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## **THE JOURNAL**

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## LANGUAGE MAINTENANCE: A STUDY OF THE ATTITUDE OF EREI TEENAGE SPEAKERS

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### Abstract

Many minority languages in the world die as a result of lack of interest in the mother tongue, or as a result of minority speakers shifting to dominant languages. The paper investigates the extent to which Erei language in Cross River State of Nigeria has undergone maintenance, especially by Erei teenagers. Three research objectives and questions were formulated to guide the study, while behaviourism theory was adopted as the framework for the study. Thirty-six Erei-speaking teenagers aged 14-19 years drawn from the three wards that make up Erei land - Abayong, Erei North and Erei South - were selected for the study. Also, 25-item questionnaire was developed to elicit information from the respondents. The findings from their self-assessment reports show that Erei language, although minor, receive adequate maintenance by majority of the respondents, even though it is in contact with two dominant languages: English and Igbo, which pose threat to its existence. The study concludes that, although majority of Erei users find it difficult to read, write or translate Erei, the language may survive the threat of those dominant languages, and might likely not shift to any of them.

**Keywords:** Language Maintenance; Language Shift; Language Contact; Mother Tongue; Erei Language; Erei-speaking Teenagers

### 1.1 Introduction

Erei language is spoken in Biase Local Government Area of Cross River State in the South South geopolitical zone, Nigeria, with a population of about 25,000 speakers (Uwen, 2018). The language belongs to Benue-Congo of the Niger-Congo family located in the western subgroup of the Upper Cross River which in turn is a subgroup of Delta-Cross (Essien, 2003; Inya, 2011; Ukam, 2015; Uwen, 2018). Uwen (2018, p. 94) reports that "Erei is more of an endangered language than a vigorous one" because it is being threatened by other languages, particularly English and Igbo, for example; as a result, Erei language may stand the chance to shift to both or one of those dominant languages. Although Erei is a community language of Erei people, it is rarely used in a formal setting or business

transaction in Erei land. Rather, Igbo and English are used. In other words, over 70 per cent of Erei people speak English and basic Igbo (Uwen, 2018; Ukam, 2023). Like English, Igbo language is another subject taught in Erei schools in place of Erei language, neglecting aboriginal Erei language which is supposed to be taught to Erei teenagers.

Till today, Erei has not been taught in school even though its letters and sounds have been developed (Inya, 2011; Ukam, 2015, 2023), and books have been written on it including Erei bible (Inya, 2012). There is also a video entitle "Erei Jesus" which shows instances where Jesus speaks Erei fluently. And currently, Erei language learning centre is functioning accurately. In spite of all these, English, Igbo and even Pidgin English, being in contact with Erei,

have all exercised dominance over Erei language in its homeland, reducing Erei to a more minority language which may eventually result to its death in the nearest future (Uwen, 2018), aligning with Cavallaro (2005), and Okpanachi and Joseph (2017), who all argue that minority languages struggle more to maintain themselves in the faces of other dominant languages, especially when they are in contact with each other; they may eventually shift and give way in such condition to other dominant languages.

For Fishman (1989, p. 15) and Fang (2017, p. 2), three things exist whenever languages are in contact: first, languages may be maintained without any change; second, there may be a shift in some form of languages; and thirdly, one of the languages may no longer be used, leading to language loss or language death. The authors suggest that minority people need not to abandon their language if they are with their normal senses. They conclude that language royalty is a moral duty to everyone (Zhou & Bankston, 2000). But as important as language maintenance (LM) a lot has not been done. Instead, the negative side of maintenance, that is, language shift (LS), has been over-attended, whereas the positive side (i.e. LM) has been downplayed and overlooked, leading to the statement that the big fish always swallows the small fish (Fishman, 1991).

Erei language is one of those languages being neglected and out-maintained in its ancestral land, especially since English and Igbo are in much contact with it. Yet, not much has been done to investigate how Erei citizens continue to maintain their aboriginal Erei language. The current paper is an acknowledgment to this gap by investigating the attitude of Erei teenagers towards maintaining Erei language. The objectives of the paper are: first to assess the extent to which Erei teenagers protect Erei language as their linguistic and cultural identity; second, to identify the effects of

language contact on aboriginal Erei language; and thirdly, to examine the proficiency Erei teenagers have in maintaining their mother tongue.

## **1.2 Research Questions**

- a. To what extent is Erei language maintained by Erei teenagers in protecting their linguistic and cultural identity?
- b. To what extent does language contact (like trade) or identity negotiation motivate or affect Erei language maintenance?
- c. How proficient are teenage native Erei speakers in using Erei language in discourse?

