized. On the strength of this claim, the speeches were basically informative as expected of speeches delivered under similar circumstances.

Keywords: Language Deployment, Pragmatic Strategies, Climate Change, Pragmemes, Linguistic Resources

Introduction

A salient task to which language is put is that of text production (in written or spoken form). Text production is a complex cognitive series of activities which involve the coherent and cohesive codification of thoughts in a way that represents the ideas, ideals and sociocultural realities of the encoder, using the instrumentality of language. Language, man's most indispensable and prized possession, has consistently served several purposes in human societies. Its communicative value is appreciated in its maintenance of social order/cohesion and preservation of cultural identities, among others. Halliday (1989) posits that "a fundamental property of language is that it enables human beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside them" (p.67).

Consequently, human beings freely manipulate language for various ends, in diverse

fields of discourse activities. One of such areas where the potency of language can be scarcely overlooked is officialese, i.e. the use of language for official purposes. By exploiting the dynamism of language, government/ political actors are able to effectively package their ideologies and/or government policies and programmes via diverse media (conventional and neo) for the masses. The aim of which is to ensure that the masses are always kept abreast of government's efforts at providing the required leadership which translates into better life for the masses.

Inadvertently, the world woke to the gnawing reality of a virus which expressed potentials of unleashing unprecedented mayhem on the economic and healthcare capacities of nations of the world. In this contemporary global emergency situation, every sector of the world has been informally conscripted into an army of 'soldiers', to wage war against this unseen

assailant, in an uncharted course using known and emerging skill sets and facilities. Efforts and energies (mental, economic and physical) are being vigorously expended on an hourly basis in a dynamic attempt at understanding the unfolding dynamics of and surmounting this vicious enemy which has continued to unleash its unmitigated terror on nations variously.

As part of the Nigerian government's strategy to wage war against the raging reality of climate change, the government (represented by President Muhammadu Buhari) has consistently lent his voice during international fora on the issue of climate change. The success or otherwise of this strategy is tied to the ability (or otherwise) of the President to leverage his linguistic proficiencies to adequately communicate to the masses. It is against this basis that this study examines the pragmatic features of selected speeches of President Muhammadu Buhari on climate change in order to examine the pragmatic strategies deployed in the selected speeches.

Conceptual Clarification

Concept of Speech

Speech is man's foremost language skill. Language acquisition studies show that speech is one of the manifestations and attributes of the normal development of a child (Otagburuagu, 2009). The child, through the complex matrix of sounds in the language of his environment, learns to manipulate these sounds and semantic patterns which constitute coherent speech for him. Man is a speaking animal because it is speech, among other things, that distinguishes him from most other creatures in the universe.

Walter (1988) is of the view that, "speech is a talk given to an audience i.e. a group of listeners". A speech is a connected discourse which is goal – oriented and purposeful, it is satisfying to the audience and can command or arrest their attention. The structure of a speech, according to Walter (1988), is:

- i. Heavily dependent on context – sensitive word;
- ii. Deeply embedded in other physical non-verbal aspects;
- iii. Full of suspended mixture or reduced grammatical structure, often with an emphasis; and

- iv. Persuasively organized by variations in stress and in intonation often resulting to word being drawn out or clipped (p.19).

Aboh & Agbedo (2020) aptly opine the essence of public speaking when they said:

In classical Greece and Rome, public speaking played a central role in education and civic life. It was studied extensively. Aristotle's Rhetoric, composed during the third century B.C.E., is still considered the most important work on its subject, and many of its principles are followed by speakers (and writers) today (p.6).

They further buttressed that:

Throughout history, people have used public speaking as a vital means of communication. ...one who forms a judgement on any point but cannot explain it clearly might as well never have thought at all on the subject (p.4).

Public speaking is the act of delivering a speech to listeners and it dates back to ancient Greece 2,000 years ago. This kind of speech is deliberately consisted of three general purposes: to inform, to persuade and to entertain. Public speaking is generally concerned as formal, face-to-face speaking of an addresser to a numerous of listeners (Amaechi and Mark, 2020). Public speaking, therefore, is a vital means of civic engagement. It is a way to express one's ideas and to have an impact on issues that matter in a democratic society. Considering the role of language in speech delivery, the present study examines how the Nigerian President (Muhammadu Buhari) has employed pragmatic techniques to deliver his speeches on climate change, aimed at examining how the speech makers used language in their bid to participate in an ongoing international discourse on climate change and the need to stem its devastating consequences.

Types of Speech

Walter (1988) identifies three (3) types of speech: Informative, persuasive and special occasion speeches, thus:

- a) *Informative speech*: An informative speech is a fact based speech intended to teach its audience about a specific topic.

Informative speech defines, explains, describes, clarifies, discusses, etc. of someone, place or a process (Otagburuagu 2009). There are different types of informative speech as enumerated by Verderber & Verderber (2008). These include, process speech and expository speeches. Process speeches are speeches which are to demonstrate how something is done or made or how it works. An example of a process speech is teaching the audience how to bake bread. The speaker uses a Comprehensive base for preparing the presentation, chooses an organization pattern that helps the audience understand the material that is discussed and uses a variety of the informative methods. Informative speech offers you an opportunity to practice your speaking skills. You will learn how to discover and present information clearly. The purpose of informative speech is to provide interesting, useful and unique information to your audience. An informative speech should rely less on pathos, which is an appeal to the emotions of the audience and an important component of persuasive speeches. Instead, an informative speech might rely on visual aids, in order to give the audience a visual representation of important information contained in the speech.

- b) *Persuasive speech*: This kind of speech has to do with the attitudes, beliefs, values and behaviours of audience members. Arguments are involved in this type of speech which are convincing (Otagburuagu, 2009). A persuasive speech allows the speakers to attempt to influence people to think or behave in a particular way. This art of convincing others is not unconnected to reasoned arguments, which might consist of facts, statistics, etc. are employed to motivate audiences to think or behave differently than before they heard the speech. Although the goal of persuasive speech is to convince the audience to accept a perspective, not all

audiences can be convinced by a single speech and not all perspectives can persuade the audience. The success of a persuasive speech is often measured by the audience's willingness to consider the speakers' argument.

The introductory aspect of a persuasive speech plays a greater role in drawing the attention of the audience. You can make your audience laugh so that they will be attentive and willing to accept a new view, the body language of the speaker, and the environment in which the speech is given all can affect the success of a persuasive speech.

- c) *Special occasion speech*: This type of speech, in Otagburuagu's (2009) view, is "...prepared or given on special occasion for praising or honouring someone either dead or living" (p.32). It is also given on areas concerning the individual and his/her accomplishments. Clearly, this speech will be very different from a toast given at a wedding, which is also an example of a special occasion speech of a more celebratory tone. Special occasion speeches are usually short time framed. They could last mostly ten minutes, which show their difference in relation to other speeches presented during political rally or conference. The purpose of special occasion speech is mostly to tease or praise. Verderber & Verderber (2008) identify the following kinds of special occasion speeches:

- i. *Speech of Introduction*: This is the type of speech where the speaker is asked to introduce the 'main' event at the function. The speech should answer the following questions for the audience. Who is the speaker? Talk about the speaker's credentials and expertise and why they were chosen to speak. What will the speaker be discussing? It is always important to state the

speaker's name and speech topic at the introduction level.

- ii. Welcoming speech: Welcoming speech bind people together. It is delivered about a new employee in an institution or company. The essence is to introduce new comers to the others. The names of the new comers were introduced, where they came from and their mission.
- iii. Award presentation speech: This type of speech is a gift oriented speech. During this speech. The award itself is discussed, who sponsors it, who it is named after, the history of the award, and the requirements to earn the award? On the other hand, the winners of the award and what they have done to earn the award will be discuss.

Based on the foregoing explication, the speeches for investigation in this study fall within the purview of informative speeches. They are so classified because they aimed at filling the information dearth about climate change.

Theoretical Framework: Pragmatic Acts Theory

This study deploys Mey's Pragmatic Acts Theory on selected speeches of the Nigerian President, Muhammadu Buhari, on climate change. The Pragmatic Acts Theory is a theory of Pragmatics which was developed by Jacob Mey as an amendment to J. L. Austin's (1962) Speech Act Theory (SAT). According to Mey (2001), Austin's *How to Do Things with Words* is merely a theory of reference.

Mey (2001) agrees with Austin that in uttering a speech, the speaker does something with his or her words. He, however, disagrees with him on the nomenclature "speech act" and the idea of speech act verbs. To him, there exists asymmetry in the relationship between speech act verbs (henceforth SAVs) and speech acts (henceforth SAs) proper. He argues that not all SAs are represented by a specific SAV. Despite Austin's claim that the SAT caters for context, Mey contends that context is more than just reference.

Context is action; it is about understanding what things are for; it is also what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts (Mey, 2001).

Mey (2001, p. 43) argues further that "the context determines what one can say and what one cannot say". Consequent upon the limitation of SAT, Mey proposes the Pragmatic Acts Theory as not just a theory of reference but a theory of action which situates speech acts in the appropriate socio-cultural contexts. Mey posits that in order for speech acts to be effective they have to be situated: "they both rely on, and actively create the situation in which they are realized ... there are no speech acts, but only situated speech acts, or instantiated pragmatic acts" (Mey, 2001, p. 218).

Consequently, the emphasis is not on conditions and rules for an individual speech act, but on characterizing a general situational prototype (pragmeme) that can be executed in the situation. Thus, a particular pragmeme can be substantiated and realized through individual pragmatic acts. In other words, a pragmatic act is an instance of adapting oneself to a context, as well as adapting the context to oneself. Mey also objects to speech act theory on the ground that it is not only canonical but that it also centres more on the speaker's intention, over and above the social realities or social contexts which provide limitation and affordance regarding the speaker's choice and use of words as a member of a speech community. His words:

Human activity (including language use) is not prerogative of the individual, setting goals and devising strategies...rather, the individual is situated in a social context, which means that she or he is empowered as well as limited by conditions of her or his life (Mey 2001: 214).

That is, pragmatic act theory emphasizes the priority of socio-cultural and societal factors in meaning construction and comprehension. Mey maintains that our acting is determined by what the scene can afford and by what we can afford on the scene. That is, while the scene determines our acting, our acting equally determines and reaffirm the existing scene (Mey 2001: 218). He suggests that the indirect speech act paradox can be

dissolved by moving its focus of attention from the words being said to the things being done with those words. He also questions the compatibility of speech and act (speech act), as speech, by itself, does not act; strictly speaking, there are no speech acts since ultimately speech acting depends on the situation in which an action takes place. This is the reason he divides his pragmatic act schema into activities and texts parts. As a result of the above shortcomings of speech act theory, Mey (2001) came up with the idea of pragmatic act theory which, he opines subsumes speech act. In pragmatic acting, it is impossible to pinpoint a particular, predetermined use of any canonical speech act (Mey 2001). In other words, pragmatic act analyst does not necessarily include a specific act of speech in his analysis.

The basic idea about pragmatic act as distinct from speech act is the fact that the former does not depend solely on the actual words being used but rather on the circumstances that lead to and accompany those words. In Mey's (2001) words:

The theory of pragmatic act does not try to explain language use from inside out that is from words having their origin in a sovereign speaker and going out to an equally sovereign hearer (who then may become another sovereign speaker and so on and so forth). Rather, its explanatory movement is from the outside in: the focus is on the environment in which both the speaker and the hearer find their affordances, such that the entire situation is brought to bear on what can be said in the situation as well as what is actually being said (p.221).

In Mey's (2001:215) view, pragmatic analysis can be approached from two perspectives of 'agents' and 'act'. As far as agent is concerned, his or her class, gender, age, status/position, education, experience/previous life history and so on influence and affect his or her communication behaviour. In other words, from the angle of 'agent', the emphasis of pragmatic analyst is on the user's intention and attitude to language as occasioned by the above social factors, which spell out his/her (language user's) limitations and

affordances (i.e. the degree of freedom he enjoys) as a participant in a speech event or as a member of a speech community. From the point of view of "act", the concern of a pragmatic analyst is on language, gestures and visual images etc., used in performing a pragmatic act. Mey (2001) concludes that pragmatic acting can be considered as adapting oneself linguistically and otherwise, to one's world.

