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## **THE JOURNAL**

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## MORPHOPHONEMIC PATTERNS OF AFFIXATION IN TIV PLURAL FORMATION

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### **Abstract**

This paper examines the morphophonemic patterns of affixation in Tiv plural formation. Given that there exists an interactive relationship between morphology and phonology, this paper seeks to investigate the sound changes that occur when morphemes concatenate through affixation processes to form plurals in Tiv, a Bantiod language spoken mostly in the middle Belt area of Nigeria, especially in Benue, Plateau, Taraba, Nasarawa and Cross River states of Nigeria. The study classifies and analyses the phonological factors that affect morpheme, or grammatical factors that influence phonemes in Tiv plural formation. The objectives of this paper are specifically to: investigate the morphophonemic patterns of affixation in Tiv plural formation in order to describe the rules/constraints in Tiv plural formation, ascertain which environments affixation patterns occur in plural formations in the language, identify which changes occur in morphemes in the course of plural formation and to examine the effect of such changes on the Tiv grammar. The study adopts qualitative research design using Generalized Alignment and Transderivational Antifaithfulness models of Optimality Theory to explain the permissible patterns in Tiv plural formation. Data for the study was collected from monolingual native speakers of Tiv language, who are deemed to be proficient in the language. The data was analysed in tables and findings indicate that when affixes align with singular noun stems in Tiv, various sound changes occur to newly formed plural form of nouns. The paper finds out that plural formation in Tiv takes place by use of prefixes such as mba, 'i-', 'a-' and 'u-'; by the use of the prefix 'i-' with an insertion of /j/ after the plosive, by vocalic alternation/depalatalization/consonant deletion, voiced prenasalised bilabial plosive copula (mba) prefix, as well as by the 'ev' and 'ov' suffixes. The paper concludes that in all the plural formation processes, sound changes occur, the paper therefore recommends that particular attention be paid to these sound changes that are occasioned by plural formation processes so as to enhance proper understanding and mastery of the Tiv language.

**Key Words:** Morphophonemics, Affixation, Plural formation, Generalized alignment theory, Transderivational Anti-Faithfulness Model

### **Introduction**

Linguistic literature gives one general view that language is by its nature very complex. This is why the structural linguist (Vachek 1945:1) describes language as "a system of systems". This is because language is a set of inter-related systems having both the phonological and the grammatical systems. This description implies the existence in language of a number of levels or planes, each of which is characterized by its specific structure and its specific problems. The levels or planes include: phonology, syntax, morphology and semantics. These components of language otherwise referred to as levels of linguistic analysis work in synergy

and each dovetail into another in all languages. This means that there are inseparable inter-relationships amongst these levels of linguistic analysis and a gap between any of them can affect meaning processing. The locus of this work, therefore, is the morphophonemic alternations which occur when morphemes concatenate to form plurals in Tiv. In the course of plural formation in the language, many sound changes are observed. This work examines the interaction between morphology and phonology and the implications of this interaction on Tiv pluralisation.

Morphophonemics is a concept that represents a hybrid interaction between word

structure (morphology) and sound structure (phonology). It is the branch of linguistics that studies the interaction between morphological and phonological processes. Inkelas (2008:1) while explaining the interface between morphology and phonology posits that:

Morphology and phonology intersect insofar as the statement morphological generalizations include information about sound pattern (realisation morphology), and insofar as the statement of phonological generalizations include information about morphology (morphologically conditioned phonology). This intersection is extensive, blurring the distinction between morphology and phonology in many situations.

Morphophonemic is a phenomenon that involves processes. It also involves the interaction between the word structure and sound structure. Dwivedi (2012, p.1) explains that “due to this interaction, pronunciation of a morpheme may get modified or completely changed.” Thus, in morphophonemics, attention is paid to the changes that occur at the margins/boundaries of morphemes. The concept of morphophonemics is therefore, elaborately explained as an analysis and classification of the phonological factors which affect the pronunciation of morphemes or, correspondingly, the morphological factors which affect the appearance of phonemes. In morphophonemics, we basically study the interaction between morphological and phonological processes and how they affect each other. Morphophonemic changes usually occur at morpheme boundaries and it involves sounds that are associated with separate phonemes (Dwivedi, 2012).

Plural formations in most languages are facilitated by the process of inflection. This involves some level of affixation. Affixation is a morphological process whereby a bound morpheme - an affix - is attached to a morphological base for derivational and inflectional purposes (McCarthy, 1992). Affixes as bound morphemes are attached to a Tiv noun base to alter its grammatical information. The environments of this category of plural patterns are occasioned by morpheme assembly or

concatenation in Tiv and are predominantly morphologically conditioned, that is, a particular phonological pattern is imposed on a subset of the morphological construction of the patterns. In this pluralisation process in Tiv, affixes are prefixed, infixes or suffixed to a noun stem.

It is against the backdrop of the foregoing that this study classifies and analyses phonological factors that affect morphemes, or grammatical factors that influence phonemes in Tiv pluralisation. The objectives of this study include to: investigate the morphophonemic patterns of Tiv language plural formation through affixation; identify and describe the rules/constraints in Tiv plural formation by affixation, ascertain which environments plural patterns by affixation occur in Tiv language, identify the changes which occur in morphemes to perform plural formations and investigate the effects of the rules/constraints on Tiv grammar.

#### **Review of Related Literature**

Pluralisation in Tiv language is an area that has received scholarly attentions from different persons. Most of the scholars have stated various patterns of pluralisation with examples and from different theoretical approaches. One thing that is identified as a major gap in this spectrum of works is that none of them seems to have paid particular attention to the sound changes that occur in the pluralisation of Tiv words. Aloba (2008), for instance, states that the pluralisation of nouns cannot be discussed in isolation of number. This is because the inflection of nouns to indicate their plurality is essentially a business of number. The English number system comprises the singular which denotes ‘one’ and the plural, which denotes more than one. In a bid to make a comparison between Tiv and English pluralisation, Aloba (2008:35) explains that there are diverse ways of plural formation in English borrowing. The author notes that generally speaking, English nouns have different ways of forming their plurals. This happens because of the numerous foreign words that exist in the language. This may not necessarily be the case with Tiv language. The fact is that even the borrowed words in Tiv must conform to the Tiv plural formation principles. The principles of forming plurals using plural morphemes like “u-”, “a-”, “i-”, “m-”, “mba-” is apparently evident in

Tiv. This is however, not the case with English Language where most words adopt the borrowed words' original language plural principles: medium~media; radius~radii; cherub~cherubim, etc. However, the observable gap between Alobo (2008)'s study and the present study is that Alobo did not pay particular attention to the phonological processes or sound changes that occur in the pluralisation of Tiv words while the present study seeks to do so.

Yina (2009) in an article entitled "Radical Particles and Inflectional Processes in Tiv Morphology" notes that Tiv language is inflectionary, however, like in English the inflectional affixes defy any descriptive pattern of regularity or consistency. He explains that the plural exponent in Tiv is realised by series of prefixations, vocalic transformations, additives, replacements and tonal inflections. This process, according to Yina, involves arbitrary fusion of morphemic segments with each other and with the lexical stem. The morphemes according to him are added to the lexical stems, but these added elements, which are fused with stems, have neither independence nor meanings on their own. This process according to the author is quite complex and vexatious. Yina cites examples of nouns which inflect by prefixing additive elements to the stem. These additive affixes include: i-, u-, a-, m-, mba-, or tonal inflections, which are both singular and plural markers. Yina employs the combinatorial principle which includes all significant particles that contrast in shapes, functions and meanings recognized by the language user. This principle embraces the entire gamut of affixations; replacives, reduplications, vowel modifications and tonality. In sum, Yina's work is richly endowed with morphological ingredients that have provided impetus for this study. However, his concern seems to be on rules rather than constraints, and his analysis is not within the ambit of Optimality Theory as it is the case with this study.

Waya (2012) studied the morphology of the Tiv language, focusing on inflectional morphemes with much emphasis on the plural/possessive and past-tense markers in Tiv language. He contrasted Tiv with the English language and established their differences and

similarities. To Waya therefore, the major types of formation are phonological and morphological conditions, while English is represented by suffix in environment of word ending in voiceless segments, voiced and sibilant/affricate/vocalic respectively, where morphological conditions are irregular in pattern. The focus of Waya's work which is on suffixation processes in the morphology of Tiv words differs significantly from this work because while Waya (2012) handles inflectional morphology with emphasis on plural/possessive, and past tense markers, this work looks at the morphophonemic patterns of affixation in Tiv plural formation. Waya's view that the morphological aspect of the plural marker in Tiv is traditionally realised at the prefix levels: (mba-), (u-), (m-), (i-) (a-) to form the plural perfectly aligns with the position of this paper. Waya employs the "frame of reference" model within which an analyst approaches the grammatical description of word and paradigm "item and arrangement and item and process". This model constitutes the morpho-syntactic categories of the language. In this paper however, we have adopted Generalised Alignment and Transderivational Anti-Faithfulness models of the Optimality Theory.

Jija (2012) in a paper entitled "Aspects of Tiv Pluralisation" looks at the morphosyntactic and morphophonological structures of the Tiv language, with focus on noun pluralisation. He investigates the techniques for plural formation in the Tiv language essentially, exploring the grammatical category of the Tiv plural system which comprises mostly prefixation, suffixation, replacives, morpheme additives, tonation and consonant mutation. He employs Sapir's cultural determinism and the Chomskyan theory of intuition for the analysis of his work, which demonstrates that, pluralisation in the Tiv language, has a sociolinguistic background fundamentally anchored on the Tiv linguistic habit and idiosyncrasies. He establishes some rules of pluralisation in Tiv, noting that Tiv grammar, especially regarding aspects of pluralisation, is characterized by a peculiar plural system which defies a static or general rule. Given that Jija has used the Sapir's cultural determinism and the Chomskyan theory of intuition for the analysis of



his work which attributes Tiv pluralisation to the socio-linguistic background of the Tiv people, his focus therefore differs from that of this paper whose central concern is the alignment of affix to stem for phoneme realization.

Ishowua (2015) researched on the contrastive analysis of Tiv and English pluralisation processes. The study also looked at different morphological rules that govern pluralisation in the two languages and how these morphological realizations affect the syntactic structure of Tiv and English. In spite of the fact that the study is germane to this paper, it is important to note that Ishowua has dwelt on the rules of pluralisation by juxtaposing English and Tiv languages to the neglect of the sound changes which occur when plural morphemes align with noun stems in Tiv. Again, Ishowua has not concentrated on the Tiv language. This, therefore, creates a boundary between his study and the present study.

A general assessment of these reviewed works shows that even though the pluralisation process of the Tiv language has received scholarly attention, most of the works simply state Tiv singular nouns with their plural forms without further explanations. Particularly, the sound changes that take place in the metamorphosis of nouns from singularity to plurality which is the crux of morphophonemics has unfortunately been left unattended to. This forms the knowledge gap of the present study.

### **Theoretical Framework**

The study adopts two sub-theories of the Optimality Theory for the analysis of noun pluralisation in Tiv namely; Generalised Alignment Theory and the Transderivational Anti-faithfulness Theory (TAT) by Alderete (2001) for analysis. These two sub-theories of OT in this section proffer explanation and insights into the diverse ways in which plural nouns are formed in Tiv. The following constraints from each of these theories are used.

**Generalized Alignment Constraints:** The study adopts Russel's (1997) Generalized Alignment Constraints model of OT. Russel gives the following Generalized Alignment constraints for concatenation of the plural morphemes:

**PL-AFTER-N** (Plural, Left; Noun-stem, Right): That is, the left edge of every plural morpheme must align with the right edge of the stem.

**PL-AFTER-N** (Plural, Right; Noun-stem, Left): That is, the Right edge of every plural morpheme must align with the Left edge of the stem.

### **Transderivational Anti-Faithfulness**

**Constraints:** The constraints are the negation of the corresponding Faithfulness constraints, encouraging dissimilarity where Faithfulness constraints require similarity. This study adopts Alderete (2001)'s Transderivational Anti-Faithfulness constraints for morphemes alternations. The tenets of this model are as follows:

**IDENT (F):** (At least) one pair of correspondent segments must differ in feature F

**MAX-X:** If there is one, delete (at least) one X in the S1 ~ S2 mapping.'

**DEP-X:** Insert (at least) one X in S2 not present in S 1"

Constraints are violable. Violation of constraints is marked as follows: a fatal violation is marked using (\*!), a non-fatal violation with (\*), and the optimal candidate with the pointer (♣). The data is presented using Leipzig Glossing Rules and analysed using the constraints which are explained above.

### **Methodology**

This study adopted the qualitative research design. Qualitative research is expressed in words. The data for the study were obtained from the field from adult/elderly monolingual native speakers of Tiv language, the clergies, the academics and members of the Tiv Language Studies and Development Association (TLSDA). Participant observation, consultations, unstructured interviews and the researcher's intuitive knowledge was used. The study purposively sampled 90 respondents. Out of this number, 60 respondents are Tiv adult monolinguals from ages 45-60. These are the people who could express themselves with confidence in Tiv language because they are Tiv monolinguals. A total of 15 respondents each from academics and the clergy were selected as representatives of people with formal knowledge of Tiv language. The reason for



selecting people with formal knowledge on Tiv language by the researcher is to use their knowledge to filter the data collected from the monolingual speakers, who do not have formal knowledge of Tiv language. The presentation of data is done in tables while the analysis of data was done using the Optimality Theory (OT).

#### Data Presentation and Analysis

The major processes of plural formation in Tiv are: affixation, tonal alternation and morpheme deletion/modification. This study, however, limits itself to Tiv noun pluralisation by

affixations. This is due to the wide scope of pluralisation patterns/processes in Tiv which cannot be adequately covered in a single paper

#### Tiv Plural Formation by Affixation

This is a pluralisation process whereby affixes are prefixed, infix, and suffixed to a noun stem. This process is subdivided into prefixation and suffixation process. With these processes, we observe instances of sound modifications through insertion of infixes. Our presentation and analysis of plural formation through affixation is as follows:

#### Plural Formation with Prefixes

A prefix is an additive morpheme attached to an already existing noun root or stem to realize its plural form. The following are phonemes which trigger pluralisation in Tiv: ‘i-’, ‘a-’, ‘u-’ m- and ‘mba-’

##### Plural Formation by ‘i-’ Prefix

	Singular	Gloss	PL. Marker	Plural	Gloss
1.	angev	‘illness’	i-	i-angev	‘illnesses’
2.	haav	‘roof’	i-	i-hyaav	‘roofs’
3.	or	‘person’	i-	i-or	‘persons’
4.	kpenga	‘container’	i-	i-kpenga	‘containers’
5.	ho	‘tunnel’	i-	i-hyo	‘tunnel’

##### Plural Formation by ‘a-’ Prefix

	Singular	Gloss	PL. Marker	Plural	Gloss
6.	Gbande	‘drum’	a-	a-gbande	‘drums’
7.	Bebajondo	‘broken calabash’	a-	a-bebajondo	‘broken calabashes’
8.	bamber	‘piece’	a-	a-bamber	‘pieces’
9.	hir	‘talisman’	a-	a-hir	‘talismans’
10.	tindi	‘law’	a-	a.tindi	‘laws’

##### Plural Formation by ‘u-’ Prefix.

	Singular	Gloss	PL. Marker	Plural	Gloss
11.	ya	‘home’	u-	u-ya	‘homes’
12.	uma	‘life’	u-	u-uma	‘lives’
13.	ifi	‘river’	u-	u-ifi	‘oceans’
14.	daar	‘platform’	u-	u-daar	‘platforms’
15.	wondo	‘trouser’	u-	u-wondo	‘trousers’

Examples 1-15 demonstrate that ‘i-’, ‘a-’ and ‘u-’ are plural markers in Tiv. When ‘i-’, ‘a-’ and ‘u-’ are prefixed to a noun stem, they inflect it for number and change its form to indicate grammatical information (plurality). The Tiv noun stems which are preceded by ‘i-’, ‘a-’ and ‘u-’ as triggers to the formation of plurality appear to be so irregular in both their morphological and phonological make up. And the knowledge of when and where to prefix a grammatical

morpheme to a noun stem in Tiv to realize the plural form according to Jija (2012) is intuitive.

This work does not agree with Jija (2012) and, therefore, seeks to provide formal rules/constraints for explaining such realisations. This study asserts that Tiv is a noun class language – ‘a language in which nouns are grouped into a number of semantically based classes with each of these classes having its own distinct class marker (Sanusi, 2003, p. 2).

Tiv noun class system is based on the morphological make up of the nouns. There are four noun class markers of pluralisation in Tiv. These include ‘mbi’, ‘ngi’, ‘nga’ and ‘mba’ ‘mbi’. The rules governing the application of these classes markers show that: (a) in all environments where a Tiv plural noun begins with high unrounded vowel /i/ and ends with the voiced labio-dental fricative /v/, it takes the class marker ‘mbi’. Plural in example 1-2 belong to this category; (b) all Tiv plural nouns that begin with /a/ take the class marker ‘nga’ plurals in examples 6-10 belong this category. (c) all Tiv plural nouns with /i/ as initial syllable takes ‘ngi’ as class marker, all the plurals in example 6 -10 and (d) all plural nouns which have /u/ as initial syllable take ‘mba’ as class marker, all plurals in example 11-15. This may seem morpho-syntactical; it shades light on the misconstrued conception that the process plural is so irregular.

**OT Analysis**

**Examples 1-15**

This study uses the following Generalized

Alignment and Transderivational Anti-Faithfulness constraints model of OT to evaluate examples 1-5.

**PL-BEF-N** (Plural, Right; Noun-stem Left): Here, the right edge of every plural morpheme must align with the left edge of the stem.

**IDENT(F)** — (At least) one pair of correspondent segments must differ in feature F.

**PL-AFTER-N** (Plural, Left; Noun-stem, Right): That is, the left edge of every plural morpheme must align with the right edge of the stem.

The constraints are ranked as follows [PL-BEF-N>>IDENT (F)>> PL-AFTER-N]. PL-BEF-N is ranked higher than other constraints because in the formation of the plurals in examples 1-5 is triggered by the prefixation of ‘i-’, ‘a-’ and ‘u-’ to the stems of the singular nouns to realize their plural forms. In this direction, the plural marker ‘i-’ ‘a-’ and ‘u-’ preceded the root of the nouns for plural formation. Each of the examples has a singular noun form from which, it generated three candidates to contest against the ranked constraints for optimal result as shown in Table 1

**Table 1: [PL-BEF-N>>IDENT (F)>> PL-AFTER-N**

	(input can)	PL-BEF-N	IDENT(F)	PL-AFTER-N
<b>1</b>	a. angev	*	*	*
	b. angeev	*		*
	☞ c. i.angev			*
<b>2</b>	a. kpenga	*	*	*
	b. kpyinga	*		
	☞ c. i.kpyenge			*
<b>3</b>	a. Ifi	*	*	*
	b. ufi	*		*
	☞ c. u.ifi		*	*
<b>4</b>	a. gbaa	*	*	*
	b. gbyaa	*		*
	☞ c. a.gbaa			*
<b>5</b>	a. bamber	*	*	*
	b.baamber	*		*
	☞ c. a.bamber			*

Field work. January, 2020

**Discussion of the Analysis in Table 1**

The result of the test indicates that candidate [a] in each of the examples has neither prefix nor suffix to align with. On these bases, the candidate incurred the violation of markedness constraint, PL-BEF-N- the highest constraint in the ranking order, which says the right edge of every plural morpheme, must align with the left edge of the stem. Apart from this candidate [a] in each of examples, violate all the other constraints and thus stand eliminated.

Candidate ‘b’ in each of the examples incurred the same violation of the markedness constraint, PL-BEF-N though, the candidate has satisfied the provision of IDENT (F), the second constraint in the ranking order, which specifies that at least one pair of correspondent segments in a candidate, must differ in feature in its output form. It also violates PL-AFTER-N- constraint- by not aligning the right edge of the stem with left edge

of plural morpheme. It is equally eliminated.

Based on the provision of the three constraints selected for evaluation of the candidates in each of the examples in Table 1, candidate [a] incurred less violations. It violated only one constraint- PL-AFTER-N- by not aligning the right edge of the stem with left edge of plural morpheme (which is conspicuously absent in these environments). It abides by the provisions of the markedness constraint PL-BEF-N where the right edge of the plural morphemes ‘i-’ ‘a-’ and ‘u-’ aligned with the left edge of the stems in the examples. It also satisfied the provisions IDENT(F) (At least) one pair of correspondent segments must differ in feature F as exemplified in the sound changes at the beginning of each output representation. Having satisfied the major constraints which provides for its grammaticality, candidate in the 15 examples is optimized.

**Plural Formation by Prefixation and Infixation [/i-/ prefix + /j/ insertion]**

	<b>Singular</b>	<b>Gloss</b>	<b>Plural</b>	<b>Gloss</b>
16.	Tar	‘nation’	i-tyar	‘nations’
17.	Kwa	‘leaf’	i-kya	‘leaves’
18.	Bua	‘cow’	i-byua	‘cows’
19.	Takeda	‘book’	i-tyakeda	‘book’
20.	Tom	‘job’	i.tyom	‘jobs’

Examples 16-20 portrays the prefixation of the front high unrounded vowel to and infixation of the semi vowel /j/ in a singular noun stem for plural noun formation.

**OT Analysis:**

**Table 2** Plural Formation by /i/ Prefix + /j/ insertion

[PL-BEF-N >>IDENT(F)>>PI-AFTER-N

		PL-BEF-N	IDENT(F)	PI-AFTER-N
16	Tar			
	a. Tar	*	*	*
	b. taa	*		*
	☞ c. i.tyar			*
17	Kwa			
	a. kwa	*	*	*
	b. kwaa	*		*
	☞ c. i.kya		*	*
18	Bua			
	a. bua	*	*	*
	b.biua		*	*
	☞ c. ibyua			*

19	Takeda			
	a. takeda	*	*	*
	b. takerada	*		
	☞ c. i.tyakeda			*
20	Tom			
	a. tom	*	*	*
	b. tiom	*		*
	☞ c. i. tyom			*

Source: Field work. January , 2020

The analysis of data in table 2 above shows that in examples 16-20, candidate [a] violates all the constraints in the ranking order. The stem did not have grammatical morpheme neither on the right edge nor on the left edge to align. Secondly all its segments in the input representation correspond with that of output representation which is a violation of **IDENT (F)** and thus it stands eliminated. The candidate [b] in each of the examples violated PL-BEF-N and PI-AFTER-N because the noun stem are neither prefixed nor suffixed though a change in the feature correspondence between the input representation and output representation satisfies **IDENT (F)**.

The satisfaction of IDENT (F) without satisfying PI-AFTER-N caused the elimination of the candidate in all the examples. Candidate [c] in all the examples incurred less violation of constraints. The left edge of each stem in the examples aligns with the right edge of its grammatical morpheme which is in line with the provisions of Tiv plural formation through prefixation. There are changes between the structural make up of input representation and output representation which is in consonance with the provisions of IDENT (F). Having satisfied the highest constraint in each of the examples, candidate [c] is selected as optimal candidate.

### Plural Formation by Vocalic Alternation/Depalatalisation or Consonant Deletion

Singular	Gloss	Plural	Gloss
21. ibyaver	'piece of information'	abaver	'news/information'
22. ivyaan	'arrow'	avaan	'arrows'
23. ibya	'sack'	aba	'sacks'
24 .ibyeen	'cloud'	abeen	'clouds'
25. ibyumeor	'foolish man'	abumeior	'foolish men'

Table 3 examples 21-25 present singular nouns whose morphological make up contains initial V-shape syllable (the front high unrounded vowel /i/) accompanied by CV and CVC syllable structures respectively. The onsets of the CV and CVC syllables as demonstrated by these examples have initial phonemes which are plosives and labiodental fricatives. It is earlier stated in this work that in Tiv phonotactic, when the front high unrounded vowel /i/ precedes a syllable whose initial phoneme/segment is any of the following stop consonant sounds /p/, /b/, /f/, /v/ /t/, /d/, /k/, /kp/,

/gb/, /m/ /n/, /ng/. /mb/, /l/ and /h/ such a segment gets palatalised. The entire singular forms of the nouns in example 21-25 contain the initial V syllable - the front high unrounded vowel /i/ preceding syllables whose onset are /b/ and /v/ consonant sounds. This means that the initial segment of each of the singular forms of these nouns is palatalised. It is further demonstrated by these examples that the output forms (plural form) are prefixed by 'a' and thus the initial segment of the second syllable are not palatalised thus, presenting a contrast between the morphological

makeup of the singular and plural stems.

**OT Analysis**

To account for the changes in the morphological configuration and phonological alternations between the singular and plural forms of the nouns in examples 21-25, within the provision of OT analysis, this study adopts depalatalisation constraints by Lloret & Mascaró (2006) in addition to Russel (1997) alignment constraints as stated below:

- a. PL-BEF –N (Plural, Right; Noun-stem, Right), the right edge of every plural morpheme must align with the left edge of the stem. (Modification of Russel 1997 by this study)

- b. **\*PAL L**): Do not have a palatal place of articulation. Lloret & Mascaró 2006)
- c. b. **Identity-Onset (Place)ID-ONS(PL)**  
The place of articulation of an onset in the input should match the place of articulation of this onset in the output.(Lloret & Mascaró 2006)
- d. **PL-AFTER-N** (Plural, Left; Noun-stem, Right). That is, the left edge of every plural morpheme must align with the right edge of the stem (Russel 1997)  
The constraints are ranked as shown in Table 4.

**Table 3: Plural Formation by Vocalic Alternation/Depalatalisation or Consonant Deletion**

[PL-BEF-N >> \*PL L) >> ID-ONS (PL) >>PI-AFTER-N

		PL-BEF-N	*PAL L):	ID-ONS (PL)	PI-AFTER-N
21	Ibyaver				
	a. Ibyaver	*	*	*	*
	b. baver	*		*	*
	☞ c. a.baver			*	*
22	Ivyaan		*	*	*
	a. Ivyaan		*	*	*
	b. vyaan	*	*	*	*
	☞ c. a.vaan				*
23	Ibya				
	a. i.bya		*	*	*
	b. bya		*	*	*
	☞ c. a.ba			*	*
24	Ibyeen				
	a. Ibyeen		*	*	*
	b. been	*		*	*
	☞ c. a.been			*	*
25	Igyungu				
	a. igyungu		*	*	*
	b. gungu	*		*	*
	c.a.gungu			*	*

**Source:** Field work. January , 2020

The analysis in table 3 examples 21-25 indicate that candidate [a] in each of the examples does not

possess a plural marker and thus violate markedness constraint which, states that the right

edge of every plural morpheme must align with the left edge of the stem (PL-BEF –N). Secondly, the candidate in each of the examples violates \*PAL L): which forbids any segment from having a palatal place of articulation. The candidate in each datum also violates ID-ONS (PL) which says the place of articulation of an onset in the input should match the place of articulation of the onset in the output. The place of articulation of the onset of the first syllable in the input stem in each of the examples does not correspond with the place of articulation of the onset of the first syllable in the output. Finally, candidate (a) violates PL-AFTER-N – a constraint which demands that the left edge of every plural morpheme must align with the right edge of the stem. The candidate is therefore knocked out due to numerous violations.

Candidate [b] in the examples (21-25) does not have affixes and consequently, knocked out of contest for optimisation because they have nothing to align with, to the left edge of the stem. And the markedness constraint requires that the right edge of a plural marker should align to the left edge the stem. Candidate [b] apart from

violating the markedness has violated all the constraints from the highest to the least. It is thus eliminated.

Candidate [c] in each of the examples possesses the plural markers thus satisfies the markedness constraint (PL-BEF-N) which spells out that the right edge of plural morpheme must align with the left edge of a noun stem in Tiv. The candidate also satisfies the constraint PL L) which constrains a segment from having a palatal place of articulation. By satisfying these most high ranking constraints, candidate [c] stands optimized.

The changes in the initial syllable also cause a change in the morphological make up of the stem. In Tiv, a stem beginning with a plosive can be modified with the insertion of ‘y’ only if it is preceded by the vowel /i/ which functions as a preceding syllable as seen in example 6 (i-v) above. That the palatalised segment in the singular form of the nouns in examples 24 (i-v), is depalatalised in their plural form. That is c +y c –y

**Plural formation by the voiced prenasalized bilabial plosive copula ‘mba- prefix**

Singular	Gloss	Plural	Gloss
26. Vanya	‘visitor’	mbavanya	‘visitors’
27. Mnyion	‘sickness’	mbamnyion	‘sicknesses’
28. Mhen	‘thought’	mbamhen	‘thoughts’
29. Aôndo	‘deity’	mbaAondo	‘deities’
30. Alôm	‘rabbit’	mbaAlom	‘rabbits’

The Tiv plural morpheme ‘mba-’ is collective noun indicator. The copula ‘mba-’ is normally attached to a singular noun stem to express a group or collection of a particular noun as shown in examples 26-30.

**OT Analysis**

**Table 4: Analysis of Pattern 5**

pl → [+mba- +sgN base]

PL-BEF-N >> IDENT(F) >> PI-AFTER-N

26	Vanya	PL-BEF-N	IDENT(F)	PI-AFTER-N
	a. vanya	*	*	*
	b. vaenya.	*		*
	c. mba,vanya			*
27	Mnyion			
	a.mnyion	*	*	*



	b. mnyoon	*		*
	☞ c. mba.mnyion			*
28	mhen			
	a. mhen	*	*	*
	b. henmba	*		
	☞ c. mba.amhen			*
29	Aôndo			
	a. aôndo	*	*	*
	b. aônde	*		*
	☞ c. mba.aôndo			*
30	Alôm			
	a. alôm	*	*	*
	b. alômo	*		*
	☞ c.mbaalom			*

Source: Field work. January , 2020

The analysis of data in table 4 above portrays that in examples 26-30 candidate [a] violates all the constraints in the ranking order. The stem did not have grammatical morpheme neither on the right edge nor on the left edge to align. Secondly all its segments in the input representation correspond with that of output representation which is against **IDENT (F)** and thus stands eliminated. The candidate [b] in each of the examples violated PL-BEF-N and PI-AFTER-N because the noun stem are neither prefixed nor suffixed though a change in the feature correspondence between the input representation and output representation satisfies **IDENT (F)**. The satisfaction of **IDENT (F)** without satisfying PI-AFTER-N caused the elimination of the candidate in all the examples. Candidate [c] in all the examples incurred less violation of constraints. The left edge of each stem in the examples aligns with the right edge of its grammatical morpheme which is in line with the provisions Tiv plural formation through

Examples of plural nouns form through prefixation are as follows:

Singular	Gloss	Plural	Gloss
31. nomso	‘male’	nomsoov	‘males’
32. anngô	‘brother’	anngôôv	‘brothers’
33. won	‘in-law’	wonov	‘in-laws’
34. anter	‘kinsman’	anterev	‘kinsmen’
35. kwase	‘woman’	kasev	‘women’

prefixation. There are changes between the structural make up of input representation and output representation which is in consonance with the provisions of **IDENT (F)**. Having satisfied the highest constraint in each of the examples, candidate [c] is selected as optimal candidate.

#### Plural formation with Suffixes

Suffixation is a morphological process whereby a bound morpheme is attached to the end of a stem. The kind of affix involved in this process is called a suffix. Tiv plural suffixes are very minimal and restricted to ‘v’ ‘ev’ ‘ôv’ and ‘ov’. The ‘ev’ ‘ôv’ and ‘ov’ suffix morphemes are realised with the tip of the upper teeth mildly touching the lower lip. Thus, a velar sound is produced as a result of this “teeth-lip” contact, with stresses on the double vowels /o:v/ in the masculine gender, ‘nomsoov’, and the non-masculine gender – ‘anngoov’, which are phonologically realised as /nomso:v/ and /anngo:v/, respectively (Jija 2012:29) .

As earlier said in this analysis, alignment constraints are markedness constraints. Markedness and faithfulness constraints conflict so that when markedness constraints outrank faithfulness, the output (derivative) is unfaithful to the input (base) Antifaithfulness and when faithfulness constraints outrank the markedness constraints, the output is faithful to the input. The examples above call for re-ordering of the alignment constraints considering the fact that the data under analysis here is suffixes. The

constraints are ordered in terms of dominance as follows:

**PL-AFTER-N** (Plural, Left; Noun-stem, Right). That is, the left edge of every plural morpheme must align with the right edge of the stem.

**PL-BEF -N** (Plural, Right; Noun-stem, Right), which says the right edge of every plural morpheme must align with the left edge of the stem.

**IDENT(pal)** which says an infix marker must coincide with the right edge of the first consonant.

**Table 5** PI-AFTER-N >> PL-BEF-N >> IDENT(pal)

s/ no	Input(sg. base)	PI-AFTER-N	PL-BEF-N	IDENT(pal)
31	Nomso			
	c. nomso	*	*	
	b. on-nomso	*		*
	☞ c. nomsoov		*	*
32	Anngô			
	a. anngô	*	*	*
	b. unngô	*		*
	☞ c. Anngôôv		*	*
33	Won			
	a. won	*	*	*
	b. uwon	*		*
	☞ c. wonov		*	*
34	Anter			
	a. anter	*	*	*
	b. uter	*		*
	☞ c. anterev		*	*
35	Kwase			
	a. kwase	*	*	*
	c. ukwase	*		*
	☞ c. kasev		*	*

**Source:** Field work. January , 2020

From the analysis of candidates' a-c interactions with constraints in examples 31-35 indicates that candidates [a] in each of the examples incurred more violations. What this mean is that there is a total misalignment between the candidate in each and the constraints it interacted with. In each of the examples the right edge of the plural morpheme

did not align with left edge of the input (base) neither did the right edge of the base align with left edge of plural morpheme. Secondly, candidate 'a' in each of the examples contains an insertion of a plural morpheme in its base. These gross violations cause the elimination of the candidate [a] in each of the examples.

Candidate [b] in each of the examples satisfies the second marked constraint. That is, in each of the examples in table 6 the right edge of the plural morpheme aligns with the left edge of the base. However, the candidate incurred violation of the highest-ranking constraint- **PI-AFTER-N-** on which its grammaticality is hanged therefore disqualified. Candidate [c] in each of the examples violates the second and third constraints - **PL-BEF-N** and **IDENT(pal)** respectively. This failure is in good one in that not violating the constraint would have negative effect on the grammaticality of the candidate. Candidate [c] in examples 26-30 therefore is optimized for satisfying the highest constraint- **PI-AFTER-N-** in the plural formation where suffixation is foregrounded in Tiv.

### Observations

In Tiv phonology, the ‘v’, “ev” and “ov” suffix morphemes are realised with the tip of the upper teeth mildly touching the lower lip. Thus, a velar sound is produced as a result of this “teeth-lip” contact, with stresses on the double vowels /e:v/ in the masculine gender, ‘nomsoov’, and the non-masculine gender – ‘anngoov’, which are phonologically realised as /nomso:v/ and /oŋo:v/, respectively.

### Summary of Findings

The analysis of the morphophonemic patterns of plural formation in Tiv has revealed a lot of things, especially; with regards to the interplay of morphology and phonology in the formation of words.

This study revealed that nominal pluralisation in Tiv is realized through the process of affixation which is a morphological process whereby a bound morpheme, an affix is attached to a morphological base for derivational and inflectional purposes conditions epenthesis, a phonological process in which one or more sounds are added to initial, middle or end of a word.

This study finds out that in Tiv, the vowel is lengthened if it is prefixed to singular noun whose initial phoneme is the vowel /u/ as in *uma* (life) – *uuma* (lives). And in such a situation, ‘u’ becomes a syllable of its own in the output form (plural form).

The study also finds out when the front high unrounded vowel /i/ is prefixed to the root

whose onset of the first syllable of the initial morpheme is any of the following /p/, /b/, /t/, /d/, /k/, /kp/, /gb/, /m/, /mb/, /n/, /ŋ/, /h/ and /l/ to form plural triggers the insertion of /j/ to conditions a phonological process of palatalisation. This process involves internal modification of the stem with an insertion of the semi-vowel /j/. And in this /j/ insertion, first phoneme in the second syllable is modified to assume palatal position. For example, *tar* (nation) – *ityar* (nations). This brings about a change in the pronunciation of the output stem.