## **2.1 Review of Concepts**

### **2.1.1 Language Maintenance**

Language maintenance is a situation where a speaker or group of speakers or speech communities continue to use their language in everyday life despite competition with dominant or majority language(s). Benrabah (2004) avers that LM is the continuous use of the mother tongue, regardless of the cultural pressures from more prestigious or politically more dominant language. In a situation where a language is being threatened by other languages (as in the case of Erei) LM (language maintenance) is needed to face the threat of an LS (language shift). In fact, LM is an important component of identity and culture of any group: members can easily identify themselves more closely with those who share their language than with those who share other aspects of their cultural background (Fang, 2017).

The concept was first advanced by Fishman (1989, p. 77), who defines it as the process and pursuit of intergenerational linguistic continuity. Hamde (2005, p. 5) contends that LM is possible if the members of the minority language know their language well, and continue to use it even in the midst of bilingual or

multilingual setting, while Fang (2017, p. 5) maintains that these minority bilingual users stand a better advantage than those of monolingual users as long as they do not abandon their language in place of another. But Cavallaro (2005) has lamented that most languages in Nigeria have been allowed to speedily decline, losing to English, broken English or Pidgin English, and may eventually die (Giles, Bourhis & Taylor, 1977; Thieberger, 1990; Kedrebeogo, 1998).

### **2.1.2 Language Contact**

In many cases, speakers of two or more languages interact and influence each other. The close interaction could lead one language (with more population) to influence the other (with less population). Overtime, most languages have been influenced by contact, resulting in different degrees of transfers from one language to another. It was because of contact that resulted English, for example, to borrow more from French, Latin, Greek and many other languages (Ike, 2000), and for Erei to borrow some lexical items from Igbo, English, Efik as well as other surrounding languages (Inya, 2011). Language contact is the way in which language communities not only interact with each other, but also impact such contact on others. The term, according to Gramley (2012), occurs at language borders, by borrowing, or as a result of migration, among others. Gramley further states that the concept is the major factor of language change and shift, leading to alternative pronunciation, grammatical structure as well as vocabulary. Erei language has contact with Igbo and English; as a result, native Erei speakers are bound to be influenced by these languages.

### **2.1.3 Language Shift**

When languages are in contact, they influence each other; particularly, the dominant ones usually dominate the lesser ones. Speakers of the less dominant language begin to gradually shift to the languages which seem to be dominant,

resulting to LS, or if possible, language loss. Language shift is sometimes referred to as language replacement or language assimilation. It is the process whereby members of a speech community change or shift from their aboriginal language to a new different language. This happens when dominant languages dominate lesser ones.

Language shift may also occur when a speech community sees no reason of maintaining their ethnic or native language. In other words, it is a process in which a speech community gradually stops using its own language in favour of another. According to Anthony (2007), the best way to understand LS is to look at it as a social strategy in which individuals and groups compete for positions of prestige, power and security, arguing that “a relatively small immigrant elite population can encourage widespread language shift among numerically dominant indigenes” (p. 117). This implies that a dominant language can easily impose itself in an environment of a non-dominant language even when such a dominant language has lesser speakers.

Kartika-Ningsih and Rose (2018) are of the opinion that this concept is the use of multi-languages in all types of interactions such as teaching and learning. The authors go further to state that LS is when two or more languages are in contact in such a way that items from first language are brought to second language. In this case, the native of aboriginal language might code switch or mix during spoken discourse. Kandler et al. (2010) describe LS as the process whereby “members of a community in which more than one language is spoken abandon their original vernacular language in favour of another” (p. 3855). They term the concept as a competition process in which the languages in contact try to overcome each other. Most speech communities have abandoned their languages in favour of more dominant ones in order to meet

their needs or gain favour when using the new language. The users are confronted with different choices in terms of which language they are to use in place of another. One major decision is to abandon the less prestigious language in favour of the more prestigious one, because such shift, according to the authors, is seen as “more modern, useful or giving access to greater social mobility and economic opportunities” (p. 3855) (see also Krauss, 1992; Nettle & Romaine, 1999).

### **3.1 Behaviourism Theory**

Watson (1913) propounded the theory of behaviourism to support the idea of Skinner, Parlov and Thorndike, who earlier developed the theory on learning as a reaction to traditional grammar. Behaviourism is of the opinion that human beings have the capacity to learn and use language in order to gain knowledge either in a conscious way or subconscious way. That to use language effectively does not necessarily mean one must learn it through formal way. Language can equally be learnt in the church, at home or in any other informal environment. And that using language effectively comes when there are changes in behaviour.