As we have observed from the foregoing, pragmatic act also takes care of extra-linguistic aspects of communication such as gestures and visual images (i.e. pictures). These, in addition to linguistic aspects of communication are captured in what Mey termed *pragmeme*, the prototype or generalised pragmatic act. He termed the instantiation of *pragmeme* in a particular situation 'pract' or 'ipras' (p.221).

Methodology

The study was descriptive and based on speeches delivered by the Nigerian President, Muhammadu Buhari. The selected speeches purposively reflect the President's views on climate change as presented at different fora. The speeches aim at providing information which is trailblazing and intended to orchestrate (galvanize) efforts towards ameliorating the impacts of climate change on Nigerians, and indeed all inhabitants of planet earth. The following corpora were sourced from the official website of the State House (<https://statehouse.gov.ng/>):

- Text 1: President Buhari's Address at the International Climate Change Summit in Paris (December 13, 2017);
- Text 2: Buhari unfolds plans to reverse effects of climate change in Nigeria ([September 23, 2019](#)); and
- Text 3: Statement of President Buhari at the Virtual Leaders' Summit on Climate (April 23, 2021).

The data were collected online from the official website of the State House for the speeches needed for linguistic analysis. The data was filtered and highlighted for pragmatic analysis, relying on theoretical insights from the theoretical framework adopted. The corpus will be analyzed based on the context in which the speeches were made.

Data Presentation

Pragmemes, Allopracts/Practs and Pragmatic Strategies in the Corpus

The study found that the pragmeme of informing was preponderantly explored in the corpus and was realized in eight (8) allopracts: Reporting, advocating, appraising, reminding, directing, assuring, asserting and appreciating. These pragmatic acts were communicated by means of pragmatic strategies as: Inference (INF), Reference (REF), Relevance (REL), and Shared Situational Knowledge (SSK). In the subsequent section, each of the identified allopracts will be instantiated from the corpus along with the corresponding pragmatic strategies used to actualize it, thus:

Reporting

The pragmatic act of reporting was extensively used in the corpus. In adopting the posture of reporting as a pragmatic activity in the corpus, President Muhammadu Buhari was able to adequately inform the Nigerian masses about strategies and attempts made by the government in joining the fight against climate change. A justification for this may be occasioned by a number of factors as the genre/ medium of communication (speech presentation on climate change), and role of the Nigerian government in the global fight against climate change. Consequently, the speech writer is usually not expected to report what has occurred; an effective way to do this is to perform pragmatic acts as narrating to present information in a way that the reader, who was likely not at the scene of such event, can also be aware of what transpired from which to form his/her opinions and be informed about the narration. The following excerpts are instances of the allopract of narrating/reporting as used in the corpus:

Text 1

The adverse impacts of climate change such as temperature rise; erratic rainfall, sand storms, desertification, low agricultural yields, drying up of water bodies like Lake Chad, gully erosions and constant flooding are a daily reality in Nigeria (*Reporting: SSK, REL, INF*).

This reality is most felt by the highly vulnerable communities who lack the capacity to cope (*Reporting: SSK, REL, INF*).

Text 2

It is now imperative that we must step-up our collective climate actions in line with the request of the Secretary-General (*Reporting: SSK, REL, INF*).

It is in this regard that I wish to reiterate Nigeria's commitment to its obligation under the Paris Agreement, the aspirations enshrined in our Nationally Determined Contribution (NDC) and ensure a resilient future that mainstreams climate risks in our decision making (*Reporting: SSK, REL, INF*).

I want to announce that the Government of Nigeria will develop a more robust sectorial action plan, and expand the scope of our Sovereign Green Bonds in line with our intended upward review of Nigeria's NDC's towards the inclusion of the water and waste sectors by 2020 (*Reporting: SSK, REL, INF*).

The excerpts demonstrate that the pragmatic function of reporting is performed by providing information to the readers or listeners about diverse efforts and engagements made by the government to contain the implications of climate change in Nigeria. These efforts involve Nigeria's commitment to its obligation under the Paris Agreement, the aspirations enshrined in our Nationally Determined Contribution (NDC) and ensure a resilient future that mainstreams climate risks in our decision making (**Text 2**); informing that "the Government of Nigeria will develop a more robust sectorial action plan, and expand the scope of our Sovereign Green Bonds" (**Text 2**).

Therefore, to achieve the pragmatic function of reporting, with the intention of informing the reader about the various efforts expended by the Nigerian government, the speeches were seen to use pragmatic strategies as Inference (INF), Shared Situation Knowledge (SSK), and Relevance (REL) to provide the reader adequate information about the stance of government in tackling climate change. This information is organized to answer possible questions which may be running through the readers' mind; questions that bother on what is the Nigerian government doing? How is it doing it? How do the actions of the Nigerian government impact on the life of the average Nigerian? Who

are the stakeholders involved in the fight against climate change in Nigeria? Why is the need for synergy important in the onslaught against the global malaise?

The excerpts show that the speeches use SSK to properly situate the discourse by providing details about the activities which may have informed the decisions of the Nigerian government. In Text 1, for example, Nigeria is seen to suffer “**The adverse impacts of climate change such as temperature rise; erratic rainfall, sand storms, desertification, low agricultural yields, drying up of water bodies like Lake Chad, gully erosions and constant flooding are a daily reality in Nigeria**”. This statement is based on the hind knowledge that the experience in Nigeria is of a global nature.

Similarly, REL and REF are used in the speeches, as has been shown in the corpus, to report only aspects of the event that are relevant to the readers; making reference to some background information which may have culminated into the present situation being reported. In Text 1, for instance, “**This reality is most felt by the highly vulnerable communities who lack the capacity to cope**”. In the highlighted portions of the excerpt, reference is made to “vulnerable communities” who were reportedly helpless and suffering from the impacts of climate change on their communities.

Advocating

A major responsibility of the government to her citizens is the provision of security of lives and property by deploring all resources available. One of such is to advocate for a change in attitude towards that which holds better promise for a more prosperous society. In the corpus, it was seen that the speech writers contained elements of advocacy from the government beckoning on the global community to adopt, as the war against climate change raged. Few instances from the corpus, at this point, will suffice to support the use of this allopract, thus:

Text 3

This Summit would, indeed, **prove instrumental in galvanizing high-level political support for the implementation of the Paris Agreement and its Katowice Rulebook as well as inviting more countries and stakeholders to take more**

climate-oriented responsibilities (*Advocating: SSK, REL, INF*).

As one of the most vulnerable nations, **Nigeria is undertaking major environmentally sound and climate-friendly programmes and treading the path of sustainability** (*Advocating: SSK, REL, INF*).

In the samples above, it can be observed that the President deployed the pragmeme of advocating to solicit the cooperation of the Summit in the fight against climate change. This advocacy became necessary owing to the impact of climate change on the world. On this note, the President advocated for a “**high-level political support for the implementation of the Paris Agreement and its Katowice Rulebook as well as inviting more countries and stakeholders to take more climate-oriented responsibilities**”. In the advocacy, world leaders were informed that “**Nigeria is undertaking major environmentally sound and climate-friendly programmes and treading the path of sustainability**”.

In order to understand the import of the advocacy, the President leveraged SSK with the audience to get them act responsibly in ways that were recommended to combat the scourge of climate change. Imbedded in the information were instances of Relevance and Inference. Relevance in that the President used only bits of information that could properly situate his discourse and message. The audience, on their part, needed to make inferences to correctly interpret the messages perceived from the President.

Appraising

An important gauge for progress is to constantly evaluate or appraise previous activities with a view at strengthening such actions for better results. The advocacy for a cleaner world has attained an international scale where (inter) national leaders have joined to combat climate change. While the advocacy is on, it is expedient to intermittently appraise efforts invested. An implication of this sort of appraisal is to ascertain the level of traction gained, or otherwise. Instances of Appraising, as a pragmatic resource, were identified in the corpus as exemplified below:

Text 1

Actualising these plans over the next 15 years, Nigeria on its own will achieve 20% emissions

reduction below Business As Usual. With international support, we can achieve 45% emission reduction by 2030 (Appraising: SSK, REL, REF).

Text 2

As you are aware, the Lake Chad Basin, which used to be a region of productivity, food security and wealth for an estimated 40 million citizens living around the Chad Basin, has shrunk significantly from its original size due to Climate Change (Appraising: SSK, REL, REF).

An important strategy to keep track of activities is to constantly engage in appraising activities as events unfolded. It is in appraising that the President evaluates to gauge the level of impact climate change has on the global environment. It is against this backdrop that appraising was observed as an allopract in the corpus, as demonstrated above. In Text 1, appraising enabled the President to assert that **“Nigeria on its own will achieve 20% emissions reduction below Business As Usual. With international support, we can achieve 45% emission reduction by 2030”**. In the last excerpt, the President is seen to appraise the Lake Chad Basin **“which used to be a region of productivity, food security and wealth for an estimated 40 million citizens”**.

It will be daunting for the audience to appreciate the level of work put in by the Nigerian government in the combat against climate change without recourse to background information on its implications on Nigeria’s socioeconomic fortunes. It is for this purpose that the audience will require to tap into their previous knowledge about the environmental scourge to appreciate the level of appraisals enjoyed by the President. Similarly, the speeches contained the elements of appraising as found in the corpus as relevant bits of information to assist the audience come to grips with the message being communicated.

Reminding

Climate change gradually hits the world in an unprecedented manner. This left governments around the world with the onerous challenge of devising means of safely navigating the governed through the storm being unleashed. In order to do this without abusing the sensibilities of the masses, it was appropriate to occasionally remind the masses about the history of pandemics and the

peculiarity of the present one. A reason for this communicative strategy was likely to make the masses appreciate the implications of the times they were in as well as the background to decisions taken. In the corpus, there were instances of reminding; few are shown below:

Text 3

The Nigerian government, in 2017, launched the green bond programme as part of its commitments contained in the Paris Climate Agreement signed on September 21, 2016 (Reminding: SSK, REL, INF).

The overall outcome of the highlighted actions have translated into food supply sufficiency, improved nutrition, less hunger, increased employment, new jobs opportunities, better livelihoods, reduced poverty, decreased vulnerability to health challenges and higher quality of life (Reminding: SSK, REL, INF).

Text 1

Since the adoption of the Paris Agreement, we have been strengthening our national efforts towards the implementation of the Agreement and the Marrakech Call for Action. We have already ratified the Paris Agreement in May 2017 and, thus, we have pledged, under the Nationally Determined Contribution to reduce our emission by 20% by 2020 and 40% by 2030 (Reminding: SSK, REL, INF).

In our efforts to deliver on these pledges, **we are tightening the existing governance structure in Nigeria for more effective implementation of climate change activities, including the additional responsibilities that are consequent on the adoption of the all-encompassing climate change treaty** (Reminding: SSK, REL, INF).

Climate change attacked the world like a thief at night. Its unannounced visit arm twisted world economies into taking and enforcing stringent measures which could be easily misinterpreted to imply that world leaders were being dictatorial/autocratic. Therefore, to make the citizens understand the background which informed the government’s stance on climate change, the President was seen in the corpus to consistently remind other world leaders that **“Since the adoption of the Paris Agreement, we have been strengthening our national efforts towards the implementation of the Agreement**

and the Marrakech Call for Action". Also, the President reiterated that **"we have already ratified the Paris Agreement in May 2017 and, thus, we have pledged, under the Nationally Determined Contribution to reduce our emission by 20% by 2020 and 40% by 2030"**. The strategies utilized to accentuate the allopract of reminding, as in the afore-identified allopracts, were SSK, REL, and INF. These pragmatic strategies were seen to be instructive in expressing the message of war which was metaphorized in the speeches of the President.

Discussion

An examination of the corpus, which comprised speeches delivered by the President on climate change on different occasions, found that the dominant pragmeme was that of providing information. Indeed, part of the responsibility of the President was to liberally supply information to the masses which could help assuage their fears and enable them admit any changes to their lifestyles as brought by the climate change. Consequently, the speeches were seen to be thoroughly lined with diverse strands of information on several issues that bothered government's efforts as well as her expectations from all stakeholders. In order to be properly expressive, the speeches under investigation were observed to deploy allopracts as reporting, advocating, appraising, and reminding. These allopracts were communicated using pragmatic strategies as Shared Situation Knowledge (SSK), Relevance (REL) and Reference (REF).