Another finding of this study is that in all environments where a Tiv singular noun begins with any of the following consonant sounds /p/, /b/, /t/, /d/, /k/, /kp/, /gb/, /m/, /mb/, /n/, /ŋ/, /h/ and /l/ as the onset of the first syllable of the initial morpheme, its plural form takes the front high unrounded vowel /i/ as prefix and the stem is modified with an insertion of the semi-vowel /j/ after the initial consonant in the onset and before the nucleus. The process conditions a phonological process of palatalisation

The study further realises that if the first syllable of a singular noun in Tiv is the front high unrounded vowel /i/ and the onset of the accompanying syllable is palatalized, its plural begins with low central unrounded /a/ and the palatalized trigger /i/ which engineers the glide is elided. What is noticeable here is that the changes in the initial syllable also cause a change in the morphological makeup of the stem and thus conditions a phonological process called depalatalisation

It was equally finds out that the prefix ‘mba-’ can also be used as a plural marker. when ‘mba-’ precedes a noun stem whose initial phoneme is a vowel hiatus is created. However, there is also a phonological process of vowel lengthening which is employed to simplify the pronunciation of the plural form of the nouns with this contagious formation in rapid speech. There occurs a left-right alignment in the pronunciation which effects a change in the stem’s grammatical and semantic function from singular to plural. The Tiv plural morpheme ‘mba-’ is a collective noun indicator. The copula ‘mba-’ is normally attached to a singular noun stem to express a group or collection of a particular noun. For example, *vanya* (vistor) - *mbavanya* (visitors). In this case, there

also occurs a left-right alignment in the phonological realization of the plural noun.

Another major finding of the study is that suffixes such as 'v' 'ev' 'ôv' and 'ov' can be used to form plural forms of nouns. For instance, *kwase* (woman) – *kasev* (women), *nom* (husband) – *noov* (husbands) etc. also, the plural formation on the other hand takes place through vowel alternation. For example, *iji* (egg) – *aji* (eggs).

### Conclusion

This study demonstrated that affixation is

one of the major processes of plural formation in Tiv. The paper has shown that most plural nouns in Tiv are formed by aligning the edge of a singular noun stem with the edge of a prefix or suffix. These alignments result into some sound changes which follow certain patterns as shown in the analysis of this paper. It is hereby recommended that these sound changes that occur in the plural formation process need to be given attention to by teachers and learners of the Tiv language for proper understanding and mastery of the language.

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**MEMORY, VIOLENCE, RELIGION AND IMMORALITY IN POSTCOLONIAL DISCOURSE:  
RE-READING ISIDORE OKPEWHO'S *THE LAST DUTY*.**

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**Abstract**

Memory, which is the art of storage of pieces of information and regurgitating them for use by remembrance, is useful tool in literary tradition. Memory weaves up the word, the incident and the action in any work of art. Literature thus is seen as metonymy which word are put for thought. Memory graduates into the words which is language and becomes personalized in action. This paper attempts to establish the relationship that exists among memory, violence, religious and immorality in Okpewho's *The Last Duty* (1976), using the view point of post- colonialism. It attempts to unravel the structural pattern which the writer of the novel adopts to brace up the actions and events that happen in the novel in view of a master-servant relationship. The novel is made up of three parts each featuring the characters themselves in action, each narrating their own case or part. The writer uses the memory of the war event to describe the violence and immorality that exist in society virtually enshrined in religion and the fear of God. The actions of Major Ali blend with Major Bello. The activities of the military align with the war time, while Chief Toje's actions are in tandem with his accomplices. Odibo, Oghenovo, Oshevire and Aku are merged together but Oghenovo exhibits a child's innocence throughout the novel. Domination gives effect in violence. When what ought to be done is not done, violence ensues. The writer captures this scenario of omission and neglect from the beginning to the end of the novel. The war (Biafran/Nigerian war is caused by domination, the fight and consequent death of the private soldier is domination; the hatred and implication of Oshevire by Chief Toje is engendered by dominating in as much as the fight and violent acts of Odibo and Chief Toje over Aku, Oshevire's wife. Each of these establishes a post-colonial relation. The author uses this novel and the events in it to give a summary picture of what transpired at the war time.

**Keywords:** Memory, Violence, Immorality, Religion .

**Introduction: Brief Background of the Author and His Work.**

Isidore Okpewho is the author of five scholarly monographs, four novels, numerous articles and book chapters. He was also the editor of many anthologies. In honour of his numerous and monumental contributions he earned prestigious awards from many organizations, which include: Nigerian National Order of Merit (NNOM), the Guggenheim Fellowship, the ALA's Fonlon Nichols Award and many other international honours. Apart from his sterling contributions in scholarly works, Okpewho is also an accomplished fictional writer who has many

fictional texts to his credit. His fictional works are : *Tides* (1993), *The Last Duty* (1976), *The Victims* (1970), just to mention but a few. Born in Agbor in 1941, he spent most of his childhood in Asaba, his mother's home town and he attended St. Patrick's College, Asaba. He moved to Ibadan later and attended Government College Ibadan and came out with a distinguished distinction of First Class honours in 1964. He worked in Longman Publishing Company, within which period he published his first novel *The Victims* in 1970. He also carried out many scholarly publications in reputable journals.

*The Last Duty* is premised on the Nigerian

Biafran war called the Nigerian Civil War. It explores the tendencies of blackmail, betrayal, callousness, violation, abuse and wanton destructions of lives and properties. Using the focus on Oshevire and his family, Okpewho explores and dissects the war and its impact on a young and enterprising family. The narrative centres on the plight of Oshevire and his family, highlighting the predicament of their innocent son-Oghenovo. The narrative of the novel captures the principles of master-servant relationship which is the ambit of the post-colonial theory and the post-colonial novels. Kalu posits that:

Literature is based on the milieu, the society and the vision of the author. It reflects the story and geography of the society. The sensitivity of the author and the material within his compass to dispense with and articulate consciousness are very meaningful in literary discourse (37).

The post-colonial theory became known through the work of Edward Said in "Orientalism"(1978). The work became popular through the thrives of metropolitan intellectuals and academics. Franz Fanon's *The Wretched of the Earth* (1961) is an inspirational key text in this theory as it reveals colonial violence on the Blacks. Post-colonial Theory embodies post-colonial studies. The post-colonial reader and writers deconstruct and expose discrepancy which features in his environment through his character and characterization.

The post-colonial writer uses history as a major tool to excavate evils of colonialism for the benefit of the present so as to enhance the future. The post-colonial writers bring out to the fore the history of the colonized "other" (Widdowson , 195) which has been suppressed and silenced by colonial violence. Post colonialism rejects the imperial discourses which claim in-built centrality and supremacy in all spheres of human affairs. It, therefore, attempts to dismantle the central position of the imperial position of Western culture and politics. It operates in a double spate and close relationship with the binary side of colonialization. Brydon in Kalu, says "it is complicated in that in which it challenges" (167). Post-colonial texts tend to produce a sense of identity which may be contaminated by rejecting what is already

inextricable from them. Hence it is embroiled in complexity. Brydon states that "there is a leap from the recognition that the Post colonialism is contaminated by colonialism... to the conclusion that such contamination necessarily implies complicity" (167).

#### **The impact of memory in *The Last Duty*.**

The novel opens with a recall of the attack by the Sambian air raid which is quelled by Major Ali's counter attack. Brigadier Major Ali dispels an enemy plane on a bomb mission by shooting down one and compels others to retreat. The joy of the people is heightened over his effrontery. This is an action that is called for the right of might as against the notion of justice. It takes the courage and intelligence of an individual to vividly capture an incident on record. Intelligence forms an essential ingredient in any literary work. As Herbermas puts it "... the question of intelligibility is one element of the validity claims of ordinary discourse" (105) but the sincerity, truth and correctness of the claim of the discourse cannot be ascertained. Hence the writer strives to communicate meaning through the means within the limit of imagination and memory.

A recall is made of the invitation of Oshevire's wife by Chief Toje, through Odibo his servant. As he waits anxiously for the arrival of Aku, Chief Toje in anger keeps yelling at Odibo:

You are just a dump mass body  
ambling about without any sense in  
your head. So stupid that even though  
you realize that a woman is afraid for  
herself and her child you do not see  
that if she has to go anywhere for any  
reason somebody have to keep her son  
company if only to reassure the mother  
(7)

The writer's memory imbues each character with actions and words. The author is excluded from these. Each character is responsible for what he says or does as issues from the writer's memory. These therefore snow ball into meaning deriving from 'thought' (Aristotle) implying the message. The lust for Aku, Oshevire's wife is the cause of Chief Toje's anxiety and anger against Odibo. He is anxious to have her sleep with him and become his sex companion.

Literature, it is known to be imitation of nature



(Plato, Aristotle). According to Aristotle in Adams:

Poetry (literature) diverges into two directions, according to the individual character of the writers. The graver spirit imitated noble actions, and the action of good men. The more trivial sort imitated the action of meaner person, composing satire, . . . (50).

Again, it is evident that literature is the house of tragedy which is an imitation of an action which implies personal agent:

who necessarily possess certain distinctive quantities both of character and thought, for it is by this that we qualify action themselves; and these-thought and character are the two natural causes from which actions spring, and on action again all success or failure depends (Adams,51).

In his memory of the Biafran war, which he calls war of attrition by the Sambians, Okpewho recalls the evil tendencies imbued in humans, the suffering encountered by people engaged in the war and ordinary civilians in the characters he creates. Aku feels sad as she remembers sorrowfully how her husband was carried away. She watches with mixed feeling as her son tries to put on the shirt bought for him by Chief Toje. The boy's joy has no bounds and she leaves the boy in that mood to visit her lover Toje. She is caught in the web of a dilemma of restraint and compliance and submission to the evil intention of Toje and maintaining her resolve to love her husband alone, in live or in death. She says:

However hard I try, I can never keep my mind from dwelling on this sorrow. For what else can it feed on, imprisoned as I am for so long on a solitude that seems to have no end (10).

Aku discovers that Toje has interest in her and has been showering gifts to her and her son. She expresses this that "and now I see a new danger, a new kind of danger, for several months now Toje has shown us kindness. He has continued to buy clothes, food and other necessities and to give me money from time to time" (12).

The situation Aku finds herself is akin to Alekiri's in Amadi's *Estrangement*(1986), the estranged wife of Mazi Ibekwe who in the face of the war – the Nigerian civil war lost his wife to a military officer who assisted her and the daughter during the difficult crisis of the war. Ibekwe laments:

Alekiri, wife of Prince Ibekwe, had no business living with a soldier and bearing child for him. He stopped in the street bit his lips and clenched his fist. People stared at him (Est. 34).

Aku reminds us of the effect of the war in the community, she says:

For about one year now this town had been subjected to constant attacks by the Sambian forces, by air and by land. Once in a while an air raid visits us, and bodies are counted (11).

Literature is certainly the product of abstract thought' (Paul Valery in Adams, 915 – 926). Literature is what it is because the writer has made it to be so by creating situations, events, and characters and actions to represent his thought and the content of his mind. Valery says:

My experience has thus shown me that the same self can take very different form, can become an abstract thinker or a poet, by successive specialization, each of which is a deviation from the entirely unattached state which is superficially in accord with exterior surroundings and which is the average state of our existence, the state of the undifferentiated exchange (917).

By this Valery is of the view that literary creativity is a thing of the mind to emit actions and situations that replicate human experiences. It is a representation of actions as they are or ought to be in real life and in the make-belief existence of nature. Aku who finds herself in a dicey situation in her life fears of the abstract situation of events. She becomes apprehensive of what could be the outcome of the rolling of events. She fears that a gift from a military man or any other man to a lonely lady, and unprotected could be a sign of

love overture, and an indication that a relationship is to be established.

Under normal circumstances, Aku should have nothing to fear. But the fact that she is being lured into an immoral relationship with a stranger, a man who is not her husband instils fear in her. The community has rejected her. Nobody goes to her stall to buy anything except the soldiers. She thus finds herself in a state of helplessness. Literature can never and will never be divorced from memory. Joseph Addison states that:

The sense of feeling can indeed give us a notion of extension, shape, and all other idea that enter at the eye, except colors, but at the same time it is very much straitened and confined in its operation, for the number, bulk, and distance of its particular objects. . . . It is the sense which furnishes the imagination or fancy . . . such as arise from visible objects, either when we have them actually in our view, or when we call up their ideas into our mind by painting, statues, descriptions or any the like occasion (288).

Being an act of imitation of what has been or ought to be, literary creation stems from the root of memory. The sense of feeling, working together with the mind creates events, action and or situations that have been or ought to be in reality. Oshevire, Toje, Aku, the war situation are acts of memory and imagination which the writer creates as mid wife to deliver his literary work using the Biafran war as his subject. The suffering situation of the children is also created. Oghenovo represent all order children and what they passed through during the period of bitterness occasioned by the war.

Through the evil device and conspiracy of Chief Toje, for sheer jealousy and envy, Oshevire is incarcerated in prison custody pending trial as an accomplice. This action makes him to leave behind his child and wife in a lonely environment in the exploitative hands of the military, Toje and Odibo. The entire community has rejected her. Nobody goes to her stall to buy anything except the soldiers. The entire community was under siege and there was sporadic shooting causing

people to take cover under the bed or under any object that could shield them. Oghenovo, in his child's innocence accepts the lie told to him by his mother that his father bought cloth for him. Which he happily and innocently shows to his friend and neighbor, Onome. But Onome's response sets him aback as he heard that his father was in prison and could not have been responsible for the cloths. Onome reveals further that his father was a thief who stole from the soldiers and they put him in prison. Oghenovo, in anger fight and beat up Onome for calling his father a thief. However, Aku beats Oghenovo for fighting, for fear of incurring the wrath of the people against them. This is a picture of what can happen in any society experiencing war. Toje's envy and conspiracy, the action of the private soldier who kills the licentious girlfriend and her soldier lover and other events in the novel are products of imagination and memory of things that happened, the way they happened and or ought to have happened. Literature is the representation and among the different kinds of representation, 'statuary' (Addison) is the most natural and shows us something which is akin to the real object which is represented. Literature through the wavelength of the novel represents through description. Addison is of the view that the secondary pleasure of the mind by imagination proceed from the action of the mind, which compounds the idea arising from the original object, situation or events, with the ideas that are conceived in the description.

#### **Violence in *The Last Duty***

War is the product of violence. Violence is a state of angst, depression, weeping, sorrow and death amongst others. Violence involves the pragmatic approach to literature. The pragmatic approach presents literary work as it affects the reader. *The Last Duty* is presented in such a way as to affect the reader's emotion through "catharsis, the purgation of pity and fear" (Adams,3). The act of violence runs through the length of the novel. Being a post-war novel it explores the incidents of war hazards, which range from bombing, destruction of lives and properties and exploitation. It also explores the exercise of power, which is the ultimate determinant in human society as it is basic in relations within and between groups. Power implies the ability to defend one's

interest and necessity to impose one's will by any means available. Power, or mores also deals with the manner and ability in bargaining in human society. Hence the pragmatic approach holds that the reader should be affected in one of the following ways: 'moral uplift, scientific adjustment or other kind of learning, pleasant or sorrowful, psychological or philosophical, purgation of unpleasant sensation and sublime transformation' (Adams, 3). War time exploits are tools for the wealthy and those in position who have mechanical might to exploit the less privileged in society. Chief Toje is not in conformity with Major Ali and does not condone his military principles and orders with which he uses on the civilian and military population in Iddu. Chief Toje condemns this outrightly. He describes Major Ali as "a misguided little monkey"(27). Chief Toje is a harsh and intolerant fellow, boastful and, in fact, a braggard. He is bitter about the shift of respect and attention to the soldiers who are strangers and have not contributed anything towards the development of Iddu. He wields power and uses its influence against his detractors and rivals. Chief Toje implicated Oshevire and caused him to be incarcerated and be separated from his family.

Through the action of Chief Toje, Mukuro Oshevire is imprisoned for saving the lives of two rebels – a young and an innocent boy whom he directed the way to safety and a man whom he did the same benevolence to save him. For this charge, he resolves he did not collaborate with anybody, whatsoever, whether rebels or otherwise but saved lives at the instinct of his morality and his conscience. The trial of Mukuro Oshevire is the trial of violence versus innocence in society, particularly during a period of war. At this point the reader discharges a sense of pity for Oshevire who is imprisoned, merely for saving lives of victims of war. War time is a period of harvest of woes and calamities. In Amadi's *Sunset in Biafra* (1975), the reader is informed that "love of power by itself is not a damning trait. It is obnoxious and dangerous only when it is coupled with too much pride and cruelty. After all we all have power of one sort or another..." (18). It is such that Toje wields against his rival Oshevire which makes him vow to square up issues with him over his

separated wife. He beats his chest on the presumption that "... I am one of the town, only an honorable and outstanding citizen of it, appointed by my position of importance to determine who stays free and who stays chained..." (32). War can even mean no sign of life whatsoever, a total wiping away of a village. In *Sunset in Biafra*, Amadi again reveals that:

No man, no woman, no children, no cat, no dogs, no ducks, no chickens, no goats nothing but deathly, unearthly quiet. Here and there a swarm of disturbed flies showed the location of decaying corpse. Many of the corpses were unmolested by the vultures, who had simply had much more than enough, (167).

The incessant raids by jet bombers, shattering and killing people kept people in anxiety, emotional trauma and fear. The army officer who becomes killed by a private soldier over a love tango, and the subsequent public execution of the private soldier all spell horror. The information about Aku by Chief Toje affected Major Ali and he sought to give security to Aku and the child because he sensed a mark of mischief toward the family from Chief Toje. Private Okumagbe is henceforth detailed to keep watch over her and her child from the view point of the Council Hall. Ironically, he is instructed not to disturb Chief Toje or Odibo from seeing Aku and the son, since they are the only acquaintance to the family. Hence the traitor is mischievously given the license to move in and out freely into the family he wants to destroy. The writer here creates the leverage for the perpetration of the desire of Chief Toje to get him ridiculed, by exposing his impotence and affirming the potency of Odibo whom he uses as his errand boy and stooge. He juxtaposes both to society to judge who is superior between the two.

Odibo is not spared in this act of violence as he is instructed against his will to keep Oghenovo company each time Aku goes to meet Chief Toje in Odibo's hut. Odibo is abused and insulted by Chief Toje, but he has no option than to tolerate the assault and keep his relationship and the favour he gets from him. Odibo contemplates this strange relationship with another man's wife when the husband is in detention in a faraway

place. He states:

Yet, if the truth should be told, what has he got to do with her and alone with her in my place? I cannot now remember, but I do not think that Toje had much cause to pay frequent visit like this to Oshevire while he was a freeman, before the soldiers came and took him away. And now he makes me take much food and clothing to her at her house. And ask me to tell her to come and meet him at my place. It is all very strange, this business with another man's wife in the secrecy of my wretched place, that can hardly provide any sort of comfort to decent people (61).

*The Last Duty*, each time it is read, reminds the reader of the war experience at the Nigerian civil war and makes those who could not experience it to understand or have an idea of what war time entails to humans, other living creatures, and the environment. This becomes Odibo's lot and each time this happens, he prays that the curfew should come quickly for him to own his house, "his wretched hovel"(62). Due to war time exploit, Oshevire is forcefully separated from his family and his wife is ravished by his arch enemy and his boy Odibo. War time is a period when your enemy exploits the slightest mistake to incriminate you. This was what happened to Oshevire as he became incriminated by Toje. He questions the integrity and safety of anyone when a scoundrel could just wake up and accuse you of this or that action and you are tried and eventually fired at the squad. He thinks about his family and sorrowfully and pathetically states that:

But let that be. Whatever comes upon them will be my perpetual sorrow, for I could have wished that, if I should suffer for what I am convinced was an act of humanity on my part, I should bear my suffering alone, and not drag along with me the only people for whose sake alone life for me is worth living. Yet nothing at all will deter me from the path of truth and integrity. I will forever stand up like a man (89-90).

Violence knows no bounds as air raids are carried out intermittently by the rebel forces. Air raids by

the rebel are common and this causes panic on everyone in the community as Major Ali laments, "the rebels meant business, this time. A haunting peace still pervades this town, uneasy, as after a tremendous storm or a ripping outburst of gunfire"(93). He claims in his statement "six lives were claimed at the air raid, fourteen injured and most of them at critical conditions. Many are in refugee camps because their homes and bread winners are now a victim of the air raids"(93). A community member, Mma Dafe, a victim of the air raids whose son and husband were claimed lament and weep uncontrollably, "...The world should leave her alone to lament her fate for what left of her when... when the only son that meant life to her has gone"(99). Even the herbalist Godinheaven, who proclaims his potency and the efficacy of his charms became a victim of the raid. His herbs and charms could not protect his sign post at the air raid. He narrates:

When those planes visited my family and I did as the civil defense said. We laid with our belle flat on the floor, under the bed. And then those blasts sounded. After they have departed we all came out, and the next I saw was that damage. I thought to myself, what a stupid raid,(103).

*The Last Duty* is presented in a dramatic form where each character acts by himself and presents their action according to the tenor of events. Literature evolved through the classical era which was characterized by certain modes of presentation of event structurally so that the whole is constructed. The Illiad is one mode, here, there is one central story. The stories of the various participants flow into this main line of action as contributing tributaries flowing from different structured directions. The odyssey is another mode (Akwanya, 1997). "The focus here is on the representative individual who has a past, but has to contend with different set of circumstances that stand between him and his destination"(118). Hence the work is structured as a sentence and to be analyzed as such. This pattern flows in tandem with the Odyssey where the situations are mainly perceived from the character's point of views. This

approach best describes the novel under study. The Iliad presents its narrative as a sentence in a passive form and the logical subject is subordinated to the events because, "having set the sequence in motion the writer or initiator cannot control it anymore. It becomes independent of the author" (Wimsatt and Beardsley in Adams, 1014-1022). In this novel, only a few major characters speak from the scene of few major characters as collaborators. Rukeme is lured into testifying against Oshevire by Chief Toje so that he can settle the old scores in which Oshevire humiliated his father for stealing his rubber latex. But truth and reality prevent him from achieving his evil scheme except making attempts and moves towards exploiting and violating his wife. He schemes against Oshevire out of jealousy for outsmarting him in the rubber business. All his efforts and plans against Oshevire fail and he is frustrated as Oshevire gains freedom. Private Okumagba is not happy with the details to watch and guard the family of a rebel. He contemplates a serious action to end it all. Agbeyegbe, the stubborn prisoner addresses other prison inmates on the charade of oppression, subjugation and exploitation of the masses by the ruling class. He declares:

... gentlemen, the bane of the world today is exploitation, the exploitation of the lower classes. And they are lower because they chose to be, but because their oppressors have constantly kept them in that position and blocked every chance they have of rising to greater positions (144).

He seeks support from the prisoners to execute his plans, but no one seems to agree and align with him. He reveals to Oshevire the stark reality and truth of his wife, that those who put him in detention will stop at nothing to own all he has including his wife.

### **Religion and Immorality**

Religion and immorality are in the opposite poles of conception. Religion is a belief system which governs the moral ethics and activities of a people, group or sects. It controls the moral activities of individuals in society to the extent of dissecting between evil and righteousness. Be it Islam, African Traditional Religion, Christianity, name it, all have the same

cardinal focus – seeking the face of the Creator through righteousness to achieve or secure salvation in holiness. Religion entails peace, tolerance, forgiveness, openheartedness, love, morality, the art of being accommodating and the maintenance of discipline among others. The concept of war to begin with beats against religion and is bereft of morality. War results in destruction, enmity, violence and death as envisaged in *The Last Duty*. Ali discloses that "... Just yesterday, late in the evening, a number of rebel planes had visited this town on a bombing mission" (3). War brings about attacks and counter attacks, significance of atrocities and enmity. It is also evident that; "For about one year now this town has been subjected to constant attacks by the Siambian forces by air, and by land" (11). Oshevire and his family had lived peacefully and joyfully until the war broke out and he happens to be a Siambian. Chief Toje schemes and incriminates him for supporting the Siambians, a rebel collaborator. Oshevire is picked up by the soldiers and put in detention pending his trial. This act separates him and his family. His wife and child become subjected in the community of Iddu. She is thus exposed to exploitation by Chief Toje and Odibo. Chief Toje implicates him out of sheer jealousy as a business rival and square up issues with him as a revenge for disgracing his (Toje's) father for stealing Oshevire's rubber latex. For Aku, the wife of Oshevire, a Siambian, the entire community rejected her. Nobody goes to her stall to buy anything, except soldiers. She thus finds herself in a total state of helplessness.

Lack of discipline also prevails during war. The text under study reveals that a private soldier involved in an act of immorality becomes involved in a love tango rivalry with a sergeant. This causes a fracas between them over the girl. The private in anger kills the girl and the sergeant. The shooting arouses fear in the neighbourhood, but the army rounds up the killer. The private, Sule is court marshaled and publicly executed by firing squad before the glaring eyes of the public. For lack of discipline Chief Toje becomes infected with a venereal disease. This infection causes him to consult a local herbalist, Godinheaven for a cure. The infection destabilizes his manhood. He schemes to get well and test his potency on Aku,



Oshevire's wife. He declares:

And between now and the time my misguided sense of justice could bring the authorities of Iddu to set Mukoro Oshevire free of the claims they have thrown round him, I am determined to use his wife to prove to myself that I still possess that power which I know lies within me. I am still Toje Onovwakpo...(27).

Chief Toje is intolerant, harsh and a braggard. He has abuse for everybody. He is boastful and is shrewd contriver who derives joy in hurting others. He feels bitter about the attempt to negotiate to end the war. He does not feel sympathy for war prisoners, rather he feels they should continue in detention.

The master-servant relationship in this novel reveals the "purgation of pity and fear" (Aristotle in Adams,52) the reader is wrapped in awe as each character reveals their ordeal. At the panel, volumes of conspiracy and lies are uncovered about Mr Rukeme's evidence against Oshevire before the panel. Another commissioner takes on Rukeme which all the more proves that his evidence is full of falsehood. Realizing that Rukeme has made a mess of the evidence against Oshevire, he makes another attempt to meet Major Bello, but the soldiers at the gate of the military Headquarters turn him back and he becomes frustrated. The evil scheme of committing adultery with Aku makes Chief Toje to go to any length to correct his infirmity. Godinheaven prepares a concoction made of sheep dung and other objects and ignoble materials for him to drink. This implies that the evil mind does not make him fear a walk in the mid-night to achieve his evil scheme on Aku. Toje collects the potion, doubting and worried about its efficacy and smell. He is head bent on ravishing Aku Oshevire's wife. He also fears about the soon return of Oshevire her husband, his arch enemy whom he wants to square up issues with through ravishing and exploiting his wife sexually. He laments in exasperation and anxiety:

How much time do I have left?  
Already the misguided officials at Iddu are beginning to release men from detention. How do I know that

Oshevire is not the next man to be freed? (175).

Those bereft of the fear of God can always do anything to achieve their evil scheme. The Holy Bible chronicles such evil deeds in Cain and Abel,(Genesis 4:8);Ahab and Naboth,(1Kings 21:1-29). Chief Toje abandons his legal wife and schemes to break a peaceful and love bestowed family of Oshevire being desirous of exploiting his wife carnally. He affirms his decision and position that:

But I can scarcely take any chances now. I had rather that I had full sexual knowledge of his wife before he was released, than miss the prize and face the double shame; to be exposed to the whole community of Urukpe as a shameless adulterer and yet live on with the deep personal knowledge that the most important man in the town is impotent. God, I have no time to spare...(175).

Chief Toje is hunted by his conscience for his guilt and shame as he meets Odibo in his hovel of a house. Odibo does not give him the required attention and he begins to feel worried and contemplates whether he has been given away by the odour of the concoction from Godinheaven or something else. In his evil schemes, he inadvertently introduces Odibo to Aku, giving him the opportunity to explore her carnality. The sexual encounter he experiences with Aku assures him and confirms him a real man. Before now, he had been clothed in the garment of his disability and sees himself in a complex of inferiority. He then becomes aware of the secret visits to Aku by Chief Toje in his (Odibo's) hovel. Now he realizes adultery has been the sole drive.

But Odibo, despite his sexual exploit and the confirmation of the potency of his manhood he is violently reduced to nothing by Chief Toje. He regrets and laments over this situation of his with Chief Toje. He sees his sexual encounter with Aku as the achievement of a warrior. He declares:

This is heaven: to have a woman sharing my own bed with me – and not only not unwilling in such lowly circumstance but indeed loving every moment of it and addressing me in a



language I could have sworn I would not have never hear. This must be heaven...(204).

Odibo, by this statement shows and proves that he had never been exposed to sex up until now with Aku. This is an eye opener to him and he relishes and frolics in this achievement. Caught in bed with Aku by Chief Toje, he tries to cover up with lies when she had hidden under the bed, but being not convinced Chief Toje dashes back and barging on them discovers Aku sitting at the edge of the bed weeping. Odibo and Chief Toje are engaged in a malicious and fatal fight with machetes while Aku tries helplessly to separate them. Both are fatally hurt to a point of coma. Aku weeps with her son while civilians gather and are accusing Aku of being the cause and as a rebel, they demand for her death. Amid sobs, she explains to Major Ali how it all happened. Major Ali blames himself for his liberality while Aku owns the cause of the fight. Major vows to work like a soldier henceforth instead of the public relation approach and attitude he had adopted in the administration of his duty with the civilians and the soldiers under his command since he was deployed to Urukpe.

A child does not understand the plight of a mother. So Oghenevo could not know what the mother was passing through. In his innocence, he sees Odibo as his uncle or relation who cares for him, while he sees Chief Toje as his big father. He does not understand the word “prison” or ‘detention’, or ‘collaborator’, but what he knows is to eat and play around with friends if he secures the license from his mother. As he sees the mother crying, without knowing the reason, he also joins and begin to cry while Major Ali orders her to stop crying. He cries because he fears that Major Ali wants to kill or harm his mother. This is common among children. When they see their mother or any of their relations cry, they follow suit. For them crying indicates danger and the fear of its consequence. His cry was a way of stopping or asking her to stop crying so that the soldier will not beat and kill her in the process.

Before the panel Oshevire responds to the charges against him with glaring firmness the situation convincingly clear of all he did which does not impinge on the integrity of anyone within and outside the Urukpe community. He explains

how he saved the life of an innocent boy from the hands of an angry mob. He also informs the panel about the relationship that existed between the community and the Siambian soldiers when their town became taken over by the government soldiers and the resolutions reached by the council in the Otota’s Palace.

The story is resolved with the reshuffle of command and Major Ali is being transferred to head another command. Oshevire regains his freedom and he is given a lift by a military van going towards the same direction as himself. Having gained his freedom, Oshevire was supposed to be joyful and reunite with his family. But happiness eludes him when and as he eventually confronts his wife and learns the bitter truth about what had transpired in his family in his absence. He meets Eseoghene as he alights from the military van. Ironically, Eseoghene was also the last person he saw as he was being driven away for detention in a military van. Eseoghene gives him an idea of what to expect of his family and home. In response to his question, Osei asks him “Are you still alive yourself” (206), and adds “You should be a dead man. You are better dead than alive” (226). The mad man’s statement carries meaning which may not be comprehended by the sane person. They make prophetic statements surrounding issues of critical emblem. Oshevire is led to the military barracks and he meets his wife and child. She welcomes him but breaks into tear. This is significant. The memory of the past and the events that followed right from their marriage and the departure of the husband for the detention room and her marriage failure caused her to cry. What happened is ugly and shameful for the husband to know, hence this sways her emotion and she sheds tears before her husband instead of joy and romance. She is thus rather distressed. She sobs and whimpers over the situation she finds herself. Oshevire controls his emotion like a man while Major Ali explains the situation to him as he dispels the delegation from the Chief who had come to ask for the repatriation of Aku as her presence was claimed to a threat to the community.

Left with no option, Mukoro Oshevire takes his wife and child home and in sheer desperation sets his home ablaze and moves and moves with his family into the wild. Violence here

begot violence. The war, Toje's scheme of revenge eventually gave birth to the subsequent actions and situations in the novel. Man is the enemy is the enemy of mankind. Oshevire who would have happily reunited with his family is caught in the web of distrust and fate. He is a victim of the fate he never deserved. He meets his death and knows nothing again about his longed for family. Oshevire finds himself in a similar situation as Ibekwe, the antagonist in Amadi's *Estrangement*. Also, a war novel, Ibekwe's wife, Alekiri, disappears in the confusion that ensued when their community was over ran by the Federal soldiers, and there was confusion stamped and absolute pandemonium. In the confusion caused by the raid, she missed track with her husband and so becomes separated with her husband. She goes off with her daughter to an unknown destination while her husband searched for them to no avail. After the war, she returns with another daughter, her second child, but whose father was a military man who gave them succor and protection during the period of confusion occasioned by the war. War time separation demands tolerance and accommodation. Ibekwe did not accommodate Alekiri, his wife but sent her away with her children, including his own biological daughter due to anger, despite the intervention the Women's Welfare Association. However, Ibekwe did not resort to violence to the extent of destroying his home and taking his own life, but only resolved to have nothing to do with his estranged wife. But Oshevire involves himself in violence and exhibits temperament of immorality. He is discharged and returns to join his family. Explanation is made why his family is taken custody of by the military and they are released to him without any cost.

Without asking his wife for an explanation, which should have been the reasonable action to take, he carries out an arbitrary decision of setting his house ablaze and venturing into the wild with his newly recovered family. He was careless of the fact that it was war that brought this, moreover, war time demands care as guerilla tactics are used in warfare. In his loss of emotional control, he refuses to obey the order to "Stop" (242), which sounded many times. Being far ahead of his wife and son, he is shot down. To him life was no longer meaningful

without his cherished wife and son, particularly his wife who has been violated by persons not worth his integrity. This affirms Osei's statement that, "you are better a dead man" (227). It was quite immoral of him not to consider the voice of reason and take his wife in confidence and in desperation and situation and treat her and his son with such careless abandon. If the wife erred, he should have considered the situation of her error and weighed the circumstances against the odds. He had no reflection of how he married her – a virgin. He should have equally considered that his exploiters paid dearly for it as their just reward.

The writer uses this episode to showcase the Aristotelian tragic fault that is unleashed on Oshevire's intransigence and his unforgiving temperament. This is one factor that mars his righteous position in the novel. This behavior, in truth establishes catharsis – the purgation of pity and fear in the reader. Oshevire remains true to his high ideals despite the seeming changes he discovers in his community as aftermath of war. Like Okonkwo in Achebe's *Things Fall Apart*, after his exile refuses to accept change and dies a shameful death, so also Oshevire, being recalcitrant to war situation and its consequent changes dies shamefully.

#### **Conclusion :**

*The Last Duty* is a narrative which borders on war time experiences. Being so, the writer hinges his story on memory which is the hallmark of literary art. The writer employs memory skillfully and adroitly to explain the issues violence, immorality and the jettisoning of religion and the fear of God and nature in particular. He uses it to warn against the evil consequences of war, particularly for those who may not have had the opportunity to experience it. He explains the crucial situations that happened or may have happened, or in the same strength, ought to have happened. He explores the issue of power, abuse of power, exploitation, war victims and the state of society in the expression of combat. The writer blends the war time situation with real life situation. He presents Oshevire as an idealist who believes that things will remain static, unchanging and unresolved as against the realistic temperament of things being the way they ought to be at any given time. The protagonist is presented

as a masterpiece in idealism. Under what seems to be a build up of condemnatory proofs, there is a perception of the heartbeats of compassion and empathy for a man in deep agony and spiritual

crisis. Oshevire is alienated and suffers much and becomes berserk in his agony against society, his wife and nature that he cherished much more.