Since behaviourism justifies that learning and using of a language is an act of a new set of habit, Ellis (1990) argues that learning and producing language adequately can be effective by manipulating the environment to provide the required experience, leading to a habit formation recognised as Stimulus-Response, because every process of learning has to be followed by reinforcement (Demirezen, 1988). In other words, behaviourism believes that learning and using language can happen through manipulating the environment in order to experience the new behaviour. In this paper, this theory shall help to account for the behaviour of Erei teenage speakers in their handling of Erei language in different environments they find themselves.

### **4.1 Methodology**

For the purpose of the current study, 36 Erei-

speaking teenagers (12 from Erei South ward; 12 from Erei North ward, and 12 from Abayong ward) were selected from the 17 communities that make up Erei land. The respondents were secondary school students aged between 14 and 19 years. The age brackets of the teenagers and the choice of secondary school students are considered here for the fact that the respondents are more advanced teenagers who could provide appropriate details towards the use of Erei language in discourse, as well as expressing themselves fluently in their native Erei language. In order to expose the participants to the knowledge of Erei language, they were subjected to eight-week pre-test examinations: each was asked to read a passage written in Erei language, to discuss it and then to translate it into English, before the distribution of the questionnaire.

A questionnaire containing 25 items were developed to elicit information from the participants. The questionnaire items, which were validated by an expert, focused on the respondents' self-perception or report of the following dimensions: proficiency in Erei (5 items), the use of Erei at home (5 items), the use of Erei in public (5 items), the use of Erei in school (5 items), and the use of Erei in church (5 items). The data were distributed to the respondents to fill, and the collection of the forms took about two weeks. The rating scale of the questionnaire used is a Linkert scale: SA - strongly agree, A - agree, D - disagree and SD - strongly disagree, in order to have a clear idea of their self-responses. The data were analysed in tables using a simple percentage: the first two tables (Tables 1&2) examined the respondents' sex and age brackets, while the remaining tables (Tables 3-7) showed the respondents' proficiency ability in Erei language.

### **5.1 Results**

The data from the questionnaire, represented in tabular forms, is presented and discussed in this section. While Tables 1 and 2 analyse the



personal information of the respondents (sex and age, respectively), sections three to seven are a discussion of respondents' reports.

**Table 1: Distribution of Participants by Sex**

Sex	Frequency (Freq)	Percentages (%)
Male	16	44.5
Female	20	55.5
Total	36	100

The female respondents constituted 20 (or 55.5%), while the males are 45.3 per cent or 16 in number. The order of respondents is ranged from being first born child to the fourth.

**Table 2: Distribution of Respondents by Age**

No.	Years	Freq	%
1	14	6	16.7
2	15	4	11.1
3	16	7	19.4
4	17	4	11.1
5	18	5	13.9
6	19	10	27.8
Total		36	100

Respondents in the 19-year category had the highest informants with 27.8 per cent as shown in Table 2, followed by those of 16 and 14 years (19.4% and 16.7%, respectively). The remaining constituted the lowest number with four respondents or 11.1 per cent (15 and 17 years), and five or 13.9 per cent (18 years) of the total population. These ages are considered for the purpose of this study, because it is expected that they should be able to express themselves fluently in their mother tongue.

**Table 3: Proficiency in Erei**

No.	Item	SA		A		D		SD		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
1	I understand Erei Fluently.	16	44.5	12	33.3	5	13.9	3	8.3	36	100
2	I speak Erei Fluently.	21	58.3	13	36.1	2	5.6	0	0	36	100
3	I write Erei Fluently.	4	11.1	7	19.4	8	22.3	17	47.2	36	100
4	I read Erei Fluently.	6	16.7	9	25	6	16.7	15	41.6	36	100
5	I can translate Erei to English easily and accurately.	2	5.6	5	13.8	8	22.3	21	58.3	36	100

Table 3 shows the extent to which the informants are proficient in Erei language. Item 1 indicates the level to which the participants understand Erei language. Those who strongly agreed that they understood Erei fluently and perfectly were 16(44.5%), which constituted the highest number; those who agreed were 33.3 per cent or 12 in number, whereas those who disagreed and strongly disagreed that they cannot understand

Erei effortlessly were 13.9 per cent and 8.3 per cent, respectively. What this means is that 77.8 per cent of the respondents considered that they can easily understand Erei. Only 22.2 per cent had a negative view.

Items 2, 3 and 4 show how proficient the respondents are in both their productive (speaking, writing) and receptive (reading) skills. Item 2 considers how respondents could speak

Erei language easily. Greater percentage strongly agreed (58.3%) and agreed (36.1%), respectively that they can speak the language correctly. The percentage (94.4%) when put together outnumber those with a negative view. They included 5.6 per cent for those who disagreed, and 0% for those who strongly disagreed. The zero per cent implies that no respondent was able to rate himself or herself as strongly disagreed. The positive response shows that majority of Erei speakers may likely be proficient, especially in speaking their native Erei language.