It is instructive to note that the most patronized allopract was that of reporting. This was followed by those of advocating, appraising, and reminding. The choice of linguistic resources to push home the message of climate change to the target may have been informed by a number of

factors: First, the environmental scourge had features which were unknown. Consequently, the environmental scientists were still understudying it to come up with measures to mitigate it. Therefore, there was no need to hoard any bit of information gathered about it, as observed in the corpus. Second, there were lots of misinformation (misgivings) about climate change. To this end, it was expedient for the government to provide the needed leadership in terms of providing reliable information to the masses. Third, the misinformation about the scourge gave rise to palpable fear amongst Nigerians about the virus. This fear blew the potency out of proportion, expectedly; diverse groups held different opinions about the virus and its extent of mortality. It was to assuage these fears that the President may have adopted the communicative strategy it adopted, as observed in the pragmeme, allopracts and pragmatic strategies used in their speeches to the Nigerian masses who relied on them for reliable information and leadership through the uncharted path out of the global malaise.

Conclusion

Language and its appropriate deployment are resources which man can manipulate for diverse results. The study found that the President used the pragmeme of informing alongside allied allopracts to lead the Nigerian masses in the uncharted war against the climate change experience. The choice of linguistic resources in the corpus was appropriate to the end that the perceived information needs of the masses seemed to be factored into the diction, and presentation / delivery of the speeches. On the strength of this claim, it was found that the speeches were basically informative as expected of speeches delivered under similar circumstances.

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“Qa’idojin Rubutun Hausa, Ga Qoshi Ga Kwanan Yunwa”

Hauwa Muhammad Bugaje

Sashen Harsuna da Al’adun Afirka

Jami’iar Ahmadu Bello, Zaria

Abstract

Hausa is language that is blessed with a lot of works of scholars on the issue of its orthography and standardization. There is no language in Nigeria that is even close to Hausa in terms of standardization of its orthography. Hausa language was initially written in Ajami after the advent of Islam in Hausa Land, later, Hausa language was also benefitted with modernism and the way of writing brought by colonial masters. The colonial masters and Hausa Scholars introduced the standard way of writing through their publications and conferences in and outside the country. This paper reviews the effort scholars in standardizing Hausa writing, and the problems that are encountered by the users and the students in writing the language especially now with the advent of technology and globalizations. The paper also recommends ways that can be considered in improving good writing among Hausa’s especially at the academic level.

Keywords: Hausa, Ajami, Islam, standardization

Gabatarwa

Harshen Hausa yana xaya daga cikin manyan harsunan duniya da aka daxe da sadarwa a cikinsa a rubuce. Rubutu dai kamar yadda masana irin su Bunza (2002) suka tabbatar, ya shafi zayyana ta hanyar amfani da wasu alamomi da nufin sadarwa. A duk inda aka yi maganar sadarwa a rubuce akwai bukatar tsari ko doka da zata yi jagoranci wajen samar da daidaito da fahimtar abin da aka rubuta. Shi kuwa harshen Hausa ya daxe da samun wannan gata na rubuta shi da daidaita rubutunsa a mata kai daban daban har zuwa matakin da rubutun Hausa ya samu kansa a ciki a wannan lokaci. Sai dai kuma duk da wannan ci gaba da harshen ya samu har yanzu da sauran rina a kaba, saboda fahimtar qa’idojin rubutu ga xalibai musamman masu nazarin harshen Hausa matsala ce da take yi wa fagen nazari tarnaqi. Wannan takarda ta haska wasu daga cikin matsalolin da suka haifar da koma baya wajen fahimtar qa’idojin rubutun Hausa ga xalibai, tare da hasashen mafita ga wannan matsala.

Kusan a iya cewa babu wani harshe a faxin Nijeriya da aka daxe da rubutuwa kamar harshen Hausa, domin an fara rubuta shi da

haruffan Larabci tun bayan shigowar Musulunci qasar Hausa tun wuraren qarni na goma sha xaya (Yahya, 1988). An rubuta Hausa da fitaccen tsarin rubutu biyu waxanda har wannan lokaci ake amfani da su wato rubutun Ajami da na Boko. Waxannan nau’o’in rubutu sun samu karvuwa da kuma samun sauye-sauye a lokuta daban daban, kuma sun kai Hausa qasashe daban daban a faxin duniya. Marubuta na cikin gida da qasashen waje sun bayar da gudummawa wajen inganta rubutun Hausa musamman na boko, sai dai duk da wannan daxewa da aka samu na kasancewar harshen a rubuce, da kuma qoqarin masana wajen daidai rubutun da samar da hanya ta bai xaya ta rubuta shi a faxin duniya amma har yanzu akwai qarancin fahimtar qa’idojin rubutunsa da kuma qarancin ayyuka na yadda za a koyi rubutunsa. Wannan muqala ta fito da wasu daga cikin matsalolin da suke yi wa xalibai tarnaqi wajen koyon rubutun harshen.

Ma’anar Rubutu da Taqaitaccen Tarihin Samuwarsa

Rubutu suna ne na aikin zayyana ta hanyar amfani da alamomi ko surori ko kuma wasu haruffa da aka amince da su a harshe. Shi dai rubutu qirqirarsa ake yi ta amfani da ilimi

domin a fito da hanya karvavviya da za a yi amfani da ita domin sadarwa a zayyane ba a magance ba. (Xavier 1995)

Rubutu yana xaya daga cikin hanyoyin sadarwa da Allah ya hore wa xan'Adam sarrafa shi domin isar da saqo tsakanin mutum da mutum ko tsakanin al'umma da al'umma. Kafin samuwar rubutu, xan'Adam yana sadarwa ne ta hanyar magana, sai dai ita magana tana biyan bukatar sadarwa ta nan take ne, kuma tsakanin mutanen da ke wuri xaya. Samuwar ilimin rubutu ya taimaka matuqa wajen sauqaqa sadarwa tsakanin mutane da isar da saqo cikin sauqi tare da adana bayanai.

Samuwar rubutu ya zo wa xan'Adam mataki-mataki ne tun daga fara rubutu ta hanyar zayyana alamomi da surori na abin da ake so a yi magana a kansa, har aka kai ga matakin amfani da haruffa wato baqaqa da wasula da kuma yadda amfani da wa]annan hanyoyi suka yi ta samun sauye-sauye daga lokaci zuwa lokaci. Kowace al'umma da nata tsarin rubutun, ko dai wanda suka qirqiro ko kuma wanda suka ara daga wasu al'ummomi. Bincike ya nuna cewa an fara rubutu kusan tun shekaru 50,000 da suka wuce, daga cikin waxanda aka fara samun rubutunsu a wancan lokaci akwai mutanen Sin wato China, waxanda suka qirqiri rubutu a wancan lokaci ta amfani da alamomi na sawun tafiyar tsuntsaye ko surori da kuma alamomi daban daban domin isar da saqonsa

Haka kuma, su ma Sumeriyawa sun da]e da fara rubutu ta amfani da zana surar abin da suke so su yi magana a kansa. Misali sukan sarrafa surori 600 na halittu da alamomi daban daban kamar a inda suke magana a kan doki sai su zana doki ko mutum ko ruwa da makamantan haka. Idan mutum ya ga zanen sai ya harhaxa ya gane saqon da ake so a isar.

Tafiya ta yi tafiya rubutu ya samu har a qasar Misra dubban shekaru da suka shuxe, sai dai su ma kamar Sinawa da Sumeriyawa, a wancan lokaci suna amfani surori da alamomi ne wajen isar da saqo. Idan zaka iya tunawa a baya an bayyana cewa Sumeriyawa na amfani da surori 600 a rubutunsu, su kuma Misrawa suna amfani da surori 700 a wannan nau'in

rubutu na zane a waxancan zammuna da suka wuce. Idan aka yi maganar rubutu na haruffa wato rubutun abacada kuwa, bincike ya nuna cewa an fara wannan rubutu ne shekaru 3.400 da suka wuce, kuma Fonisawa ne suka qirqire shi, wato mutanen qasar Phonesia can kusa da Syria. Su kuwa waxannan mutane suna da baqaqa da wasulla 22 da suke amfani da su wajen rubuta harshensu a wancan lokaci, sannu a hankali Romawa suka fahimci wannan tsarin rubutu suka kuma kwaikwaye shi domin rubuta harshensu na Latin, sai dai su suna amfani da haruffa da wasula 23 ne wato sun yi qari a kan na Fonisawa. Tafiya ta yi tafiya, irin waxannan haruffa suna samun karvuwa har zamanin da Turawa su ma suka fahimci wannan tsarin rubutu, suka kwaikwaya domin rubuta harshensu na Turanci. Sai dai ko kafin Turawa su rubuta harshensu da tsarin rubutun 'abacada' Larabawa sun qirqiro rubutun Larabci shekaru 2,000 da suka shuxe wanda duk da cewa rubutu ne na amfani da haruffa da wasulla amma ya bambanta da rubutun 'abacada.'" (Bunza 2002)

Rubutun Hausa

Samuwar rubutu a Hausa yana da ala}a da tarihin samuwar rubutu a duniya. Kamar yadda mawuyacin abu ne a iya kawo lokacin da aka fara rubutu a duniya, sai dai a yi hasashe, haka abin yake a Hausa, domin mawuyacin abu ne a iya tabbatar da sa'adda aka fara rubuta harshen Hausa da kuma salon rubutun da aka fara yi a Hausa. Wannan kuwa bai rasa nasaba da cewa babu wani gagarumin bincike da aka gudanar a wannan fanni na rubutun Hausa. Tabbatacciyar hujja da aka iya fi saurin gabatarwa ita ce wadda take nuna an fara samun rubutu a Hausa bayan shigowar Musulunci qasar Hausa da aron haruffan Larabci aka qirqiri rubutun ajami.

Kodayake an xan samu wasu hujjoji da suke nuna an ta~a rubuta harshen Hausa da harshen Girkanci da kuma yiwuwar rubuta shi da harshen Romanci wato Latin. Wannan bayani ya samu ne ta bakin shararren xan siyasar nan kuma mai da kishin Arewa wato malam Aminu Kano. An bayyana cewa Aminu Kano ya tava ganin wani tsohon rubutu da aka

yi na Hausa da haruffan Girkanci a Ingila wanda ake hasashen an yi shi lokaci mai tsawo da ya wuce. Haka kuma, Aminu Kano ya tabbatar da wanzuwar wata rijiya a Kano da ke xauke da rubutun Romanci a jikinta wanda aka ce an yi tun zamanin daular Romawa. Da wannan ne shi malam Aminu Kano yake hasashen akwai ziyuwar rubuta Hausa tun a wancan lokaci ta amfani da tsarin rubutun waxannan harsuna wato Girkanci da Romanci.

Fitaccen rubutu da ake amfani da shi a Hausa nau'i biyu ne wato rubutun ajami da na boko. Shi dai rubutun ajami rubutu ne da aka ari haruffan Larabci wajen rubuta furuci da maganar Hausa. Shi kuma rubutun boko rubutu ne da ake yi a Hausa ta amfani da haruffan abacada da Turawa suka ara daga Romawa suka rubuta harshensu, suka kuma qirqiri rubutun Hausa a cikinsa.

Rubutun ajami kamar yadda aka bayyana ya samu ne tun bayan shigowar Musulunci da fahimtar ilimin addini a qasar Hausa a wuraren qarni na 15 ko na 16 har suwa na 17. Irin wannan rubutu ya sami karvuwa da bunqasa musamman a qarni na 18 zuwa na 19 har ma cikin qarni na 20.