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## SYNTAX OF THE TIV RELATIVE CLAUSE

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### Abstract

The study interrogates the syntax of relative clauses and explores issues dominant in its analysis. Issues interrogated include restrictive and non-restrictive analysis; mediated and unmediated analysis under the canopy of principles and parameters approach (Chomsky, 2001), seeking to know how the relative clause in the Tiv language is accounted for, under the frame of those dominant forms of analyses. The methodology employed for the study involved interrogating the various strategies which the Tiv language adopts in the selection and structuring of those specific features that become characteristic of the language and form its parameters. The data obtained for the study sought to answer questions that discern the relation between the relative head and the relativized site. The analysis tried to see whether or not the head of the relative clause plays a dual role such as being part of the matrix clause, serving syntactic and semantic function in RC internal position, and whether the RC is a complement, or an adjunct of the DP. The findings of the study show that Tiv exhibits overt relative markers. Also, the RPr is the central component that serves the link between the other elements in the construction, inferring that the relation is an indirect one, mediated by the RPr, thus agreeing with the concept of mediated analysis. The findings also agree with the assumption of the RC being the complement of the determiner derived by movement of the head noun into the SPEC position of the relative CP, and also that there is long distance binding. Data treatment shows that Tiv favours both mediated and unmediated analysis in its treatment of relative clauses.

**Key Words:** Syntax, Relative clause, Tiv, Mediated, Unmediated, Restrictive, Non-restrictive, Analysis.

### 1.0 Introduction

This work seeks to investigate the nature and characteristics of the relative clause in Tiv. The major subject of debate in the syntax of relative clause is the distinction between restrictive and non-restrictive relative clause (Comrie, 1989) and even though there is no absolute consensus on the methodological procedures for accounting for the phenomenon in language, the standard view in the syntax of relative clauses is that which seeks to highlight the key components of the relative clause (henceforth, (RC)) construction to be: Head, the relative pronoun (RPrn) and the clause (Bresnan, 2001, Dalrymple, 2001, Falk, 2001). The relationship between the RC and the element it modifies, also known as the relative head (RH) as well as the relation of the RH to the relativization site is the subject of debate by the various linguistic scholars, since the human language accounts for different patterns in the surface

ordering of the relation.

Thus, in investigating the nature and characteristics of the relative clause in Tiv, attention will be on the distinction between the restrictive and non-restrictive RCs; to determine difference between the mediated and unmediated analyse with a view to showing the one that better accounts Tiv RCs. This exposes the basic morphological and syntactic properties of the restrictive headed RC in Tiv (Kayne, 1994, Bianchi, 2000, and Vries, 2002). The analysis interrogates the relation between the RC and the element it modifies. Emphasis is focused on discerning the relation of the RH to the relativized site. Here, both grammatical and semantic considerations are held in sight as the analysis tries to map a surface ordering for Tiv, using as base, the following questions:

Does the head of the RC play a dual role, i.e. as part of the matrix clause

and serving syntactic and semantic function in RC internal position?

Specifically, the above question seeks to confirm, whether true, the RC clause as a complement; whether not true, it is an adjunct of the DP that contains it. Also, it seeks to determine whether the element originates inside the clause (i.e., base generated external position to the clause).

The work contributes to advance postulations regarding the theory of language, especially as it pertains to UG (Chomsky, 1986a), Principles and Parameters framework (Chomsky, 2000a) and the Minimalist Program (Chomsky, 2015). The concern with all these phases is the question of knowledge of language and the use of this knowledge (Chomsky, 2000a). Thus, as a theoretical perspective, UG in all its modifications and variations has underpinnings about the nature of human language which border on principles (Chomsky, 1981a), simplicity, economy conditions, endocentricity, etc (Cook and Newman, 2007; Chomsky, 2015) that enable a native speaker to make competent choices in the lexicon and compute 'perfect' sentence. The methodology involves the various strategies which specific human languages adopt in the selection processes and those specific features that characterize parameters. Consequently, this work provides an ideal avenue where data and theory interact to advance formal frontiers of knowledge at the cross-linguistic level.

## **2.1. Theoretical and Empirical Explorations in Language and the Syntax of RCs**

### **2.1a. Nature of Language**

Linguistic theory has as its guiding principle, attempts at explicating the phenomenon known as language, in the most formal, simple and economical ways devoid of any clumsiness. This has set the task to provide for both descriptive and explanatory adequacy of the grammar of a language. In Chomsky (1957) conception, a leading concern had been from the onset to classify the concept 'simplest grammar' and to determine how to choose the simplest grammar for each language. This view is captured in Radford (1988:23): 'grammar of a language is descriptively adequate if it specifies which structures are (and not) syntactically, semantically, morphologically and phonologically well formed in the language

and also properly describe the syntax, semantic, morphological and phonological structures of the sentences in the language in such a way as to provide a principled account of the native speaker's intuition about the structure'. Chomsky (2015) attests to the nature of a linguistic theory in terms of the basic principle of language (BP) in which each language yields an infinite array of hierarchically structured expressions, each interpreted at two inter-faces, conceptual-intentional (C-I) and sensori-motor (SM). This characteristic relation between 'sound' and 'meaning' (Cook and Newman, 2007) forms the basis upon which meaning is achieved by careful analysis of the structural order of the constituents in a sentence.

If the above is correct, it then means that structure is a key component in achieving both descriptive and explanatory adequacy in a language. Validating the importance of structure, Chomsky (1977:ch.1) says Jespersen recognized that the structures of language 'come into existence in the mind of the speaker' by abstraction from experience with utterances yielding a 'notion of their structure' that is definite enough to guide him in framing sentences of his own. Chomsky (2015) agrees that the properties of language spell the primary goals of linguistic theory: to spell out clearly this 'notion of structure' and the procedure by which it yields 'free expressions'

The commonality of language and structure is best captured under the P&P (Culicover, 1997) approach. The P&P approach holds that languages have no rules in anything like the familiar and no theoretically significant grammatical constructions except as taxonomic artifacts; but there are universal principles and a finite array of options as to how they apply (parameters). This last statement forms the theoretical construct upon which this work is built: i.e. cast RCs in the framework of a universal category of language, then see how Tiv selects from this 'finite array of options' in its syntax of RCs.

### **2.1b. Syntax of Relative Clauses – an Exploration**

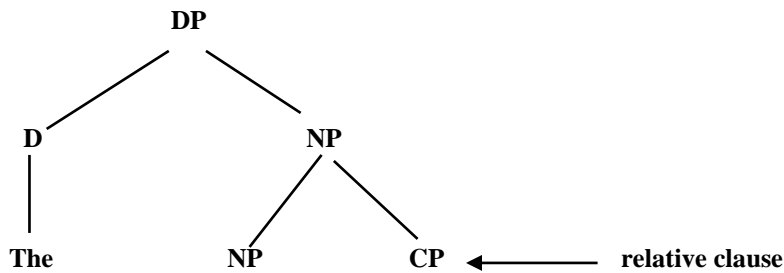
The quest for descriptive and explanatory adequacy can be judged to be the reason for the







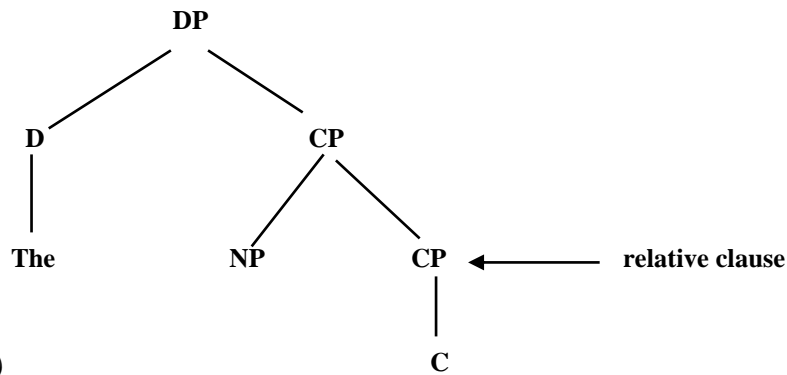
3.



Source: Bentea (2010:1)

However, an alternative analysis exists, notable among the proposals is Kayne (1994). It is antisymmetry and the hypothesis is a revised account of the raising analysis to relative clauses. The alternative proposal assumes the relative clause to be a complement of the determiner in which the surface order is derived by movement of the head noun into the specifier position of the relative CP. This is represented in the configuration (4) below:

4.



Source: Bentea (2010:1)

Kayne’s (1994) raising/promotion analysis of RCs draws on Smith (1964) and Vergnaud (1974). He argues that the raising/promotion analysis of RCs is the only structural analysis that conforms to the linear correspondence axiom (LCA). The tenets of LCA are such that right adjunction is banned and strict binary branching is postulated, the consequence being that each maximal projection is restricted to only one adjunct and specifier position and to one complement. The diagram (4) above, in the light of Kayne (1994) captures the architecture of LCA for relative clause that: a relative clause is a CP that follows the rest of the DP it is supposed to adjoin to. Kayne finally assumes that RCs must be complement of a functional head; this, he observes is possible since relative CPs are not theta-marked. This functional head is the determiner head (Abney, 1987). After all these, Kayne concludes that the D-CP complementation analysis is in tandem with the LCA.

### 3.1. The Relative Clause in Tiv

This refers to any clause that modifies a noun head, and is functionally equivalent to any adjective and as a mark of their grammatical function; relative clauses modify the noun or restrict the reference. Consider the example (5):

5a.

or [ u wua kwase na]  
 Man that-REL-M kill-V.pst wife him-3SG-POSSS-pro  
 ‘the man that killed his wife’

5b

. kon- u [ u mende sha vande]  
Tree PRO-RESUM that-REL-M germinate-V.PST on rock  
'tree that sprout up on the rock'

5c.

mсен [ ka or gen u na- n jighjigh]  
N- it-FOC person-SG another to give-PROG faith  
'msen is someone that you can trust'

All the examples in (5a-c) have the relative clause structure. In Tiv, the relative marker is introduced, which links the relativized N head to the relative clause. Tiv characterizes various morphemes for relative marking, which may be pronouns, etc. This is seen in the example (b & c), which display variant relative markers. In (a), the N head is *or* 'man', in (b), it is *kon* 'tree', and in (c), it is *mсен*. They are the relativized NPs and the relative clause serves the function of modification of the N head. The relative clause serves as the modifier of the N head, is evident in (a), where possession is marked, on the relative clause. In (b), the relative clause contains the prepositional complement of location that modifies the N head in terms of location. (c) has a pronominal verbal complement which serves as the relativized NP clause, a relative clause that modifies the N head by functioning as the complement of the relativized NP.

The analysis agrees with the populist view of syntax of relative clauses, which is that the relative pronoun is the central component that serves the link between the other two elements in the construction. This infers that the relation between the head and the positions in the clause is an indirect one, mediated by the Rprn. And it is this relationship that has given rise to the concept of a mediated analysis in the syntax of RCs (Falk, 2010). The example (c) is best explained based on Kayne's (1994) analysis, which assumes the relative clause to be the complement of the determiner and the surface ordering derived by movement of the head noun into the specifier position of the relative CP. We will consider further examples below:

6a.

Tersoo pine hanma takerada un a va mi  
N. ask-V.PST which book he-RESUMP will come it  
'Tersoo asked which book he will bring'

6b.

ve pine or u ve a na  
They ask-V.PST person-SG that they will give-PRST  
'they asked whom they will give'

The example in (6a) is an instance of relative clause modification, that restricts the N head, and it is modification of the head by a finite restrictive relative clause. The restriction is achieved through the use of the pronominal relative marker *hanma* 'which' and restricts the choice of the referent. The example in (6b) presents an instance of resumptive pronoun in Tiv (a pronoun which is related to the relativized NP). In the example, in (6a), the resumptive pronoun is headed by the relative head *hanma* 'which', while in (6b), the relative head is the complementizer 'that' which is an overt relative operator. Examples (6a & b), in their internal structure, are strikingly similar to the structure of indirect questions; and their semantic functions are equivalent to adjectives and serve as complement of the noun head that they modify.

### 3.2. Headless Relative Clauses

In the syntax of relative clauses, instances abound where there exists noun phrases in relative clauses without nouns. They go by the term headless relative clauses. The concern in the literature is whether these headless relative clauses have the same structure as relative clauses and the opinion is that languages are parameterized on this (Payne, 1997).

In Tiv however, the form of the headless relative clause is the same as the form of the relative clause. Consider the data below:

7

. u a lu ir la  
 s/he/it that be black that

[<sub>NP</sub>that one] [<sub>RC</sub>that is black]

Headless relative clauses of this sort obligatorily require demonstrative. There is no structural difference between headless relative clauses and those with a head. In the example (7), there is no referent noun with which modification is achieved by realization. Instead, modification is achieved by the attributive nature of the adjective. In Tiv, a headless relative clause can contain additional words that otherwise occur as modifiers of the noun, as in (8):

8a.

Ve cica Mba Yan ve tema

they all They ASP them sit-PST  
 [<sub>NP</sub>all of them] [<sub>RC</sub>that sat]

b.

Se gbin Mba yan se nenge  
 Us plenty those ASP we see-PST  
 [<sub>NP</sub>many of us] [<sub>RC</sub>that saw]

c.

mбан cuku Mba ve va la  
 these few them they come that  
 [<sub>NP</sub>these few] [<sub>RC</sub>that have come]

In example (8a), there is an additional word that acts as modifier of the headless relative clause: *ve cica* ‘all of them’ (a), *se gbin* ‘plenty of us’ in (b), and *mбан cuku* ‘these few’, in (c). This indicates that it is possible in Tiv for the headless relative clause to contain additional words that act as modifiers of noun. Yet, some headless relative constructions involve a participial phrase which functions as a noun phrase, and it inflects for case number in a similar manner to nouns. Consider the example that follows;

9a. m nenge[ u a lu yila-n] mbayev la  
 I see INDF-pro-one that be-V call-PROG children that  
 ‘I see [the one that is calling] the children’

b. ve kor [ve mba wua-n] i- or la  
 they catch-V.PST them those kill-PROG PL-person that  
 ‘they caught [those of them that kill] people’

c

. se lam [a mbakura- n] hunda-gar  
 we spoke to those guard-PROG door settlement  
 ‘we spoke [to them that guard] the city’s gate’

Such constructions as in (9) above are possible, only where in the syntax of RCs, the verbs are in a way more nominal than finite verbs in main clauses, such that in the absence of a noun head, the verb functions as the nominal head of the noun phrase (9a-c). This nominal nature of the participle is accounted for in terms of the morphological resemblance of participles and adjectives. Participles, thus exhibit a mixture of verbal, adjectival and nominal features.

Further, example (10) illustrates relative constructions in which the verb exhibits nominal properties; where the headless relative clause in (a) is analogous to the headed relative clause in (b) as shown:

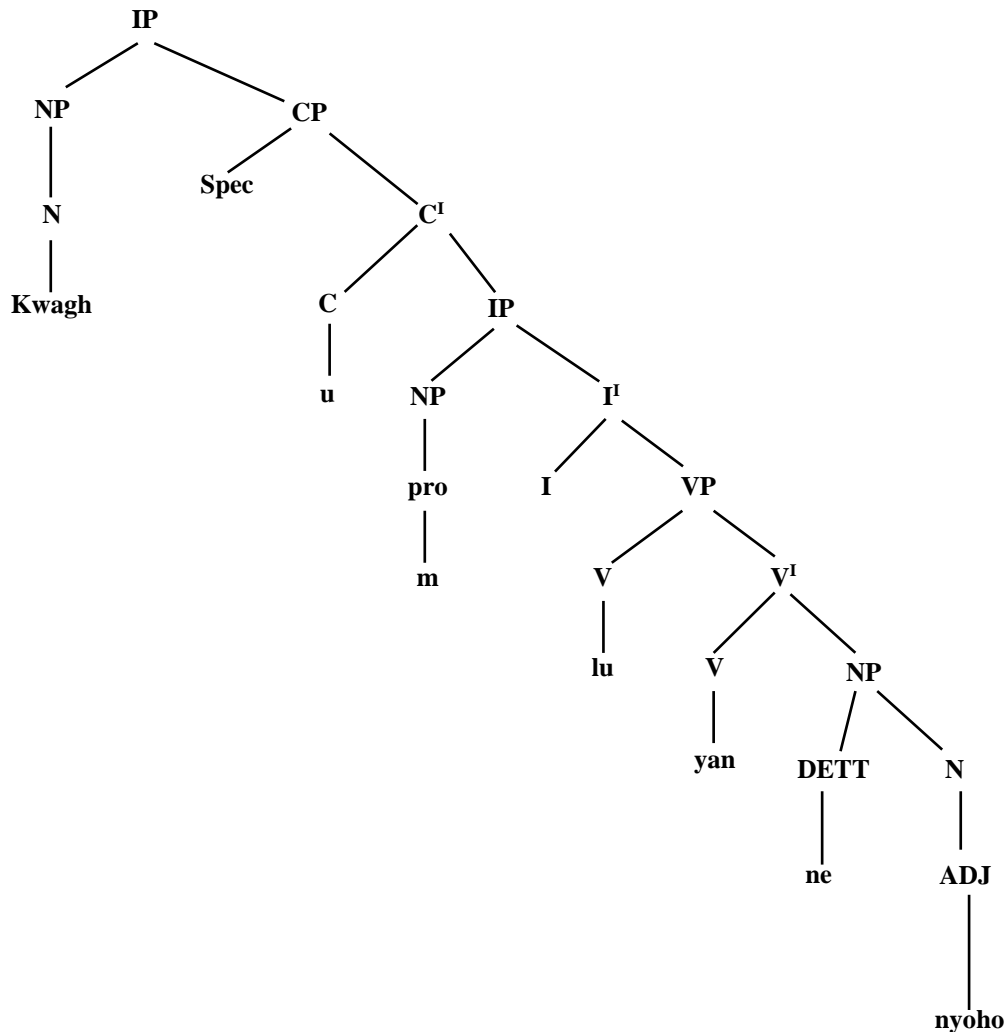
10a.

kwagh [u m lu ya- n] ne nyoho  
 Thing that-REL-M 1SG be eat-PROG this nyoho  
 'what I am eating is sweet'

b. i-you ki [m lu ya- n] ne ki nyoho  
 SG-yam it 1SG be eat-PROG this it sweet  
 'this yam that I am eating is sweet'

The example (10a) has a tree schema of the following configuration:

11.



It has been in Tiv that participial phrases behave like clauses syntactically. Transitive participles occur with accusative case-marked direct object as in the examples above.

In Tiv, the restrictive relative clause is formed by using overt relative determiners (see exs:5a, 5b, 6b, 10a). The overt marker is introduced by the complementizer and serves as the equivalent of ‘that-relatives in English’. These overt markers serve as heads. These C heads in Tiv are *u* (see exs 5a, 5b, 6b, and 10a), while *ve* is provided in the example below:

12a

. ve na [ana ve u zohon]?

They give who that you quarrel?

‘To whom did they give that you quarrel?’

b

. ve er nyi [ve u zohon]?

they do what that you quarrel]?

‘what did they do that you quarrel?’

Both *u* and *ve* are realized as overt markers in restrictive relative clauses which are analyzed as complementizers. These are used with both human and non-human referents.

The alternative analysis provided by Kayne where RCs are CPs selected by an external DP and the relativized element, here, the head is raised from inside the RC to the specifier position is here exemplified for Tiv as (13 a, & b), where (a) is the original structure and (b) is the final structure after movement has taken place

13a

. [DP [D [CP [C (u) Terfa wua or]]]]

b. [DP [D [NP or]<sub>i</sub> [C (u) Terfa wua t<sub>i</sub>]]]]

‘the man that Terfa killed’

(13a) represents pre-movement and pre-selection whereas (13b) is an instance of movement and the final word order. In (b), the RC is seen as CP, selected by an external D and the relativized element (the head *-Or*) raises from inside the relative clause to the specifier position of CP. From this perspective, it is seen that in the relative construction *Or (u) Terfa wua*, starts off with the configuration (13a), where the NP *Or* ‘man’ originates as the complement of the verb *wua* ‘kill’ and the external determiner selects the relative CP thereby obtaining the final word order in (13b).

Relative constructions with overt relative pronouns have the moved constituent generated in the complement position as well, and in Tiv as opposed to many other languages, the structure is the same as in (14):

14a

. [DP [D [CP [C (a) ve ungwa abaver]]]]  
 which 3PL hear-V.PST news

b

. [DP [D  $\emptyset$  [NP abaver]<sub>i</sub> [C (a)] ve ungwati<sub>i</sub>]]]  
 news which 3PL hear- V.PST  
 ‘news which they heard’

In (14), it is observed that the complement is generated in the embedded verb before it is selected by the external DP and moves to the specifier position of the DP as exemplified in (14b).

Constructions involving embedded PPs in Tiv, exhibit behaviour not consistent with what obtains in English. This is seen in the example that follows:

15a.

[DP [D [CP [C (u)]<sub>IP</sub> M wua [yar [PP a] gbuuka]]]]]  
 which 1SG kill-V.PST deer with gun  
 ‘which I kill deer with gun’

15b.

[DP [D [NP gbuuka [C (u)] M wua yar a mi  
 gun which 1SG kill deer PP-with it-pro.RESUMP  
 ‘Gun with which I killed a deer’

Example (15a) is an instance of a structure where the verb generates the complement verb internally, and in (15b), the NP – *gbuuka* is raised from the complement position to the SPEC position of the relative DP. It is discovered in the analysis that instead of pied-piping the preposition along with the DP, consistent with languages like English, the preposition in the case of Tiv is left in its base position and to prevent it from being stranded, a pronoun which resumes on the raised NP is generated to serve as the complement of the PP.

### 3.3. Wh – Constructions

The tendency has been to characterize RC under Wh-constructions with various assumptions such as Wh – movement (Chomsky, 1977), long distance dependencies (Bresnan, 2001), unbounded dependencies (Pollard and Sag 1994) as well as  $\bar{A}$  dependencies (Chomsky, 1981). The thesis of the assumptions is that a single element has more than one function, potentially in distant clauses, as seen in the example (16):

16

. ka an I kaa u er, nan wua kwase u nan ?  
 FOC-it who pro-indef tell-V.pst 2SG that pro-indef kill wife of his?  
 ‘who was it told to you that killed his wife’

In this data, the DP *an(a)* ‘who’ plays the function of question word in the main clause and also serves as the function of the verb *wua* ‘kill’ two clauses down the line. This instantiates long – distance binding in Tiv and exhibits structural position as parameter. In the data in (16), the question word is realized in the sentence initial position through wh-movement. The pronoun *nan* ‘he’ is housed in the second clause and it is co – referential to *an* ‘who’. Because the wh-element undergoes overt movement for realization, this typically casts Tiv in the class of higher clause for realization of the multi-functional element. More so, the structure of the language does not encourage wh-in-situ constructions, hence they have to overtly move to achieve focus; we can propose that Tiv has just the high position for the expression of the wh- function.



The data in (16) somehow settles the issue of whether mediated or unmediated analysis for Tiv. Remember that the crux of the unmediated analysis argument is that the relativized element has multifunction. This is accounted for in (16). We will consider another data and make proposal for unmediated analysis as in (17):

17.

Or u wua kwase na la va nyen  
[<sub>x</sub>[<sub>y</sub> or [<sub>z</sub> u wua kwase na la ] ] va nyen]  
Man who vb.pst-kill woman POSS-his Dem-that VB. Pst-come yesterday  
'the man who killed his wife came yesterday'

We take the argument here in terms of subject vs object identity. In the first instance is the fact that the adjunct *z* is part of the subject of *x* and also part of the object of *z*. Here, the object of *z* is *u wua kwase na* 'who killed his wife'. This implies that the adjunct which is a reflexive clause is both part of the subject of *x* and object of *z*. In this while, we can account for a direct appropriate relation between the nominal phrase and the in-clause element as they are both identical. The issue of identicalness eases the problem of case marking in the sense that theta role is assigned on the externally headed relative clause, making the internally headed one unnecessary for case marking.

#### 4.1. Conclusion

The work explored the syntax of the relative clause in Tiv: with a focus on its nature and characteristics. The work is premised on the assumption which considers syntax of relative clause under the key components of head, relative pronoun and the clause. This accounts for the principles in the syntax of relative clauses. The parametric variation exposes how different languages characterize the relationship between the relative clause and the element it modifies, and the relation of the relative head to the relativization site.

The study in its analysis gave attention to the issue of whether mediated or unmediated analysis and how Tiv clause structure patterns for this occurrence, paying attention to the syntactic properties of the restrictive head. The analysis attempt answers to the issue of whether the head of the relative clause plays a dual role, and whether the relative clause is a complement, or an adjunct of the DP. Again, the issue of whether the relative head is base generated external to the clause, or it originates clause internal is attempted.

The analysis of the data suggests that the relation between the head and the positions in the clause could be an indirect one, thus favouring mediated analysis (Falk, 2010). Data also showed that the relative clause could be the complement of the determiner and the surface ordering parameterized, where derivation is by movement of the head noun into the specifier position of the relative CP (Kayne, 1994). In Tiv, this movement is overt and the Tiv language has overt markers which could be analyzed as complementizers. Wh-constructions in the data reveal the character of multi-functionality and long distance dependencies in the syntax of the Tiv relative clause. This study and its findings are important because it provides a basis to examine the structure of the relative clause in Tiv not only that, its findings constitute formal knowledge to the debate on the nature of the relative clause generally, as well as how languages react to parameter settings.

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## ANALYSIS OF EFFECTS OF NEGATION IN COMMUNICATION

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### Abstract

The research is aimed at carrying out an analysis of effects of negation in communication using Alex Maiyanga's "*Breast of A Virgin*". Language is invariably the only medium of communication whereby people use to communicate ideas, pass information and express feelings. However, this language may be used in spoken, written or even gestures form to communicate. Words perform different functions when used by speakers. Negation as maintained by the *Merriam Webster's dictionary* refers to "the action or logical operation of negating or making negative". The linguistic expression of negation, the interaction with concord, the mapping between negative forms, the negative meaning all present complex and important problems for syntax, semantics, and speech act analysis. Thus, negation defines the polar opposition of affirmatives, denies the existence or refutes the truth value of a statement. In English language, there are various types of negation. However, there are two major types of negation on the function they perform in a sentence. The distinction between the two types (clause negation and constituent negation) is considered as crucial because it specifies whether the whole utterance or just a portion of it is negated. The speech act theory by John Langshaw Austin in (1962) and John Rogers Searle in (1969) were used as a tool for the analysis and evaluation of the effects of negations in Alex Maiyanga's play. Data were collected through random sampling. The text is divided into twenty-two movements hence, the research collected utterances from all them, at least two negative utterances in each of it. The analysis of the Data revealed that clause negation is mostly used by the characters in the play.

**Keywords:** communication, language, gesture negation,

### Introduction

Language is important of people's everyday life as it is the only tool used to communicate ideas, feelings thought. Thus, people use language in specific situation to give information or make other people to do something and it is therefore important for the speaker to be understood correctly by the hearer. With the statement that "people use language to perform actions", Austin presents the use of language as not only for stating of affairs but also for performing of action. The circumstances surrounding the utterances help the hearer to identify the speaker's intention. As such, communication is very crucial in all of what man does as a human being. The human co-existence is entrenched in the communicative behaviour. This is so because no

human being would wish to exist alone on the face of the earth without a partner to communicate with. Indeed, man has developed more than other creatures of God because of his ability to make meaningful sounds, create meaningful symbols, signs, signals and figures to put down his communicative system.

Language is conventionally accepted as the only tool for every communication; hence this tool (language) has rules and principles (grammar) that govern how the language is used, thus guide how linguistics items are put in sequence to communicate.

### Conceptual Review

**Pragmatics** is viewed as the study of the relationship of signs to interpreters. Morris explains that the scope of pragmatics includes the

aspects of Semiosis, that is, the psychological and sociological phenomena which occur in the functioning of signs (76). This broad perspective to the scope of pragmatics is seen by Levinson to be very much wider than the work that currently goes under the rubric of linguistic pragmatics (63).

### **Concept of Negation**

**Negation** as maintained by Merriam Webster dictionary refers to ‘the action or logical operation of negating or making negative’. In English language, there are various types of negations. However, there are two major types of negation base on the function they perform as they appear in a sentence. The distinction between the two types (clause negation and constituent negation) is considered as crucial because it specifies whether the whole utterance or just a portion of it is negated (Mazzon 2).

#### a. **Clause Negation**

##### **Verbal Negation**

He is not a friend of yours  
She doesn't know anything

In clause negation, the whole utterance and not just one element of it will be negated. Therefore, the whole clause is syntactically treated as negative. Example, I didn't go to Spain. The whole of the sentence/utterance is negated. Huddleston and Pullum made a further distinction with clause negation. They distinguish between two types of clauses indicated as verbal and non-verbal (151). Pullum et al clarify that verbal negation is marked either by negative inflection on the verb itself or by using the separate word ‘not’ to modify the verb. Whereas non-verbal negation on the other hand may be accompanied by negating a clause by the use of negative particles such as none, never, nothing etc (152-153).

The differences between verbal and non-verbal form of clause negation can be seen in the following examples

##### **Non-Verbal Negation**

He is none of your friends  
She knows nothing

#### b. **Constituent Negation**

As earlier stated by (Mazzon 2) constituent negation involves the negating of one element or constituent, in effect, it does not render the whole utterance or statement negative. For example:

- i. He is tall not short
- ii. She came but did not meet him

As it can be noted in the example above, ‘not’ negated short and meet but not the whole utterance.

### **Elements of Negation in English**

Negation in English language can be marked by various grammatical structures such as:

- a. **Negative words.** no, not, nobody, nothing, nowhere, never, neither and nor.
- b. **The contracted form** of not n't.
- c. **Negative affixes** such as un, dis, in, and non.

### **The Use of “not/n't”**

According to Mazzon, in English language using the negative marker not/n't is the most frequent used method for expressing clause negation. The negative marker usually follows the first auxiliary, however when there is no auxiliary present in the clause the verb ‘do’ is inserted which is then followed by the negative marker (78).

Clause negation can also be expressed by the contracted form of the negative marker- n't. Negative element such as nobody and never are able to express negation on their own without the negative marker ‘not’. Example:

- a. Nobody saw Paul yesterday
- b. George phone nobody yesterday

### **The Use of “not and no”**

The clausal negation expressed with the marker ‘no’ can be considered different from negation expresses with

‘not’ in implication rather than in scope. However, we can encounter cases when both markers produce similar or synonymous sentence, but this is not always the case (Mazzon 99). Example:

- i. He has no money on him.
- ii. He is not a linguist.

### The Use of “neither and nor”

Neither and nor are negative conjunctions that can be used to coordinate constituents, phrases or lexical items occurring as part of phrases. Example:

- i. Neither Professor Gambari nor his students went to the meeting.
- ii. His article has been neither published nor presented to a conference.
- iii. His book is not good nor interested.

### Negative Affixes:

Negative affixes such as un- , in- , non- , ir-, and less.

There are cases where negative elements don’t make a clause negative. Pullum et al mentioned that the most apparent case of this is when the negative element is all affix such as in the following examples: dislike, inattentive, unwilling, homeless, irresponsible, useless etc. certain negative affixes such as the ones mentioned are used in negation at the word level which is also referred as lexical negation or affixal negation (86). Example:

1. She is irresponsible.
2. I dislike her attitude.

Thus, in (1) the word responsible is negated and in (2) the word like is also negated.

### Speech Act Theory

Speech act theory is a sub-field of pragmatics that studies how words are used not only to present information but also to carry out actions. The speech act theory was introduced by Oxford Philosopher J.L Austin in his text *How to do things with words* and further developed by American Philosopher J. R. Searle. It considers the degree to which utterances are said to perform locutionary acts, illocutionary acts, and perlocutionary acts. In the philosophy of language, speech acts are sometimes called language acts or linguistics acts. Speech acts are produced with certain intentions either to inform or by such utterances mentioned above, and speech are performed by the utterance of sounds, speech acts is the classification of utterances in terms of promising warning etc, and these are said to have meaning or mean something (Grice 67).

This speech act theory shows the level at which utterances are said to perform locutionary acts, illocutionary acts and perlocutionary acts. Many linguists study speech act theory as a way to better understanding human communication, these acts as presented by Austin are as follows.

- i. **Locutionary Act.** The communicative act or performance of an utterance that is, the act that takes place saying something. More so, it is the actual utterance and its meaning is uttered by the speaker.
- ii. **Illocutionary Act.** It is the act that takes place as a result of the speaker making utterances. It could also be seen as a result of the implied request or meaning presented by the locutionary act. It is also the act which depict the intention of the speaker.
- iii. **Perlocutionary Act.** This is the act that shows the effect of the speaker’s utterances on the listener-that is, the actual effect of the locutionary and illocutionary acts such as persuading, warning, etc

### Theoretical Orientation

This research employed the speech act theory of John Langshaw Austin in 1962 and John Rogers Searle in 1969 which served as the tool for the analysis and evaluation of the negations in Alex Maiyanga’s “*Breast of a Virgin*”

The choice of the theory is borne out of the fact that people use different actions by their use of words, and

when utterances are made, a particular act is performed. This is what this theory intend to explore in this research through the analysis of data.

### **Method of Data Collection, Instrumentation and Analysis**

The research collected data specifically from the play “*Breast of a Virgin*” by Alex Maiyanga. The instrument used in this research work was sampling techniques and specifically random sampling. The text is divided into twenty-two movements hence, the research collected five utterances from all the movements at least one negative utterance in each of the five movements. Thus, context and the wording of the negations in the text will be considered in carrying out the analysis. Consequently, in the course of this research, the hidden meaning of negations used behind the intentions of interlocutors will be brought out for analysis.

### **Data Presentation**

- a. I didn't meet anybody on this seat.
- b. I pray it is not Idotum.
- c. I am not afraid of death.
- d. As you know, I have no other profession than storytelling and that's why i'm here.
- e. It is not really easy to kill a man.
- f. I'm not a good story teller but a bad one.
- g. Don't bring logic into it.
- h. Nothing near that.
- i. Don't worry about what you will use in school.
- j. I know you don't like the hospital.

### **Data Analysis**

#### **a. I didn't meet anybody on this seat**

**Locution:** The utterance is a locution (the act of saying something).

**Illocution:** (The act performed in saying something) the illocution of the utterance is *representative*- that is, the speaker is stating the condition of the seat which could be true or false.

**Perlocution:** (The act performed by saying something) that is the effect of the utterance on the hearer. The hearer would perceive the utterance by speaker to be the act of *claiming* the seat.

**Negation:** the negation used in the utterance is a clause negation-that is, the entire utterance is treated as negative, it is used by speaker to oppose whoever might claim the seat. Contextually the utterance was said in an unorganized gathering where the ownership of seat cannot be ascertained.

#### **b. I pray it is not Idotum**

**Locution:** The utterance is a locution (the act of saying something).

**Illocution:** (The act performed in saying something) the illocution is *expressive*-that is, the speaker *expressing* his thought on Idotum.

**Perlocution:** (The act performed by saying something) that is what the listener would perceive from the utterance. The perlocution of the utterance is that the speaker is *hoping* in the utterance.

**Negation:** The negation used is clause-that is the entire utterance is treated as negative. The speaker negated the utterance to express his inner wish on Idotum. It can be deduced from the context of the utterance that it is uttered amidst fear of what might happen to the place which the speaker hoped to be somewhere else.

#### **c. I am not afraid of death**

**Locution:** The utterance is a locution (the act of saying something).

**Illocution:** (The act performed in saying something) the illocution is *representative* –that is the speaker is only stating about himself which could be true or false.