For Items 3 and 4, it is the negative response that constitutes the highest number. While greater number of the subjects can comfortably speak the language, the reverse is the case in these items. In Item 3, only 4(11.1%) strongly agreed that they can write Erei language very well. Seven respondents, representing 19.4 per cent agreed. While 8(22.3%) disagreed, the remaining 47.2 per cent, representing 17 of the total respondents strongly disagreed, a strong indication that Erei users are unable to maintain their language in terms of writing. The position indicates that 30.5 per cent of the respondents did really agree that they can write Erei language correctly, but 69.5 per cent of the respondents did not accept the position, claiming that they were yet to practice how to write Erei language perfectly. Item 4 in the same table indicates a

greater focus and competent on the reading of Erei language. Like Item 3, the respondents who strongly disagreed (15 or 41.6%) constituted the highest number. Despite the fact that maintaining language is very important, it was noted that even when the participants claimed to have sufficient knowledge in Erei, majority of them could not read Erei perfectly which might result to the death of the language in time to come. On the other hand, those who agreed formed 9(or 25%) of the total respondents. Six respondents (16.7%) disagreed. This result shows that 41.7 per cent had a positive view of the statement that they can read Erei language correctly, while 58.3 per cent of the respondents had a negative view all together.

Item 5, Table 3 shows whether respondents under study can translate Erei to English. Two respondents, representing 5.6 per cent of the total population strongly agreed, while 5(13.8%) of the respondents agreed. Whereas the remaining 8(22.3%) disagreed, those who strongly disagreed that they did not know how to translate Erei to English were 21(58.3%). This result indicates that 80.6 per cent of the respondents suggested that they cannot effortlessly translate Erei language possibly to English. Only 19.4 per cent expressed a positive view.

**Table 4: The Use of Erei at Home**

No.	Item	SA		A		D		SD		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
6	My parents speak Erei to me at home.	9	25	12	33.3	4	11.1	11	30.6	36	100
7	I speak Erei to my parents at home.	15	41.7	11	30.5	4	11.1	6	16.7	36	100
8	I speak Erei to my siblings at home.	14	38.9	6	16.7	7	19.4	9	25	36	100
9	I speak Erei to my friends at home.	11	30.5	10	27.8	10	27.8	5	13.9	36	100

10	I think or talk to myself in Erei when I am at home.	16	44.4	15	41.7	3	8.3	2	5.6	36	100
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Items 6 and 7 in Table 4 examine the degree to which parents and their children speak Erei to each other at home. Item 6 shows that those who strongly agreed that their parents talk to them at home, using Erei language were nine in number or 25 per cent, and those who agreed were 12 or 33.3 per cent, which recorded the highest percentage. Four (11.1%) and 11(30.6%) respondents disagreed and strongly disagreed, respectively. In Item 7, a large number of the respondents 15(41.7) strongly agreed that they speak Erei to their parents at home. While 11 or 30.5 per cent agreed, those who disagreed and strongly disagreed that they did not speak Erei to their parents at home were 11.1 per cent and 16.7 per cent, respectively. The total percentage of the positive response implies that parents maintain Erei when communicating with their children at home without interfering it with any other language. The same is applicable to Item 7 where 72.2 per cent of the total population, when combined together, also agreed that they spoke Erei with their parents at home. Those with opposite view in Items 6 and 7 stand at 41.7 per cent and 27.8 per cent, respectively.

Items 8 and 9 report the extent to which participants speak Erei to their siblings (brothers and sisters) as well as their friends. From their self-assessment reports, those who agreed that they communicate with their brothers, sisters and

friends at home were 14(38.9%) in Item 8 and 11(30.5%) in Item 9. Those who strongly agreed in both items were 6(16.7%) and 10(27.8%), respectively. While those who disagreed were 7(19.4%) in Item 8 and 10(27.8%) in Item 9, the rest others who strongly disagreed in Item 8 outnumber their counterparts in Item 9 who recorded only 13.9 per cent of the entire population. The position indicates that 55.6 per cent in Item 8 and 58.3 per cent in Items 9 of the participants did agreed that they speak Erei to both their siblings and friends at home, but 44.4 per cent (in Item 8) and 41.7 (in Item 9) did not accept the position.