ا ب ج د ه و ز ح ط ي ك ل م ن ص ع ب
f ' s n m l k y t h z w h d j b -
ض ف ر س ت ث خ ذ ظ غ ش - - ي - -
- u/o ē e l ā sh g z z (kh) c t s r k r

Haruffan Ajami

Shi kuwa rubutun Hausa da baqaqen boko ya samu ne ta hanyar qoqarin Turawan mulkin mallaka waxanda suke cike da qishirwar gudanar da mulkin mallaka a wancan lokaci. Shi kuwa mulki ba zai yi sauqi ba sai da sadarwa tsakanin waxanda ake mulka da masu mulki. Ita kuwa wannan sadarwa ba zata samu inganci ba har sai an sami hanya mafi sauqi wajen isar da ita. Wannan hanyar kuwa ita ce ta rubutu da tsarin da mai mulki zai fahimta kuma a tilasta wa wanda ake mulka ya koya. Wannan shi ya sa Hausa ta tsinci kanta a rubutun boko. Kafin qoqarin da Turawan mulkin mallaka suka yi na rubuta Hausa da haruffan abacada, akwai

Malaman addinin Musulunci da waxannan qarnoni irin su malam Abdullahi Suka da malam Abubakar ibn Kutun-kura da sheik Ahmed Tila da sauransu suna daga sahan farko na malaman da suka yi wa Hausa gata wajen rubuta da babbaqun Larabci tun a qarni na 17. Masu biye masu wajen wannan aiki sune shararrun malaman addinin nan kuma marubuta waqoqin addini na qarni na 18 su malam Shi'itu xan Abdurra'uf da Muhammadu na Birnin Gwari da sauransu, su ma sun bun}asa rubutun Hausa cikin ajami a qoqarinsu na koyar da addinin Musulunci a qarnin da suka rayu. Har ila yau, tarihin rubuta Hausa cikin ajami ba zai kammala ba sai an yi la'akari da gagarumar gudummawar da malamai masu jihadi wato su sheik Usmanu Xanfodio da qaninsa Abdullahi Fodio da xansa Muhammadu Bello da autansa Isan Kware da 'yarsa Nana Asma'u da almajiransa irin su Muhammad Tukur da sauransu da ma masu biye masu irin su Attahirun Amadu suka bayar wajen yaya addinin Musulunci da samar da rubutu a cikin Hausa a fannoni daban daban na ilimi. Haqīqa ba domin gudummawar waxannan bayin Allah ba da rubutun Hausa ya ji kunya, (Yahya, 1988).

waxanda ake hasashen sun fara assasa wannan rubutu a Hausa lokaci mai tsawo da ya wuce. Wasu daga cikin irin waxannan ayyuka sune waxanda aka ji xuriyarsu a 1773 sa'adda aka samu wasu fatake 'yan kasuwa suka haxu da wani bawa na wazirin Tunis Abdurrahman wanda aka ce ya rubuta wasu kalmomi na Hausa da haruffan abacada waxanda suka haxa da:

- Ghal - gari
- Dudsji - dutse
- Korama - korama
- Ghurasu - gurawa

Haka kuma, bincike ya nuna cewa a 1790 an wallafa bayanan wani falke xan kasuwa

bahaushe mai suna El-haj Abdul salam a Ingila. Haka kuma, wani ma'aikacin African company mai suna T.E Bowdich ya ziyarci Ghana (Kumasi) har ma ya rubuta kalmomin qidaya guda 20. (Bunza 2002:32)

Haka aka yi ta samun xaixakun rubuce-rubucen Hausa a shekarun da suka gabata har lokacin da Turawan mishan da na mulkin mallaka suka duqufa wajen rubuta Hausa cikin rubutun abacada. Turawan mulkin mallaka sun yi qoqarin rubuta Hausa a tsarin rubutun boko tun bayan da suka sami kama akalar qasar har zuwa lokacin da suka shimfixa mulkin mallaka. An kafa makarantar farko da za a koyar da rubutu da karatu a Kano, kuma aka xora wa baturen da ke kula makarantar mai suna Hans Vitcher xawainiyar samar da baqaqe da

haruffan abacada da suka dace da rubuta Hausar. Har ila yau, an duqufa wajen samar da litattafai cikin Hausa da zasu taimaka wajen koyo da koyarwa. Wannan yunquri ya haifar da kafa hukuma fassara wadda ta Fassara litattafai cikin Hausa, da hukumar Talifi wadda ta jagoranci samar da qagaggun labarai na Hausa da za a yi amfani da su wajen karatun Hausa.

A taqaice za a iya cewa an samar wa da Hausa haruffan abacada 30 da ake amfani da su wajen rubutu. Daga cikin waxannan haruffa akwai na gwauraye da masu goyo wato waxanda ake samu a harshen Turanci da kuma waxanda aka qirqira domin biyan bukatar harshen Hausa na rubuta furucin da a harshen kaxai ake samu ba su a Ingilishi.

A a	B b	B̄ b̄	C c	D d	D̄ d̄	E e	F f	G g
Ɔ ɔ	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄
H h	I i	J j	K k	K̄ k̄	L l	M m	N n	O o
Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄
R r	R̄ r̄	S s	S̄ s̄	T t	T̄ t̄	U u	W w	Y y
Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄
Y y	Z z							
Ɔ̄ ɔ̄	Ɔ̄ ɔ̄	Ɔ̄ ɔ̄						

Hoton Haruffan Abacada na Hausa

Qa'idojin Rubutun Hausa

Qa'idojin rubutu xawainiya ce da masana suke yi ta daidaita rubutu da samar wa al'umma matsaya a kan yadda za a rubuta harshe. Ma'anar daidaita rubutu kuwa na nufin yin rubutu daidai da fahimtar kowane xan asalin harshe da ma mai koyon harshen. Akan kira rubutu daidai idan ya hau tsarin da masana suka shimfixa kuma hukuma ta aminta da shi.

Amin (2016:62) ya bayyana cewa qa'idar rubutu yarjejeniya ce tsakanin masana harshe da ake cim mawa domin a samar da tsarin rubutu na bai xaya. Haka kuma, ya qara da cewa qa'idojin rubutu sun shafi yadda ake rubuta kalma da yadda ake amfani da manyan baqi da qanana, da karan-xori da kuma yadda ake sarrafa alamomin dakatarwa da samun daidaito a kan karin harshen da ya dace da rubutu.

Samuwar Qa'idojin Rubutu a Hausa

An daxe ana rubuta Hausa da baqaqen boko ta hanyoyi daban-daban kafin a cim ma yarjejeniya wajen tabbatar da qa'idojin da ake bi a yanzu. Akwai abubuwa uku da suka sha wa masu qirqirar rubutun Hausa na boko a wancan lokaci. Waxannan abubuwa kuwa sun haxa da matsalar furucin baqaqen da ba a su a harshen ingilishi wato irin su x da q da y da ts da gw da fy da ky da kw. Haka kuma matsala ta biyu ita ce ta yadda ya kamata a haxa kalma da kuma inda ya kamata a raba kalma. Har ila yau ga kuma matsalar karin harshe da yadda ake samun bambanci wajen wasu kevavvun kalmomi da suke da bambanci a kare-karen harshen Hausa, wane ya dace a xauka a yi amfani da shi? Kuma ya za a yi ya sami karvuwa ga sauran 'yan asalin harshen da basu da wannan kalma? Da haka aka soma tattauna

waxannan matsaloli har aka cim ma samar da daidaito na qa'idar da ta dace.

Kafin a sami qa'idojin rubutu, yadda ake rubuta Hausa a wancan lokaci (kafin qarni na 20) ya sha bamban da yadda ake rubuta Hausa a yau, kuma kusan kowane marubuci da dabararsa. Misali an sami wani littafin J.F Schon (1885) mai suna *Magana Hausa*, inda ya rubuta wasu kalmomi da wasu xige-xige a qarqashin wasu wasulla, da kuma wasu alamomi masu nuna karin sauti na wasu kalmomin, har ma da haxa kalmomin da a magance ko a rubuce bai kamata a haxe su ba, misali a inda ya rubuta *tasi* a madadin *tashi*, da sanu a madadin shanu, da kuma *acikin* a madadin *a cikin*. Shi ma C.C H Robinson mai Qamus na Nahawun Hausa da Frank Edgar mai littafin tatsuniyoyi na Hausa duk sun yi amfani da xige-xige ga haruffan da ba Ingilishi, kuma sun rubuta wasu kalmomin yadda suka fahimce su, ba yadda xan asalin harshe yake fahi ba. (Yahaya 2002:124)

Kamar yadda aka gani rubutun boko na Hausa na farko ya fara da matsala saboda ba 'yan asalin harshen suka fara rubuta shi ba. Wannan dalili ne ya sa daga bisani aka kawo masa xauki da nufin samun daidaito da fahimta ta bai xaya. Daga cikin waxanda suka bayar da gudummawa akwai Hans Vischer ([an Hausa) da Bargery G.P (1934) da Dr. R.M East da sauransu (ta vangaren Turawan mulkin mallaka). Haka kuma akwai ayyukan hukumar daidaita harshen Hausa wadda ta shirya tarurruka da dama domin kulawa da qa'idojin rubuta Hausa. Daga ciki akwai taron da aka yi a 1966 a Bamako ta qasar Mali da kuma wani taron da aka sake yi a jami'ar Ahmadu Bello da ke Zaria a 1970 da kuma wanda aka yi a Cibiyar Nazarin Harsunan Nijeriya da ke Kano a 1972. Haka dai aka ci gaba da kawo wa rubutun Hausa xauki har rubutun ya kai ga matakin da yake a yau.

Koyon Qa'idojin Rubutun Hausa

Masu iya magana kan ce "icce tun yana xanye ake lanqwasu shi..." koyon qa'idar rubuta Hausa tana farawa ne tun lokacin da xalibi yake a qaramar makarantar firamare, wato tun sa'adda aka fara share qasa ana rubuta masa

harrufa yana kwaikwaya. Daga wannan mataki ne yaro zai fahimci haruffan Hausa da siffofinsu. Idan xalibi ya kiyaye yadda zai zana su a cikin rairayi sai, a samar masa da qaramin allo ya yi ta gwada rubuta su, kana daga bisani a saya masa littafin rubutu mai jan layi wanda zai riqa rubuta haruffa da kalmomi yana kuma maimata rubuta su har sai ya kiyaye da inda ake haxa kalma da inda ake raba kalma da kuma yadda ya dace da rubuta sunaye da sauran dokokin rubutu. Duk wannan hidima qwararren malami ne yake yinta cikin kulawa da sha'awa, sa'annan da taimakon iyaye wajen bita da duba aikin gida.

Duk abin bai tsaya a nan ba, sannu a hankali xalibi zai kiyaye rubutu har ya kai ga yana shaida waxannan qa'idoji a wajen rubutun insha'i. Haka kuma, litattafan da hukuma ta tanadar na koyar da harshen Hausa duk sun tanadi matakai daban daban na koyon rubutun tun daga kan littafin *Mu koyi karatu* da *Mu yi karatu* da na *Hausa don qananan makarantun Sakandare* da sauransu duk jagorori ne na koyon kyakkyawan rubutu. Ashe ba banza ba a da aka yi haziqan marubuta irin su Abubakar Imam da su Aminu Kano da gogaggun 'yan jarida masu iya sarrafa Hausa irin su Halilu Ahmad Getso da sauransu.

"Kowa ya tuna bara, bai ji dakin bana ba." mutum nawa zai iya tunawa da wannan tsarin? Shin ko hakan yake wakana a yau? Amsar waxannan tambayoyi su zasu kaimu ga batu na gaba wato matsalar fahimtar qa'idar rubutun Hausa.

Matsalolin Fahimtar Qa'idojin Rubutun

Kamar yadda aka bayyana a baya cewa bin qa'ida yayin rubutu shi yake samar da ingancin rubutu har ya yi dakin karantawa. Haka kuma, fahimtar qa'idojin rubutu ya ta'allaqa ga sanin muhallan da ya kamata a haxa kalma, da inda ya dace a raba kalma da sanin yanayin gavovin kalmomi da kuma yadda ake xauri da yadda ake sarrafa alamomin rubutu a cikin rubutu da har ma da tsarin ginin jumla da dai sauransu.