**Perlocution:** (The act performed by saying something) that is the effect of the utterance on the



- hearer. The perlocution of the utterance is *courage*.
- Negation:** The negation used in the utterance is clause-that is the entire utterance is treated as negative. It is used by the speaker to express bravery. In context, the utterance is uttered by the speaker amidst fear of an attack that may likely claim his life.
- d. As you know, I have no other profession than storytelling and that's why i'm here.**
- Locution:** The utterance is a locution (the act of saying something).
- Illocution:** (The act performed in saying something) the illocution is *representative*- that is, the speaker is only stating about himself which could be true or false.
- Perlocution:** (The act performed by saying something) that is, the effect of the utterance on the hearer. The perlocution of the utterance is *emphasizing*.
- Negation:** The negation used in the utterance is constituent- that is, it is not the entire utterance that is negated but a part of it. The negation is used by the speaker to express the expertise of his profession.
- e. It is not really easy to kill a man.**
- Locution:** The utterance is a locution (the act of saying something)
- Illocution:** (The act performed in saying something) the illocution is *representative*- that is, the speaker is stating his view as regards killing which could be true or false.
- Perlocution:** (The act performed by saying something) the effect of the utterance on the hearer. The perlocution of the utterance is *claiming*.
- Negation:** The negation used in the utterance is clause negation-that is the entire utterance is treated as negative. The utterance is negated by the speaker to express the burden and gravity involve in the act of killing.
- f. I'm not a good story teller but a bad one.**
- Locution:** The utterance is a locution (the act of saying something).
- Illocution:** (The act performed in saying something) the illocution is *assertive* – that is, the speaker is *stating* about *himself* which could be true or false.
- Perlocution:** (The act performed by saying something) that is what the listener would perceive from the utterance which is *apologizing*.
- Negation:** The negation used is constituent- that is, it is not the entire utterance that is treated as negative. The speaker negated the part of the utterance to indirectly apologize to his listeners for not being a good storyteller because what he's about to tell them might not amuse them. Thus, it can be deduced from the context of the utterance, it is uttered by the speaker in an open gathering where it is open for awareness.
- g. Don't bring logic into it**
- Locution:** The utterance is a locution (the act of saying something).
- Illocution:** (The act performed in saying something) the illocution is *directive*-that is the speaker is *ordering* the listener against a submission.
- Perlocution:** (The act performed by saying something) That is what the listener would perceive from the utterance. The perlocution is *commanding*.
- Negation:** The negation used in the utterance is clause- that is the entire utterance is treated as negative. The speaker used the negation to counter the perspective of the hearer on the topic under discourse. From the context, there is an existing argument between the speaker and the hearer in the discourse.
- h. Nothing near that.**
- Locution:** The utterance is a locution (the act of saying something).
- Illocution:** (The act performed in saying something) the illocution is *representative*- that is the speaker is only stating about the thing under discourse which could be true or false.
- Perlocution:** (The act performed by saying something) that is the effect of the utterance on the hearer. The perlocution of the utterance is *claiming*.

**Negation:** The negation used in the utterance is clause-that is the entire utterance is treated as negative. The negation is used by the speaker to portray the superiority, uniqueness and the preference of the topic under discourse, also the utterance is negated by the speaker to counter the thought of the listener.

**i. Don't worry about what you will use in school**

**Locution:** The utterance is a locution (the act of saying something).

**Illocution:** (The act performed in saying something) is *commissive* – that is, the utterance has committed the speaker to a future action.

**Perlocution:** (The act performed by saying something) that is, the effect of the utterance on the hearer. The perlocution of the utterance is *assuring*.

**Negation:** The negation used in the utterance is clause-that is then entire utterance is treated as negative. The negation is used by the speaker to give hope to the hearer.

**j. I know you don't like the hospital**

**Locution:** The utterance is a locution (the act of saying something).

**Illocution:** (The act performed in saying something) the illocution is *representative*-that is, the speaker is stating the disapproval of the hospital by the listener which could be true or false.

**Perlocution:** (The act performed by saying something) that is, the effect of the utterance on the hearer. The perlocution of the utterance is *claiming*.

**Negation:** The negation used in the utterance is clause-that is, the entire utterance is treated as negative not a part of it. The negation is used by the speaker to reaffirm his view to the hearer on the hospital.

**Research findings**

The analysis reveals that clause negation is mostly used by the characters in the play as compared to its constituent negation's counterpart. Negations may appear to have same form but are used to perform different act depending on the application and usage of the negation which would in turn determine the meaning of the utterance by the speakers in the use.

**Conclusion**

Language is seen as the medium through which communication takes place. It is used to communicate feelings and emotion via words that Austin and Searle believe that these words that are used are not only used to state the affairs of the world but are also used to carry out actions. Thus, the choice for the speech act theory is necessitated

because it captures the objectives of the research work, in that it is a linguistic theory that looks at what the speaker does with his words.

Hence, the negations of the play were analyzed in line with the Austin's division of speech acts into locution, illocution and perlocution from which the effect of illocutionary act of Searle as either expressive, declarative, directive, commissive or representative are also considered in the process of the analysis. The main thrust of the speech act theory is to understand what the speaker does with words. The research showed that illocutionary act performed by the characters in their use of negations are mostly representative with some few directives, commissive and expressive. All these are to show the effect of speech act analysis in communication.

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## ENVIRONMENTAL ACTIVISM IN ADAMU'S THE DEATH OF ETERNITY, THE LONE PIPER AND THE BIRD'S CASE AND EKWO'S THE FALL OF SILENCE: IMPLICATIONS FOR THE ERA OF COVID-19

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### Abstract

It is now common knowledge that man in his efforts to improve the standard of living for humanity, the natural world has continuously been put to danger of global warming, pollution of water, land and air, ozone layer depletion and climate change etc; resulting from industrial and exploration activities, as well as scientific, technological and medical advancements. This paper examines the ways in which writers have highlighted the importance of a safe and pristine environment to mankind. It also focuses on how writers have raised advocacy against human activities which have negative impact on the well-being of the natural environment and by extension, how they literally engage their main characters in active roles necessary to challenge or contend against the structures aiding ecological damage. To achieve these, Adamu's *The Death of Eternity*, *The Lone Piper* and the *Bird's Case* and Ekwo's *The Fall of Silence* are selected for analysis using ecocritical framework. Data for analysis are excerpts drawn from the same texts. The findings reveal that environmental preservation is only possible through sensitization by which the people would be stirred not only to protect their environment, but also to rise and fight for their rights, seeing that a healthy environment is people's right without which their potential cannot be realized. The findings also reveal that, consciousness and advocacy are being raised against environmental degradation and ecological devastation. These activities are plunging people's lives into socio-economic and health problems. Therefore, being ecologically conscious would also help to motivate the reader to take proactive steps against any activities which threaten the peaceful coexistence between man and his environment. The paper concludes that human comfort and wellness depend on the comfort and well-being of his environment. When the environment is polluted and devastated, the lives of the people will definitely be endangered. This is so because there is a symbiotic relationship between man and his environment which makes it difficult to separate one from the influence of the other. Finally, the paper notes that Covid-19 pandemic also has its attendant adverse implications on the environment as the dead are buried within the environment without environmental impact assessment reports; thus adding to the risk factors in the environment.

**Key words:** Environment; Activism, eco-criticism, degradation and preservation

### Introduction

The singular task of making their societies conducive for human habitation has always been the preoccupation of writers. This is because the writer is not just an entertainer, but also a visionary agent of social change who uses his/her writing to challenge the readers' consciousness and in turn contributes to societal transformation. This consciousness raising could be for the masses to liberate themselves from the shackles of enslaving traditions, religious dogmatism, political dictatorship and the hazards caused by environmental degradation. Although the

transformation may not be immediately seen in the actions of the readers of a literary work, it is worthy of note that as Nixel Smith asserts, "through literature, people revised their understanding of themselves and attempted to transform their predicaments" (web). It can thus be inferred, from Smith's comments that literature poses an insidious challenge to the consciousness of the readers, which is capable of propelling them to necessary actions. It thus implies that the writer has the ability to educate or impart knowledge on how people can protect their environment, not only against social ills, but also against environmental

pollution.

Writers who care about the harmonious relationship between human and non-human aspects of their society make maximum use of this opportunity to ensure that people are educated on how to relate with their environment. That is, through their literary works they can “rise and fight against the despoliation of the environment so prevalent in this twenty-first Century” (Basit 8). In the same vein, Oppermann opines that “raising consciousness in environmental thinking, and the ethical and aesthetic dilemmas posed by the global ecological crisis, can force literary scholars to recognize the important role literature and criticism play in understanding man’ position in the ecosphere” (3).

The current degradation of the natural environment, how it affects people’s lives as well as the measures for tackling the menace among others, form the basis of this paper. A lot may have been said and done on environmental issues, but as long as the society is still in the shackles of wanton exploitation and destruction of natural resources, and engulfed in its effects of global warming, hunger, poverty and health hazards caused by the pollution of water and air as well as land degradation, writers will not stop addressing and seeking ways of redressing the situation. This is the reason this study is looking into Adamu’s *The Death of Eternity*, *The Lone Piper and the Bird’s Case* and Ekwo’s *The Fall of Silence*, focusing on environmental problems in Nigeria. Environmental effects of covid-19 pandemic will also be highlighted in this study.

### **Theoretical Framework**

This paper adopts Ecocriticism as the theoretical framework for analysis. It is a theory that shifts one’s consciousness from being human centred to nature centred. The word “ecocriticism” according to scholars first appeared in William Rueckert’s essay *Literature and Ecology: An Experiment in Ecocriticism* in 1978. Yet, it remained inactive until 1992 when the Association for the Study of Literature and Environment (ASLE) was established. The theory is said to have been heralded officially by the publication of two seminal works: *The Ecocriticism Reader: The Landmarks in Literary Ecology* edited by Cheryl Glotfelty and Harold Fromm in 1996 and *The*

*Environmental Imagination: Thoreau, Nature Writing and the Formation of American Culture* by Lawrence Buell in 1995.

There are two waves of ecocriticism as identified by Lawrence Buell. The first wave ecocritics focus on nature, writing nature poetry and wilderness fiction (Buell 138). They uphold the philosophy of organism. Here, environment effectively means natural environment (21). According to Buell, the aim of this wave was to preserve biotic community. The critic of this wave appraised “the effects of culture upon nature, with a view toward celebrating nature, berating its despoilers, and reversing their harm through political action” (Howarth, 69). So, ecocriticism initially aimed at earth care.

The second wave of ecocriticism inclined towards issues of environmental justice and “social ecocriticism” that takes urban landscape as seriously as “natural landscape” (Buell 22). This wave of ecocriticism is also known as revisionist ecocriticism. It seeks to locate the vestiges of nature in cities and expose crimes of eco-injustice against society’s marginal section. The ecocritic interprets nature writing texts, at the same time, they use them as context for analysing the principles and customs of our society in relation to nature. Often, the result is a critique of how our culture devalues and degrades the natural world.

Ecocriticism is an intentionally broad approach which is by its very nature interdisciplinary. It draws its sustenance from the existing literary theories. All theories came forward to contribute to the field. Therefore, new theories like post-colonial Ecocriticism, Eco-feminism, Ecomarxism, Ecospiritualism are coming into light. But it differs from the other theories in that while all of them consider earth as a social sphere, Ecocriticism considers it as an ecosphere. All other theories are marked by their individual ego-consciousness while ecocriticism is characterized by eco-consciousness. In short, it is an earth centric approach to literary studies which promotes the understanding of who we are, where we stand, how we should behave with our Mother Nature, et cetera.

The four evaluation criteria for a writer to be considered environmentalist as proposed by Lawrence Buell show that: “Firstly, nature must be



a character in his texts, secondly, human interest must be mixed with environmental interest, thirdly, man must be accountable for the environment and finally, there must be some human progress which in turn causes environmental degradation and which the writer decries” (qtd in Fai 99). Based on the above criteria therefore, the texts mentioned above will be ecocritically studied.

### **Synopses of the Novels**

#### **Synopsis of *The Death of Eternity***

*The Death of Eternity* by Adamu Kyuka Usman is a story of Tibor, a Hungarian ecoactivist who is sent to Africa by a non-governmental organisation committed to the fight for nature’s preservation called Justice for Nature International. This organisation has entered into an agreement with a country in West Africa and sends Tibor to oversee the implementation of the agreement. Tibor agreed to come to Africa to help create awareness among people who are unaware of the hazards of pollution caused by what he calls “the European’s dirty industries” all in the name of globalisation of production. In Africa, he observes that what he thought to be a pristine environment is under threat by the use of chemical fertilisers, pesticides and activities of loggers. He goes from place to place in the fictional country, Cockde, preaching the gospel of environmental protection. His passion for the environment and his actions do not go down well with some people who plot to kill him despite all his efforts to help them.

#### **Synopsis of *The Lone Piper and the Bird’s Case***

Adamu Usman’s *The Lone Piper and the Bird’s Case* is the story of the Lone Piper, a black crested bird and the other birds living together in the forest of Kirkina Savannah. Among the birds of Kirkina Savannah, no bird can sing like the Lone Piper. The words and melodies of the Piper’s song come with magical powers, capable of performing wonders in the life of the hearers. The melodies of the Piper’s song can heal the broken-hearted, bring recovery for the sick and facilitate the works of the craftsmen in a wonderful manner. Suddenly, a strange disease and illness starts befalling the birds of the Savannah amidst other afflictions. When the cause of the problems is traced to the aircrafts flying over the Savannah, the Lone Piper, by never-before-heard melodies and

moving rhapsodies arouses the birds to war with aircraft. The Lone Piper mobilizes and trains fellow birds to war with human beings and their aircraft in a way and manner that is beyond human imagination.

#### **Synopsis of *The Fall of Silence***

*The Fall of Silence* is the story of a man resolute on helping his community. Udonne Mbana, a retired civil servant, relocates to his village in order to help his community tackle the challenge of environmental pollution caused by the oil rig located in their community. The wrong he sees troubles him. He becomes a protagonist for the environment damaged by oil exploration. He seeks restitution for the ravaged lives and devastated ecosystem. He never envisages that what he wants to do can turn out to be as hazardous as it turns out to be. He discovers to his amazement that two chiefs (Unannah and Nneke) are being paid the compensation meant for the families whose lands are affected by oil spills in the community. He reveals this to the community and the two chiefs disappear from the village only to send kidnappers to kidnap Udonne and they also threaten his family in Abuja. He was later released but refuses to give up the campaign until the issue of the community is looked into by the National Assembly. The story ends with Udonne’s return from the National Assembly, Abuja, to discover that his friend Sese has been attacked and is unconscious. He is devastated but resolves to continue the campaign until justice is done to the community.

#### **The Textual Analysis of the Novels Environmental Pollution, Logging and Corruption in *The Death of Eternity***

Adamu Kyuka Usman’s *The Death of Eternity* explores the need for the protection of the environment by everyone in order to save it from ecological damage. He presses for the preservation of land, animals, the air, forests, rivers and he does this from the perspective of Tibor the protagonist. The story begins with the protagonist enjoying the beauty of Africa’s natural environment, as the author describes him below:

as he was on top of the Plateau, he was in direct communication with the open skies and was enjoying the thrill of taking his coffee in the sky. At the peak



of the rainy season such as now, fog rolled down the plateau in thick masses, and he was sometimes, while taking coffee, encased in a mass of fog sliding down the plateau. The only thing in Europe he could perhaps trade for this was a dream he had nursed as a child but could not raise as an adult (3).

He comes out every morning after getting out of bed to sit in a particular point outside his house to breathe in fresh air and to enjoy all the good things nature has to offer, all these features highlight the images of nature. In *The Death of Eternity*, the protagonist's love for nature is not disputable as evident from the above excerpt. The writer stresses the close relationship human beings have with non-human objects. According to the protagonist, the fulfilment he gets from the natural environment cannot be exchanged for anything in Europe. Usman's commitment and conviction about the desirability of ecological conservation can be said to be what informed the way nature is represented in the novel. He celebrates the fog, winter, moon, and air which are all aspects of nature. He abandons himself to the expectations of rapture in the fog and gathering the fog into his embrace. To him, "the mass of fog looks like the moon with the image of the nursing mother inside it" (5). Tibor's happy experience is beyond description, as he cries out "I will trade the whole of Europe for this...Besides this, what is Europe worth with its polluted air and waters?"(5), he questions rhetorically. Here is a man who could give up anything including his origins because of his love for nature. This natural environment which the protagonist values so much is under the threat of extinction by some human activities. In fact, he has to renounce terrorism in his home Country in order to atone for the violent death of a dog and dedicates himself to preservation of nature.

Before coming to Cockde, Tibor's conception of this West African nation had been that of pristine wilderness undefiled by the hand of man. He does not bargain for the carnage left behind or by tin miners on the Tanka Plateau and the erosion of nature by chemical fertilizer and pesticides. He is shocked when he finds out that

Europe's industrial machine had scarred everywhere on earth in one way or the other. He decides to settle on Tanka Plateau in Cockde to fight the despoliation of 'the earth by modern industry. He sees it as his duty to save the earth that is under threat of death as much as it is in his power to do so. He preaches the gospel of environmental salvation to the poor innocent people on the Plateau who were gleefully using chemical fertilisers and pesticides hoping for a life more abundant. He reveals to them that they are being served with their death and the death of their children through the use of these chemicals on their land. According to him, "he would not allow the cancer of Europe to spread to the innocent lives of the Plateau and its environs. Europe and its cancer had excised him; he would excise them from this place" (24).

According to the protagonist, the three major threats to Tanka Plateau in Cockde where he resides are chemical fertilizer, pesticides, and tin mining. People dump fertilizer into the earth and apply pesticides on their farms without knowing the dangers they pose to the soil. Other parts of Cockde are faced with the threat of pollution from refinery and the activities of loggers. The author here, highlights some of the issues that many environmental novels fail to highlight. Most of the environmental novels available usually focus on the Niger Delta's degraded environment due to oil exploration. However, Usman, who is from the northern part of the nation, has focused his literary lens on other issues ravaging the whole of the Nigerian environment. He states humanity's plight in these words: "Today, if you don't die of AIDS, terrorism will claim you. If you escape the arrow of terror, you will without fail find death under the canopy of environmental pollution. This is the new Bermuda Triangle no man, animal or plant can fly over" (27). This can be said to be the situation of all living organisms today. The threat is not only limited to African society but the whole world. In Nigeria for instance, citizens are faced with the exact situation described above. While terrorism is claiming many lives in Nigeria, environmental pollution is ravaging the whole of the country's environment in its entirety, and the HIV/AIDS pandemic and other diseases like ebola, lasa fever and the recent covid-19 claiming lives in the

nation.

In *The Death of Eternity*, Usman reveals that corruption has eaten deep into the fabrics of the society. Man's excessive desire has generated excessive greed which has led to the wanton destruction of the earth for personal aggrandisement. The cost of environmental pollution is shared by all humanity while the benefit goes to the polluters. Put differently, what nature has given to mankind, the selfishness of man is taking and giving to a few. For instance, the author portrays the character of Francis a teacher in Nomato village. The author refers to him as *ecological buccaneer* and *ecological butcher*" (122). Francis' appetite for wealth makes him become a logger in the village of Nomato and its neighbourhood. He steals the common wealth of the land for himself alone. The elders of the village who are supposed to challenge his action do nothing to stop him. Even some natives of the village living in cities, who are more conscious of the havoc he was wrecking are reluctant to challenge him for fear of being accused of jealousy.

To Tibor, Francis has become a pest feeding on the trees of the village (124). The author condemns the situation whereby those in government steal all the money meant for the people, leaving everybody yawning from hunger. To him, modern industry is an elephant. It tears down the commonwealth on which society thrives. "Wherever the elephant lives in the forest, there are no trees for the monkey to climb and no grass for the antelope to eat" (106). Those in the helms of affairs in the society, take all there is for themselves and their families not minding what happens to others in the society. In fact, if it were possible or in their power to do so, they would have stored up all the air for themselves and their unborn children. Tibor describes the extended family system in Africa as that of the elephant. According to him:

Of all animals, elephants are the most clannish. They move in clans, celebrate the birth of a child, and mourn their dead. They can uproot the trees of a whole forest just to create bathing space for members of the clan. It matters not if other animals are thereby left homeless.

It is the same thing with the Cockden extended family (145).

A man in government in charge of common resources appropriates them for himself and his family and thinks nothing of others. So much love is heaped on his family that there is little left to be extended to the rest of the society.

Furthermore, because of the pollution of Kodewa river, Tibor visits the Pollution Control Manager of Chinaka Refinery to battle the refinery into accepting liability for the damage done to Nunsa village, and to pay compensation, and stop polluting River Kodewa on which the village rely for its drinking water. He believes that, "if he could achieve these, he is not wasting his time in Cockde"(177). It did not occur to him that corporations like the refinery, feeding on the bounties of the environment, will do anything to maintain the status quo. Tibor clearly tells him that, "It is the wastes from your refinery that is wasting this village, and you know it. You don't in the least treat your wastes before discharging them into River Kodewa, which you have turned into drainage of your refinery" (149). When the Pollution Control Manager senses that Tibor is serious, he offers to pay him off. "Tibor was incensed by the smell of the familiar. What is wrong with the Cockdens? Why do they hate themselves so much? The money he is offering as bribe, why can't he use it to solve the problem of his people once and for all?" ( 149). The Pollution Control Manager does not want his activities known because he is the head of the Pollution Control Task Force of the refinery, which has been given the lump sum of money allocated to the refinery by the Cockden government's annual budget for pollution control. He has compromised all members of the Task Force, and indeed the management of the refinery with bribes from money allocated for the treatment and proper disposal of the refinery's wastes, he siphoned the money and passed the wastes into River Kodewa. If by any means it comes to the ears of the Cockde Petroleum Company (C.P.C) that he was not treating wastes before discharge, he was on his way out of the company (147). This is why he offers to bribe the protagonist so that his dirty secret will be covered.

The corrupt tendency of the Pollution

Control Manager highlighted above is everywhere in the society today. Monies that are provided for the provision of social amenities for the populace is often time misappropriated and embezzled. The pollution of this river by the refinery becomes a night mare in the village of Nunsu and a neighbouring village. In the course of investigation, Tibor discovered that:

Indeed, the refinery's treatment plant had broken down completely due to lack of maintenance. The result of the refinery's failure to manage its wastes had led to devastation of man, animal and plant life in Kudima village behind the refinery. Well waters in the village tasted oily; so did sugar cane. Water kept outside for some hours become as black as charcoal.... A hundred kilometres away from the refinery, River Kodewa transported the hazardous wastes of the refinery to also pollute the otherwise pristine forest of Nunsu. (35)

This is the situation of not only the Nunsu village but also of Kudima village located behind the refinery. This village of Kudima is even more affected by the pollution. The environment of Kudima village is so polluted that there is no clean water to drink. Even their underground waters have become polluted by oil. For Nunsu village which has no connection with the oil company but for River Kodewa, their situation is rather pathetic. Instead of the pristine environment they inherited from their forebears, they now have a devastated and polluted environment that is under the threat of extinction and the people are oblivious of the cause of the mishap until much later, when investigation reveals chemical substances which are refinery pollutants in the drinking water of the people. Mmanya laments that: "Something is really happening!" he cried. "Disease is in the air, in the Water and on the land and death is lurking everywhere" (38). "Now instead of the water radiating eternity of health, it sprang a plague of disease and death" (38). Every part of the ecosystem is connected in one way or the other. Therefore, when the environment is degraded and polluted, no part of the ecosystem will be spared. The land, water, animal, trees and even human are

in one way or the other affected because they are all connected. A practical example of the above is the battle against the covid-19 virus which has killed thousands of people in the world because people are connected. What came from probably a single individual has spread to thousands of people. The corrupt tendency of the Pollution Control Manager highlighted above is everywhere, when the environment is contaminated, not only nature suffers but also human beings.

In *The Death of Eternity*, there are no instances of youth militancy. However, other effects such as loss of habitat, climate change, disruption of the water cycle and drought are highlighted. Birds and animals such as the hyena, vulture and butterfly have disappeared or gone to places where they can survive. Here, the author reiterates the situation that he portrays in his *The Lone Piper and the Bird's Case* when the Pollution Control Manager laments the disappearance of birds. This shows how a disruption in ecological balance affects both human and non human. The birds have all gone to environments that are more conducive for their survival.

Furthermore, a very important effect of environmental degradation highlighted in *The Death of Eternity* that cannot be ignored is the issue of global Warming. The author is of the view that "Global warming is creating dead zones in the seas and the rivers. Fish, crabs and birds are dying in the dead zones of the seas and rivers because of low oxygen in the water. "From lack of oxygen for fish, we will come to lack of oxygen for men"(277). Excessive heat as a result of global Warming is making the surface waters of the rivers and seas to boil and evaporate. Today, we are being tormented by excessive heat and heat-based diseases such as cerebrospinal meningitis; malaria and so on. The most dangerous aspect of our situation is that unlike the birds and butterflies, man has nowhere to flee to. It is either people change their attitude towards the environment or stay where they are and die as a result of nature's revenge. "In our exploitation of nature, we must gauge the tolerance limit of the things we exploit" (279).

In addition, the author brings to fore the relationship between deforestation and drought. In the novel, the people of Poola District led by

Bilami who is the head of the district allow ‘the deforestation of their forest for personal gains. He Wants to be rich like the chiefs in the oil-rich Sakotel region who get royalties from petroleum companies. To him, “why shouldn't he benefit from the natural resources of his own domain? He was more interested in the money he was getting from the loggers than the future of his land. When Tibor gets to that place, he was amazed at the revenge nature was taking on the people (60). He, nonetheless, takes time to educate them on the consequences of their actions. He tells them that, trees are part of the water cycle. “They take water from the atmosphere and the soil, and return it to the atmosphere, only for the atmosphere to send the same water back to the earth during the rainy season for the trees to take once more”(63). This shows that the trees serve as a sort of storehouse for water. If all the trees are lost to logging activities because of the profit people get from it, then the water they would have stored would find no place to rest, thereby evaporating into space. Once again, the connectivity of all things is highlighted as the disruption of the water cycle discussed above affects both human beings and non human adversely. The people of Poola district suffer because they allow their trees to be felled by loggers and the end result is the drought which leads to hunger and starvation as well as death, resulting from eating of treated seeds meant for planting.

#### **Effects of Deforestation, Hunting and Aircraft Operation on the Natural Environment, as Captured in *Farewell to Peace***

The prologue to *The Lone Piper and the Bird's Case* readily captures the essence of the novel, as it states:

There is space for everyone  
If everyone stays where he is.  
There is peace for everyone  
If no one tries to eat  
What belongs to another.

The opinion of the writer here is that, the world is created in such a way that every creature, both living and non-living things have their respective places of habitation and means of survival. As long as they all keep to their various natural limits without any undue interference with another or try to take what is meant for another, the space will be

sufficient and there will be peace on earth. In this book that could be called a fable, the writer's focus is on man's activities that encroach on the right of other creatures, especially the birds of the air. The various activities of man such as deforestation, logging, hunting, industrial activities which include harmful chemicals, science and medical advancement, and so on, pose dangers in a great deal to birds' existence and survival.

*The Lone Piper and the Bird's Case* is the story of the Lone Piper, a black crested bird and all other birds living together in a fictional forest of Kirkina Savannah. These birds lived their lives undisturbed, peacefully and harmoniously, enjoying the piping magical music of the Lone Piper until suddenly strange diseases and sicknesses start befalling them. Initially, the cause of the sickness was unknown but the transforming song of the Lone Piper when he plays his pipe is capable of reviving the sick. “whichever sick bird did not stir when the Piper arrived with his music was not likely to survive that sickness, because the healing virtue flowing from his music had a way of making the very sick stirred in their sick-nests where they had lain for days without moving a limb and some who had not talked for days to talk” (4). The melody that comes from the tune of the Piper's music speaks to the souls of the birds, appeals to their emotions and organizes life into a beauty that no words can.

Apart from emotional transformation and the natural beauty springing from the Lone Piper's music, the atmospheric peace and tranquility that it enhances signifies the serenity and peaceful coexistence with which the birds live together prior to the modern era when human beings had not started intruding the air to disturb their peaceful habitat. It was the time when everyone stayed where he is supposed to be. It was the time when the forest trees are not cut down and the thick bushes are not burnt in order to create space that would accommodate human population growth. Suddenly, man who is referred to as “*the merciless guest of tears*” (7), start burning the bushes and the leaves in the dry season. The birds stared in fear as the fire destroys their environment and places of abode. Unfortunately for man, he fails to realise that he has consequently destroyed the shadow of the leaves which shades him from the heat of the



sun in dry season.

Apart from the bush burning which renders the tranquil and homely Savannah unhomely and restive, strange diseases start afflicting the birds with sicknesses and deaths. The symptoms of the disease are whitening of the plumage of the afflicted bird and eventual falling off of its beak. When the beak falls off, the bird dies. Many birds have died from the strange disease whose cause is unknown. After series of investigation, it is discovered that the disease is caused by aircraft activities. This information is revealed by the Lone Piper to the other birds thus:

‘We now know from where death was coming to us,...Humans flying in aircraft over our beloved savannah have been the cause of our sickness and death by the toxic substances they dropped in our precious savannah. They have brought human flu to the savannah. Human flu we all know is the most deadly disease. Now is the moment of decision,’ he said and looked about him for affirmation, which came instantaneously (34).

From the above statements, the Lone Piper has discovered that when the aircraft is in operation, it releases toxic substances and human flu which are the causes of the strange diseases afflicting the birds of the savannah. Man is considered to be an intruder in the sky. This is because their divinely ordained place of abode is on land. But he goes to the sky to fly in the air, to compete with the birds and insects, the original children of the sky. When this happens, problems and confusion result, such as the killing of innocent birds and release of disease-causing toxic substances. The Lone Piper also states that, when men fly in their aircraft, “they eat the corn and throw the cobs at us” (36). The impression of the writer here is that, man’s invention of the aircraft does not only make him to over-step his bound but has brought afflictions upon innocent creatures of the air. Hence, the Lone Piper implores humans to “stay on the ground with the mort beetle and the earthworm where you were meant to live as neighbours. The sky is for the birds and insects” (114).

Apart from the aircraft activities, man’s

hunting activities have led to the killing of many birds. “A bird shot by a hunter in mid-flight was, while falling down, seen by some birds...the birds that flew to where the bird had fallen were disappointed to find it was...a bird that had been shot dead” (38-39). This is why Rinkesh in his work, opines that birds and their existing habitats should be protected and exempted from man activities of hunting, logging and deforestation. Other activities that have endangered birds’ existence include the use of chemical pesticides by farmers. While the chemicals are very effective as pesticides, they do not decompose quickly and can be passed from pest to bird. This means that any birds that feed off pests or seeds that have come into contact with these chemicals would eventually die. Natural pest control measures ensure that this does not happen. Global warming increases pests that kill birds. Pests such as ticks, mites and other parasites are part of the reasons birds suffer and dwindle in their numbers. Increase in pests can be traced to the rise in global temperatures that reduces the harmattan period with higher average temperatures. This means that more pests survive the harmattan cycle every year. To combat this, the rate of gas emissions should be reduced. This is just to mention a few of several activities of man that have contributed immensely to birds’ reduction from the earth’s surface.

In *The Lone Piper and the Birds’ Case* however, the reader is told that the birds have decided that they will not continue watching until human beings wipe them away from the world, but will fight to defend themselves and preserve their habitats. They will ensure that man is excluded from the sky because he is considered a greedy being. He wants to eat both his own portion and that of others; this is aptly captured in the following lines:

Meat was shared equally  
Between the hyena and the leopard  
But since the hyena is a glutton  
He must eat his share and that of the leopard  
And that was why he fell into the hole  
The leopard dug for him (52).

The quotation above describes the greedy nature and insatiable tendencies of mankind, especially as he relates with the other creatures of nature. Man is always not content with what he has. He is

symbolically referred to as the hyena which is a glutton and must eat both his own share of meat and that of the leopard and as a result, he falls into the leopard's trap. Man has taken too much of the universe and gone far beyond his limits, leaving little or no space for other creatures of nature to exist or survive.

In order to make allowance for population growth, provide building and furniture materials as well as charcoal fire for human beings, the forest trees have been destroyed, rendering many birds and forest animals homeless. It is the same way that industrial wastes and oil exploration activities also destroy aquatic life. Just like the hyena, man has also fallen into the hole of global warming, climatic change, environmental pollution, drought, and so on, as consequences for his actions. "Because they sow misery for other creatures, human beings will always be miserable...you cannot sow misery for others and reap happiness for yourself" (51). As the popular saying goes, "the evil that men do live after them". The Lone Piper states further in his song that:

The hyena was not meant for the aqua regions  
Roamed by the crocodile and the shark  
The hyena was meant for the rocky regions  
Where he lives in the ancestral caves of his forebears  
If the hyena is moved by glutton to the river  
He is courting the anger of the crocodile and the  
Water snake (114).

The above lines reiterate the fact that all creatures have their respective places of existence. If they over-step their bounds to places that are meant for other creatures, there will be conflict. Human beings have incurred the wrath of the birds the same way that the hyena "is courting the anger of the crocodile and the water snake" because of his greed.

Essentially, birds are benevolent and harmless creatures, but they have become enemies of human beings because of the greed and vanity of man. With the wisdom and counsel of the Lone Piper, the protagonist, the birds have been trained and prepared to attack humans and their aeroplanes. The Lone Piper travels all the way across the seas to Kansand Island in order to learn and acquire the art of aerobatics. These skills have helped him to fly higher than the human aircrafts and perform magical manoeuvres in the air better

than the human planes. With this, he comes back to train the other birds and tells them that "all a bird needs to perfect the art is practice, patience and perseverance against all odds...we will combine the science of a bird and the art of his flight to fight and exclude from the skies the intruders" (106). With this, the birds are fully prepared to wage war against human beings and their aircraft, their war slogan goes thus: "we must attack those attacking us. Those killing us we must kill. We were in the air before they intruded into it. We can exclude them from it and we will exclude them from it" (36). The war starts from the airport when the birds pretend to go and feed on grasshoppers. There, they deposit the poisonous excreta of the minta birds into the engine of aircrafts. The operation is successful as the planes all crash while on flights. It is all jubilation for the birds of the air when they hear about the crash, and wish they are there on the spot "to watch the joyful mishap taking place, when the intruder got a kick from the sky" (66). Without any waste of time, the birds trace and locate the scene of the crash in the forest in order to search and steal the black box and the cockpit voice recorders. This is because these equipments are capable of detecting the cause of the crash. The birds therefore engage themselves in a relentless search for the recorders so that they can hide them from human beings and keep the secret behind the crash.

As the birds search for the recorders, a helicopter brings three men into the forest to find the recorders. For about three to five days both men and birds search for the two flight recorders without finding any. Angered by the tiring and endless search, the birds decide to chase away or kill the people who are searching for the recorders so that the people would not find them either. With this decision, the birds descend on the three men, violently attacking them as described in the following lines:

At once, the birds descended on the three men searching for the recorders and started pecking them viciously. Screaming in fear and shock, the men fled to where their helicopter was, pursued by the birds. Longneck kept pecking the eyes of the man he was attacking until he removed his two



eyes...The birds did not leave the man on the ground until it was clear to them that he was dead (86-7).

The terrible and unimaginable attack on human beings by the birds leaves the men shocked and short of words. As they wonder how unnatural and shocking it is for birds to attack human beings like honey bees, Ojames, one of the men remarks that “we human beings have done strange things...so we shouldn’t be surprised to see strange things happening” (89). Ojames’s statement here is however very instructive to humans because man has over-stepped his bound and gone beyond his natural limits, he can therefore expect strange things as a result of his actions. To be pecked and clawed to death by birds is one of the results for his flying into the space that is meant for the birds of the air.

Through this medium, the writer has made conscious efforts to bring to human understanding that the other natural creatures and resources that are assumed to be minor, common and are taken for granted are very important and hence should be valued. In fact, human peace and welfare depend largely on their existence and welfare. If this important fact is ignored by human beings, they stand to face the consequences such as can be seen above. From the birds’ attack, it is obvious that these creatures are very intelligent and wants their rights to be respected by human beings. The Lone Piper states this categorically when he says “To them we have no intelligence beyond the instinct of scratching the forest for food”. According to the Lone Piper, making nests and finding food is not all that matter to the birds, unknowingly to human beings, the birds know their rights and can fight for them. This applies to all other creatures of nature and hence, they all should be respected and accorded the right to enjoy their natural space, exist and survive.

Unfortunately, man’s anthropocentric nature does not make allowance for the survival of other creatures. He wants to occupy and subdue the whole earth to fulfil his selfish interest without due consideration for the peaceful existence of the other creatures. Man needs to understand that his comfort and happiness depend largely on the peace and happiness of the other creatures. All he needs in order to live a happy life is to learn to coexist

with other natural creatures without over-dominating, hurting or destroying them or their well being. He should consider himself a co-inhabitant with other creatures of nature because there is a symbiotic relationship between man and nature which makes it impossible for one to separate from the influence of the other.