Rubutun Hausa a wannan zamani yana fuskantar naqasu saboda matsalar da ake fama da ita ta kasa kiyaye qa'idojin rubutu. Idan

akwai waxanda ya kamata su fi kowa kiyaye waxannan qa'idoji sune xalibai masu nazarin harshen, saboda su ake horarwa da nufin zama malaman Hausa da 'yan jarida da marubuta da mafassara da sauran fannoni na ayyukan da al'umma take bukatar qwarewarsu. Sai dai kuma, fahimtar waxannan dokoki ko qa'idoji da kiyaye su yayin rubutu suna haifar da gazawa ga waxannan xalibai. Daga cikin matsalolin da suka haifar da rashin kiyaye qa'idojin rubutu ga xalibai sun haxa kamar haka:

➤ **Rashin Qwararrun Malamai Masu Koyar da Hausa a Matakin Firamare**

Makarantar farko da kan fara koyar da xalibi iya rubutu da karatu ita ce makarantar Firamare. A wannan mataki ne ake koyar da yara baqae da wasulla da kuma yadda zasu haxa kalma. Kafin yaro ya kammala Firamare ya cancanci a ce ya iya kyakkaywan rubutu har ma da iya karanta shi. A da akan sami xalibin Firamare ya rubuta gajeren labari da Hausa kuma cikin kyakkyawan rubutu. Amma wannan batu ba haka yake ba a makarantun Firamare a yau, hasali ma makarantu masu zaman kansu suna ganin rashin wayewa ne koyar da harsunan gida irin su Hausa a makarantunsu, sai dai a koyar da harshen Turanci da Faransanci da wasu harsunan da ake gani burgewa ne yaro ya iya su. Idan har aka yi sa'a aka sami makarantar da ta yarda da koyar da Hausa, za a tarar cewa wani malami ne da ake zaton ya iya magana da Hausa za a sa ya koyar ba tare da la'akari da qwarewarsa a wannan fage ba. Su kuwa makarantun gwamnati ba a cewa komai, domin mafi yawan xaliban da suke yayewa ko sunansu da qyar suke iya rubutawa ba ma maganar iya

rubutu da karatu ba.

➤ **Rashin Kulawar Hukumomin Ilimi**

Rashin kulawar hukumomin ilimi ya taimaka wajen kawo cikasko ga koyon rubutun Hausa. Da a ce hukuma tana tabbatar da dokar nan na koyar da karatun Firamare da qaramar Sakandare da harshen uwa da an sami kulawa ga koyon rubutun Hausa. Haka kuma, hukumomin ilimi suke da alhakin kula da malamai da tabbatar da cewa sun cancanta kafin a xauke su aikin koyarwa.

➤ **Rashin Sha'awa da Mayar da Hankali daga Xalibai**

Mafi yawa xaliban Hausa suna wa karatun Hausa kallon qawalwaniya ne, wato saboda harshensu ne na asali, ba sa bukatar su dage wajen koyonsa, domin suna hasashen cewa ko jarabawa aka zo zasu iya rubutawa kuma su ci. Sai dai abin ba haka yake ba, domin harshe a magance daban yake da harshe a rubuce. Idan har aka zo fagen nazari ana bukatar nuna sha'awa da jajircewa da kuma mayar da hankali domin a fahimci tsarin dokokin nazarin harshen.

5.1 Mafita

- Samar da sababbin hanyoyi na zamani na koyar da rubutun Hausa
- Daukar qwararrun malamai
- Sanya gasa a mata kai daban daban da za mayar da hankali a kan qa'idojin rubutu
- Bayar da muhimmanci a kan iya rubutu yayin jarrabawar daukar dalibai a matakin gaba da sakandare
- Qirqirar sabbin kwasa-kwasai da za su sa dalibai su goge a harkar rubutu a manyan makarantu.

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A COMPARATIVE ANALYSIS OF MINIMAL PAIRS IN HAUSA AND ENGLISH LANGUAGES

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Abstract

The paper aimed at doing a comparative analysis of minimal pairs in Hausa and English Languages with a view to bring to bare the problems Hausa speakers of English have in pronouncing English minimal pairs by means of comparison. The study is motivated into this investigation by some observed speech features of some Hausa speakers of English as they communicate in English. This is observable when, for instance, a typical Hausa native seems to give some English minimal pairs similar pronunciations irrespective of the sound contrast distinguishing them. Thus, one hears a Hausa speaker of English pronouncing the following pairs of words: cope, cop and cup; fame and firm; pen and pain; mother and murder; fun and phone; foam and form etc as if they were the same in spelling, pronunciation and meaning. It established the basic factor affecting the Hausa pronunciation of English minimal pairs. Contrastive Analysis Hypothesis developed by Robert Lado (1957) and Classical Phonology were used as theories for analysis. Data were collected through audio-tape recording. A Sensonic (Sony Recorder) was used as an instrument in recording. The population is drawn from three states in Northern Nigeria. The analysis revealed that most English and Hausa minimal pairs initial and final are consonantal, while medial are vowel based. Tone played a prominent role in distinguishing two or more lexical items in Hausa language. It recommended that the Hausa speakers of English (especially those in the study area) should make stringent effort to become fully aware of their innate tendencies to commit the pronunciation errors identified in this research work, so that they will be able to identify areas of similarity as well as difference between English and Hausa.

Key words: Hausa, Minimal Pair, Phonology, Morphology, Semantics

Introduction

Hausa is the Chadic language (a branch of the Afroasiatic language family) with the largest number of speakers, spoken as a first language by some 44 million people, and as a second language by another 20 million. The total number of Hausa speakers is estimated at 64 million, according to Okafor (2004). The ancestral language of the Hausa people, one of the largest ethnic groups in Central Africa, Hausa, is

mostly spoken throughout southern Niger and northern Nigeria. It has developed into a lingua franca across much of Western Africa for purposes of trade (Frederick, 1974).

However, native speakers of Hausa, the Hausa people, are mostly found in Niger, in Northern Nigeria, and in Chad. Furthermore, the language is used as a *lingua franca* by non-native speakers in most of Northern Nigeria and Southern Niger, and as a trade language across a much

larger swathe of West Africa (Benin, Ghana, Cameroon, Togo, Ivory Coast) and parts of Sudan.

According to African Encyclopedia, Hausa has a rich tradition of 'oral literature'. There are many animal stories and fables, and there are also myths which give explanations of historical events. Written literature began about 200 years ago, with the use of the Arabic script (*ajami*) especially for religious writing. There are much modern writings in Hausa, such as the well-known novels of Alhaji Abubakar Imam, and historical and political works. Many modern writers use the Roman alphabet (the one used for English and most European languages) called *boko* in Hausa, but most religious writing is done in *ajami*.

However, the English language which is the language spoken by most Nigerians of diverse linguistic background, and the official language in the country, came to take its root in Nigeria through colonial experience. The importance of the language towards the economic, political, social, religious and scientific development in Nigeria cannot be overemphasized. Despite the importance accorded to English as an official language in Nigeria, the Hausa speakers of English in Northern Nigeria especially Zaria City, have been observed to have difficulties in the pronunciation of English minimal pairs. Most Hausa speakers of English in Zaria, appear to have come in contact with the language at a later stage of their school lives. This happened when they had already acquired the features of their first language and have become proficient in it before acquiring the second language (English). In attempting to pronounce some minimal pairs of English, the phonological system of the Hausa keeps on intruding into that of the second L₂ (English). The 'clash' takes place in the sub-conscious of the L₂ speakers of English, and results to utterances that are termed as 'substandard' through the acceptable and intelligible representation of English pronunciation in most cases. In some cases, if the problem has to do with the inability of the speakers to distinguish the contrastive features of sounds, it is termed as "error" and sometimes distorts the intelligibility of what is communicated.

Conceptual framework

Phonology is a branch of linguistics which

studies the sound system of a language or it deals with the characteristics of speech sounds of a particular language. That is why we have the phonology of English, Hausa, Yoruba, Igbo etc. This makes the study of the phonology of a language to be specific. The term phonology according to Akmaijan et al (2008) is used in two ways; on the one hand, it refers to 'a description of the sounds of a particular language and the rules governing the description of the sounds. Thus, we can talk about the phonology of English, Chinese, etc. on the other hand, it refers to "part of general theory of human language that is concerned with the universal theory of properties of natural language sound system. Steward (1998) corroborates that, phonology is the study of the sound system of a language: how the particular sounds contrast in each language to form an integrated system for encoding information and how such systems differ from one language to another. Fromkin and Rodman (1998) define phonology as "the study of speech sounds for their functions values". Within phonology, two branches of study are usually recognised. They are: the segmental and suprasegmental. While segmental phonology analyses speech into discrete patterns, such as phonemes, i.e consonant and vowels, suprasegmental phonology analyses those features which extend over more than one segment, such as intonation, stress etc.

However, Morphology, as a branch of linguistics which is concerned with the study of how words are formed, has had a chequered history. Although everybody knows the importance of words in human language, but a separate branch of linguistics which is devoted to the study of the internal structure of words did not emerge until the early part of the nineteenth century (Katamba, 1993). Earlier before this time, morphology was treated as part of syntax. In fact, most scholars still discuss morphology together with syntax under the broad concept grammar. Because these scholars subsume morphology under syntax often limit themselves to aspects of word-structure that have obvious syntactic implications in their analysis of sentence-structure. We feel, however, that the treatment of word-structure within syntax is very unfortunate, as the method makes it difficult for the study of word-

structure to be given its proper place in the linguistic theory. Rules that guide word-formation are often different from those involved in sentence-formation. Hence a separate branch of study devoted to account for how words are formed in human language is worthwhile (Ndimele, 2008).

Phonology studies the rules governing the sounds system in a given language and as earlier mentioned, is actually divided into two parts: while segmental phonology deals with the actual phonemes - vowels and consonants of the language, the suprasegmental phonology deals with other features like stress, intonation/tone, syllable, diacritics, allophone and morphophonology- aspects of connected speech such as elision and assimilation, and a host of other features. For example, **Sanda** (stick) and **Randa** (drum), **Sako** (message) and **Soko** (idiot), **Baki** (mouth) and **Bako** (visitor) etc are minimal pairs in Hausa which resulted in the difference of one phoneme as mentioned above. Details of this treatment can be found in Clark, Yallop and Fletcher, including other phonology texts mentioned in this study. Meanwhile, this research covers both the two aspects, focusing only on the areas which directly concern the scope of the study. We should however know that though "language- systems are, to a very considerable extent, independent of the medium in which they are manifest, but the natural or primary medium of human language is sound. For this reason, the study of sound is of more central importance in linguistics than is the study of writing, of gestures, or of any other language-medium, whether actual or potential" (Lyons, 1981).

Morphology, as generally defined, appears to be the rules governing word formation. Aronoff and Fudeman' define morphology in different perspectives, but particularly see morphology in linguistics as "the mental system involved in word formation or the branch of linguistics that deals with words, their internal structure and how they are formed" (1970). The same way Tomori (1977) while summing up the distinctive definitions of morphology and syntax provided by the American linguist Bloomfield and others, puts that "Morphology is the study of the structure of words - the study of the rules governing the formation of

words in a language".

In this study, the relationship between morphology and phonology is actually through the orthographic realisation of letters or graphemes which then undergo some morphophonological modifications, and the result is semantic contrast between minimal set/minimal pairs under study. This is because morphology here interweaves with phonology in the sense that the former provides the paradigm of morphemes in successive order while the latter provides the sound distinctions, an abstract set of distinctive phonemes like that of the one said to be in a complementary distribution, in which the same set found in one grammatical environment cannot be found in another due to little variation in the system. For instance, **Giya** (alcohol) and **Jiya** (tomorrow), **Zama** (sitting) and **Sama** (sky/up), **Gado** (bed) and **Gaado** (inheritance), **Lema** (umbrella) and **Lemu** (orange) etc are Hausa minimal pairs distinguished through the orthographic realization of letters or graphemes. This also means that minimal pair, being the central topic of the research, is a phonological term which calls up orthography, morphology, and often results in semantic contrast.

Semantics has been defined by many linguists and semanticists to be the study of meaning. According to Saeed (2003) "Semantics is the study of meaning communicated through language". He goes further to add that "semantics is the study of meanings of words and sentences". To Crystal, the term semantics is also used in "philosophy and logic, but not with the same range of meaning or emphasis as in linguistics," so he defines it as "a major branch of linguistics devoted to the study-of MEANING in LANGUAGE" (Crystal, 1997, p. 273). It is in semantics that all or most aspects and components of meaning related concepts (which exhibit formal properties of words and sentences) are treated with the aim to investigating into what aspect of meaning is imbedded in the morphological entities known as words, or in syntactic structures such as sentences. This is obviously what Kempson in her (1977) treatment of *Semantic Theory* means to distinguish semantics' from pragmatics.