### **Environmental Despoliation, Gas Flaring, Oil Spillage and Corruption in *The Fall of Silence***

Inyang Ekwo’s *The Fall of Silence* is set in the fictional Enemese community in the oil-rich Niger Delta region of Nigeria. It explores the relationship that exists between the people and the natural environment before the advent of oil exploration in the land, and the effects of the exploration on the beautiful landscape and vegetation of the community. Right from the title of the text, the author makes it very clear that the literary artist has a role to play in the maintenance of cordial relationship between man and nature. The author believes that silence in the face of oppression and brutalisation is contributory factors to the rise of corruption and environmental degradation in the society. Therefore, in the face of environmental degradation and oppression, silence cannot be said to be golden. It is used by many as an instrument of complicity and selfishness. Thus, writers are encouraged to rise against the challenge occasioned by environmental crisis instead of watching their environment being degraded. S/he must raise his/her voice against whatever is capable of causing chaos in such a society. In *The Fall of Silence*, the protagonist is disturbed by the pretence of those at the helm of affairs that nothing is really wrong. For these people, their privileged position means sustenance of the status quo for what they could get.

The concern of the author for nature makes him highlight aspects of nature such as forests, landscape, trees, rivers, seascape, and animals. He decries the disappearance of the vegetation and land that are being scrapped in the community. According to him, even though he has no control over nature, he could raise consciousness for its protection by highlighting the harmful activities of man that degrade the environment. He looks back nostalgically to a time when the environment was in its pristine form untouched by civilisation and describes it thus:

...I had witnessed the fecundity of the land. It made agriculture the mainstay and nobody seemed to lack. There was no family in the place that was not known for farming. Every family had its farmland and the yields could sustain us till the next harvest. The weather was predictable and the planting season and harvest revolved around its foreseeable circles. Nevertheless, the greenery of the land was by no means seasonal. Its lushness extended and covered the horizon beyond where the eyes could see. It was then a futile exercise to attempt to see the boundaries of the forests. The hunters were the ultimate beneficiaries of the thick forests. Their expeditions were bountiful and they prospered. They were not only the ones who benefited. The few herbalists around them kindled their trade in the abundance of shrubs that were hard to find. The most impressive were the assorted species of grasses. They were in their thickest appearance everywhere... There was the central stream called Adime. It's clear and clean water was always cold.(76,77)

From the above excerpt, the author portrays images of nature such as the landscape, the stream, the weather, the flora and fauna that have been bastardised by oil exploration. The picture created is that of a land blessed with all the natural endowments that nature has to offer. Agriculture is the main occupation of the people because every family has a farmland on which they could plant crops. And the produce from the farm could feed the family till the next planting season. The land is fertile and everyone benefits in different ways from its lushness. Even those who could not farm like the hunters/fishermen and the herbalists were not left out, they had their own fair share of the wonderful gift nature has to offer until oil exploration started in the region and everything changed drastically.

*The Fall of Silence* has also highlighted the usefulness of natural things. For instance, the author through the perspective of Sese the palm wine tapper does not only tell how useful the raffia

palm is, but also dissects it botanically. He is such a conservationist that he can tell the age of a tree by sight and when it would mature for tapping. Furthermore, he is able to tell the exact quantity of wine that it would yield and the duration of the extraction. Udonne describes the degradation of palm trees in the following words by re-echoing Sese's complaints that:

...the palm trees were becoming drier day by day and producing less palm wine than before. Even the palm trees in the swampy part of the village that were noted for being more liquefiable were not spared. He was afraid that the low out-put could affect business. Apart from that, he felt the palm trees were getting less robust stems. (51)

Sese here, laments the continuous dryness of the palm trees as a result of environmental degradation. According to him, even the palm trees in the swampy part of the village are dying up and he is afraid that this might affect his business negatively. This shows the connection between nature and human beings. This is the situation of many people in oil producing communities. Instead of oil bringing them wealth, many have had their means of livelihood taken away from them due to oil exploration activities.

In *The Fall of Silence*, the author presents a natural environment that is devastated by the activities of oil exploitation. The land which hitherto was fertile and productive has now become infertile and unhealthy for human habitation. Industrial scale pollution and developmental activities in urban centres are seen here as the main threat to the existence of the people. The protagonist of the novel comes face to face with the pathetic condition of the land on his way to Uyo as he sees the developmental projects going on here and there which in turn lead to the destruction of the natural environment. The protagonist bemoans the negative effects of these construction projects as he states that:

The problem I saw in all that was happening was that vegetation was disappearing. The places which were before then thick forests were being cleared as the city expanded. I could not tell if there were others who took

notice of what I saw and were also concerned. There were ageless trees in some of those places and most of them were rare species. I knew as they fell to the power of the earth-moving machines, history also went away with them. I could see open spaces that stretched beyond the horizon the eyes could not see. If I had my way I could have made those behind the deforestation to see reason to preserve some vegetation. It was vegetation that gave life to the environment and made it eco-friendly. (110)

As the protagonist rightly puts it, not everyone can see what he sees. It is only an eco-sensitive person that sees when harm is being done to the environment. While others would be happy for what is happening to the environment in the name of development, the environmentally conscious person sees beyond the immediate to the devastation being caused to the natural habitat. A land that is made bare by developmental activities is open to strong winds and can be seriously devastated by it. This is because when the trees are being cut down and there is nothing left to break the wind, then freak winds can wreck havoc. He sounds a note of warning that nature has no respect for those who put themselves in its way, that if men dare nature, they would reap the unpredictable (110). Those who cut down trees and scrap the land bare are putting themselves in harm's way. In other words, those who dare nature would face the consequences of their actions when the time comes.

Many changes have been caused by oil exploration activities; the land is polluted, the stream has lost its attraction, the colourless and tasteless water has become grimy, and the leafy banks have disappeared. He cannot believe what he sees on the first day he goes to the stream since his return from the city. He explains his sense of loss in the following words:

I felt terrible as I took a long look at the emulsified water. The sight was appalling and unbelievable. It gave the feeling of deep loss. It was like the loss of someone dear. People no longer drank from the stream. There

was widespread tales of how the water was responsible for the outbreak of malaria, cholera and infectious mononucleosis. Many people had died on that account. Accusing fingers pointed at the rig; a visible object at the adjoining ocean. Toxic water from the ocean had infiltrated the stream over the years, unknown to many. There were two oil wells around the location of the stream too, with big pipes that circled around them...they radiated heat that could be felt within a wide circumference. I suspected that it was the heat that also dried up the water. (78)

The quotation above reveals the havoc that oil exploration can wreck on a community. Diseases and sicknesses, untimely deaths, air and water pollution are all resultant effects of toxic wastes and heat radiation from oil wells. When the polluted water overflows its bank, the land is polluted and degraded. Sometimes, this pollution extends to places beyond one's imagination and causes terrible havoc in such places. The protagonist also reveals the continued heating up of the environment, as he states that "The heat of the sun meant nothing compared to the heat of the environment. For some years now, the village had been gradually heating up" (169). This type of temperature that the protagonist describes would definitely affect the condition of weather in that area.

Oil exploration activities no doubt, has great impacts on climatic conditions. This is in consonance with the view of Uyique and Agho that "oil exploration, gas flaring, oil spills, pipeline explosions among others, negatively contribute to the depletion of the ozone layer thereby radically changing the weather and also decimating species of plant and animal life in areas where oil is sourced" (qtd in Aliyu 130). This implies that man's activities on the natural environment have led to changes and transformation that affect harmony between man and nature negatively. The environmental pollutions that result from such activities have greatly impacted on air, water and land.

Oil exploration does not only impact on the physical environment, it destroys the social life of the people. As a child, Udonne recalls how they used the sea shore as a race track. It is a place he loves so much as a child, but the place has instead, become a shadow of its former self. There was a large fish market there that was always busy, but now, he notes with dismay the disappearance of the fishmarket:

What I noted as I stood there was that the fish market was gone. Someone who never knew what used to happen there would vouch it never ever happened. The place was so deserted. There was no shred of evidence on the land that anything like that ever happened there. (80)

The disappearance of the fish market here is a result of fish dearth, caused by water pollution due to oil exploration activities which destroy aquatic life. For most of the marine communities in the Niger Deltar, their fate seems to be hanging in the balance due to activities of oil explorers. Like the fish market, their chance of survival is at stake.

Creating awareness among the people requires some form of activism which the author has here adopted through the action of his protagonist. Udonne takes his campaign to various places including government ministries and parastatals connected with oil drilling in that area, seeking their intervention to check the activities of oil companies that are detrimental to the wellbeing of the people. Although this does not augur well with some people as they see the campaign as a threat to their selfish interest, but the protagonist is not deterred, rather, he becomes more resolute in his fight against exploitation in his environment. For this reason, he relocates to the village in order to correct the impression that, though the village may exhibit all kinds of ills, it is the duty of its citizens to do whatever lies in their power to correct the surrounding ills and make their community a comfortable place of habitation. The novel therefore tells the story of a man who would not be discouraged by the threat to his life in the course of his advocacy against the ills in his domain. He sees it as a duty he must perform and this is evident from his statements: "Tell me, if we all assume this mentality about death and abandon

the place, to whom do we abandon it?...There comes a time in a man's life that he had to stand up for what he believed in" (24,27). He envisions that things will certainly change for good, sooner or later, if somebody rises to effect the positive change with determination.

Chief Isaka commended the protagonist for demonstrating undaunted loyalty to the fight against the exploitation of his community. According to him, the protagonist has shown tenacity in the course of the campaign and has opened the eyes of those who were blind in the village and has also awakened trust in the minds of people as well as bringing the plight of his people to the attention of the government and they promised to do something about it. Udonne raises his voice to project the problems of his community and his voice is heard. Therefore, the status quo of corruption and environmental degradation crumbled. The fall of silence is also the fall of the status quo. For people to be brought out of their prison of ignorance, the literary artist must use his art to wake them to consciousness, not only on issues regarding the environment but on other issues in their social milieu. The novelists in this study have used their works to show that the natural environment is very important to man, and that man should endeavour to live in harmony with his environment to ensure his total wellbeing.

#### **Environmental Effects of Covid-19 Pandemic**

The global outbreak of coronavirus disease 2019 (COVID-19) is affecting every part of human lives, including the physical world. The measures taken to control the spread of the virus and the down turn of economic activities have significant benefits on the environment. However, the increase in medical waste, haphazard use and disposal of disinfectants, masks and gloves, and the burden of untreated wastes continuously endanger the environment.

Since the outbreak of covid-19, medical waste generation is increased globally, which is a major threat to public health and environment. For instance, the bio-medical waste generation from the hospitals through the collection of samples of the suspected covid-19 patients, diagnosis, treatment of huge number of patients, disinfection, and lots of other related activities, renders the environment infectious and hazardous as their

proper management remain a significant challenge to local waste management authorities.

Furthermore, to protect from the viral infection, presently people are using face masks, hand gloves and other safety equipment, thereby increasing the amount of healthcare waste. Due to lack of knowledge about infections waste management, people dump those materials in open places and in some cases with household wastes. Such haphazard dumping of these trashes creates clogging in water ways and worsens environmental pollution.

Most worthy of note is the fact that corpses of covid-19 deceased victims which are buried in the earth without adequate precautionary measures and environmental impact assessment are of grave concern in this paper. According to United Nations Environment Programme (UNEP), "Environmental Impact Assessment (EIA) is a process of evaluating the likely environmental impacts of a proposed project or development, taking into account inter-related socio-economic, cultural and human-health impacts, both beneficial and adverse". (web) This means that, in order to ensure the safety and the wellbeing of the soil/land, there is need to assess the effects of covid-19 corpses on the soil in order to avert further pollution or degradation of the environment and or

further outbreak of same. Again, waste generation from the hospitals such as needles, syringes, bandages, masks, gloves, used tissues, discarded medicines, etc ought to be managed properly, in order to reduce further infection and environmental pollution, which is now a global challenge.

### Conclusion

This work has studied Adamu Usman's *The Death of Eternity*, *The Lone Piper and the Bird's Case*, and Inyang Ekwo's *The Fall of Silence*, and analysed the presentation of the natural environment in the novels. The study also ascertains that the presentation of the natural environment and the active roles played by the characters in these novels to ensure the preservation of their environment can go a long way to shape the reader's concern for nature and its preservation, thereby minimising the present day ecological crises. The study reveals that in this era of covid-19 has added more to the global environmental crises, through the activities by which care and treatment of suspected victims is carried out. This calls for more attention to be paid to environmental issues by carrying out more ecocritical studies in order to raise consciousness about the grave dangers posed by the pandemic and the degradation of the environment.

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## INFLUENCE OF ENGLISH LANGUAGE ON IKWERRE LANGUAGE IN PORT HARCOURT METROOLIS OF RIVERS STATE

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### **Abstract**

This study was concerned with the assessment of the influence of English Language on Ikwerre Language within Port Harcourt Metropolis of Rivers State, Nigeria. Its objectives were to investigate the role of parents, schools and government in protecting the Ikwerre Language from being killed (destroyed) by the English Language and to ascertain the level of proficiency in the use of the native language amongst the Ikwerre parents and children. Data were elicited with the use of the questionnaire and interview schedule. The sample size of the study was made up of 400 respondents which were selected through the random sampling technique. Frequently, percentage and mean were used for the analyses of data which were obtained from the field survey. Results indicated that the level of proficiency in the use of the native language amongst Ikwerre parents was 20%, while that of children was 5%, bringing the pooled proficiency value to 12.50%. The following results were obtained: Parents, schools and government have not done much to protect the Ikwerre Language spoken in Port Harcourt metropolis from being endangered by the English Language. In order to prevent the Ikwerre Language from going into extinction in the area, the study recommends that the language should be frequently spoken at home by parents to their children to increase proficiency in its use. The school and government should also enforce the use of the language of the environment as a medium of instruction for the first three years as is stated in the National Policy on Education provisions.

**Keywords:** Language, English Language, Ikwerre Language and Language endangerment

### **Introduction**

As an official language of the country, the English Language is the language for education, law, judiciary, sports, commerce and industries, politics, science and technology. It is also the language for plenaries. The status of the English Language in Nigeria has made it almost impossible for other languages, especially those with fewer speakers to maintain their status. Thus, in a multicultural and multilingual nation like Nigeria, the English language has dominated so many indigenous languages, including Ikwerre. This is because of its influence and negative effect on those languages.

The National Policy on Education has also strengthened the killing powers of the English Language by declaring English the language of instruction, especially, from Basic Four (4) and

above. It also makes the English Language a compulsory subject and requirement for admission into higher institutions in Nigeria.

The English Language in Nigeria has become so successful in relegating other languages and enthroning itself as the only language actively used through the country especially in the Rivers State. It has become crystal clear that nothing can be done to change the status and the intimidating power of English because of the multilingual nature of Nigeria. This, therefore, contributes to the death of the Nigerian indigenous languages. This research work, therefore, looks at the influence of the English language on the Ikwerre people and the extent to which the language has subsumed Ikwerre within the Port Harcourt and Obio/Akpor dialect cluster. It is given that many Nigerian indigenous languages are under threat of

extinction today as a result of undue priority placed on English. Consequently, parents of Ikwere origin rarely speak their native language to their children without mixing it with English. This has resulted in raising children who cannot fully express themselves in their native language.

### **Definition of Language**

Language is a systematic tool for conveying ideas or feelings by using agreed signs, sounds, gestures or signs that contain understandable meanings (Tseng, 2018) and (Oviogun and Veerdee, 2020). Similarly, Crystal (1974) and Hakim (2018) hold that “language is human vocal noise (or the graphic representation of this noise) used systematically and conventionally by a community for the purpose of communication”. Obi-Okoye (2008) also defines language based on its function as “the most important means of human communications. It is used to convey and exchange information (information functions); prompt action (appellative function); commits oneself to do something (obligatory function); opens hold, and or guide in discovery, investigate and promote discovery (heuristic function); convey and exchange artistic/aesthetic creations (poetic function)”.

Nwala (2015) opines that “language among other things is a channel through which people interact, exchange all sorts of phatic communication and transmit their culture from one generation to another”. However, an indigenous language is a language that is native to a region and spoken mainly by those in that region (Orji and Udeze, 2021). The importance of language in any human society cannot be over emphasized as it is important to our day-to-day interaction which ensures orderliness in the society (Ozoemena *et al*, 2021). From the above definitions, one central idea about language is that it involves the use of signs and symbols or even oral words to communicate.

### **Language Planning and Policy**

Here we shall look at the efforts made by the government on language and the policies relating to language. In any nation where there is multiplicity of language, that is, pluralistic nation where many languages are used, there is bound to be conflict, ethnic loyalty, fear of intimidation, social and political inequality, development of

some sections and the underdevelopment of some other sections. There will also be the problem of communication, linguistic and ethnic loyalty, and even use of non-native language, such as the case in Nigeria. Mesthrie *et al*. (2009) differentiate between language planning and language policy when they opined that:

Language policy is sometimes used as a synonym for language planning. Language policy refers to the more general linguistic, political and social goals underlying the actual language planning process. Based on that, the implementation of a language policy is known as unnatural change, often referred to as a deliberate attempt at changing the use of a language or various languages within a community or a nation (Mesthrie *et al.*, 2009).

It is also important to look at it in terms of whose responsibility it is for this deliberate language change. It becomes obvious from this definition that the said responsibility lies with the government to implement a new language policy.

### **Language Provisions of the National Policy on Education of Nigeria**

In every country, the government always make policies revealing its ideology concerning the language situation in the country. The government formulated the National Policy on Education to promote education among individuals within the country. To develop the education system of the country is one of its aims (Odimayo, 2019). Some of the objectives of the National Policy on Education in Nigeria to includes among others: to centre educational activities on the learner for maximum self-development and self-fulfilment; relate education to overall community need; rate education high in national development plans.

Education policies make provisions for the use of languages. The language provisions of the National Policy on Education were presented in 1977. It is worthy of note to state this working document has undergone several reviews, the last been the 2004 version. It indicates as follows:

- Each child should be encouraged to learn two out of the three major languages other than his

mother tongue. The major languages are Yoruba, Hausa and Igbo.

- The medium of instruction will be principally the mother tongue or language of the immediate environment. In this case, the orthography for more indigenous languages will be made available.
- The junior secondary school will be prevocational and curriculum should make room for students to study two Nigerian languages, languages of their own area and any of the three major languages.

Three groups of languages exist in Nigerian schools: they are indigenous, official and foreign languages. People learn through these languages either formally or informally. Sometimes, these languages serve as media of instruction though some are taught as subjects. Whichever way, the important thing is that provisions are made for languages in the National Policy on Education at the nursery, primary, secondary and tertiary education levels.

#### **English Language**

The English Language is the language spoken by the British. It is a West Germanic language brought about by the arrival of the Germanic tribes who invaded Britain between the 5<sup>th</sup> and 7<sup>th</sup> centuries AD. Nwala (2015) asserts that English Language is 'a left-over colonial product' He adds that 'it was the language of contact used by Nigerian colonial masters – the British'. The truth is that the use of a common language – English, made colonialisation of Nigeria easy as it was possible to communicate in a common language. English has become a global language and recognised as an official language by about sixty-seven (67) countries. This was made possible as it was imposed on the countries the British colonialists conquered. It is a language of business across the world. With it in a multilingual society, communication becomes easy.

The widespread usage of English Language in many countries has given it a global status. English Language is the indigenous language of Great Britain, United States of America, Canada and Australia. However, many countries now use it as their first language; others use it as their second language while some others use it as a foreign language. English has become

the language of international media: radio, newspapers, magazines, televisions, etc. It is exerting its dominance on the space of every country in the world (Verghese, 2007). No wonder, Nigeria adopted it as its official language. English remains a second language learned and used in every sector.

#### **Language Attitudes**

Language attitude can cause language endangerment. It is indubitable that attitudes are keys to whether languages are maintained or abandoned. The nonchalant attitudes of some Ikwerre speakers have made the transmission of the language almost impossible. This linguistic attitude could be a powerful force both for promotion and loss of their languages. Conflicting linguistic attitudes arise when several larger linguistic communities compete amongst themselves for the same social or political space; and this brings to the fore the general perception that multiple languages bring divisiveness and are a threat to national unity.

Omego (2014) was of the opinion that the adoption of English Language by Federal government as the official language of the nation is one of the factors militating against the development of indigenous languages. This impression should be corrected by studying and developing Nigerian indigenous languages alongside English language. The faith of small languages is in the hands of the speakers. If they wish their language to grow, they should take steps not only to use it themselves but to ensure that their children are adequately exposed to it and retain it as their home language to pass on to the next generation. Where this is neglected, then the language may be extinct in a few generations.

#### **Language Revitalisation**

Revitalisation of language is a language planning practice intended to increase the use and transmission of languages that are socially, political and economically marginalised, and that have discussed as likely to disappear entirely within, at best, a few generations (Hinton, 2003; Grenoble and Whaley, 2006).

Accordingly, the role of schools is fundamental in restoring minority and endangered languages (Fishman 1989; Crystal, 1974). Education systems reflect the values and aspirations of nation status

dominant society (Schaffer, 2003). If minority languages are incorporated into the education system of the state or nation, it will promote its (the endangered language) use as the status of the language will be elevated and offered equal opportunity of social, political and economic participation, even to those who speak such languages.

Crystal (1974) opines that an endangered (dying) language will progress if its speakers have a strong presence in the educational system. No language can survive in an abstraction; restoring indigenous languages requires special planning that includes formal recognition in education systems and incorporation into school curricula. On that note, schools are focal points with the potential to promote the development of a child's mother tongue by teaching it to them at the early stages of their lives.

#### **Language Maintenance**

Language maintenance is a situation in which an individual or a community intransigently clings to using their traditional first language, despite compelling situations to renounce the same (Veettil et al, 2020). For a language to be maintained, speakers of such language must continue to use it despite competition with the dominant language. In this case, elevating the prestige of such language will be required. One of the ways to achieve this is through the media. Television and radio are useful in enhancing the prestige of a language. Speakers of an indigenous language will have more opportunities to listen to their language if programmes can be broadcast in their language. Language prestige can also be achieved through government recognition which can be done by placing the indigenous language in the same level as the dominant language.

#### **Methodology**

##### **Area of the Study**

The area of study of the research was the Port Harcourt metropolis. Many Ikwerre Language speaking communities make up the metropolis known as Port Harcourt and the communities are found in two Local Government Areas (LGA) of

Rivers State, Nigeria, namely: Obio/Akpor Local Government Area and Port Harcourt City Local Government Area. Few of these communities were randomly selected for this investigation. The communities from Obio/Akpor Local Government Area are Rumuomasi, Rumueme, Rumuola and Ozuoba. From Port Harcourt City Local Government Area, Rumuwoji, Orogbum, Nkpolu-Oroworukwo and Elikahia were selected.

##### **Population of the Study**

The population of the study was made up of all Ikwerre indigenes in Port Harcourt metropolis (Obio/Akpor and Port Harcourt LGAs). As at 2006 census, the population status of Obio/Akpor was 464,789 while Port Harcourt Local Government Area as at 2011 census, held a population of 638,360 (Harrison, 2018).

##### **Research Problem**

The research problem of this study was to determine the extent to which the English Language has influenced the Ikwerre language spoken in the study area in order to prevent the threat of extinction of the language.

##### **Research Questions**

The following research questions guided the research.

- i What is the level of proficiency in the use of Ikwerre language by Ikwerre parents and children in the area?
- ii To what extent have the parents, schools and government performed their roles in protecting the use of Ikwerre language from being killed by English language?

##### **Objectives of the Study**

This study's aim was to assess the influence of the English language on the Ikwerre language. The specific broad objectives were to:

- i. ascertain the level of proficiency in the use of Ikwerre Language amongst Ikwerre parents and children in the study area and
- ii. establish the role of parents, schools and government in protecting the Ikwerre language from being destroyed by the English Language.

#### **Sample Size and Sampling Technique**

The sampling technique employed for this research was the random sampling technique. This type of technique gives every member in the defined population equal opportunity to be selected. The researchers

selected the respondents randomly to serve as the sample for the study. The sample size of this research was determined by using Taro Yamane formula which is presented as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n = Sample size required

N = Number of people in the population (1,103,149 as in this case)

1 = Constant

e = Allowable error ( $\pm 5$ ) = 0.05%

$$n = \frac{N}{1 + N(e)^2}$$

Where:

N = 1,103,149

e = 0.05 (0.0025)

$$\begin{aligned} \therefore n &= \frac{1,103,149}{1+1,103,149 (0.0025)} \\ &= \frac{1,103,149}{1+2757.8725} \\ &= \frac{1,103,149}{2758.9} \\ &= 399.85 \\ &= 399.9 \\ \underline{\Omega} &= 400 \end{aligned}$$

The answer obtained was 400. In view of this situation, the sample size of this study was 400 respondents. Twenty-five parents and twenty-five children from each of the eight communities were randomly sampled. The total samples obtained from parents was 200 and that from children was 200 as well.

#### Method of Data Collection

For this study, the researchers used questionnaire and interview schedule for the data collection. The use of questionnaire was a necessity in that it is the most appropriate means of getting a reliable information, and easy and

quick feedback from literate respondents. Interview schedule was also used to receive detailed information from illiterate respondents.

#### Method of Data Analysis

The method of data analysis for the objectives was a simple descriptive statistical method, whereby the data from the distributed questionnaire were sorted, coded, tabulated and analysed with frequency, percentage and mean. The response for each variable of interest was obtained by dividing the frequency for the variable by the total frequency for the study and multiplying by 100, all in percentage.

Mathematically, this is presented as:

$$Y = \frac{X}{Z} \times 100\%$$

Where: Y = Variable of interest

X = Frequency of variable of interest

Z = Total frequency of the study (in this case = 400) for the parents and children respondents.



**Research Question 1:** What is the level of proficiency in the use of Ikwerre language amongst the Ikwerre parents and children?

**Table 1: Level of Proficiency in the use of Ikwerre Language by Parents and Children in Port Harcourt Metropolis of Rivers State, Nigeria.**

S/N	Variable	Frequency		Percentage (%)		Pooled Value	
		Parents (n=200)	Children (n=200)	Parents	Children	Frequency (n=400)	%
1	Interest to speak	64	30	32	15	94	23.50
2	Effective in conversation	120	20	60	10	140	35
3	Making and understanding parables	9	-	4.50	-	9	2.25
4	Ability to read	4	-	2	-	4	1
5	Ability to write	3	-	1.50	-	3	0.75
	<b>Proficiency level</b>			<b>20.00</b>	<b>5</b>		<b>12.50</b>

**Source:** Field Survey, (2021).

From the foregoing in item one (1) on Table 1, sixty-four (64) respondents from the parents which represented 32% of the respondents acknowledged that they had interest to speak Ikwerre language, while thirty (30) from the children representing 15% also affirmed that they were actually interested in speaking the language. The pooled value frequency of parents and children respondents interested in speaking Ikwerre language came up to ninety-four (94) with 23.50%.

Item two (2) result indicated that one hundred and twenty (120) parents with 60% and only twenty (20) children representing 10% of the entire research sample could effectively communicate in Ikwerre language. The pooled value frequency of parents and children that could communicate effectively in the said language was one hundred

and forty (140) with 35%. In item 3, only nine (9) parents representing 4.50% admitted that they understood and could make parables in the Ikwerre language. Not even one respondent amongst the children could make or understood any parable in their Ikwerre language. Item four (4) brought us to the knowledge that only four (4) parents representing 2% could read in Ikwerre language while none amongst the children had the ability to read in the language.

In item 5, while just three (3) respondents from the parents, representing 1.50% had the ability to write in Ikwerre language, none could amongst respondents from the children. The proficiency levels in speaking Ikwerre language by parents therefore was 20%, while children were 5% and pooled value Port Harcourt metropolis was 12.50%.

**Research Question 2:** To what extent have the Parents, Schools and Government performed the role of Protecting Ikwerre language from being killed by English Language?

**Table 2: Role of Parents in Protecting Ikwerre Language from being killed in Port Harcourt Metropolis**

S/N	Variable	Frequency		Percentage (%)		Pooled Value	
		Parents (n=200)	Children (n=200)	Parents	Children	Frequency (n=400)	%
1	Strongly agreed	30	5	15	2.50	35	8.75
2	Agreed	20	3	10	1.50	23	5.75
3	Undecided	10	2	5	1	12	3
4	Disagreed	40	70	20	35	110	27.50
5	Strongly disagreed	100	120	50	60	220	55

**Source:** Field Survey, (2021).



Table 2 showed that thirty (30) parents representing 15% of the respondents strongly agreed that parents performed their role in protecting the Ikwerre language from being killed by English Language, while five (5) children representing 2.50% also strongly agreed to that. The pooled value, therefore, which is a combination of the result of both the parents and children showed a ‘strongly agreed’ result of only thirty-five (35) respondents representing 8.75% of the total respondents.

In ‘Agreed’ column, however, the result showed that twenty (20) parents representing 10% of the total respondents agreed that parents performed their role in protecting the Ikwerre language from being killed by English Language while three (3) children representing 1.50% also agreed to that. This, therefore, gives us the pooled value frequency of only twenty-three (23) respondents out of four hundred (400) representing 5.75% only who agreed that parents performed their role.

However, ten (10) parents representing 5% of the respondents were undecided while two (2) children representing 1% of the respondents were also undecided, bringing the pooled value frequency to twelve (12) with the percentage of 3. Forty (40) parents representing 20% of the entire research sample disagreed that parents performed their role in protecting the Ikwerre language from being killed by the English Language while seventy (70) children representing 35% of the total respondents also disagreed to that assertion also bringing the pooled value frequency to one hundred and ten (110) and 27.5% respectively.

Similarly, one hundred (100) parents representing 50% of the respondents and one hundred and twenty (120) children representing 60% with the pooled value frequency at two hundred and twenty (220) and 55% respectively strongly disagreed that parents performed their role in protecting Ikwerre language from being killed by English Language.

**Table 3: Role of Schools in Protecting the Ikwerre Language from being killed by English Language in Port Harcourt Metropolis.**

S/N	Variable	Frequency		Percentage (%)		Pooled Value	
		Parents (n=200)	Children (n=200)	Parents	Children	Frequency (n=400)	%
1	Strongly agreed	6	2	3	1	8	2
2	Agreed	10	6	5	3	16	4
3	Undecided	3	2	1.50	1	5	1.25
4	Disagreed	41	30	20.50	15	71	17.75
5	Strongly disagreed	140	160	70	80	300	75

Source: Field Survey, (2021).

Table 3 showed that six (6) parents representing 3% of the total respondents and two (2) children representing 1% with a pooled value frequency of eight (8) giving the percentage value of 2% strongly agreed that schools performed their role in protecting the Ikwerre language from being killed by English Language.

In item two in the table, it was shown that ten (10) parents representing 5% of the entire respondents and six (6) children representing 3% with a pooled value frequency of sixteen (16) giving 4%, agreed that schools performed their role in protecting the Ikwerre language from being killed by the English Language.

In item three (3), however, three (3) parents out of the respondents with 1.5% and two (2) children with 1% were undecided. The pooled value frequency therefore, came to five (5) and 1.25% respectively. In the same vein, item four (4) indicates that forty-one (41) parents with 20.5% and thirty (30) children with 15% giving rise to the pooled value frequency of seventy-one (71) and 17.75% disagreed with the assertion.

Finally, the fifth item in this table indicates that one hundred and forty (140) parents with 70% and one hundred and sixty (160) children representing 80% with the total of three hundred (300) pooled value frequency giving rise to 75%, strongly

disagreed that schools performed their role to protect the Ikwerre language in the study area

**Table 4: Role of Government in Protecting the Ikwerre Language Spoken in Port Harcourt Metropolis from being killed by English Language**

S/N	Variable	Frequency		Percentage (%)		Pooled Value	
		Parents (n=200)	Children (n=200)	Parents	Children	Frequency (n=400)	%
1	Strongly agreed	7	2	3.50	1	9	2.25
2	Agreed	8	3	4	1.50	11	2.75
3	Undecided	15	10	7.50	5	25	6.25
4	Disagreed	40	35	20	17.50	75	18.75
5	Strongly disagreed	130	150	65	75	280	70

Source: Field Survey, (2021)

Table 4, from the parents' point of view and response, only seven (7) respondents representing 3.50% of the entire sample of the research strongly agreed that Government performed their role in protecting the Ikwerre Language from being killed by English Language. Similarly, from the children's point of view and response, only two (2) respondents representing 1% strongly agreed that government performed their role in protecting the Ikwerre language from being killed by English language. The pooled value frequency, therefore, was nine (9) with 2.25% that strongly agreed to that assertion.

Again, in item two, only an insignificant number of eight (8) respondents representing 4% from the parent's point of view and three (3) respondents representing 1.50% from the children point of view giving rise to the pooled value frequency of eleven (11) respondents and 2.75% respectively, agreed to that.

Fifteen (15) respondents from the parents which represents 7.50% of the sample and ten (10) from the children representing 5% with the pooled value frequency of twenty-five (25) and 6.25% respectively, were undecided in item three.

However, forty (40) respondents from the parents with 20% and thirty-five (35) respondents from the children representing 17.50% of the sample with the pooled value frequency of seventy-five (75) and 18.75% respectively disagreed in item four that government performed their role in protecting the Ikwerre language from being killed by English Language.

Item five (5) showed that one hundred and thirty

(130) respondents with 65% from parents and one hundred and fifty (150) respondents from children representing 75% with a pooled value frequency of two hundred and eighty (280) respondents representing 70% of the entire sample strongly disagreed that government performed their role in protecting the Ikwerre languages from being killed by English Language.

#### Conclusion

The results of this study have shown that it was strongly agreed that English Language has negative influence on the Ikwerre language which is spoken in Port Harcourt metropolis of Rivers State, Nigeria. Furthermore, it was clear that the level of proficiency in the use of Ikwerre language by Ikwerre parents and children was very poor in the study area. The roles played by parents, schools and the government in protecting the influence of English Language on the use of Ikwerre language were generally poor and below the average.

#### Recommendations

In order to prevent the influence of English Language from completely destroying the Ikwerre language in Port Harcourt metropolis, the study recommends that Ikwerre language should be frequently spoken at home by parents to their children to increase proficiency in the use of it. The school and government should improve their role of protecting the language by enforcing the implementation of the language of the environment as a medium of instruction for the first three years as is stated in the National Policy on Education provisions.

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## TONOLOGY OF ÈLÓYÌ LANGUAGE

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### **Abstract**

Èlójì (also known as Afo, Afu, Aho, Èjirí) is a tone language with its own unique syllable structure and tone system. This work is meant to carry out a tonological analysis on Èlójì language using the auto-segmental approach. Like every other tone language, certain tonal systems may or may not be obtained. Èlójì, like most West-African languages, operates basically a register tonal system where high, mid, and low tones are all attested. The study reveals that contour tones are also permissible in the language with a few cases of occurrence. A downstepped high tone is somehow also permissible in Afo. The function of tone in Èlójì cannot be overemphasized as tone functions in Èlójì to mark pitch on words and express certain grammatical information and to larger extent, distinguish between identical lexical/grammatical categories.

**Keywords:** Èlójì, tonal system, functions.

### **Introduction**

Linguistic analysis is carried out at three different levels; speech sound level, structure level, and meaning level. At the speech sound level, we have phonetics and phonology. Phonology, being the concern of this work, is studied at two levels; segmental and suprasegmental level. Under the supra-segmental, tone is studied. This work is meant to carry out a tonological analysis on Èlójì language using the auto-segmental approach. Auto-segmental phonology is a modification of generative phonology formally introduced by John Goldsmith to account for tone, which generative phonology failed to. Tone is said to be the variation in pitch which is significant at both lexical and grammatical levels. It is attested in many languages of the world with a vaster amount operating in West African and American languages. It is so important that it distinguishes between words that have same spelling and pronunciation (homonyms).

Èlójì language is an indigenous Nigerian

language spoken in the central part of the country popularly known as the "Middle Belt" (or North Central), specifically Nasarawa and Benue States. It is classified to be under the Benue-Congo subgroup of Niger-Congo language family.

Unfortunately, the aspect of tone in Èlójì language has not been given attention as such, one could hardly find any work on that; hence, the researcher deems it necessary to draw a scholarly linguistic attention to it as it is a special and important aspect of the language. Therefore, this research aims primarily at broadening the horizon of the native and non-native speakers of Èlójì language on the phenomenon of tone and its functions in Èlójì language.

### **Conceptual Review**

#### **Name, Location, Demographic and Ethnographic Information of Èlójì language**

The word or name "Èlójì" is pronounced with a stress on the second syllable. Èlójì is the real name the language, but it is also called a number of names especially by non speakers of the language as; Afo, Afu, Ejiri, Aho, Afau. The

speakers of the language are called Ajiri (though, some call them Èlòyì just like they call the language itself). It is spoken by the Èlòyì people of Agatu LGA, Benue State, and Nasarawa State in Nigeria. It has a population of about 45,000 native speakers (Joshua Project).

The Èlòyì people are found scattered among the Benue, Nasarawa, and Plateau Provinces in central Nigeria. The principal geographic feature in their region is a fifteen-mile range of steep rocky hills, in which most of the Èlòyì lived until 1918 when a revolt occurred, and most Èlòyì were forced to leave their strongholds in the rocks and to settle in the plains at the foot of the range. Since then, some have moved back to the rocky hills, leaving them again isolated, even from their Èlòyì brothers in the plains.

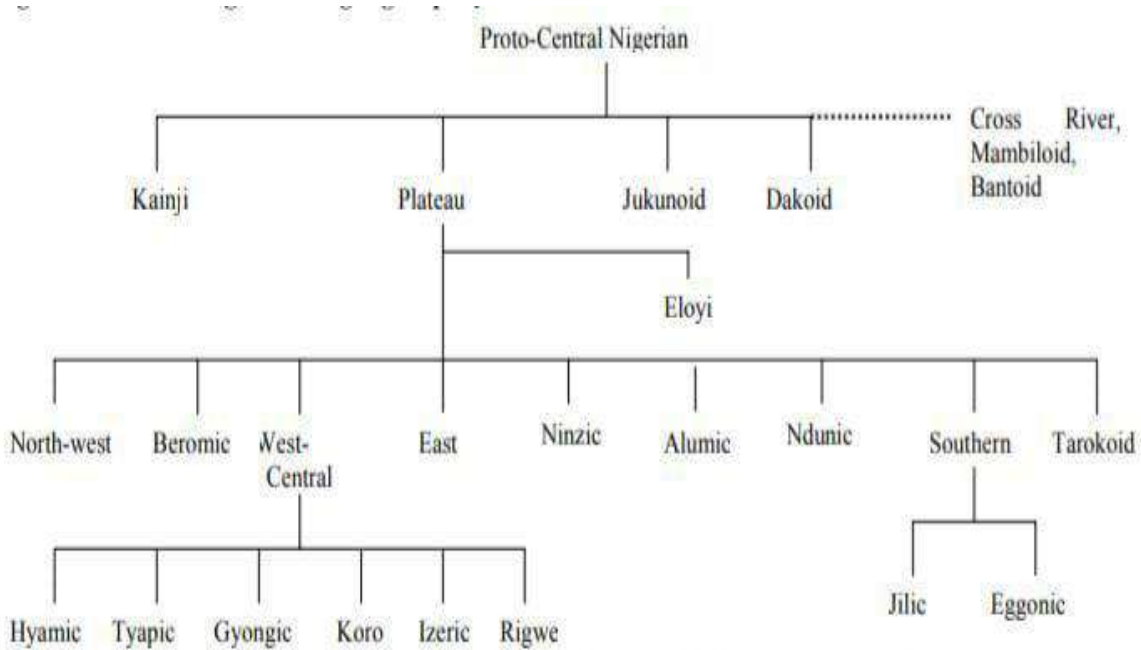
In 1932, the British divided the Èlòyì into ten village areas, each under a village head. However, the Èlòyì preserved their attitude of independence and refused to recognize the village

head, feeling that their customs, traditions, and religion were being threatened. Today, though many of their customs persist, large numbers of Èlòyì are working for wages as they gradually become integrated into a larger commercial economy.

**Language Family Affiliation (Genetic Classification)**

Armstrong (1955, 1983) classifies Èlòyì language as Idomoid, but the classification was based on a single wordlist and he later expressed doubts. However, all other preliminary investigations and accounts classify it as Plateau, and Blench (2007) leaves it as a separate branch of Plateau. Blench (2008) concludes that Èlòyì is of course a Plateau language, but has undergone Idomoid influence. Recent studies have also shown that Èlòyì is a Plateau language but has some Idomoid features because of its relatedness to Idoma ethnic group.

Below is Èlòyì language family tree showing its Benue-Congo ancestry.



**Typological Classification**

Generally, languages are grouped into typologies on the basis of sound combination (phonology), word formation (morphology), and word ordering (syntax). This leads us to the basic levels of linguistics which are phonetics, phonology, morphology, syntax (and semantics).

**Phonological characteristics:** sounds in Èlòyì language do not just combine to form words, they follow an order acceptable in the language. One of the phonological constraints in Èlòyì language is that, consonants do not occur word finally.

Èlòyì is arguably said to have thirty nine phonemic sounds – both vowels and consonants.

**Vowels:**

There are seven vowel sounds in the language;

1. /i/
2. /e/
3. /ε/
4. /a/
5. /ɔ/
6. /o/
7. /u/

	Front	Central	Back
Close	i		u
Close-mid	e		o
Open-mid	ε		ɔ
Open		a	

**Consonants:** there are twenty-four consonant sounds in Èlòyì:

- |         |         |
|---------|---------|
| 1. /p/  | 15. /f/ |
| 2. /b/  | 16. /m/ |
| 3. /t/  | 17. /n/ |
| 4. /d/  | 18. /ɲ/ |
| 5. /k/  | 19. /ŋ/ |
| 6. /g/  | 20. /j/ |
| 7. /kp/ | 21. /y/ |
| 8. /gb/ | 22. /w/ |
| 9. /f/  | 23. /l/ |
| 10. /v/ | 24. /r/ |
| 11. /s/ |         |
| 12. /z/ |         |
| 13. /θ/ |         |
| 14. /ð/ |         |

	Bilabial	Labio-dental	Alveolar	Alveo-palatal	Palatal	Velar	Labial velar	Glottal
Plosive	p b		t d			j	k gkp gb	
Nasal	m		n			ɲ	ŋ	
Trill			r					
Fricative		f v		s z		ʃ		
Approximant					y	w		
Lateral approximant			l					

[Culled from Blench 2007]



**Tone:** Èlòyì as a tone language operates both register and contour tones functioning both lexically and grammatically. Detailed explanation on this would be done in chapter four.

**Morphological typology:** as a branch of linguistics, morphology deals with word formation. The object of study here is morpheme – smallest meaningful linguistic unit.

Morphemes are of two types; free and bound morphemes. In Èlòyì, only free morpheme is found, where it is seen as a word. Moreover, Èlòyì language is an isolating language where each word or morpheme consists of only one word element. That is, a word/morpheme is represented by a single word. For example;

1. Èné mi e yi mu ògbà “My mother is at home”

(mother my is at home)

2. Mikuúmésherí “I am a kid”

(me is kid)

**Syntactic typology:** having done with word formation in a language, phrases, clauses, or sentences need to be constructed. That branch, which deals with sentence construction, is what is referred to as syntax.

Èlòyì language operates a SUBJECT + VERB + OBJECT (SVO) pattern in its combination of words to form sentences. Examples;

1. Obagu a ka mu utu “Obagu went to farm”  
 S V O

2. Enuma a yaapla “Enuma bought clothes”  
 S V O

**Theoretical Framework**

Research during the period of generative phonology was concerned with segments especially on the account of English stress. In the early 1970s, attempts to describe the tonal systems of languages led to important considerations about tonal system and assumptions about representation. The classical theory had assumed that phonological theories idea on representations were given in the form of a single matrix where each row represents a phonological distinctive feature and the column representation is based on the assumption that there is one to one relationship between the specification for any given feature and those for all other features, since each column contains exactly one specification for each feature. These assumptions led to the development of auto-segmental representation in which features specification were linked by lines of association rather than all being on segments.

Therefore, the auto-segmental phonology was formally introduced in the mid-1970s following a publication –*Auto-segmental phonology*– by John Goldsmith. It emerged as another phase of generative phonology to resolve its major constraints. Auto-segmental phonology posits two or more parallel tiers of phonological segments where it sees tone and segments as separate tiers. Therefore, a word like ‘Èlòyì’ would be analyzed auto-segmentally thus:

Tonal tier	L	H	L
Association line			
Segmental tier	e	l o	y i

In order to function effectively and to ensure universal conformity, Goldsmith employed a construct known as “Well-Formedness Conditions” (WFC) as the association convention that links up the different tiers. This construct may manifest in four (4) different forms. These are: mapping, dumping, spreading and association lines are not allowed to cross. See explanation about these principles below, using data from Hausa:

zân ‘I will’  
 jē ‘go’

*gīdā* 'home'  
*gòbē* 'tomorrow'

**Method of Data collection, instrumentation and analysis**

The instrument used in collecting data for this research was the Blench Wordlist with which an interview was conducted to collect data from five (5) native speakers of the language. Three (3) of the native speakers were males, and two (2), females. A mobile phone was used for recording as the interview was being conducted. The method of data collection employed by the researcher was the primary data collection method. The Blench Wordlist was used to collect data by conducting interviews to some native speakers of the language and recording was done as they responded. The data collected for this work were presented in a normal/descriptive fashion and analysed using the principles of auto-segmental phonology in the description of the tonal pattern of the language.

**Data presentation and analysis**

**Tones in Èlòyì**

Tone is simply the variation of pitch in a language. There are two types of tone and both are attested in Èlòyì language. These two types of tone are “register, and contour tones.”

**Register Tones**

The register tones are the three (3) basic tones known as High (H), Mid (M), and Low (L). The high tone is symbolically represented thus ( ´ ), the mid tone, ( ¨ ), and the low, ( ` ).

In register tonal system, tones are essentially level. That is to say, the pitch of a syllable does not glide or shift from one level to another in the course of its production just like we can see in the table below:

Table 1 - High Tone on Monosyllabic Words

W o r d	T r a n s c r i p t i o n	T o n e t y p e	M e a n i n g
R i	[ r í ]	H	t o e a t
w o	[ w ó ]	H	t o d r i n k
b o	[ b ó ]	H	t o c o m e
k p o	[ ɓ ó ]	H	t o d i e / p o u n d
k p a	[ ɓ á ]	H	t o b e a t
L o	[ l ó ]	H	t o p u t o n ( s o m e t h i n g )
T o	[ t ó ]	H	t o p i c k / t a k e
s h i	[ \$ í ]	H	T o c a r r y
m a	[ m á ]	H	t o s e e / l o o k

Table 2 - Mid and Low Tones on Monosyllabic Words

k a	[ k ā ]	M	‘ w e n t ’ p r e s . ‘ g o ’
w o	[ w ō ]	M	‘ t o d o ’
s h i	[ \$ ī ]	M	‘ t o g i v e ’
s o	[ s ō ]	M	‘ t o p l a n t ’
m i	[ m ī ]	M	‘ m e ’
s o	[ s ò ]	L	‘ t o g o / a t t e n d ’
y a	[ j à ]	L	‘ t o c l i m b ’
P y a	[ p j à ]	L	‘ t o s h i f t ’
S h i	[ \$ ì ]	L	‘ t o l e a v e b e h i n d ’
Y i	[ j ì ]	L	‘ t o g e t / l i f t ( s t h ) u p ’

Tables (1&2) above exemplify the register tonal system in Èlòyì language on monosyllabic words. Words in table (1) are all in a High (H) tone, whereas first five in table (2) are in a Mid tone (M), and the rest, in a Low tone (L). This explains the possibility of their occurrences in the language. The tables have four parts: “word, transcription, tone type, and meaning”. Table (1) explains the High tone, whereas the Mid and Low tones are

explained in table (2).

**Table 3 - Tones on Disyllabic Words**

K o l e	[ k ó l é ]	H	H	‘ l e g ’
K o k i	[ k ó k ī ]	H	M	‘ s t o n e ’
U b i	[ ú b ì ]	H	L	‘ p a p ’
E m b i	[ ē m b ī ]	M	M	‘ w a t e r ’
O k u	[ ō k ú ]	M	H	‘ s t r e a m ’
K o s o	[ k ō s ò ]	M	L	‘ b o w l ’
E n d e	[ è n d è ]	L	L	‘a female given name’
U p i	[ ù p j í ]	L	H	‘ s t i c k ’
O k y o	[ ò k j ò ]	L	L	‘ m a t ’
O g y e	[ ò g j è ]	L	L	‘ s a n d ’

Table (3) above shows the possible operational occurrence of register tones in Èlòyì’s two-syllable words. Some words could have a High-High (H H) combination, some Mid-Mid (M M), some Low-Low (L L) to the end, as can be seen. A combination of Low-Mid (L M) is somehow not obtainable.

**Table 4 - Tones on Polysyllabic Words**

The table below presents a list of Èlòyì words with more than two syllables and how register tones operate on them.

E d u w o	[ ē d ū w ó ]	M	M	H	‘ m o n e y ’	
E r e n d o	[ è r ē n d ó ]	L	M	H	‘ f o o l i s h n e s s ’	
K u w e y i	[ k ú w ē j ī ]	H	M	M	‘ t r e e ’	
K u t a k a n d a	[ k ù t à k à n d ā ]	L	L	L	M	‘ s u g a r c a n e ’
K u m b u l o y i	[ k ú m b ú l ō j ī ]	H	H	M	M	
E r e w o	[ é r è w ò ]	H	L	L	‘ s e v e n ’	
O b o s h i	[ ò b ó \$ í ]	L	H	H	‘ h e r b a l i s t ’	
E r a n d a	[ é r à n d á ]	H	L	H	‘ e i g h t ’	
E d u l a	[ è d ù l á ]	L	L	H	‘ c u r s e ’	
K u k u n a b o	[ k ū k ú n á b ō ]	M	H	H	M	

**Contour ones**

In this type of tonal system, a syllable undergoes a glide in pitch during its production. Such cases are also obtainable in Èlòyì where three of contour tones are attested. The three contour tones found in Èlòyì are Falling ([F] which results from a glide from high to low tone), Rising ([R] a glide from low to high), and Rising-Falling ([RF] a glide from a low tone to a high, and then to another low). However, these types of tone are of rare occurrence. See the table below.

**Table 5 - Possible Occurrences of Contour Tones in Èlòyì**

O n z u	[ ò n z ù ]	R		‘ p e r s o n ’
(w)enzu	[ ě n z ù ]	R		‘ p e o p l e ’
Y i t u	[ j î t ù ]	F		‘ t o k n o w ’
N n n	[ ñ ` ]	R	F	‘negative form of response — no’
E e e	[ ě` ] [ε]	R	F	‘negative form of response — no’

It should be noted that, the Rising-Falling tone is often found in these two negative forms of response ‘nnn’ and ‘èèè’ as exemplified above.

### Significance of Tone in Èlòyì

Tone in Èlòyì is a very interestingly significant phenomenon. It is so significant that it is capable of distinguishing between meanings of identical lexical and/or grammatical categories. That is to say, tone differentiates between the meanings of two or more words spelt the same, as well the two or more sentences.

### Lexical Functions of Tone

Just like minimal pairs, tonal pairs/sets exist in tone languages. These are words with the same phonemes and graphemes whose only difference is in the tone configuration. In such pairs/sets, tone functions lexically to inflect existing words or derive new words with an entirely different word class. Some tonal pairs/sets found in Èlòyì are presented in the table below.

Table 6 - Tonal Pairs/Sets in Èlòyì

W o r d s	Tonal Contrast		S e m a n t i c C o n t r a s t	
Y a [ j á ]	H		[ v ] ' t o b u y '	
Y a [ j á à ]	F		[ v ] ' b o u g h t '	
Y a [ j à ]	L		[ v ] ' t o c l i m b '	
Y a [ j à á ]	R		[ v ] ' c l i m b e d '	
U t u [ ū t ū ]	M	M	[ n ] ' f a r m '	
U t u [ ú t ú ]	H	H	[ n ] ' n i g h t '	
Endo [ ēndō ]	M	M	[ n ] ' f o u r '	
Endo [ èndō ]	L	M	[ n ] ' c o w '	
Kole [ kɔlɛ ]	M	M	[ d e t ] ' t h i s '	
Kole [ kɔlɛ ]	H	H	[ n ] ' l e g '	
U pi [ ū p j í ]	M	H	[ n ] ' t u m o u r '	
U pi [ ù p í ]	L	H	[ n ] ' s t i c k '	
Rishi [ rì\$ī ]	L	M	[ n ] ' m a r k e t '	
Rishi [ rí\$í ]	H	H	[ n ] ' m a d n e s s '	
Pwama [ pwàmà ]	L	L	[ v ] ' t a s t i n g '	
Pwama [ pwāmà ]	M	L	[ v ] ' h e a r i n g / l i s t e n i n g '	
Onu [ ó n ú ]	H	H	[ n ] ' h u s b a n d / k e y '	
Onu [ ò n ū ]	M	M	[ n ] ' s u n '	
Enyi [ é p j í ]	H	H	[ n ] ' n a m e '	
Enyi [ é p j ì ]	H	L	[ n ] ' t e e t h '	
Enyi [ ē p j í ]	M	H	[ n / a d j ] ' o n e / s i n g l e '	
Erendo [ èrēndó ]	L	M	H	[ n ] ' f o o l i s h n e s s '
Erendo [ érēndō ]	H	L	M	[ n ] ' n i n e '

All the above examples show the derivational function of tone in which a change in tone brings about an entirely new word, though the word class remains unchanged except in the fifth and last rows where the change in word class occurred. However, the first tonal set “ya” shows that tone also performs inflectional functions in Èlòyì to mark tense.

### Grammatical Functions of Tone

Tone in Èlòyì is also significant at the sentence level where it brings about such difference in meanings of grammatically identical structures, and even changes sentence type. See the table below:

Table 7

m ī	k ǎ	M R	[ P E R F . T ]	' I h a v e g o n e '
m ī	k ā	M M	[ S I M P . P S T ]	' I w e n t '
m ī	k ā	M F	[ Q U E S T . ]	' D i d I g o ? '
m ĩ	k ā	R M	[ F U T U R E T ]	' I w i l l g o '
m í	t ó	H H	[ S I M P . P S T - S T A T E . ]	' I t o o k '
m ì	t ó	L H	[ S I M P . F U T U R E - S T A T E . ]	' I w i l l t a k e '

m í t ò ó	H R	[PERF. PRES. - STATE.] ‘I have taken’
m í t ô	H F	[SIMP. PRES/PST.] ‘I refuse(d)’
K ā m i	M	‘ b r i n g ( t o ) m e ’
K á m i	H	‘ w r i t e ( t o / f o r ) m e ’
K à m i	L	‘ d i v i d e m e ’
s ô n e	F	‘ s p e a k ( t h e n ) ! ’
s ò n e	L	‘ g o ( t h e n ) ! ’
s ò ò n e	F	‘ p l a n t ( t h e n ) ! ’

In the table above, we could see the role tones play in changing sentences types of identical structures from statements to questions, and also changing the tenses of sentences from simple past to perfect tense to simple future. This simply explains the level of significance tone has in Èlòyì.

### Conclusion/ Research Findings

From the presentation and analysis above, the following have been discovered as the research findings:

- i. It has been found that there exist tonal pairs/sets in tone languages just like there are minimal pairs/sets in languages.
- ii. It has also been discovered that tone plays a significant role in languages by distinguishing two or more lexically/grammatically identical items/structures.
- iii. It has been found that (not only register tones), contour tones also obtainable in Èlòyì.
- iv. The Èlòyì mid tone sounds like a “downstepped high tone”. It is therefore recommended that; an acoustic analysis should be carried out for clarification.

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## LES DIFFICULTÉS D'APPRENTISSAGE DU FRANÇAIS AUX ÉCOLES SECONDAIRES À OWERRI MUNICIPAL COUNCIL D'ÉTAT D'IMO

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### Résumé

C'est étude est un survol sur les difficultés d'apprentissage du français par les étudiants aux écoles secondaires à Owerri Municipal Council d'Imo State. La population de l'étude consiste de 10,635 étudiants et les 44 professeurs du français dans les écoles publiques à Owerri Municipal Council. L'échantillon consiste de 40 professeurs et les étudiants 250 étudiants sélectionnés de classe de JSS 2. L'instrument de collecte de données est une échelle de notation qui a été distribué aux étudiants. Le pourcentage simple était utilisé pour l'analyse de données et une échelle de notation dépassant 2.5 est acceptée. Selon les résultats, c'est constaté que les professeurs utilisent juste le tableau noir et les livres pour enseigner le français. Alors, c'était recommandé parmi les autres choses que les professeurs utilisent plus de matériel didactique comme les DVDs, les images et des photos, la radio, la télévision, ainsi de suite pour enseigner les étudiants.

### Introduction

La politique Nationale de l'Education de Federal Republic of Nigeria (2004) reconnaît le français comme une matière indispensable. Cette politique explique que les citoyens Nigériens doivent parler le français pour mieux communiquer avec les pays francophones qui se trouvent autour du Nigéria. Un Nigérien qui parle bien le français aura plus de l'opportunité au marché du travail. Il peut trouver facilement d'emploi dans les entreprises françaises qui se trouvent au Nigéria. En plus, le transfert des technologies nouvelles, les médecines modernes seront possibles aux nigériens grâce à la connaissance du français.

Ahamefula & Wilson-Ojukwu (2019) expliquent que le but d'apprentissage du français dans les écoles nigérianes vise à enseigner le savoir communiquer en français aux étudiants. C'est-à-dire, comment utiliser la langue française dans les contextes divers de communication pour exprimer les idées, les sentiments et les opinions. Le français n'est pas bien appris aux écoles secondaires à Imo State car la plupart des étudiants n'arrivent pas à communiquer correctement en français après leurs formations. Ils ne s'intéressent plus au français après les examens de Junior Secondary School. Cela manifeste également dans les aptitudes (la compréhension orale, l'expression

orale, la compréhension écrite, l'expression écrite) des apprenants.

Donc, le français n'est pas bien appris aux écoles secondaires à Imo State parce que la communication qui est l'objectif d'apprentissage n'est pas encore réalisée. On se demande pourquoi ces difficultés qui se présentent aux écoliers du français aux écoles secondaires à Owerri Municipal Council d'Imo State. Les étudiants ne parlent le français qu'en classe, parce que le Nigeria est anglophone. On se demande s'il y a assez de matériels didactiques pour les étudiants. Il y a aussi le problème de compétence des professeurs et les fausses méthodes qu'ils utilisent en classe pour enseigner. Beaucoup de professeurs ne font que la traduction en classe. Tous ces problèmes peuvent constituer des difficultés d'apprentissage du français parmi les étudiants aux écoles secondaires, qui trouvent la communication en français comme une montagne insurmontable. Face à ces problèmes, cette étude s'assigne comme tâche d'essayer et identifier les difficultés d'apprentissage du français parmi les écoliers à Owerri Municipal Council d'Imo State.

### Problématique de l'Étude

Face aux difficultés des écoliers de bien s'exprimer en français, on se concerne à identifier les problèmes qui empêchent l'apprentissage du français aux écoles secondaire à Owerri Municipal



Council d'Imo State. Peut-être qu'il y a le problème de compétence des professeurs, le problème de l'environnement linguistique, le manque de matériels didactiques, le manque d'intérêt parmi les écoliers et l'attitude négative démontrée par les écoliers du français aux écoles secondaires à Imo State.

### **Questions de la Recherche**

Cette étude est guidée par les questions suivantes :

1. Quelle est l'intérêt des écoliers envers l'apprentissage du français ?
2. Quelle est l'attitude des écoliers envers l'apprentissage du français ?
3. Quel environnement linguistique affecte les écoliers du français dans leur apprentissage du français ?
4. Quels sont les matériels didactiques utilisés par les professeurs du français.

### **Population de l'Etude et Echantillon/Technique de l'Echantillonnage**

La population de l'étude consiste de 10,635 élèves et 40 enseignants de Junior Secondary School dans la municipalité de l'État d'Imo. Cette population ressort de 17 écoles secondaires publiques que nous avons dans la municipalité de l'État d'Imo. En utilisant une technique de l'échantillonnage prémédité, nous avons sélectionnés cinq écoles secondaires dans la municipalité de l'Etat d'Imo. Un échantillon de 250 élèves était sélectionné, donc 50 élèves ont été choisis de chaque école secondaire. Nous avons également sélectionné 20 enseignants pour répondre aux questions.

### **Instrument de Collecte de Données**

L'instrument de collecte de données est un instrument avec quatre (4) options Très D'accord (TD), D'accord (D), Pas D'accord (PD) et Pas de Tout D'Accord (PTD). L'échelle de notation est composée de 17 items qui sont liées aux difficultés de l'apprentissage du français aux écoles secondaire à Owerri Municipal d'Imo State.

### **Les Compétences des Professeurs du Français**

La compétence est jugée dans quatre catégories d'après les théoriciens de l'approche communicative, à savoir : la compréhension de l'oral, la compréhension des écrits, la production orale et enfin la production écrite. Utah (2015) ajoute que c'est à travers ces quatre barèmes qu'un sujet parlant est jugé apte dans sa langue car il y a

un gros à parier que l'une sert le développement de l'autre : mieux lire, c'est mieux écrire et mieux entendre et écouter, c'est mieux parler. Cette compétence de produire et de comprendre un nombre infini des phrases correctes est dû à la l'existence de la grammaire universelle autrement reconnue comme la grammaire générative postulée par Noam Chomsky.

Un bon enseignant du français ou de n'importe quelle langue étrangère doit être apte et douer avec le pouvoir de communication. Il possèdera la compétence de la compréhension de l'oral, la compréhension des écrits, la production orale et enfin la production écrite. Si un enseignant du français ne possède pas ces quatre caractères, son métier d'enseignement ne sera pas efficace. En plus, les élèves qui va produire seront mal former. Didier (2006) apporte une autre perspective à la compétence du professeur dans une classe de l'ange. Il voit la compétence selon 10 caractères professionnels des enseignants. Il dit que :

Les professeurs des écoles et les professeurs de collèges et de lycée général, technologique et professionnel garantissent l'unité professionnelle au-delà des particularités propres à chaque niveau d'enseignement. Désormais, la formation est basée sur un référentiel de dix compétences communes au premier et second degré. Elles se rapportent à des connaissances, des capacités ainsi qu'à des attitudes professionnelles fondamentales et indispensables pour remplir les missions confiées. p.1

On résume la compétence du professeur de français en disant qu'un professeur doit agir en fonctionnaire de l'état et de façon éthique et responsable, maîtriser la langue française pour enseigner et communiquer, maîtriser les disciplines et avoir une bonne culture générale, concevoir et mettre en œuvre son enseignement, organiser le travail de la classe, prendre en compte la diversité des élèves, évaluer les élèves, maîtriser les technologies de l'information et de la communication, travailler en équipe et coopérer avec les parents et les partenaires de l'école, se former et innover.

Dans une salle de classe, le professeur est

l'animateur qui doit transmettre la connaissance et la compétence aux apprenants. Il ajoute qu'un enseignant doit savoir comment relater avec ses élèves et la direction, gérer ses cours, corriger les apprenants errants ainsi que combiner les méthodes diverses de l'enseignement pour bien transmettre ses connaissances aux apprenants.

### **L'environnement Linguistique à Imo State et l'étude du Français**

D'après Njemanze (2010), l'environnement linguistique est la langue avec laquelle une personne fait ses activités quotidiennes. C'est une langue qui a des fonctions socioculturelles. Cette langue sert comme un instrument de nationalisme. Le nationalisme dans une communauté linguistique est le moyen de la communication dans ladite communauté. Par exemple, l'Igbo et l'anglais sont des langues de communication à Imo State.

Selon Journet (2019), la langue sert comme un instrument de communication dans une communauté. Elle sert pour véhiculer des idées et d'intégrer les locuteurs divers qui comprennent la même langue. Cette communauté qui parle et comprend la même langue est alors considérée comme une communauté linguistique et tous les quartiers où cette langue sert est un environnement linguistique. Il est à noter que la langue de communication dans une communauté linguistique influence l'apprentissage d'une nouvelle langue, car cette nouvelle n'est qu'enseignée dans la salle de classe. En dehors de la classe, on ne la pratique pas. Cette situation introduit le problème de l'interférence linguistique. La manifestation de la maîtrise d'une langue étrangère comme le français réside dans la mise en œuvre pour communiquer.

Aussi, Griggs, Rita et Pierre (2007) expliquent que l'environnement linguistique joue un rôle important dans l'apprentissage d'une langue, qu'elle soit étrangère ou maternelle. Cela est vrai aussi que pour l'adulte que pour l'enfant pour qui l'environnement immédiat constitue une grande source d'input. Elle explique que les théoriciens de l'approche communicative montrent bien l'importance de l'environnement dans l'apprentissage d'une langue, dans la mesure où elles ont essayé au fil des années de faire entrer la vie réelle, le naturel dans la classe. La classe

de langue essaye d'appivoiser un apprentissage de langue qui se fait de façon naturelle, quelle que soit l'approche pédagogique utilisée, l'apprenant doit être muni des connaissances nécessaires pour communiquer dans des situations de communication authentiques.

Alors, l'environnement linguistique de l'Etat d'Imo est un problème pour les apprenants du français parce que les langues de communication sont principalement l'Igbo et l'anglais. Okeke (2007) constate que cette problématique de l'environnement linguistique pour la mise en pratique du français concerne également les enseignants de métier. Ces enseignants ne parlent guère français sauf en classe quand ils enseignent. Quelquefois, à cause d'un niveau base des élèves, qui est lié à l'environnement linguistique de l'Etat d'Imo, certains enseignants dépensent leurs cours en anglais.

### **Les Matériels Pédagogiques pour L'étude du Français**

Selon les Définitions (2015), les matériels pédagogiques comprennent les moyens et les ressources qui facilitent l'enseignement et l'apprentissage. Ces genres de matériels sont très utilisés dans le cadre éducatif afin de faciliter l'acquisition de concepts, d'habiletés, d'attitudes et de dextérités. Les matériels didactiques incluent les supports déclencheurs qui sont utilisés pour faciliter le processus de l'apprentissage. Ces sont les appuis qui sont à la disposition pour véhiculer ses leçons et ses connaissances aux apprenants. Ezenwa (2011) explique que les matériels didactiques sont souvent identifiés comme les matériels pédagogiques, les supports pédagogiques, les appuis didactiques et les ressources didactiques.

Elekwa et Eze (2002) affirment que les matériels didactiques sont les matériaux qui sont utilisés pour aider dans le transfert des informations, des idées, des connaissances d'un enseignant aux apprenants. Ces matériels pédagogiques pourraient inclure les aides visuelles, des livres, des articles, des matériaux pour le développement de projet, etc. Ils expliquent que ces supports pédagogiques sont pour le maintien de l'intérêt de l'apprenant, de focalisation et diriger leur attention vers un

objectif pédagogique avec un but de changer le comportement des apprenants.

Utah, Ezeonyim et Nwachukwu (2018) avouent que les matériels didactiques incluent les manuels scolaires, les livres de commerce ou une bibliothèque, les journaux, les brochures, les magazines, les logiciels, les cartes, les documents enregistrés, les vidéos, les DVD, les images et photos, les collections ou spécimens d'objets réels, les modèles, les médias de communication et les technologies de la communication et de l'information qui peuvent contribuer à l'enseignement et l'apprentissage. Il explique que les matériaux pédagogiques sont utilisés pour améliorer l'enseignement et l'apprentissage. Il existe autant des matériels didactiques qui sont disponibles pour l'enseignement du français. Ces matériaux incluent des livres, des enregistrements, les objets réels ou authentiques et les objets modifiés, le tableau, le tableau de feutre et le laboratoire de langue. Il ajoute qu'il y a aussi les TICS qui regroupent l'internet, les ordinateurs (portables), les téléphones portables, les DVD, la télévision, la radio et le magnétophone. Laurence Le Ferrec et Malory Leclère-Messebel (2015) sont d'accord que l'utilisation des supports médiatiques dans l'apprentissage du français date très longtemps. Les médias ont pénétré inévitablement la didactique des langues, poussés par les besoins de l'option communicative. Ces supports médiatiques attirent et maintiennent l'intérêt des apprenants dans une classe. Les nouvelles technologies, information et télématique comme les autres matériels didactiques séduisent de prime abord, non seulement par leur nouveauté, mais par le fait que l'interaction y préside.

### **L'intérêt des Etudiants et L'apprentissage du Français**

Opara (2007) opine que l'intérêt est la causative de la motivation d'un apprenant vers l'apprentissage d'une langue étrangère. Si les apprenants aperçoivent les bénéfices qui sont liés à la langue, ils s'efforcent pour réussir dans ses études. La situation est différente s'ils ne trouvent pas aucune importance à tirer d'une telle langue. L'intérêt pour l'apprentissage du français chez les étudiants nigériens diffère selon les besoins. Le besoin est conçu comme une sensation qui porte les étudiants du français aux universités nigériennes

à certains actes qui leur sont ou leur paraissent nécessaires, ce qui est indispensable à la réussite scolaire et communicative en français. Les étudiants qui comprennent les ampleurs opportunités du travail qui les attendent dans le marché du travail global prennent leurs études aux sérieux. Alors que ce qu'ils ne comprennent pas prendre leurs études aux sérieux. Donc, généralement, la plupart des apprenants du français dans les universités nigériennes ne sont pas intéressés dans le métier car pour eux, c'est un métier difficile à apprendre.

Simire (2005) explique que le manque de motivation demeure la raison principale qui contribue à la baisse d'intérêt chez les apprenants universitaire du français au Nigeria. Elle avoue que la plupart des étudiants qui sont admis aux départements de français dans les universités nigériennes s'y retrouvent malgré eux-mêmes car ils n'ont pas de choix. Ces départements accueillent des apprenants qui n'ont pas réussi à s'inscrire dans les départements de leur choix. Ces étudiants qui ont échoué dans leur tentative effrénée de faire la filière de leur choix sont démotivés car l'étude du français n'est pas leur aspiration. Ainsi, la plupart d'entre eux deviennent anxieux et n'ont pas l'intérêt pour apprendre le français.

En outre, Tfache (2003) identifie la peur, la timidité, les complexes, l'émotivité, la honte, le climat affecto-économique comme des autres cause qui d'entraves le manque d'intérêt à l'apprentissage d'une langue étrangère. S'agissant de la timide, il écrit que la timidité est un état émotif souvent rencontré dans la vie quotidienne, notamment lorsque l'individu doit faire face à une nouvelle ou à un entourage nouveau. Pour certains élèves (apprenants), affronter le regard et les jugements de leurs camarades de classes est une vraie torture. Il ajoute aussi que le manque de confiance et la peur de commettre des fautes grammaticales contribuent également à la perte d'intérêt des apprenants du français aux universités nigériennes.

D'ailleurs, Bello (2007) dit que les apprenants des départements de français dans les universités et les Ecoles Normales Supérieures au Nigeria sont aussi confrontés à un autre type de problème celui de communication avec les

professeurs d'une part, et, un manque de motivation concernant l'utilité des cours étudiés. En effets, dans ces départements, la plupart des professeurs maintiennent une certaine distance avec les apprenants alors que ceux-ci aimeraient avoir une relation ouverte surtout fondée sur la confiance. Les apprenants aimeraient donc que les professeurs soient proches d'eux pour leur donner des conseils, écouter leurs problèmes et essayer d'y trouver des solutions. Mais dans une situation où il y a cette lacune, l'intérêt des apprenants envers l'apprentissage du français demeure rapidement.

### **L'attitude des Étudiants et L'apprentissage du Français.**

L'attitude des étudiants vers l'apprentissage est liée à l'intérêt, et l'intérêt elle-même est un produit de la motivation. C'est la racine à qui on doit le comportement et comment il réagit aux effets. Harrell (2005) opine que l'attitude contrôle le taux de réussite dans la vie. Il explique qu'il y a deux types de l'attitude : l'attitude positive et l'attitude négative.

Ismail et al (2002) expliquent qu'une

attitude négative se manifestent lorsqu'une personne se sent mécontente parce qu'il croit que sa vie est dure. C'est-à-dire, lorsque les problèmes et les difficultés se présentent, on a tendance de ressentir mal. Keithe ajoute que les causes d'une attitude négative peuvent être liées au manque de confiance, à la crainte, à la peur, au ressentiment, à l'angoisse et au manque de main-d'œuvre. Les problèmes qui font face à la vie.