Therefore, it is important to note that the relationships between semantics and other aspects

of grammar concerned in this study (i.e. phonology and morphology) is in the fact that semantics happens to be the mal product of the morphophonological modifications. This is because, like earlier said, whatever morpheme or word modified at whatever level and angle through phonemic or orthographic substitution, it often results in different lexical item as a bye-product. For instance, **Giya** (alcohol) and **Jiya**(tomorrow), **Zama**(sitting) and **Sama**(sky/up), **Gado**(bed) and **Gaado**(inheritance), **Lema**(umbrella) and **Lemu**(orange) etc are Hausa minimal pairs distinguished semantically through phoneme or orthographic substitution. It is these lexemes (referred to as abstract minimal distinctive unit ill semantic system) that are seen as semantic contrast between minimal pairs under study. This is why the topic falls within the threshold of grammar of the speech sounds, which is a further justification to the fact that all the above-treated linguistic branches have contributed in one way or another in the realisation of minimal pair, and of course, phonology is the centre of the investigation.

Theoretical Framework

The theoretical foundation for what became known as the contrastive analysis hypothesis was formulated by Lado (1957). In the 1950s, American linguist Robert Lado began to study errors – Contrastive Analysis (CA). His influential book *Linguistics Across Cultures* (Lado, 1957) in some ways complements Weinreich. Lado has the overall objective of helping language teaching. He describes a system of CA which lays down how to carry out a rigorous step-by-step comparison of the L₁ and L₂ in terms of their phonology, grammar, writing systems, and culture. The fundamental assumption is transfer, “individuals tend to transfer the forms and meanings of their native language and culture to the foreign language and culture”. “Those elements that are similar to his native language will be simple for him, and those elements that are different will be difficult” Lado (1957). Consequently, language teaching should concentrate on the points of differences, “the problems often require conscious understanding and massive practice, while the structurally analogues units between languages need not be taught” Lado (1957). In this view, L₂ learning

consists largely of the projection of the system of the L₁ on the L₂. This will be successful when the two languages are the same – called “positive” transfer by some; it will be unsuccessful whenever the L₂ fails to correspond to the L₁ – “negative” transfer.

However, Classical phonology is an offshoot of structural grammar, which emphasizes the study of the structures of a language; hence, the emphasis on the dichotomy between ‘substance’ and ‘form’; phonemic and morphemic status; and analytical or discovery procedure. Therefore, the major goal of classical phonology, as Sommerstein (1977) puts it, is the investigation of the phonemic features serving the particular language being investigated or capable of serving in natural language, to distinguish utterances.

Thus, the establishment of the phoneme, and the explanation of phonemic and morphophonemic alterations constitute the focus of classical phonology. In this approach, the phoneme is seen as an irreducible contrastive sound unit. For example, there are three such units in /pæt/. But in reality there are problems connected with the discreteness of sound because the discreteness is not borne out in actual speech. Human sound is understood to be ‘continuous’.

Methodology and Instrumentation

The study carried out the data through audio-tape recording. A Senonic (Sony Recorder) was used as an instrument in recording. However, in school environment, places such as class/lecture rooms, cafeteria, shops, football fields, relaxation centres, common rooms, faculties, restaurants etc, were areas of data collection. Other environments include places of worship; Churches and Mosques were used especially during sermon delivery or preaching by Imams/Malams or Pastors. Unconscious speeches of the respondents that could result into generating minimal pairs of both the languages under investigation were recorded using audio tape recording device. This was to allow the data free from being contrived. The population was Zaria town in Kaduna State. This was because Zaria belongs to the legitimate Hausa States (Hausa Bakwai) and is currently home of formal and informal education. The population was stratified of both male and female within the sampling population. The total number of sampling

population was thirty (30) (using fifteen to represent each gender). The respondents were selected on the basis of their levels of education. The first ten (10) were students of secondary schools (across senior classes, i.e. SSI-SS3); the second ten (10) were students of tertiary institutions (from polytechnics/monotechniques, colleges of education and universities); the last ten (10) were graduates and clerics. It is also important to re-emphasise here that all the aforementioned respondents were Hausa native speakers and have studied English as an official language of the country as stated in the scope of the study. The procedure for data analysis followed the pattern of the theoretical models for the study (i.e. Contrastive Analysis Hypothesis and Classical Phonology). Here, the study first displayed a **Data Presentation and Analysis**

number of English minimal pairs in order of successive pattern (in a tabular form), where the words sequence or rather minimal pairs are given alongside their sound contrast, followed by their semantic change. This is done for minimal pairs word initial, medial and final positions in English language. In the same vein, a number of Hausa minimal pairs are also presented in the same order as in the above. Such an exercise enabled the study to identify the similarities and, or differences between the two sets of minimal pairs under study. Finally, the data were then analyzed accordingly so as to display clearly the problem areas and to predict or explain possible reason(s) for the problems through the differences discovered and other possible factors identified.

Table 1 English Minimal Pairs, INITIAL

Word	Phonemic Contrast	Semantic Contrast
<u>B</u> old	/b/	[adj] courageous
<u>C</u> old	/k/	[adj] chilled, etc
<u>F</u> old	/f/	[v] to prop; to twist...
<u>G</u> old	/g/	[n] the most expensive precious stone used for ornamentation, etc
<u>H</u> old	/h/	[v] to grasp, to be in position of...
<u>S</u> old	/s/	[v] the simple past and participle of 'sell' (to trade)

From the above table, we have seen that the English minimal pairs at initial have multiple sets with multiple spellings, and the pronunciations were also closely related but not similar. Again, the above table presented a minimal set of one form with different semantic entries. The varying semantic implications were as a result of the

contrast in a single phoneme at the initial positions of the words which then alters both the pronunciation and meaning of each word in each set. It can also be noted from the tables that English minimal set initials were basically consonantal; the affected segments were often consonants.

Table 2 English Minimal Pairs MEDIAL

Word	Phonemic Contrast	Semantic Contrast
<u>H</u> ot	/ɒ/	[adj] having a high temperature; causing a sensation of heat; etc
<u>H</u> ut	/ʌ/	[n] a small simple or crude house; a shelter, etc
<u>H</u> at	/æ/	[n] a covering for the head; etc
<u>H</u> ear	/a:/	[n] a hollow muscular organ in the body which maintains circulation of blood; central of thought, feeling, emotion, etc
<u>H</u> urt	/ɜ:/	[v] to cause (mental) pain, distress or injury; to suffer pain, etc
<u>H</u> eat	/i:/	[n/v] condition of being hot/to make or become hot or warm, etc
<u>H</u> it	/i/	[v] to strike hard with blow, any object, etc
<u>H</u> oot	/u:/	[n] owl's cry; a shout, sound etc made to draw attention to; etc
<u>H</u> ate	/ei/	[v/n] to dislike or disgust intensity; dislike, etc

As we have seen in the above table, it is obvious that the English minimal pairs medial have multiple sets with multiple spellings, and the pronunciations are also closely related but not similar. Again, the table presented a minimal set of one form with different semantic entries. The varying semantic implications were as a result of

the contrast in a single phoneme at the medial positions of the words which also alters both the pronunciation and meaning of each word in each set. But unlike the minimal pairs initial, it can be noted from the table above that the English minimal set medial are vowel based; i.e the affected segments are vowel sounds.

Table 3 English Minimal Pairs FINAL

Word	Phonemic Contrast	Semantic Contrast
<u>P</u> ad	/d/	[n] a piece of soft material used to protect, hold or fill out hollows
<u>P</u> at	/t/	[v] to strike gently with a flat palm; esp. in affection, sympathy etc
<u>P</u> al	/l/	[n] a friend; mate; comrade; associate; etc
<u>P</u> ack	/k/	[n/v] a collection of things wrapped up or tied together for carrying; etc/to pick up a dispersed items, etc
<u>P</u> ap	/p/	[n] a soft semi-liquid food for infants, etc

From table 3 presented above, it is seen that the English minimal pairs final have multiple sets with multiple spellings, and the pronunciations are also closely related, but not similar. Again, the table above presented minimal sets with different semantic entries. The varying semantic implications were as a result of the contrast in a

single phoneme at the final positions of the words which then alters both the pronunciation and meaning of each word in each set. Like in table above, it can be noted that the English minimal sets are consonant final and are the affected segments in the words.

Table 4 Hausa Minimal Pairs INITIAL

Word	Phonemic Contrast	Semantic Contrast
<u>T</u> arba	/t/	[v/n] hospitality, reception etc
<u>K</u> arba	/k/	[v/n] collect, accept etc
<u>S</u> ada	/s/	[v] connect, join, put together etc
<u>F</u> ada	/f/	[v] fight, quarreling etc
<u>w</u> uta	/w/	[n] fire
<u>b</u> uta	/b/	[n] kettle

From the above table, it is obvious that the Hausa minimal pairs at initial have multiple sets with multiple spellings, and the pronunciations are also related but not similar. Again, the table presented a minimal set of one form with different semantic entries. The varying semantic implications are as a

result of the contrast in a single phoneme at the initial positions of the word which then alters both the pronunciation and meaning of each word in each set. Following the patterns in tables 1 and 3, it can also be noted that the Hausa minimal sets at initial affected the consonant segments.

Table 5 Hausa Minimal Pairs MEDIAL

Word	Phonemic Contrast	Semantic Contrast
makarant <u>á</u>	/a/ the high tone	[n] school
makarant <u>à</u>	/a/ the low tone	[n] students, readers etc
wu <u>k</u> a	/k/	[n] knife
wu <u>y</u> a	/y/	[n] neck
bab <u>á</u>	/a/ the high tone	[n] mother
bab <u>à</u>	/a/ the low tone	[n] father
hak <u>u</u> ri	/u/	[n] patience
hak <u>o</u> ri	/o/	[n] teeth

It can be observed from Table 5 above that the Hausa minimal pairs medial have multiple sets with multiple spellings, and the pronunciations are also closely related but not similar. Hausa as a tonal language with three sets of tones: high, low and falling. The high (´) and low (`) tones are said to occur on all types of syllables. A falling tone usually occurs on CVC syllables or on CV syllables with a long vowel or diphthong. However, the table above presented a minimal set

of one form with different semantic entries. The varying semantic implications were as a result of the contrast in just a single phoneme at the medial positions of the words which then alters both the pronunciation and meaning of each word in each set. Like in table 2, it can also be noted that the Hausa minimal set medial are vowel based; with the affected segments mostly vowel sounds, which could be either single or double.

Table 6 Hausa Minimal Pairs FINAL

Word	Phonemic Contrast	Semantic Contrast
kunyá	/a/ the high tone	[n] ridge
kunyà	/a/ the low tone	[n] shy
korá	/a/ the high tone	[n] chase
korà	/a/ the low tone	[n] infection
ƙwarí	/i/ the high tone	[n] lake
Ƙwarì	/i/ the low tone	[n] arrow bag

Here we have Hausa minimal pairs at word final. In Table 6, we have multiple sets with multiple spellings, and the pronunciations are also closely related but not similar. Again, as we noted in table 5 above that Hausa is a tonal language, the usage has varying semantic implications which as a result brought about contrast in a single phoneme at the final positions of the words and then alters both the pronunciation and meaning of each word in each set. Unlike in English counterpart, the Hausa minimal pairs/sets final affect vowels only.

Findings/ Discussions

From the analyses in the foregoing, the following have been identified as the research findings:

- i. From the comparative analysis of English and Hausa minimal sets as seen above, it was found that most English minimal pairs initial are consonantal;
- ii. It was also found that most English minimal pairs medial are vowel based;
- iii. The analysis also revealed that most English minimal pairs final are consonantal, just like the initial ones;
- vi. It also showed that most Hausa minimal pairs medial are also vowel based (not so different from that of the English after all, except for the fact that they are either

single or double at the medial position in this case)

- v. However, it was found that most Hausa minimal pairs final affect both vowels and fairly consonants (totally different from that of the English);
- vi. It was again found that all English minimal pairs affect only one sound/segment in all positions, but the Hausa minimal pairs have dual treatment; i.e. in some positions, only one sound is affected while in others, two sounds are affected;
- vii. It was established that tone plays a prominent role in distinguishing two or more lexical items as demonstrated above;
- viii. Hausa is a tonal language while English is an intonation and stress time language;

Conclusion

From the study, the researcher is convinced to draw a conclusion that Hausa and English languages do not share exactly the same linguistic properties. Of course, similarities could occur in some areas, but differences abound in many areas, as demonstrated in the foregoing. Moreover, it could be concluded based on the analysis in the

foregoing that most Hausa natives of the same geographical background do not exhibit exactly the same linguistic habit.

From the comparative perspective, English and Hausa languages have their minimal pairs initial the same i.e they are consonantal. At the medial positions, they have single vowel based minimal

pairs with the exception of Hausa which sometimes have double vowels. At the final position, unlike English, Hausa minimal pairs affect both vowels and fairly consonants. Hausa is a tonal language while English is a stressed time language.

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THE LINGUISTIC DILEMMA FOR AN EFFECTIVE ENGLISH LANGUAGE TEACHING METHODS

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Abstract

There is no single most excellent way of teaching English as second language. Any successful language teacher will not confine himself to only a single method. A method which is appropriate with one class on one occasion will not necessarily suit to the same class at another time. Likewise, a method which is suitable for one language teacher while teaching a particular language item may not be applicable for other teacher in the same or similar context. Language learning is such a complex process that it is impossible to offer a single solution to all our language problems. Perhaps, the best method is the one which works, and this varies from context to context. It is against this backdrop, that this paper x-rays the tenets and strengths of the different English language teaching methods and finally, recommendations were given.

Key Words: Language, Teaching Methods.

Introduction

In the long history of language teaching didactics, there have been numerous taxonomies regarding trends in language teaching along with different attempts to organize different methods into different categories. For instance, Kumaravadivelu (1994) talks about language-centred methods (Audio-lingualism), learner-centred methods (Communicative methods), and learning-centred methods (Natural approach). Vizental (2008) operates with the following division- the Grammar Translation Method (GTM), the Audio-Lingual Approaches (ALA), the Communicative Language Teaching (CLT), and the Post-Communicative Turn (PCT). It is then truism to assert that the history of the development of language teaching didactics and methodology is a well-documented field of research. Teaching methods therefore, are “a body of methods, procedures, working concepts, rules and postulates employed in the solution of a problem or in doing something. Effective Teaching in English provokes excellence of learners with listening, speaking, reading and writing skills. However, English language teaching and learning have a far older history, reaching the ancient world. It is shown in many websites that approximately a thousand million of

people speak and write English, both in their daily lives and in their professional fields. Today, the language is the most widely learned second language in the world.

Rogers (2000) affirms that the language teaching pendulum has swung away from grammar translation to the direct method, and then to alternative methods (Richards and Rogers, 2003). Such shifts from one method to another only provided ample inferential evidence of lack of success. This frustration led to the shift from teacher to learner from outside feeding theories to inside ones, from method-based top-down to teacher-based bottom-up approaches (Richards and Rodgers, 1987; Freeman and Richards, 1993). This paper in view of the above problems which lies in the inadequacy and contentment of a single English language teaching method to sufficiently cover all aspects of English language pedagogy attempts to define language and teaching methods and further review some of the renowned English language teaching methods with the aim of bringing out their efficiency as well as inefficiency towards English language teaching and learning.

Concepts Defined

Language

Language is a vital instrument of communication

and an invaluable medium through which people and nations of the world interact. Language is so complex that its definition cannot be fully accounted for by any one wholly consistent and comprehensive theory. To Sapir (1921) cited in Jindal (2015) “ language is a purely human and non-instinctive methods of communicating ideas, emotions, desires by means of a system of voluntarily produced symbols’. Language as Sapir rightly point out is human. Similarly, Brumfit (1985) definition cited in Adeniyi (2011) is in line with Sapir’s, view on language, and according to him, language could be said to mean the relationship between words and experience and it could be produced and received in form of the verbalization of experiences or experiences of verbalization. Verbalization of experiences occurs when we produce language by talking and writing, that is putting our reaction to experience within and around us into words. On the other hand, experiences of verbalization occurs when we receive language by listening and reading, making sense out of the words of others and understanding them in their context of use.

Teaching Methods

A teaching method is a plan for presenting language materials to be learnt based on a selected approach. Ndukwe (2018) maintain that it is translating an approach into an instructional system based on the objective of language learning, content to be learnt, types of tasks, etc.

The Grammar Translation Method

This method was perhaps best codified in the work of Karl Ploetz (1819–1881), a German scholar who had a tremendous influence on the language teaching profession during his lifetime and afterwards (Celce-Murcia 2014). Grammar Translation Method was also called the classical method because it first and foremost focused on the teaching of classical languages. It also focuses on developing students’ appreciation of the target language’s literature and teaching the language. Students are presented with target-language reading passages and answer questions that follow. Some of the main principles of the Grammar Translation Method include the following:

- i. The main focus is on morphology and syntax (the forms and inflections of

words are learned thoroughly, together with rules and exceptions).

- ii. Focus on written language and sentences rather than texts.
- iii. There is little use of the target language for communication.
- iv. The role of conversation is underestimated.
- v. The main objective is the study of literary works.

Larsen Freeman (2000) states that the most important types of exercises within GMT are: translation of literary texts, reading comprehension questions, synonyms and antonyms, deduction of grammar rules, memorization, composition, and building up sentences using certain words. Thus, the above statement makes it clear that this method makes no provision for training in speech but lays stress on reading.

This method has no psychological basis but has two suppositions: that a foreign language can easily be learnt through translation and that grammar is the soul of language. While criticizing this method, Rouse (1925) remarks that the aim of this method was to know everything about something, rather than the thing itself. Students found the method frustrating as they had to memorise words and rules. The use of ‘L1’ in the classroom prevented the learner from developing confidence to communicate in English. The learners found it very difficult to emancipate themselves from the clutches of their mother-tongue. They were unable to use English in their day-to-day communication. The excessive obsession with accuracy and competence in written rather than oral language inhibited learners who often preferred to remain silent rather than expose their ignorance.

The Direct Method

The Direct Method (DM) appeared as an alternative to grammar translation, and it was described in the works of the French teacher of Latin, François Gouin in 1880. As the Grammar Translation Method focused too much on the written forms of language, the direct method was created as a counterbalance, focusing on oral

performance and communication. The direct method received its name from the fact that meaning was conveyed directly in the target language with the help of demonstration and visual aids (Larsen Freeman, 2000). The Direct Method (DM) allows students to perceive meaning directly through the target language taught from the beginning because no translation is allowed. Visual aids and learning materials are used to clarify the meaning of vocabulary items and concepts in real life language. Some of the main principles of the direct method (Celce-Murcia 2014, Boyadzhieva 2014, Molina et al. 2006) are the following:

- i. Oral interaction is primary.
- ii. Knowledge of a language is the ability to produce everyday spontaneous speech, which is the first goal of the lessons.
- iii. The most important techniques and procedures are repetitions and drills: questions and answers are the main pathways to reach a gradual oral progression.
- iv. Translation and use of mother tongue are prohibited.
- v. Lessons begin with dialogues and anecdotes in modern conversational style.
- vi. Correction is not neglected, putting emphasis on correct pronunciation and grammar.

In addition to the above, the most important techniques in using the Direct Method are: reading aloud, questions and answers, self-correction, conversation practice, fill-in-the-blanks, dictation, map drawing, and paragraph writing (Larsen Freeman 2000).

Therefore, the direct method being considered better than the grammar-translation method was not completely free from certain weaknesses either. For one thing the method is not all that direct, for only a limited number of words can be directly associated with their meanings or the objects they represent.

The Reform Movement

The reform movement was another important reaction to GTM and DM, which

focused on the teaching of oral language. Although, Celce-Murcia (2014) demonstrates that the reform movement was not considered a full-blown pedagogical approach to language teaching, she also highlights that its adherents had a significant influence on certain subsequent approaches. This movement was initiated by the founders of the International Phonetic Association established in 1886 (Molina et al. 2006, Celce-Murcia 2014). The principles of the International Phonetic Association can be summarized as follows:

- i. Foreign language study should begin with the spoken language of everyday life as the spoken form of a language is primary.
- ii. Pupils must be familiarized with the sounds of the Foreign Language.
- iii. Among the most important procedures, the direct techniques are presented with no use of L1: immersion, questions and answers, small groups, and native speakers.
- iv. Examinations take the form of conversations and interviews.
- v. The findings of phonetics should be applied to language teaching.
- vi. Learners should be given basic phonetic training to establish good speech habits.

The Reading Approach

In the first decades of the twentieth century, the reading approach was devised for English learners in India and German or French learners in the USA. Michael West, who was a teacher of English in India, endorsed the reading approach, in which he recommended graded reading for its practical utility, without neglecting the skill of speaking (Celce-Murcia 2014, Molina et al. 2006). Some principles of the reading approach or reading method are:

- i. Only the grammar useful for reading comprehension is taught.
- ii. The learner does not have to master the grammar, but merely recognize it.

- iii. Vocabulary is controlled at first (based on frequency and usefulness) and then expanded (the most basic level was made up of just 300–500 vocabulary items, which led to the introduction of the concept of Basic English, as stated in Ogden (1930).
- iv. Translation is a widely used classroom procedure.
- v. The first language is used to present reading material, discuss it, and check understanding.
- v. Grammar is generally viewed as difficult and boring; therefore, theoretical presentations should be avoided (grammatical structures are sequenced and rules are taught inductively).
- vi. Skills are sequenced: listening and speaking are taught first; reading and writing are postponed.
- vii. The usage of technology in language teaching: language laboratories and recordings are widely used.

The Audio-lingual Method

The audio-lingual approach or audio-lingual method (ALM) became dominant in the United States during the 1940s, 1950s, and 1960s. This technique of teaching was initially called the ‘Army Method’ and was the first to be based on linguistic theory and behavioural psychology. The objective of this programme, as stated by Richards Jack, C. and T.S. Rodgers (1987) was for students “to attain conversational proficiency in variety of foreign languages”.

Based on the Army Specialized Training Program and emerging from the direct method, the audio-lingual method shifted the emphasis from written language to spoken language by developing first and foremost oral skills. No explanation in or translation into the students’ native tongue was allowed in their classes; all instructions had to be given in the target language, and meanings were explained with the help of visuals, realia (real objects), paralinguage and demonstration (Vizental, 2008). Some of the most important principles of the audio-lingual method include:

- i. The learner’s mother tongue is banned, and target language is used exclusively.
- ii. Vocabulary is severely controlled and limited in the initial stages.
- iii. Full priority of oral skills: vocabulary and grammar are taught in context.
- iv. The importance given to habit formation by using commands to direct behaviour, i.e. students

The most popular audio-lingual techniques are: dialogue memorization, backward build-up (expansion) drills, repetition drills, chain drills, single and multiple substitution slot drills, transformation drills, question and answer drills, dialogue completion, and grammar games (Larsen Freeman, 2000).

The Audio-lingual method was not completely free from its weaknesses and flaws. Behaviourist assumptions underlying this method have come under severe criticism. The importance given to achieve ‘oral accuracy’ only has prompted many linguists to question the very necessity of a teacher.

The Audiovisual Method

The audiovisual method appeared in the early sixties in France. The most important principles of the audiovisual method are:

- i. Introducing and promoting basic linguistic varieties (Français fundamental, Basic English).
- ii. Introducing specialized discourses (E.S.P).
- iii. The steps of the lesson are: Presentation: visual scenarios for meaningful utterances and context (using filmstrips and tapes); Explanation: through pointing, demonstrating, selective listening, questions/answers; Repetitions and memorization; Exploitation (development or transposition), visual emancipation, role-play, and new

questions and answers; and lastly Grammar (Molina et al. 2006).