Une attitude positive envers l'apprentissage assura des bonnes réussites. Morrison (2007) affirme que les étudiants francophones ont plus d'attitude positive envers l'apprentissage du français en comparaison avec leurs collègues anglophones. La plupart des apprenant du français au nigérian ont ne mauvaise attitude envers le métier qu'il y a des causes énormes de mauvaise attitude manifestée par les apprenants du français. Cette attitude mauvaise reflète dans la perte du goût de la lecture chez les étudiants, le manque du besoin de lire, et le comportement nonchalant exhibé par les apprenants du français au Nigéria.

## **ANALYSE DES DONNEES ET PRESENTATION DES RESULTATS**

### **Question de la Recherche 1**

Quelle est l'intérêt des étudiants aux écoles secondaires à Owerri Municipal Council d'Imo State envers l'apprentissage du français ?

La question a été répondu par les articles 1 à 5 dans le questionnaire.

**Tableau 2.1 : Les réponses des étudiants**

s/n	Les échelles de notation	Score total	Score moyen
	<b>Intérêt des étudiants</b>		
1.	J'aime le français	605	2.75
2.	Je pose des questions pendant les cours de français	520	2.36
3.	J'arrive toujours à l'heure pour les cours de français	655	2.97
4	J'écoute attentivement dans la classe du français	655	2.97
5.	Je m'amuse dans la classe du français	510	2.3

**Schéma 2.2 : Les réponses des enseignants**

s/n	Les Échelles de notation	Score total	Score moyen
	<b>Intérêt des professeurs</b>		
1.	Mes étudiants aiment le français	51	2.55
2.	Mes étudiants répondent aux des questions pendant les cours de français	44	2.2
3.	Mes étudiants arrivent toujours à l'heure pour les cours de français	58	2.9
4	Mes étudiants écoutent attentivement dans la classe du français	56	2.8
5.	Mes étudiants m'amuse dans la classe du français	50	2.5

D'après les étudiants, les étudiants aiment le français (2.75) ils écoutent attentivement dans la classe du français (2.97), ils arrivent toujours à l'heure pour les cours de français (2.97). Selon les réponses des professeurs, les étudiants aiment le français (2.55) ils écoutent attentivement dans la classe du français (2.8), ils arrivent toujours à l'heure pour les cours de français (2.9), et ils s'amuse dans la classe du français (2.5). Donc, l'intérêt des étudiants du français aux écoles secondaires à Owerri Municipal Council d'Imo State envers l'apprentissage du français est qu'ils aiment le français, ils écoutent attentivement dans la classe du français, et ils arrivent toujours à l'heure pour les cours du français.

**Question de la Recherche 2**

Quelle est l'attitude des étudiants aux écoles secondaires à Owerri Municipal Council d'Imo State envers l'apprentissage du français ?

La question a été répondu par les articles 6 à 8 dans l'échelle de notation.

**Tableau 2.3 : Réponses des étudiants**

	L'attitude des étudiants	Score total	Score moyen
6	Je fais toujours mes devoirs du français	500	2.27
7	J'ai les livres français	520	2.36
8	Je viens au cours de français	645	2.93

**Tableau 2.4 Réponses des enseignants**

	L'attitude des professeurs		
6	Mes étudiants font toujours leurs devoirs du français	34	1.7
7	Mes étudiants ont les livres français	46	2.3
8	Mes étudiants viennent au cours de français	52	2.6

Selon les résultats, les étudiants viennent au cours du français (2.93). D'après les réponses des professeurs, les étudiants viennent au cours du français (2.6) Donc, l'attitude des étudiants du français aux

écoles secondaires à Owerri Municipal Council d'Imo state envers l'apprentissage du français est qu'ils viennent au cours du français.

#### 4.3 Question de la Recherche 3

Quel environnement linguistique affecte les étudiants du français dans leur apprentissage du français ?

La question a été répondue par les articles 9 à 12 dans l'échelle de notation.

**Tableau 2.4 : Réponses des étudiants**

	L'environnement linguistique	Score total	Score moyen
9	Le français n'est pas parlé chez-moi	845	3.84
10	Le français n'est parlé qu'en classe	835	3.79
11	L'igbo est parlé chez-moi	825	3.75
12	L'anglais est parlé chez-moi	840	3.8

**Tableau 2.5 : Réponses des enseignants**

	L'environnement linguistique	Score total	Score moyen
9	Le français n'est pas parlé chez-moi	68	3.4
10	Le français n'est parlé qu'en classe	47	2.35
11	L'igbo est parlé chez-moi	61	3.05
12	L'anglais est parlé chez-moi	74	3.7

D'après les résultats des étudiants, le français n'est pas parlé chez-eux (3.84), le français n'est parlé qu'en classe (3.79), l'Igbo est parlé dans chez-eux (3.75) et l'anglais est parlé chez-eux (3.8). Les résultats des professeurs montrent que le français n'est pas parlé dans leur environnement (3.4), l'Igbo est parlé dans chez-eux (3.05), et l'anglais est parlé chez-eux (3.7). Donc, l'environnement linguistique qu'affecte les étudiants du français dans leur apprentissage du français est que les étudiants ne parlent pas français chez eux, ils parlent l'anglais et l'igbo chez eux.

#### Question de la Recherche 4

Quelles sont les matériels didactiques utilisés aux écoles secondaires à Owerri Municipal Council d'Imo State pour l'apprentissage du français ?

La question a été répondue par les articles 13 à 17 dans les échelles de notation.

**Tableau 2.6 : Réponses des étudiants**

	Les matériels didactiques		
13	Notre professeur utilise la télévision pour nous enseigner le français	392	2.44
14	Notre professeur utilise la radio dans la salle de classe pour enseigner le français	495	2.25



15	Notre professeur utilise des livres pour enseigner le français	800	3.9
16	Notre professeur utilise le tableau noir pour enseigner le français	825	3.75
17	Notre professeur nous enseigne dans le laboratoire de langue français	520	2.36

**Tableau 2.8 : Réponses des enseignants**

<b>Les matériels didactiques</b>			
13	J'utilise la télévision pour enseigner les étudiants	46	2.3
14	J'utilise la radio pour enseigner les étudiants	48	2.4
15	J'utilise des livres pour enseigner en classe	76	3.8
16	Je mets le tableau noir à ma disposition pour enseigner	72	3.6
17	J'utilise le laboratoire de langue pour enseigner les étudiants	50	2.5

Selon les résultats des étudiants, les livres sont utilisés pour enseigner (3.9), le tableau noir est utilisé en classe pour enseigner (3.75). D'après les réponses des professeurs, les livres sont utilisés pour enseigner (3.8), Donc, les matériels didactiques pour l'apprentissage du français sont les livres et le tableau noir.

### **Discussion des Résultats**

Les discussions sont basées sur les résultats

#### **L'intérêt des étudiants du français**

D'après les résultats, l'intérêt des étudiants du français aux écoles secondaires à Owerri Municipal Council d'Imo State envers l'apprentissage du français est qu'ils aiment le français, ils écoutent attentivement dans la classe du français, et ils arrivent toujours à l'heure pour la classe du français. Ces constats reflètent ce qu'il est dit par Ebiringa (2007), que les étudiants ont l'intérêt d'apprendre le français parce qu'ils comprennent l'importance du français dans le monde.

Par contre, les résultats ne sont pas d'accord avec le constat de Simire (2005) qui dit que les étudiants du français aux écoles secondaires n'ont pas d'intérêt car ils sont forcés d'étudier un métier qu'ils n'aiment pas. Alors, c'est évident que les étudiants du français aux écoles secondaires à Owerri Municipal Council d'Imo state sont intéressés à l'apprentissage du français, malgré qu'ils ne s'amuse pas, ils veulent apprendre le français. Donc, c'est ne pas

assez de aimer le français, d'écouter attentivement dans la classe du français, et d'arriver toujours à l'heure pour les cours du français ; il faut que les étudiants répondent aussi aux questions pendant les cours du français, et qu'ils s'amuse dans la classe du français.

#### **L'attitude des étudiants du français**

Selon les résultats, les étudiants viennent au cours du français. Ce constat est d'accord par Ahamefula & Wilson-Ojukwu (2019) dit que les apprenants assistent régulièrement aux cours du français. Par contre, les résultats ne sont pas d'accord avec le constat de Utah (2015) qui dit que les étudiants du français anglophone n'ont pas une attitude positive. Alors, c'est ne pas assez de venir au cours du français, il faut que les étudiants français aient les livres français, et qu'ils font aussi leur devoir du français.

#### **L'environnement linguistique qui affecte les étudiants du français**

L'environnement linguistique qui affecte les étudiants du français dans leur apprentissage du français est que les étudiants ne parlent pas français chez eux, ils ne parlent l'igbo et l'anglais

chez eux. Ce résultat éclaircit la découverte de **Utah, Ezeonyim et Nwachukwu (2018)** qui disent que les apprenants d'une langue étrangère dans un endroit où cette langue n'est pas parlée le trouvent difficile à s'exprimer correctement dans cette langue apprise. Alors, l'environnement linguistique de l'état d'Imo est un problème pour les apprenants du français aux écoles supérieures parce que les langues de communication sont igbo et anglais.

### **Les matériels didactiques utilisés pour l'apprentissage du français**

Selon les résultats les professeurs utilisent le tableau noir et les livres pour enseigner le français aux écoles secondaires à Owerri Municipal Council d'Imo state. Ce résultat accorde le constat de Ezenwa (2011) qui affirme l'existence d'autant des matériels didactiques qui sont disponibles pour l'enseignement du français comme des livres, des enregistrements, les objets réels ou authentiques et les objets modifiés, le tableau noir, le tableau de feutre et le laboratoire de langue, l'internet, les ordinateurs (portables), les téléphones portables, les DVD, la télévision, la radio et le magnétophone. Mais ces matériels didactiques ne sont pas utilisés aux écoles secondaires à Owerri Municipal Council d'Imo State pour l'apprentissage du français, car, les professeurs ne se servent jamais de ces matériels didactiques pour l'apprentissage du français.

Alors, il faut que les professeurs utilisent beaucoup de matériels didactique pour stimuler et maintenir l'intérêt des étudiants dans la classe du français.

### **Conclusion**

Cette inspection descriptive a été basée sur les difficultés de l'apprentissage du français aux écoles secondaires à Owerri Municipal Council d'Imo State. La population de l'étude consiste de 250 étudiants et les 20 professeurs. L'instrument utilisé pour la collecte des données était une échelle de notation et les réponses ont été analysées. Selon les résultats, c'est vu que les étudiants aux écoles secondaires à Owerri Municipal Council d'Imo State ont l'intérêt pour l'apprentissage du français, Les étudiants du français aux écoles secondaires à Owerri Municipal Council d'Imo State ont une mauvaise attitude envers l'apprentissage du français, Les étudiants ne parlent pas français sauf en classe, et Il y a beaucoup de matériels didactiques pour l'enseignement du français mais les professeurs ne les utilisent pas.

C'était proposé que les enseignants établissent une patenterait avec les étudiants, de les encourager et les soutenir pour prendre leurs études aux sérieux, et que les professeurs soient encouragés d'utiliser les matériels didactiques disponibles à leur service pour enseigner, et que les étudiants pratiquent toujours le français avec les amis, à la maison, en route, au marché etc.

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## L'IMPACT DU FRANÇAIS DANS LA SOCIÉTÉ NIGÉRIANE CONTEMPORAINE

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### Résumé

Parlé et enseigné sur les cinq continents, le français est l'une des langues principales de communication internationale. Par conséquent, l'importance de son enseignement / apprentissage au Nigéria ne peut être surestimée, d'autant plus que le Nigéria est un pays qui partage des frontières terrestres avec des pays ayant le français comme langue officielle. Introduite dans le pays il y a quelques décennies, l'enseignement et l'apprentissage de cette langue étrangère se sont rapidement développés. Néanmoins, le rôle de cette langue dans la société nigériane contemporaine n'est pas incontestable. La problématique de cette étude est dû au constat que le rôle du français est moins apprécié par les individus. Dans cette étude, nous voulons discuter la raison du manque d'impact de cette langue dans la société nigériane contemporaine. La recherche a adopté le plan d'enquête quantitative. Pour effectuer ce travail, nous nous sommes basés sur la théorie de développement humain. Alors à travers cette recherche, nous voulons proposer certaines mesures pour que le rôle de cette langue soit mieux apprécié dans la société contemporaine.

**Mots- clés :** Impact, français, société, nigériane, contemporaine.

### Abstract

Spoken and taught on five continents, French is one of the main languages of international communication. Therefore, the importance of teaching/learning French in Nigeria cannot be overstated, since Nigeria is a country that shares land borders with countries that have French as their official language. Introduced in the country a few decades ago, the teaching and learning of this foreign language has rapidly developed (Ez. Nevertheless, the role of this language in the present Nigerian society is indisputable. The problem of this study is due to the observation that the importance of the French language is less appreciated by individuals in our present society. In this study, we want to discuss the reason for the lack of impact of this language in contemporary society. The research adopted the quantitative survey design. To carry out this work, we based our study on the theory of human development. Through this research, we have proposed certain measures so that the role of this language is better appreciated in our country.

**Keywords:** Impact, French, society, Nigerian, contemporary.

### Introduction

Selon Iroegbu, A.J. (2021), le langage est un médium essentiel qui relie la vie humaine et le comportement. Dans plusieurs pays du monde, les politiciens sont conscients de l'impact de la mondialisation sur la vie et la vie des gens. Par conséquent, ils voient les avantages pour la population de parler plusieurs langues

internationales. La volonté politique des gouvernements et les dirigeants des institutions d'apprentissage des langues ont une grande influence sur la diffusion nationale. Les directeurs d'établissements doivent s'assurer que les décisions officielles sont traduites en actions appropriées. Le Nigeria n'échappe donc pas à cette règle dans sa volonté d'ajouter une autre langue étrangère à l'anglais déjà existant dans le pays,

mais aucun accompagnement de politique linguistique n'a permis cette évolution digne de reconnaissance (Alao, O. R., 2020, p.1). C'est, bien sûr, parce que la langue et la communication sont les facteurs les plus importants dans le processus d'apprentissage et de développement dans n'importe quel pays (Mbey, E. G. , 2019). En tant que pays anglophone d'Afrique de l'Ouest, l'enseignement du français au Nigeria remonte à 1956 (Moufoutaou, A., 2014). Alor que Balogun, J. & Olayiwola, S (2021), dit qu'au niveau supérieur, le français a d'abord été introduit dans le cursus universitaire à l'Université d'Ibadan et à l'Université du Nigeria, Nsukka respectivement.

### **Fond de l'étude**

Nous sommes motivés d'entreprendre cette recherche parce que nous avons observés dans les documentaires des chercheurs, nos entretiens avec certains responsable et nos propres observations que, malgré le rôle mis en place dans l'enseignement du français par le gouvernement nigérian, cette langue n'attend pas encore une meilleure forme pour le développement des citoyens, étudiants et professeurs dans nos universités pour développer la société contemporaine.

### **Problématique de l'étude**

La problématique de cette recherche dérive du fait que l'impact du français dans la société nigériane contemporaine est moins apprécié. Selon Balogun, J. & Olayiwola, S. (2021), bien que la politique nationale d'éducation du Nigeria stipule que le français sera une matière obligatoire, la plupart des élèves ne sont pas suffisamment motivés pour l'apprendre, ce qui contribue à son déclin. Malgré tous les efforts pour remédier à la situation, la question reste d'actualité et les autorités nigérianes ne semblent pas la prendre au sérieux (Epundu, A. , 2018). A cette fin, nous menons cette étude non seulement pour analyser les effets manquants, mais aussi pour proposer quelques pistes de solution concernant ce sujet.

### **Objectifs de l'étude**

Dans ce travail, nous proposons les objectifs suivants :

i. Évaluer la place du français dans la société contemporaine au Nigéria.

ii. Déterminer les défis et problèmes du français dans la société contemporaine.

iii. Proposer quelques mesures à l'égard de ce sujet.

### **Questions de recherche**

Les questions de recherche sont les suivantes :

i. Quel est l'impact du français dans la société contemporaine ?

ii. Quelles sont les défis et problèmes du français dans la société contemporaine au Nigéria ?

iii. Quelles sont les solutions possibles à ce sujet ?

### **Cadre conceptuel**

A rikewuyo, O. (2004) dans un article intitulé *La démocratie et l'éducation universitaire au Nigéria : quelques considérations d'ordre constitutionnel*, examine l'impact de la quatrième Constitution républicaine sur l'enseignement supérieur au Nigeria. En particulier, il examine les dispositions sur l'éducation dans la nouvelle constitution démocratique du Nigeria et leur impact probable sur la planification et la gestion de l'enseignement supérieur dans l'ère post-militaire. Selon lui, les administrateurs devraient réapprendre l'art de la gestion universitaire dans un contexte démocratique.

Selon Moufoutaou, A. (2014) dans un article intitulé *L'enseignement du français dans un pays anglophone de l'Afrique de l'Ouest : le Nigéria*, l'enseignement/apprentissage du français au Nigéria a bénéficié d'une volonté politique. Mais le vrai piège reste la formation des enseignants. Pour les Nigériens, le français est perçu comme une langue faisant autorité et un outil d'intégration régionale, mais les autorités nigérianes hésitent à travailler avec leurs pairs sous-régionaux dans le cadre du renforcement des capacités des enseignants de français, souligne-t-il.

Nwosu, N et Opara, C., (2011) dans une recherche intitulée *Le nouveau statut du français au Nigéria ; Quel cadre de référence ?* examinent principalement les enseignants de cette langue, quel que soit leur niveau d'enseignement, qu'il soit formel (L1/2) ou étranger (L3). L'accent est mis sur l'enseignement supérieur et la politique linguistique vise principalement à permettre aux apprenants d'acquérir la maîtrise de cette langue. Ils suggèrent donc au gouvernement de créer une



bonne politique linguistique pour les universités afin de concilier enfin l'éventail des formations proposées avec la réalité concrète de l'enseignement.

### **Cadre empirique**

Obiageli, O. J (2010) dans un article intitulé *Problèmes de l'enseignement du français dans le système d'éducation 6-3-3-4* analyse une recherche descriptive qui identifie les conséquences de localisation interne données aux Français dans ce système. Ses découvertes montrent que la langue française perd depuis longtemps de l'importance au Nigeria. Le manque de reconnaissance de l'importance de la langue française au Nigéria, en particulier son importance économique, a conduit à un déclin de l'enseignement et de l'apprentissage du français. Le Nigeria étant un pays anglophone, il a préféré faire des affaires avec les pays anglophones comme moyen de communication. Il suggère que les Nigériens devraient montrer un grand intérêt à apprendre le français à l'avenir (Obiageli, O. J., 2010, p.11)

Alao, O. R. (2020), analyse dans un article intitulé *La place de l'institut français dans la diffusion et la propagation du français au Nigéria*. C'est une étude qui définit clairement les rôles et les fonctions que joue le français par rapport à l'anglais et aux langues locales. Ses conclusions montrent que la reconnaissance de l'importance de la langue française n'a pas progressé rapidement, en particulier parmi les classes dirigeantes et moyennes. C'est que les relations non seulement avec les voisins de la France, mais aussi avec la volonté de la France, n'ont pas été maintenues. Il suggère que nous devons mieux le connaître afin de comprendre exactement quelle est la condition et comment cela fonctionne.

Oyebamiji, O. D (2020), dans une thèse intitulée *Étude descriptive et comparative du programme de français au Nigéria et en saskatchewan*, fait étude descriptive et comparative du programme de français de deux pays. Les résultats de cette enquête montrent que malgré le fait que le français soit déclaré deuxième langue officielle, ils n'ont pas été en mesure d'améliorer efficacement leurs programmes de français et jusqu'à présent, il y a eu beaucoup de

points positifs en termes de compétence. Pratique du français chez les étudiants. De même, le Nigéria aura besoin de structures et de programmes adaptés pour répondre aux besoins des apprenants de la langue française. Par exemple, l'État nigérien, qui s'est engagé à promouvoir et à diffuser le français dans le but d'un bilinguisme individuel anglais-français doit sécuriser sa politique éducative comme préalable à la lutte contre le sous-développement (Nzuanke, S. et al., 2020, p. 383).

### **Cadre théorique**

Nous nous servons de la théorie de développement humain mentionnée par Gustav (2004) cité dans Jibro, K. D. (2020). Ils disent que si le développement humain peut être expliqué comme le but ultime du processus de développement, la croissance économique peut être expliquée comme une approximation imparfaite du bien-être plus large. Le fondement théorique du développement humain réside dans l'approche par les capacités d'Amartya Sen. Nous avons choisi cette théorie car nous voulons parler du rôle que jouent le français dans l'enseignement supérieur comme développement de la société. Après avoir analysés la place de l'enseignement du français d'autres chercheurs, nous pouvons conclure que cette langue est connue parmi les citoyens du Nigéria. A travers cette étude, nous ne voudrions pas critiquer ni apprécier les travaux antérieurs mais nous cherchons à remplir le trou que se place cette langue dans la société contemporaine.

### **Méthodologie**

Cette étude suit un plan d'étude quantitative. Ce travail repose sur trois manières de collecte de données. Celle-ci a été réalisée à l'aide d'un questionnaire en 10 items, une enquête par entretien et la recherche documentaire. Le documentaire consiste ici en une recherche bibliographique, non seulement pour mieux approfondir les ouvrages qui traitent plus ou moins de notre sujet, mais aussi pour établir l'orientation que nous voulons donner à ce travail. Les travaux collectifs et spécialistes ont été sollicités. Il faut, néanmoins, noter que les articles publiés dans des revues scientifiques, plus que les travaux, ont constitué nos sources d'informations (Nzuanke, S. et al., 2020). L'enquête a été menée dans les



municipalités suivantes : Yenagoa, Port Harcourt, Abgor et Toru-Orua, Ekeremor. La sélection des villes était guidée par les besoins d'accessibilité, tandis que la sélection de l'échantillon dépendait de variables telles que, la profession et le niveau d'apprentissage. Notre public est composé de professeurs de français, enseignants de français, d'apprenants de français, d'hommes et de femmes d'affaires, et à la fin il y a un entretien avec certains responsables qui reposait sur des interviews. L'échantillon se compose de 50 enquêtes couvrant 3 États différents du Nigeria. Nous avons

sélectionné des questions fermées pour des réponses précises et d'autres questions ouvertes pour permettre aux répondants d'expliquer leurs choix (Iliya, K.,2015). Cependant, nous sommes partis du postulat selon lequel il existe des fonctionnaires/hommes d'affaires qui continuent d'apprendre le français pour des besoins de perfectionnement. Raison pour laquelle ils ont été presque contraints de répondre à toutes les questions. Le résultat du dépouillement du questionnaire sera obtenu à partir d'un simple calcul de pourcentage (Nzuanke, S. et al., 2020).

### Présentation, analyse et discussion des données

Notons que dans les résultats de notre sondage, nous avons résumé les options qui expriment les mêmes opinions sur l'enseignement du français dans le système universitaire.

Les variables	No. D'accord	%	No. De désaccord	%	No. Total d'enquêtes
Le manque d'impact dans la société contemporaine au Nigeria	22	44%	28	56%	(50)
Le manque de formation des professeurs,	21	42%	29	58%	
Le manque de soutien sur la part du gouvernement et la France elle-même,	18	36%	32	64%	
Le manque d'emplois dans d'autres secteurs de la société.	15	30%	35	70%	

### Défis et problèmes du français dans la société contemporaine

D'après le tableau dessous, nous pouvons jugés selon le questionnaire que le pourcentage sur le manque d'emploi dans d'autres secteurs de la société et le manque de soutien sur la part du gouvernement sont plus élevés que d'autres variables. Celles-ci font 70% et 64% respectivement. Sur le manque d'emploi dans d'autres secteurs, la plupart de nos enquêtés disent que le seul emploi dans la société contemporaine au Nigeria est de devenir enseignant après la licence au écoles primaires, secondaires ou universités. Mais qu'avec d'autres disciplines, on peut travailler dans autres secteurs. Ceci est également affirmé Ademola (2017), que les gens ne voient aucune possibilité de faire une carrière prometteuse hors de la langue française en dehors de la profession d'enseignant que beaucoup considèrent comme un travail qui pourrait être fait quand il n'y a pas d'autre choix. Par conséquent, certains parents nigériens ne voient aucune raison de permettre à leurs enfants d'offrir le français à

l'université sachant bien qu'ils ne pourraient pas obtenir un bon emploi en dehors du métier d'enseignant.

Le manque de soutien sur la part du gouvernement Français, nous donne un pourcentage de 36% pour les enquêtés qui sont d'accord et 64% pour ceux qui sont désaccord. Donc, nous pouvons affirmer que le gouvernement ne prend pas en compte les affaires de français dans les universités sérieusement. Aussi Aire (2016), affirme que, dans les années 1960, tous les collégiens de la faculté française bénéficiaient d'une bourse de France et pouvaient passer leur troisième année dans un pays francophone de France ou d'Afrique de l'Ouest. Pourtant, au début des années 1980, Paris choisit quelques étudiants de chaque université pour bénéficier de bourses en France. Cette politique a dû être révisée à nouveau en 1988 : la France a décidé d'accepter tous les collégiens de troisième année, mais à Lomé (Aire, 2016). Mais ceci n'est pas le cas présentement dans nos universités.

Il y a le manque de formation des professeurs dans cette discipline. Selon le tableau, nous avons eu

21% contre 58% sur cette question. Donc, nous pouvons dire qu'il y a le manque d'enseignant et formations pour le français. En fait, Mbanefo, E (2009), dit que dans nos universités, de nombreuses facultés françaises occupant des postes clés pour les projets d'enseignement/apprentissage mais ne disposent pas d'un nombre suffisant d'enseignants pour assurer un avenir prometteur aux projets de formation des enseignants. En termes de ratio enseignant-élève, la NUC maintient un ratio de 1 :20, soit un enseignant pour 20 étudiants

Le manque d'impact de la langue française dans la société contemporaine nigériane selon nos enquêtés font 44% contre et 56% respectivement. Au Nigeria, la politique de langue française ne rentre pas encore dans la logique qui est celle fondée sur les droits territoriaux. En effet, hormis la politique nationale d'éducation, les textes officiels du pays ne mettent pas en exergue l'utilisation du français dans les institutions de l'Etat. L'utilisation du français au Nigeria n'est réglementée que par la politique nationale d'éducation (édition de 2004) (Nzuanke, S. et al., 2020).

Udo (2019) opine que les défis qui s'opposent au développement d'une politique des langues étrangères significative au Nigéria sont qu'il ne semble pas y avoir de stratégie gouvernementale qui puisse assurer sa réalisation. Selon lui, l'étude du français dans l'établissement supérieur présente la langue comme une langue imposée plutôt que comme une langue acquise. Au Nigéria, les défis auxquels sont confrontés les enseignants de cette langue sont d'explorer divers domaines de l'activité humaine en utilisant la langue française comme projecteur. Ce faisant, le professionnalisme peut être développé et de la part des étudiants qui s'engagent dans l'étude de la langue, ils vont, en plus de développer la maîtrise de la langue, acquérir des connaissances professionnelles dans n'importe quel domaine choisi.

Chaque gouvernement, organisation et agence a la mondialisation comme objectif actuel. L'une des principales motivations des Nigériens à étudier le français est l'utilisation de la langue dans le commerce, le tourisme, la diplomatie, la technologie et la science. L'enseignement et

l'apprentissage de la langue française doivent être pris au sérieux, selon la tendance actuelle. Il y a une demande croissante pour que les gens acquièrent et soient capables de communiquer dans plusieurs langues étrangères et internationales alors que les interactions entre les pays, les entreprises, les agences et les institutions du monde entier deviennent inévitables.

L'enseignement du français a navigué dans plusieurs situations difficiles. Les nouvelles et les publications gouvernementales devraient être disponibles en anglais et en français car le français a été reconnu comme deuxième langue étrangère (officielle) du Nigéria. Pour ceux qui apprennent le français, cela présentera l'opportunité de continuer à parler la langue en dehors de la salle de classe. En raison du manque d'exposition extérieure des apprenants à la langue, le contexte anglophone est problématique pour l'étude du français au Nigeria. Pour que le Nigéria et les Nigériens restent pertinents en cette ère de mondialisation et de changement rapide, un engagement national en faveur de l'éducation en langue française au Nigéria est nécessaire. On ne peut pas soutenir que le bilinguisme n'a pas d'importance au 21e siècle (Offorma, G., 2012).

#### **Recommandation**

- Les moyens financiers doivent être dégagés pour l'organisation des stages et des séminaires à l'intérieur et l'extérieur des établissements de formation (Iliya, K., 2015).
- Il est indispensable de revoir les salaires pour encourager davantage de Nigériens à se lancer dans le métier d'enseignant (Balogun, J. & Olayiwola, S., 2021, p. 109). Egbunike, N (2022), affirme ceci récemment dans un journal publié dans <https://fr.globalvoices.org>. On remarque le professeur Ayo Akinwale, responsable de l'ASUU, déplore la situation de la grève et explique « bien que les politiciens nigériens soient parmi les mieux payés au monde, les enseignants sont parmi les moins bien rémunérés. Les professeurs gagnent moins de 1000 dollars par mois ». Alors, nous demandons au gouvernement d'augmenter le salaire des professeurs.

- Selon *Cascades magazine du Cercle français* d'IAUE (2017), le Nigéria est membre fondateur de la Communauté Economique des États de l'Afrique de l'Ouest (CEDEAO) et membre de l'Union africaine, où le français est l'une des langues de travail et de communication. Nous demandons également au gouvernement de faire déclarer et implémenter la langue française comme langue officielle.
- Nous demandons au gouvernement de faire le français comme matière obligatoire dans les examens de WAEC, NECO et le JAMB.
- Nous demandons aussi à nos professeurs de prendre part aux choses politiques dans la société pour être électés dans certaines postes du gouvernement.
- Pour que le français puisse faire l'impact dans la société contemporaine, nous demandons à l'NUC de faire une loi pour que chaque université ait un département de français.
- Nous suggérons aussi que les meilleurs apprenants de cette langue puissent être

envoyer dans des pays francophones avec la coopération du ministre de l'éducation et les ambassades de ces pays concernés.

### Conclusion

Le Nigéria est entouré des pays francophones suivants : Tchad, Bénin, Niger, Cameroun. Cette combinaison apportera des avantages économiques et géopolitiques au Nigéria et à ses voisins pour le développement de la société. Cette étude met en urgence le manque d'impact de cette langue dans la société contemporaine. Beaucoup sont des personnes qui veulent aller dans des pays voisins pour faire des affaires mais ne savent pas s'exprimer même avec la formation d'enseignement de cette langue. Nous avons observé à travers cette étude que le gouvernement met peu d'importance dans l'enseignement du français à ses citoyens. Alors la raison pour laquelle il y a ce manque d'impact du français dans la société contemporaine dans notre pays le Nigéria. Cette recherche contribuera à l'amélioration et pratique de l'enseignement du français la société nigériane contemporaine. Aussi nous voulons à travers cette étude, donner une orientation dans la société de la langue française.

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## LE CREOLE COMME SYMBOLE D'IDENTITE ET DE LUTTE AU CUBA ET EN GUADELOUPE

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### Résumé

La région des caraïbes a eu des cicatrices à cause de l'intrus perturbateur des puissances étrangères ; britannique, néerlandaise, française et espagnole, dès le XVI<sup>e</sup> siècle. Elles y ont imposé un système néfaste d'exploitation qui fait que les nègres venus de l'Afrique-mère en tant qu'esclaves, ont travaillé sans salaires, pendant trois siècles et demie. Le colonialisme et l'impérialisme qui ont suivi exactement tels qu'ils ont eu lieu dans le continent noir ont laissé un pillage presque total. Les écrivains qui sont formés dans les écoles coloniales et les métropoles européennes ont dénoncé cela dans leurs œuvres. Dans notre travail, nous avons essayé de montrer le cheminement dans deux territoires types ; le Cuba et la Guadeloupe, tant sur le plan éducatif que le plan littéraire. Lorsque l'homme antillais insiste sur l'utilisation de la langue créole au lieu de la langue française, c'est une marque de protestation.

**Mots clés :** caraïbes, colonialisme, créole, littérature

### Introduction

La Littérature antillaise a pris forme lors de la période révolutionnaire. Elle portait sur les Antilles mais elle n'était pas antillaise proprement dite. Elle était rédigée en français. Il s'agissait des fils des habitants et non des pionniers qui ont appris les belles lettres en France. Dans la société coloniale, les classes se formaient progressivement. C'est par un processus de caractérisation progressive que les groupes humains blancs, mulâtres et noirs en viennent à fonder sur la haine, la crainte ou le mépris, les règles de leur cohabitation ségrégationnelle (Yacou, 1996:110).

### Origine et développement du créole.

L'adjectif "créole", de l'espagnole "criollo", est apparu pour la première fois dans le dictionnaire de Funetère en 1690. Il désignait tout sujet né à la colonie : qu'il soit blanc ou noir, selon l'étymologie hispano-portugaise. Au XVIII<sup>e</sup> siècle, il ne désignait qu'un homme blanc ou une femme blanche originaires des colonies. "Le portugais "criollo" et l'espagnole "criollo" dérive de "criar" : élever signifient celui ou celle qui est né dans le pays, qui est du pays. Au départ, le mot est synonyme de "autochtone". Mais au sens linguistique, le mot désigne, aujourd'hui

exclusivement la langue vernaculaire des locuteurs insulaire de la race noire.

Avec le temps, on l'a associé à un homme ou une femme, aux enfants nés aux Indes occidentales, au Nouveau Monde, ou les sujets nés "à la colonie" ou géographiquement, une zone intertropicale sucrière ou cotonnière auprès des Etats-Unis. Le terme créole était utilisé en Amérique hispanique coloniale avant d'entrer aux Antilles. Il désignait d'abord les esclaves nés sur place avant d'être appliqué aux descendants des Européens hispaniques. Tantôt appliqué aux blancs, tantôt au métis, il y avait, au XVIII<sup>e</sup> siècle les créoles libres, ce qui implique qu'il y en avait ceux qui n'étaient pas libres. La créolisation est l'aboutissement du mariage. On associait le créole aux hommes et aux femmes à l'origine avant de parler de la langue.

Dans les colonies britanniques, au XIX<sup>e</sup> siècle, le terme (créole) s'identifiait à l'indigène. Les langues créoles naissent dans la société de plantation dominée par l'oralité informelle. D'un commencement barbare, inconnu, elles deviennent de plus en plus importantes dans les communications orales et écrites. Elles sont utilisées dans les media et elles expriment de contenus nouveaux et abstraits. "Le créole



“moderne” s’écarte souvent du créole traditionnel et incorpore des éléments de français lorsqu’ il s’agit de notions plus abstraites, sans que cela soit d’ailleurs vraiment nécessaire à chaque fois, car nous avons vu également que le créole traditionnel peut parfois articuler le même message sans faire appel à l’emprunt”.

Le mot créole se rattache à un étymon hispano-portugais. Le verbe “criar” que nous considérons au premier sens de “créer” mais encore au sens second d “élever”. L’équivalent sémantique vernaculaire “beke” réfère au “Blanc pays” lorsqu’au XVIIIe siècle, quelques européens écrivaient soit pour ou contre l’esclavage, les écrivains Antillais ont écrit là-dessus également.

On peut facilement discuter de la culture de la canne- à - sucre ou de la pêche en créole, ce qui n’est pas le cas des sujets scientifiques nouveaux, le créole emprunte des mots tout comme les autres langues. Il est le symbole d’ identité. L’élève guadeloupéen vit dans une ambiance où il s’ expose à la fois au français et au créole, avec des références culturelles diversifiées, au cours des années, le nombre d’ écoliers s’argumente grâce aux mesures administratives favorables. Ils commencent très tôt l’école donc, sont privés de l’éducation familiale importante. Ils sont plus familiers avec le français que le créole, d’ ou créole francisé. Suite à la circulaire du 21 juin 1992, le créole jouit d’un véritable statut dans l’Education Nationale mais il faut davantage d’analyse critique et de la reformulation de la question du créole.

A noter qu’il y a le français guadeloupéen local qui se distingue du français hexagonal standard grâce à l’influence du créole. Ceci se trouve souvent dans les contextes oraux, mi-formel. Le français influence le créole et vice versa, le créole influence un phénomène qu’il faut inclure dans l’enseignement scolaire. On trouve qu’il y a le français hexagonal standard, le français des Antilles et le créole.

Une langue évolue en tenant compte des réalités de la société. On peut décrire la langue et les enjeux d’une évolution, faire des investissements de tournures et de mots menaces par l’oubli, chercher à éveiller la conscience du locuteur sur les différences entre le créole et le français, langue, véhiculant la culture déviant une pièce de muse. Le

français est utile au travail mais le créole est une langue d’ une culture maternelle avouée.

IL faut dire que le mot créole est à la fois un adjectif et un substantif référant à individu de la race créole. C’est la langue de l’émotion qui existe chez le peuple mais il est négligé. Le créole est d’abord une langue orale. Paradoxalement, c’est par l’écrit qu’il acquiert sa légitimité. Cependant, des 1982, on a commencé à l’étudier scientifiquement. Lorsque les esclaves étaient allés aux Antilles, les gens des mêmes langues étaient dispersés. Mais ils s’exprimaient en tant que pauvres, analphabètes, en langue créole. On a dispersé les gens qui arrivaient avec une même langue pour éviter la révolte et l’insurrection. Le créole était dès lors l’expression orale de la servilité, de la condition des économiquement faibles, des personnes non instruites. Elle s’accrochait à la couleur de peau créant des échelles de classification qui prêteraient à sourire si elles ne blessaient pas si fort l’amour – propre (Yacou, 1995:97).

### **Le créole guadeloupéen**

Naturellement, il existe une langue créole en Guadeloupe qui sera différente des autres dialectes ou variétés de créole ailleurs. L’aspect financier compte ; on considère la langue mais aussi les dimensions culturelle et linguistique. Yacou (1996: 74) affirme que nous sommes peut-être passés, d’une part, d’un français imposé à un français accepté’ et d’autre part, d’un créole honteux à un créole valorisé.

Un projet éducatif doit être compatible avec celui en cours dans la société. Les chanteurs antillais peuvent imposer le créole qui est socialement et culturellement intéressant. Il y a une hybridation linguistique et les caractères culturels du créole et du français sont connus. On peut aborder l’enseignement du créole de son histoire afin que les élèves comprennent les faits sociaux, culturels, économiques et linguistiques. Il faut l’évaluer socialement et scolairement afin d’apprendre l’oral et l’écrit de la langue. Compte tenu de l’atténuation de la connotation culturelle et politique du créole, l’école, qui aura enfin répondu aux légitimes attentes linguistiques des familles, pourra alors envisager un projet éducatif autour de la langue et de la culture créoles.



### **Le créole cubain.**

Après la révolution nègre, environ 30,000 réfugiés venus de Saint-Domingue français avec le créole sont installés au Cuba. Parmi ces gens de Haïti, il y avaient des noirs-libres ou esclaves, mulâtres et blancs. Le créole au Cuba a été influencé par le français à l'origine. Mélange avec la langue espagnole peut-être dans la transculturation à Saint Domingue fut ne le "patois cubain". Même après l'abolition de l'esclavage en 1886, les noirs migrants, libres, se réjouissaient dans les "tumbas francesas". Au cours des fêtes, l'utilisation du créole est un élément identitaire de ces sociétés.

Bien entendu, là aussi le créole s'est mué en "patois cubain" suivant la leçon de Boytel, Jambu. C'est d'ailleurs cette adaptation qui explique sa survie et qui lui a donné la capacité d'appréhender dans son champ lexical les éléments divers du vécu culturel au quotidien de la société globale cubaine (Yacou, 1996 : 82). Il y a des exemples dans des chants et des danses créoles ou apport africain et apport européen s'entremêlent. Cependant, dans une société qui devient décréolisée on trouve de moins en moins de "composes". On peut toujours encourager les jeunes et les chercheurs dans les domaines du créole français et du "patois cubain".

### **Conclusion**

Notre travail est utile à la fois sur le plan éducatif et le plan littéraire. La littérature antillaise est écrite en anglais, en français, en espagnole ou en créole. Elle porte sur les territoires de la région des caraïbes sans origine indigène définie. Il y a le racisme et l'esclavage ; une littérature d'un peuple opprimé historiquement. Ce que les Américains Indiens ont inscrit sur le rocher avant l'arrivée de Christophe Colomb et leur tradition orale ont été perdus lors de la colonisation espagnole du 16<sup>e</sup> siècle. IL en est de même pour les noirs de l'Afrique de l'ouest qui les ont remplacés, sans avoir une tradition écrite. Voilà pourquoi leur littérature a débuté comme l'imitation des modèles des pays colonisateurs et y

est restée longtemps.

Certains territoires ont eu l'Indépendance de l'Angleterre dans les années 60, bien qu'il y ait toujours des liens. Une littérature nationale est née, fondée sur l'identité, les groupes ethniques et la langue compte tenue des expériences historiques certains formes d'expressions sont développées en se basant sur les langues des pays colonisateurs respectifs d'où le créole. Les auteurs ici s'occupent de leur environnement et de la culture. Dès les années 1920, ils ont dénoncé l'Europe pour s'identifier avec leur compatriote antillais qui étaient noirs. Sur ce, on trouve Luis Pales Matos (Puerto Rico), Jacques Roumain (Haïti), Nicolas Guillen (Cuba), Leon Damas (Guyenne française) et Aimé Césaire (Martinique). On trouve plus tard le haïtien Jean Price-Mars, qui écrit pour encourager les siens.

Nous avons constaté qu'aux Antilles, il y a une mémoire traumatique, une puissance Européenne de tutelle, des sociétés fondées sur une économie esclavagiste de plantation et d'habitation. Les langues et les hommes sont les objets de la culture. L'Antillais a hérité plusieurs cultures. Son environnement a connu une polyphonie d'histoires et de destins. L'individu doit se connaître et se retrouver en franchissant les limites imposées. Etant donné que la langue et la culture se relient problématiquement, elles évoluent et elles sont instables. On commence à s'intéresser aux domaines antillais créolophones. C'est évident qu'à partir du moment où les écrivains se servent du créole, c'est rejeter le français qui domine. C'est leur moyen de dire non à l'oppression.

Le créole n'est plus uniquement pour communiquer mais un symbole qui unit le peuple martyrisé : ceux que Frantz Fanon appelle les damnés de la terre. Les théoriciens ont érigé la notion de la créolité et de l'antillanité. La liste est inexhaustive : Saint-John Perse, Guy Hazaël-Massieux, Maryse Conde, Patrick Chamoiseau, Edouard Glissant. Espérant qu'il y aurait des œuvres littéraires produites entièrement en créole.

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## PRAGMATIC ANALYSIS OF ONLINE CARTOONS OF THE 2023 PRESIDENTIAL ELECTION IN NIGERIA

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### Abstract

Linguistic studies have shown that meaning is derived from utterances through cartoons. Before and during the 2023 presidential elections, the internet and public space were inundated with cartoons intended by the cartoonists to satirize targeted presidential aspirants. The leading contenders in the elections were Asiwaju Bola Ahmad Tinubu, Alhaji Atiku Abubakar and Peter Obi. They were heavily cartooned. While Tinubu led with *Emi Lokan (my turn)*, *Batist*, *Batified*, and *Batism*; Atiku Abubakar with *Articulated*, Peter Obi did with *Obident Movement*. Both of these politicians were represented through cartoons, by those against their candidatures or just cartoon enthusiasts. There are cartoonists who represented them in a manner, tone, and language that made them appear not to be worth heaping even with cow dung. This study therefore analyses the different functions of these cartoons in relation to context, cartoon characters, intentions, world knowledge, implicatures, and mutual contextual beliefs. This study analyses the online cartoons through the lenses of Pragma-crafting Theory as a broad and systematic instrument for the explicit and valid pragmatic analysis of texts. The findings of the study reveal that there are latent meanings in the cartoons which transcend sentence meanings and sketched images. The findings also reveal that the intentions, attitudes, expectations, the context in which the cartoons are used and the targets cartooned leave definite impressions on the minds of the readers and viewers.

**Key Words:** Pragmatics, Cartoons, Context, Pragma-crafting

### Introduction

Linguistic evidences abound that proof the impossibility of human beings not to talk to each other or to one another, whether it be via verbal or non-verbal communication. This is because, and as Akmajian et al, put it, "...the most pervasive characteristic of human social interaction, so pervasive that we hardly find it remarkable, is that we talk. Sometimes we talk to particular persons, sometimes to anyone who will listen; and when we cannot find anyone to listen, we talk to ourselves" (364). The same is the case with the Nigerian situation: they talk, and do so through many channels that are available to them. Talks and discussions rise to a crescendo especially during general elections in the country: from Facebook to Twitter through Instagram and WhatsApp, Nigerians are known for the use of cartoons, slogans, and coinages to drive home salient points, ideologies, show support or express vehement disapprovals at any general elections taking place in the country.

The 2023 general elections were not an exception, and the most saturated of them all was the presidential election. The three major contenders in the presidential elections were at the centre of these representations. Bola Ahmed Tinubu – former Lagos State Governor and the All Progressive Congress (APC) Presidential Candidate, was adorned with slogans and adverbial coinages such as "Batist", "Batified", and "Batism", which were coined from his initials and nominalised with suffixes "-ist", "-fied", and "-ism". As is evident, his supporters used these to identify with him, and sooner the terms became symbols of loyalty to him.

Atiku Abubakar – the former Vice President, was also adorned with the slogan and adverbial coinage "Artikulated", shortly after emerging as the presidential candidate of the opposition Peoples Democratic Party at the party's national convention in Port Harcourt in 2018 ahead of the 2019 general elections and later the 2023 general elections as well. Coined from his name

“Atiku”, the slogan became a hashtag #*artikulated*.

The same was the case with Peter Obi – the former Governor of Anambra State, who was the running mate of the former Vice President Atiku Abubakar during the 2019 general elections. He became identified with the hashtag #*obidient* when he withdrew from the last PDP presidential primary and defected to the Labour Party (LP) whose presidential ticket he conveniently won. With large numbers of Nigerian youths passionately volunteering and rooting for him, the slogan “Obidient” was coined from his surname “Obi” while using it to identify with him and promote him as well.

Across the Nigerian cyber platforms, especially Facebook, Twitter, Instagram and WhatsApp, the hashtags #*Emi Lokan*, #*Batist*, #*Batified*, #*Batism*; #*Articulated*, #*Obidient* became campaign slogans for the APC, PDP, and LP presidential standard bearers and their supporters. Both of these politicians were heavily cartooned by those against their candidatures, or just cartoon enthusiasts. There are cartoonists who represented them in a manner, tone, and language that made them appear not to be worth heaping even with cow dung. The messages enshrined in cartoons trend both off and online, and even in the political circle; this shows how vital a research on it is to the academic community. This study therefore analyses the different functions of these cartoons in relation to context, cartoon characters, intentions, world knowledge, implicatures, and mutual contextual beliefs. It is in response to the aforementioned calls that this study analyses the online cartoons about the 2023 presidential general election in Nigeria through the lenses of Pragmatic-crafting Theory.

### **Conceptual Framework**

In this section, termed Conceptual Framework, the various concepts in relation to and relevant to the research topic as well as need of the study would be conceptualised through the review. Such concepts as pragmatics, cartoons, context, and the Pragmatic-crafting Theory which form the bases for the analysis of data for this study are reviewed hereunder.

### **Pragmatics**

Pragmatics is a branch of linguistics that deals with the study of how language is used as a

social phenomenon which functions in practical social situations. Contrary to the widely-held view, it is not a mere cognitive skill that should be studied from a formal structuralist point of view. It is studied as linguistic feature that attempts to show how speakers and writers make language choices to achieve their intentions. And this they (speakers/writers) do effectively because the context guides them to encode and interpret meanings beyond words or grammatical structures. It exposes language users to the crucial notion of speaker/writer’s (contextual) intended meaning-making process and not just head knowledge but also impacts practically on language performances in general.

There are many views about pragmatics; while some are too broad, some appear to directly link it to language use and context. Explaining thus succinctly, Adrian Akmajian, et al, posit that: “[w]hen Charles Morris proposed his famous trichotomy of syntax, semantics, and pragmatics, he defined [pragmatics] as “the study of the relation of signs to interpreters”... but he generalized this to “the relation of signs to their users...” (463). They immediately add that: [o]ne year later Rudolf Carnap proposed to “call *pragmatics* the field of all those investigations which take into consideration ... the action, state, and environment of a man who speaks or hears [a linguistic sign]” (463). In lending their voice in disagreement to the aforementioned, they emphasise that:

However, this characterization of pragmatics [stated above] is so broad that it includes all studies of language users, from neurolinguistics to sociolinguistics, and would preclude the possibility of formulating contentful general pragmatic principles. Therefore, we will take the term pragmatics to cover the study of language use, and in particular the study of linguistic communication, in relation to language structure and context of utterance. (463)

The implication of their position above is that pragmatics deals with meaning and it involves the fundamental approach to viewing meaning and its

relationship with reality; as it is for the related theories of meaning that view language itself as systematic to designate many specific things and its symbols.

According to Crystal, “pragmatics deals with the factors that manage the language for what we want to choose within the pool of language that could satisfy whenever it is used within a social interaction and its effects on others” (62-3). Pragmatics is closely related to semantics which “...is the study of the literal meaning towards the speaker or a writer that establishes a relationship with linguistic form and is connected to the individual and the outer world things” (Yule, 96).

According to Etsuko Oishi, “...it has been generally assumed that we have to understand two types of meaning to understand what the speaker means by uttering a sentence.... A sentence expresses a more or less complete propositional content, which is semantic meaning, and extra pragmatic meaning comes from a particular context in which the sentence is uttered” (47). Jean Aitchison shares a similar experience when he posits that: “...word meanings are like stretchy pullovers, whose outline contour is visible, but whose detailed shape varies with use: the proper meaning of a word...is never something upon which the word sits like a gull on a stone; it is something over which the word hovers like a gull over a ship’s stern” (13).

The implication of their submissions above is that words have different meanings in different contexts, and that in looking at the meaning of an expression, we should focus more on the use than on the meaning enshrined in either the words or the expression in general.

### **Context**

Context is the place, time, common ground or shared knowledge and the participants in a conversation or speech situation. It is very important in pragmatic analysis because the meanings of certain expressions are determined by their context of usage. In order to grasp the messages of utterances, one needs to understand the context in which the words are uttered. Hymes (1974) proposed the speaking model of speech analysis which explains this assertion better. According to Hymes:

...in order to speak a language

correctly, one does not only need to learn its vocabulary and grammar, but also the context in which words are used. In the speaking model aspects of the linguistic situation are considered and applied to various components of a discourse sample or a communicated message. (65)

In elaborate details, Hymes (1974, 65-66) presents a “SPEAKING model of speech analysis”, revealing the importance of context in understanding language use. His model succinctly explains in elaborate details, setting and scene, participants, ends, act sequence, key, norms, and genre, which for want of space cannot be quoted here.

### **Cartoons**

Etymologically, the word *cartoon* is derived from the Italian word “cartone”, meaning *paper*. A quick dive into the sand of history reveals that painters used cartoons for preliminary draws on which were then transferred either through tracing or punching on to a surface which could be a ceiling or wall. “Cartoon”, as consented to by Agu Margret Nonyere, “certainly ranks among the oldest core content of mass media of communication” (107). The researchers of this study agree with Agu’s submission above considering that pictorial form of communication is as old as man himself; evidences abound of proofs of drawings, paintings, and engraving as cartoon precursors.

According to Agu, “[c]artoon communication most often carries more messages than the spoken and written language. The visual mode of communication in cartoon is given more prominence at the expenses of the verbal, non-verbal and the written mode of communication” (116). This study therefore examines critically and attempts to analyse the pragmatic features in the cartoons about the leading contenders of the 2023 general elections in Nigeria. In elaborate details, Aarti Robert, as quoted in Agu, opines that:

Cartoons are visual communication images that contain pragmatic meanings most often satirical in nature while entertaining the reader. It is important to note that only serious minds probe into the

pragmatic content of a cartoon. Some readers may simply end at the entertainment level thus [losing] the pragmatics of the text. (108)

The implication of the submission above is that cartoons are serious methods of communication as they create strong effects on the readers and viewers. This study therefore attempts a pragmatic analysis of online cartoons about the leading contenders in the 2023 presidential elections in Nigeria.

### **Methodology**

The data for this study is drawn from online cartoons about the leading contenders in the 2023 presidential elections in Nigeria. The researchers adopt the purposive sampling techniques while selecting fifteen political cartoons out of the corpus of the 2023 general elections from online posts. The choice of this sampling technique is deliberate because it aided the selection of the pragma-crafting features that fulfil certain criteria critical to the research purpose.

### **Pragma-crafting Theory**

Pragmatics deals with the analysis of language, discourses, or conversations above the sentence level. While there are many pragmatic theories, this study adopts Pragma-crafting Theory for the analysis of the data collated, and therefore explains only the theory here. According to Emike, John Acheoah and Gbenga Ibileye, "...the focus of pragmatic theories from classical to contemporary times includes speech acts, contexts, shared knowledge and meaning (implicatures and presuppositions)" (1). They further explain that "[a]s a reaction to the state of the literature of

pragmatics, the Pragma-crafting theory attempts to elucidate novel concepts and issues in human communication across genres. The theory is both an improvement and an extension of Mey..." (2). This theory, like other frameworks developed for the pragmatic analysis of discourse, is a product of interdisciplinary research, and thus a suitable choice for this study.

According to Peter Grundy, "Pragmatics remains the study of contextual nuances which determine the use and interpretation of discourse", (267). Consenting to Grundy's position above, Gazdar Gerald opines that "...as long as communicative competence remains the core of pragmatics, a theoretical framework that underscores acts performed in discourse is not only necessary but also non-negotiable" (56).

The pragma-crafting features instrumental to understanding interlocutory roles of interactive participants in discourse or text, and which are used for analysis are explained here. They include: inference, indexical, shared macro-knowledge, shared contextual knowledge, shared knowledge of emergent context, geoimplicatures, linguistic implicature, behavioural implicature, contextual presupposition, pragma-deviant, object referred and operative language. Inference has to do with making logical deductions from available linguistic and extra-linguistic data. Indexicals are grammatical categories that have the potential to establish the relationship between language and context. Shared contextual knowledge is the available pieces of information which only participants of the present discourse have for the communication to thrive.



## Data Analysis

### TEXT 1



*Text 1* shows the leading four contenders in the 2023 presidential elections. They are, as earlier mentioned elsewhere in this study, Bola Ahmed Tinubu, Atiku Abubakar, Peter Obi, and Rabi'u Musa Kwankwaso. Strategically positioned in their centre is a box, designed in form of a ballot box with a white paper on which a voter casts his or her vote. The colour of the box is green white green, symbolising the Nigerian flag, hence the contestant are called party flag-bearers. The researchers

have chosen to begin the analysis with this so as to bring the reader up to speed of the cartoon analysis that follow.

### TEXT 2



Previous antecedents have shown that successors have always promised to step into the shoes of their predecessors, especially during campaigns. In this cartoon, the driver asks former President Buhari about Tinubu's whereabouts and his reply confirms the above assertion. Hear him: "BUT, BABA, NO ONE SEEMS TO KNOW WHERE OGA TINUBU IS", and Buhari replies: "DIDN'T HE PROMISE TO STEP INTO MY SHOES?" Besides being sarcasm, this makes caricature of the whole situation. The deadening problems that appear to have forced Nigeria into a hangman's noose seem to swallow Tinubu hence he can't be

seen. Former President Buhari is seen in a Truck hauling and evacuating his goods to Daura, his hometown; the Truck is named "DAURA HAULAGE". Inside the Truck is a bag which, in TEXT 7, was used to package Nigeria's debt of #77 Trillion. The pragma-crafting features of participants, time, place, shared knowledge, shared context, and intentions have been clearly embedded in this cartoon.

**TEXT 3**

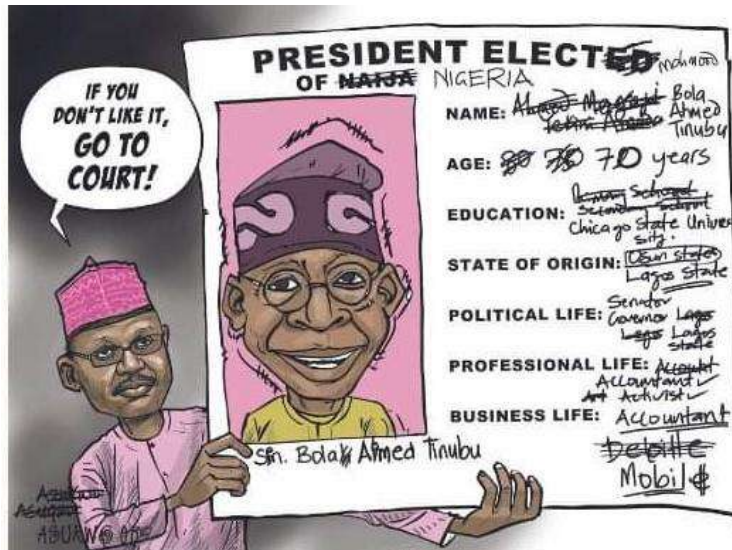


Text 3 contains the APC Jagaban, Bola Ahmed Tinubu being held up to the podium/stand by a beast with the engraving “CORRUPTION” to deliver a speech through recorded channels. Though no name is written in the cartoon, we know it is Tinubu due to his cap. He tells the audience: “I WILL FIGHT CORRUPTION”. The cartoonists appear to show how the incumbent president is installed through and by corruption, or why else would corruption be the one lifting him up to deliver his address? Corruption even makes mockery of him by laughing cynically.

**TEXT 4**

This Text unveils the controversies that surrounded the declaration of His Excellency Bola Ahmed Tinubu as the democratically elected President of the Federal Republic of Nigeria by the Independent National Electoral Commission (INEC).

In this Text, the cartoonist cartooned Professor Mahmood Yakubu, raising into clear view, the picture of President Bola Tinubu detailing a brief bio-sketch of the president.



President Bola Tinubu detailing a brief bio-sketch of the president. However, the critical information informing his details have been cancelled, albeit, like deleted tracked wording. A statement is attributed to the INEC Chairman – Prof. Mahmood Yakubu saying “IF YOU DON’T LIKE IT, GO TO COURT!” The pragma-crafting features of participants are here identified as Yakubu and Tinubu, while aggrieved parties are oppositions and concerned Nigerians. Prof. Yakubu, being fully aware of the irregularities pervading the whole system, tells whoever cares to listen to go to court if s/he does not like the declaration. There are also pragma-crafting features of victory and defeat.

### TEXT 5



The viciousness and notoriety of the youths termed “obidients” drumming support for the Labour Party Presidential candidate Mr Peter Obi looms too large to go unnoticed. They were so obsessed about Obi emerging victories at the polls that *Obidient Movement* were conducted in almost, if not all the states in Nigeria. In this text, the participant is seen dragging a big bag and saying: “On my way to Peter Obi’s house make he rule only me”. This shows how he feels Obi’s mandate is stolen, and that regardless of whoever is the president, he considers Peter Obi as his president.

### TEXT 6



This text contains three participants: Tinubu, Kwankwaso, and Atiku. While Tinubu and Kwankwaso aboard a boat tagged “POLITICAL RELEVANCE”, Atiku is left behind in the ocean. He says: “HELLO... HELLO... PLEASE INFORM HIM THAT IT’S UNFAIR I WAS LEFT BEHIND”. During the presidential electioneering campaigns, aspirants travelled far and wide for consultations and debates to win votes for themselves. Hence, they say *it is said, if you snooze, you lose*.



## TEXT 7



Text 7 holds two participants: Former President Muhammadu Buhari and the current president Bola Ahmed Tinubu, both examining a parked vehicle almost breaking out with cold sweat under the heavy weight of a money bag tagged #77 TRILLION DEBT. Tinubu appears to be at a loss as to the status of the vehicle, which in reality, is the country he is now constitutionally tasked to govern; he tilts his head while his right hand holds onto his chin. President Buhari bends and inspects the vehicle he

has just driven to a halt, and whose condition appears to be in comatose. He tells Tinubu thus: "IT STILL WORKS BUT YOU'LL NEED TO CHANGE SOME PARTS AND WATCH HOW YOU DRIVE". This is a clear mockery of the present state of the nation as Nigeria is plunged into insecurity, fuel hike, hunger, poverty, unemployment, just to mention but a few. The same way things are not functioning in the country is the same way the major car parts are not functional on the vehicle as orchestrated by heavy borrowing and debt profile.

## TEXT 8



Text 8 shows Peter Obi on the phone with an imaginary receiver, presumed to be Bishop Oyedepo, the founder/General Overseer of the Living Faith Church Worldwide. In the build-up of the presidential election, Peter Gregory Obi, the presidential candidate of the Labour Party came under fire, a burning inferno of criticisms heaped on him for declaring the 2023 presidential election a religious war. In a viral leaked audio released by People's Gazette, Peter Obi is heard begging Bishop David Oyedepo to help spread the message to his followers in the southwest and north-central states of Nigeria. This confirms how elections in Nigeria are considered *do or die*

*affairs*. In the text, the cartoonist writes in capital letters to convey the seriousness of the message even as he uses ellipsis, showing how very attentive the speaker was after saying "HELLO...DADDY...THEY SAID THEY HAVE ANOTHER AUDIO...HELLO...DADDY...DADDY ARE YOU THERE?" Graphologically, the text shows the mood, mode, tone, and respect attached to the receiver of the call by the caller. In fact, the caller would simply have sat down while making the call, however, he chooses to stand and firmly grips the

bedpost with his left hand for rigidity, obviously out of respect

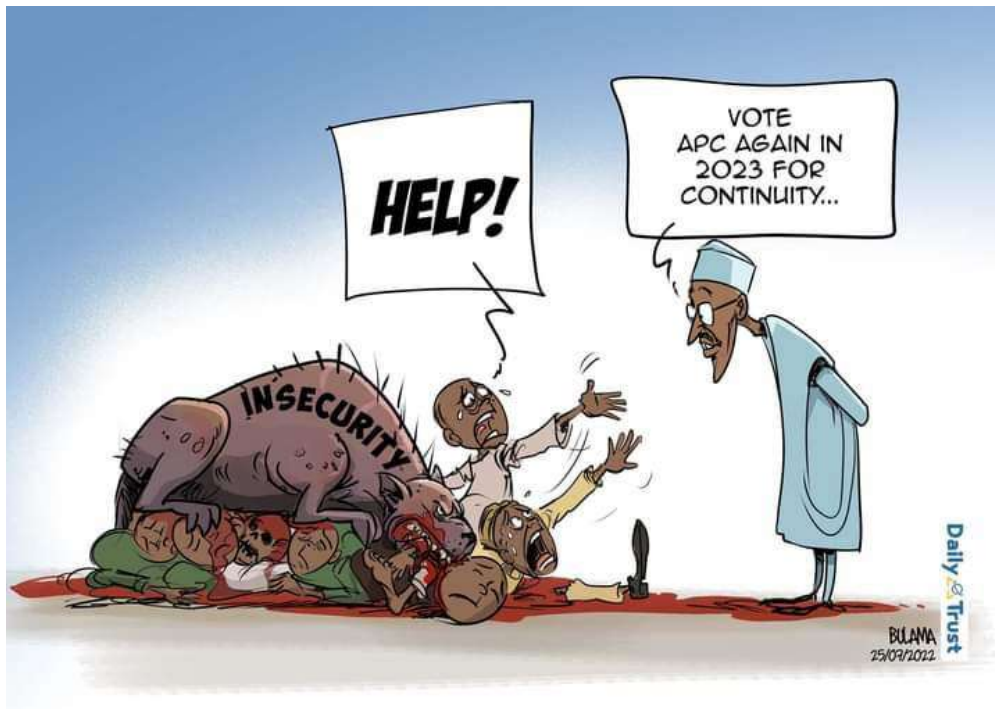
**TEXT 9**



This cartoon portrays a Nigerian situation where two presidential aspirants or just maybe an APC and PDP supporter, in a boat christened “NIGERIA” with the masses, seen here three in number. The ship is sinking as water is seen invading it. The PDP man points his accusing finger at the APC man, saying: “IT’S HIS FAULT!” The cartoonist demonstrates exceptional talent and illustrative proficiency with calligraphic style of presenting the PDP man holding a chisel, while the APC man holds a chisel

slightly down and his hammer raises up. The pictorial illustrations reveal a hole from whence water is seen gushing out, consequently sinking the boat. Typical of Nigeria politicians, both parties result to blame-game. The sinking of the boat symbolises collapse of the country’s leadership, security architecture, economic, educational, and social development just to mention but a few. As Nigerians are known for revolutionary reactions and aggressive protest tendencies, they shout: “WILL YOU KEEP KWAYEET?!”

**TEXT 10**



Text 10, though very scary and pitiable, is hilarious. The pictorial representation shows former president Buhari bending over, and mockingly, telling the victims breaking out with cold sweat under the assault of a gigantic beast named “INSECURITY”, while crying for “HELP”. Having already overpowered and killed some, in large numbers, the two victims, though very nearly almost

killed themselves, stretch out their hands begging Mr. President to help. With their mouths wide open in shouts of bewilderment, they spit out the word “HELP!”, and the best they get is: “VOTE APC AGAIN IN 2023 FOR CONTINUITY”. This cartoon satirizes the present Nigerian security situation where lives and properties are constantly lost left right and centre, from bandits, armed robbers, terrorists, Boko Haram, farmers/herders clashes, communal clashes, political thuggery and rivalries, to mention a few. These issues are further complicated by poverty, unemployment, hunger and deprivation.

### TEXT 11

*Text 11* shows the tradition where contestants are subjected to a thorough screening before being pronounced eligible to contest. This even comes after INEC’s initial call to political parties to screen their candidates before presenting them to the election umpire.



In this cartoon, it can be seen how the candidate of the Labour, Peter Obi is being subjected to heavy scrutiny or through a rigorous retune of screening. The cartoonist, however, appears to be an #obidient (a strong supporter of Peter Obi) as this is done to attract the pity and sympathy of the audience. Even though a woman is a member of/in the screening panel, he is

almost completely stripped naked as we can see his underwear, his bare skin-chest, and bare feet. Though in broad day light, torchlights are being flashed on his bare skin to spot anything that will have him disqualified. Just beside them is seated a man, presumed to be the chairman of the screening committee; hence his desk is christened: “NIGERIA 23 SPECIAL SCREENING PONT”. He is seeing/heard screaming: “NEXT CANDIDATE, PLEASE! NEXT!!! NNNNEEEEEEEEEET!!!” The structure, texture, repetition and pronouncement by him shows how inappropriate and unfair he feels the candidate is being treated. Instead of screening his original certificates/credentials, his body-parts are being screened.





### TEXT 12

Text 12 contains four known Actors and what appears to be a monster shielded in a black veil, brandishing a sword in the air as revealed by its right hand. On one hand, there is Atiku Abubakar and Peter Obi, on the other, you have Bola Tinubu and Rabi'u Kwankwaso. While the duo of Atiku and Obi suggest exposing the shielded monster to light thus: "WE SHOULD EXPOSE IT TO LIGHT!"; the duo of Tinubu and Kwankwaso decline, shouting "NOOO! WE PREFER DAEKNNESS!" Through this pictorial representation, the cartoonist is conscientizing the electorate to make a wise choice of a candidate, and in doing this, he projects

Tinubu and Kwankwaso in bad light. The audience are already aware that light chases out darkness; and where you have a choice of choosing between light and darkness, you should choose light. This is the cartoonist indirect way of campaigning for his candidates against their opponents.

### TEXT 13



As is ideal in Pragma-crafting theoretical underpinning, two participants featured in this text are identified and they are former president Buhari and current president Tinubu. The Actor holds a form and directly unveils it into clear view for the Goal to see. Accompanying them is a giant container nailed into an assemblage of a roller-coaster package and is here named "NIGERIA". The Actor then tells the Goal: "I HAVE DELIVERED AS AGREED, PLEASE, SIGN HERE.. 'ORIGINAL WAHALA RECEIVED BY ME'". When one pays a close linguistic attention to

the cartoon, one will understand what the Actor describes as "original wahala", as in the container, giant snakes push out their heads with deadly engravings on them such as "debt", "death", "hate", "anger", "hunger", "poverty", and "insecurity". The Goal, who here is Bola Ahmed Tinubu, is seen signing to receive Nigeria, and is now under his ruler-ship and leadership. It must be said that what the cartoonist cartooned in the box is a true picture of Nigeria, hence the "wahalas" contained in the container are, as they then were, still staring us in the eye.

**TEXT 14**



The kind of scenario cartooned in Text 14 is sort of played out here, though with different participants and pictorial representation in words. In Text 10, we noticed it to be very scary and pitiable but equally quite hilarious at the same time. While the pictorial representation in Text 10 shows former president Buhari bending over, and mockingly, telling the victims breaking out with cold sweat under the assault of a gigantic beast named “INSECURITY”, and crying for “HELP”, in Text 12, “OIL MARKETERS” are doing the mocking even as the victims are being swallowed by the beast named “FUEL SUBSIDY”. The victims, in their falling positions, are tilted towards a big signpost with the engraving:

“Welcome to NIGERIA”. In mocking ululation, the first Oil Marketer says: “THIS IS JUST DAY 1 AFTER THE BEAST WAS RELEASED AND THEY ARE ALREADY SHOUTING FOR HELP”, and his partner in crime concords: “DON’T MIND THEM. AS FAR AS WE ARE CASHING OUT BIG TIME WHO CARES”. This ideology reminds one of how Point of Sale (POS) owners treated Nigerians during the cashless policy in the build up to the 2023 general elections. POS users heavily extorted people as they had increased transaction charges due to the scarcity of the new naira notes. Nigerians then faced unpalatable dilemma: to endure a huge throng of cues in banking halls or pay horrendously high transaction fees to POS operators as some charged N3,000 for N5,000. In most instances, money was way-billed to relatives living in other locations and states. This shows how Nigerians use every opportunity to enrich themselves at the expense of their fellow human beings, as is the cash in the present subsidy removal.

**TEXT 15**



Text 15 shows Bola Ahmed Tinubu pushing a giant elephant into a door too tiny to allow it passage. As the cracks from the door-surrounding walls reveal, the gigantic nature of the elephant’s bones and head cannot exit. On the elephant is the engraving – FUEL SUBSIDY, boldly written in upper case letters. Graphologically, this is deliberately done to convey the seriousness of the problem generated by fuel subsidy which must now be flushed out of the country, and who else legitimately constituted to do this but Tinubu. Atop his head is the expression cartooned to be coming from Tinubu: MOVE! UNFORTUNATELY, THIS TIME, NO ONE CAN OCCUPY

NIGERIA TO RETURN YOU.

In this text, the pragma-crafting elements of *war* and *defeat* stand out prominently. Pushing the elephant out of the country is indeed a war, but the needle-like nature of the channel presupposes defeat as re-echoed by sarcasm and mockery.

### Conclusion

From the forgoing prognosis, it is apt to posit that there are many ways in which meaning can be communicated through language. The major thrust of this study, as demonstrated through the data analysis, is examining cartoon communication which has become a sensitive tool used by animation experts to send serious messages to their readers and viewers. The study has shown that cartoons are embodiment of serious messages meant to entertain, enlighten, mock, satirize, and most importantly, educate the reading population. The cartoons selected and analysed here are specifically political and they carry or convey strong political messages. Consequently, the pragma-crafting features of the cartoons should be given close linguistic attention and interpretations rather than seen as mere mimics, humour, or comedies. The study conclude that the latent meanings in the cartoons which transcend sentence meanings and sketched images have revealed the intentions, attitudes, expectations, the context in which the cartoons are used and the targets cartooned left definite impressions on the minds of the readers and viewers about Asiwaju Bola Ahmad Tinubu, Alhaji Atiku Abubakar and Peter Obi, who were the leading contenders in the 2023 general elections in Nigeria.

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