The Oral-situational Approach

In Britain, the same historical pressures that fostered the development of the audio-lingual approach gave rise to the oral, or situational approach promoted by Eckersley around 1955 (Celce-Murcia 2014). Some of the most important principles of the oral-situational approach include:

- i. Organizing structures around situations (e.g. at the pharmacy, at the post office, at the bank, at the restaurant, etc.).
- ii. New words and new grammar items are introduced and practised embedded in situations.
- iii. All language material is practised orally before being presented in written form.
- iv. Only the target language is used in the classroom, and there is little (or no) use of the mother tongue.
- v. Mainly the most general and useful lexical items are presented.
- vi. Among the most important techniques, drills and repetitions should be highlighted.

The Bilingual Method

This method was developed by C.J. Dodson. As the name suggests, the method makes use of two languages- the mother tongue and the target language. Hence, this can be considered as a combination of the direct method and the grammar-translation method. 'Selection', 'Gradation', 'Presentation', and 'Repetition' are the four cardinal principles of all language teaching methodology. This method has all the four principles in it. In the opinion of Dodson (1998) a good method should promote thinking in the language which according to him must be simple; the method must strike a balance between the spoken and the written word, accuracy and fluency; constant revision of what is taught and learnt; a new method must offer a new approach to the application of translation work; the method must give the teacher an opportunity to promote inter-communication between himself and the individual pupil; the method must be sufficiently flexible to cope with various classroom conditions

and the pupils' specific and general abilities.

The aim of this method is to make the pupils fluent and accurate in the spoken and written words and to prepare the pupils in such a manner that they can achieve true bilingualism. Some of the principles of the bilingual method are- controlled use of the students' mother-tongue, the introduction of reading and writing early in the course of language learning and integration of writing and reading skills. Furthermore, pupils are given a lot of practice in the drill of sentence patterns. Such practice is not provided in the translation method. The Bilingual method was the reaction against the direct method. Dodson vehemently attacks the direct method in the following words:

"It is one of the tragedies at present being enacted in some emergent countries, where a major world language is being taught as a second language to young children by the direct method, that if this type of teaching were successful, which by all account it is not, the vernacular would disappear within a few generations. It is only possible to teach a second language by direct method techniques at the expense of the first language, and it is sheer hypocrisy to claim that the final aim of such teaching philosophies is bilingualism. Every aspect of the direct method teaching is directed towards keeping the two languages as far apart as possible, thus destroying the bridge which the learner must continuously cross to and fro if he wishes to be truly bilingual."

Total Physical Response

Total Physical Response (TPR) is a method labelled sometimes a humanistic approach and some other times a designer method. It was introduced by James Asher in the late 1970s. The main features and principles of TPR include – Only the target language is used, and no mother tongue is allowed. Understanding precedes speaking and active use of language: learners learn from responding to verbal stimulus; they understand the foreign language and respond kinaesthetically before starting to speak. Language learning should activate the right hemisphere, where the motor centre is located. The teacher

gives commands and shows learners the meaning by doing the appropriate physical action as a response. When learners are ready to speak, they begin to give each other commands. Structural language is taught by listening and responding with actions, while grammar is taught implicitly. Learners will learn better if stress to produce language is reduced: activities must be designed to reduce the affective filter (Molina et al. 2006, Celce-Murcia 2014, Boyadzhieva 2014).

Textual-translation Method

At the end of the 18th century there appeared a variety of the grammar-translation method called textual-translation method. The training goal was the students' overall development in reading classical literature. The content and stylistic features of the text became more important. In some textbooks, there was the line arrangement of the texts: in the first line there was a text in a foreign language, in the second line there was its transcription and the third line contained its literal translation, with the grammar structure being the same as in the foreign language. Having repeated the text after the teacher many times and having read the transcription, the students were to analyze the translation and propose the appropriate literature translation.

The representatives of this method, however, made a great contribution in the language teaching methods having used for the first time the translation from the native language into the foreign one. We quite agree with the conclusions of the authors of the book "Foreign Language Teaching Methods at the Secondary School" (Gez et al, 1982) that for the first time in the history of teaching methods the translation methods of the foreign language teaching had serious drawbacks. First, they were badly directed towards the language acquisition as communication means even for reading training. The main task was only general education, its being understood as the development of logical thinking as a result of grammar learning. Secondly, the characteristic feature of these methods was form and content separation. In the grammar-translation method all attention was focused on the form, with the content being disregarded. In the textual-translation method the texts were not always available since the grammar was studied

unsystematically and the students were badly prepared to its perception. Thirdly, the language learning was based on grammar and logic identification,

Community Language Learning

Community Language Learning (CLL) arises from Rogers's notions of learners in the role of clients and teachers as non-directive counsellors (Molina et al. 2006). The main features and principles of the CLL method include the introduction of group work; the classroom is organized following a circle or a u-shape (also called horseshoe shape) so that participants can really communicate among themselves. Students sit in a circle or in a u-shape, and they decide what they want to say; the teacher translates and gets learners to practice in the target language the material that was elicited. Later, the teacher goes over the words and structures on the blackboard. These interactions are recorded and transcribed by the teacher. There is no pre-defined a priori syllabus: students decide what and when to learn according to their needs. The most important procedures are: translation, recording, and analysis techniques.

Suggestology, Suggestopedia, or Accelerated Learning

Based on the observation that the ability of acquiring a foreign language is blocked mainly by fear of failure, in the 1970s, Georgi Lozanov came up with a method meant to ensure a relaxing atmosphere in a colourful and decorated classroom with comfortable chairs and accompanied by relaxation music. The main features and principles of the Suggestopedia method are:

- i. The class starts with the relaxation of the students through the appropriate background music, breathing techniques, and voice of the teacher: in a classroom resembling a living room, learners sit in easy chairs and assume a new identity.
- ii. After relaxation, the teacher starts by introducing a script accompanied by music. This way, the teacher introduces the grammar and lexis in a playful manner, using only the target language. During this phase, the students just relax and listen. Students

then use the language in a fun and/or undirected way as this is followed by group or choral reading of the script on the first day, along with songs and games.

- iii. Translation is also used to foster comprehension.
- iv. Interactive activities are employed so that learners are able to use what they have unconsciously acquired.
- v. No correction is performed.
- vi. Dialogues, dramatized texts, songs, and games are widely used.
- vii. No use of the mother tongue is allowed.

The Communicative Method or Communicative Language Teaching (CLT)

The 1970s witnessed the emergence of the communicative approach to language teaching (CLT). The success of CLT is due not only to the changes it involved, as far as methods are concerned, but also to the fact that textbook writers applied its principles quite rapidly. The movement was quickly accepted by language teaching specialists, curriculum developers, and even governments.

Communicative Approach is an umbrella term that encompasses a range of closely related methods such as Task-Based Language Teaching (TBLT) or Content and Language Integrated Learning (CLIL). However, some other researchers, such as Rama-Agullo (2012), states that TBLT and CLIL are post-communicative trends, whereas Dagkiran (2015) states that after the introduction of CLT Content- Based Instruction (CBI) and Task-Based Language Teaching (TBLT) emerged as CLT's successors within the scope of Communicative Approaches (CA). There are several very recent language teaching models which belong to Content-Based Instruction such as: theme-based language instruction (the language curriculum is built around selected topics or themes), sheltered subject matter teaching (carried out in the target language by a content area specialist for a separated class of target language learners), adjunct language instruction (students are enrolled in two courses – a content and a language one –

which are mutually coordinated), skills- based approach (Molina et al. 2006) . Widdowson (1990), one of the mentors and promoters of CLT, describes it as follows:

“It concentrates on getting learners to do things with language, to express concepts and to carry out communicative acts of various kinds. The content of a language course is now defined not in terms of forms, words and sentence patterns, but in terms of concepts, or notions, which such forms are used to express, and the communicative functions which they are used to perform.”

Communicative language teaching relies on the following:

- i. The ultimate aim of foreign language teaching is to develop the learners' communicative competence.
- ii. Learners' own personal experiences must be enhanced as important contributing elements to classroom learning.
- iii. Learning begins with imitation, but the learner has to move on to the stage of free production; otherwise, the process does not turn into actual learning.
- iv. Developing language skills is more important than teaching content. In some cases, the content is academic or job-related material, replicating real-livesituations (students should use the language functionally and strategically to achieve real-world objectives and goals, the way people do in real life).
- v. Skills are integrated from the beginning. Teaching aims at developing the four major (macro) skills: reading, writing, speaking, and listening in content- and task-based activities.
- vi. The four skills are divided into two groups: productive (speaking

- and writing) and perceptive (listening and reading). Perceptive skills facilitate the language input, while the productive skills foster the output.
- vii. Meaning is more important than form or structure.
 - viii. Appropriateness of language is as important as linguistic accuracy (as communication takes place in a certain social and discursive context, and students must be taught to observe social conventions, adapt, and select their language according to the requirements of this social and discursive background).
 - ix. Active participation, personalization, and affective involvement enhance students' learning.
 - x. Spontaneous, improvised practice is more efficient than mechanical repetition. Students work in groups or pairs to transfer and negotiate meaning in real life-like situations.
 - xi. Communication is basically interactive, learners must be given a purpose for producing language (simulation, role-play, and debate are efficient classroom procedures for language learning).
 - xii. Language must be learned with the help of authentic material.
 - xiii. The teacher's role is to facilitate communication and only secondarily to correct errors. The use of mother tongue is not allowed in the classroom (Nunan 1991, Celce-Murcia 2014).

Nevertheless, the success of CLT is partly due to the rapid spread of textbooks. Every practitioner knows, however, that CLT textbooks have quite a lot of flaws as well; among these are: too many visual aids, which sometimes make pages rather chaotic and disorganized; little emphasis on

language accuracy and more on appropriateness.

The Eclectic Method

The term eclecticism comes to the fore in the late 1980s and the early 1990s. Prabhu (1990) promotes the concept of eclecticism in an article (There Is No Best Method—Why?), the title of which suggests the basic concern of the author: the lack of a perfect method or a best method, universally applicable and equally efficient in all contexts. Principled eclecticism can be described as “a desirable, coherent, pluralistic approach to language teaching. Principled eclecticism entails using diverse language learning activities that have different characteristics in response to learner needs” (Larsen-Freeman 2000). As Liu (2004) puts it, the term eclectic method (EM) might not be the best descriptor or denominator as “eclecticism or even principled eclecticism could imply that teachers adopt a varied set of practices based on flexibility and variety of the content”.

Based on postmodern and postcolonial ideas, Kumaravadivelu (1994) suggests that deconstruction of the term method and coined the term post-method condition. Kumaravadivelu prefers the term post-method to eclectic method due to several reasons: “eclecticism at the classroom level invariably degenerates into an unsystematic, unprincipled, and uncritical pedagogy because teachers with very little professional preparation to be eclectic in a principled way have little option but to randomly put together a package of techniques from various methods and label it eclectic” (Kumaravadivelu 1994).

Conclusion

This paper has succeeded in reviewing some of the important English language teaching methods. In as much as these methods can be used in different aspects of language learning, the approaches fall short in the realisation of their purest form in the actual classroom. Thus, it could be concluded that it is impossible to arrive at the perfect approach or technique for English language teaching and learning. The truth is that no new method has ever completely discarded all previous ancient methods. Questioning the authority or efficacy of a method and challenging inquiries in predominant systems is one thing, but changing the paradigm is another, however radical

this change of paradigm might seem, there have always been overlaps between different methods. New methods usually try to correct the insufficiencies of previous methods, but they never efface them totally but rather overtake some of their techniques in slightly modified versions. Language learning is such a complex process that it is impossible to offer a single solution to all our language problems. Perhaps the best method is the one which works, and this varies from context to context.

Recommendations

The paper therefore, recommends that:

- i. Any method which creates conditions for learning to take place is good. As such, it should enable the learner to acquire the strategies of learning

- ii. rather than merely equipping him with knowledge;
What is important therefore, for the teacher is to find out what approach and what method will enable him to realize a particular objective under a set of particular circumstances;
- iii. Teachers of English as second language should be encouraged to attend seminars, workshops and conferences on language teaching and learning;
- iv. Teachers should not restrict themselves on the use of one method while teaching. They should be encouraged from time to time to switch from one method to another.

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