Item 10 of the same table indicates a greater thinking or talking in Erei to oneself while at home. The respondents who strongly agreed (16 or 44.4%) constituted the highest number, while those who agreed formed 15 or 41.7 per cent of the total respondents, and were also aware that they think in Erei language whenever they are at home. Three respondents (8.3%) disagreed, and those that strongly disagreed were two respondents (5.6%). This result shows that 86.1 per cent had a positive view of the statement that “I think or talk to myself in Erei when I am at home”, while 13.9 per cent of the respondents had a negative view of the same statement.

**Table 5: The Use of Erei in Public**

No.	Item	SA		A		D		SD		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
11	My parents speak Erei to me in public.	4	11.1	2	5.6	16	44.4	14	38.9	36	100
12	I speak Erei to my parents in public.	6	16.7	9	25	6	16.7	15	41.6	36	100

13	I speak Erei to my siblings in public.	7	19.4	5	13.9	15	41.7	9	25	36	100
14	I speak Erei to my friends in public.	2	5.6	6	16.7	9	25	19	52.7	36	100
15	I think or talk to myself in Erei when I am in public.	10	27.8	12	33.3	8	22.2	6	16.7	36	100

Item 11, Table 5, shows the level at which parents speak Erei language to their children in public. Four respondents, representing 11.1 per cent of the total population strongly agreed, while 2(5.6%) of the respondents agreed. Whereas the remaining 16(44.4%) disagreed, those who strongly disagreed that their parents did not speak Erei to them in the public were 14(38.9%). This result means that 83.3 per cent of the respondents suggested that their parents hardly speak Erei to them in the public, particularly outside Erei communities. They would have a retroactive effect on the teenagers who would not be confident when speaking their mother tongue in public. Only 16.7 per cent expressed a positive view.

Items 12, 13 and 14 of the same table outline respondents' consistency in speaking Erei in public to their parents, siblings and friends, respectively. In each item, 6(16.7%) in Item 12, 7(19.4%) in Item 13, and an insignificant number 2(5.6%) in Item 14, respectively strongly agreed that they speak Erei to their parents, siblings and friends in public. Those who disagreed in the three items are 9(25%), 5(13.9%) and 6(16.7%), respectively. On the other hand, the subjects who disagreed that they hardly speak Erei in public to

either their parents, siblings or their Erei friends constituted six or 16.7 per cent (in Item 12), 15 or 41.7 per cent (in Item 13) and nine or 25 per cent (in Item 14). The remaining number of respondents: 15(41.6%) in Item 12, 9(25%) in Item 13 and 19(52.7%) in Item 14 strongly disagreed the position that they speak Erei in public to any of them. Although 15(41.7%) in Item 12, 12(33.3%) in Item 13 and 8(22.3%) in Item 14 of the total respondents responded positively, the remaining respondents who were 58.3 per cent (in Item 12), 66.7 per cent (in Item 13) and 77.7 per cent (in Item 14) were in a negative view that they did not speak Erei to their Erei people in public domains. The percentages, therefore, emphasise the poor handling and speaking of Erei in public environments linguistically.

Item 15 on Table 5 demonstrates that 10(27.8%) of the respondents strongly agreed that they did think or talk to themselves in Erei whenever they are in public. Those who agreed were grouped into 12(33.3%), those who disagreed were 8(22.2%) and those who strongly disagreed were 6(16.7%). Therefore, those of the affirmative view were 61.1 per cent as against 38.9 per cent who disagreed.

**Table 6: The Use of Erei in School**

No.	Item	SA		A		D		SD		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
16	My teachers speak Erei to me in school	0	0	1	2.8	9	25	26	72.2	36	100
17	I speak Erei to my	2	5.6	4	11.1	8	22.2	22	61.1	36	100

	teachers in school.										
18	I speak Erei to my classmates in school.	15	41.7	11	30.5	2	5.6	8	22.2	36	100
19	I speak Erei to my friends in school.	7	19.4	18	50	7	19.4	4	11.2	36	100
20	I think or talk to myself in Erei when I am in school.	20	55.5	10	27.8	6	16.7	0	0	36	100

Like other tables, there are five items labelled 16, 17, 18, 19 and 20 on Table 6. The table explains the use of Erei in school, that is, if Erei is allowed to be spoken in schools whether as a vernacular or official language. Item 16 of the table shows that zero per cent of the total respondents strongly agreed and 2.8 per cent agreed, and while 9(25%) of the respondents disagreed, those who strongly disagreed were 35(61.1%). This implies that an insignificant 2.8 per cent of the respondents affirmed that their teachers used to speak Erei to them in the school they attended. The other 97.2 per cent of the respondents had a negative view, meaning that majority of Erei teachers do not speak their mother tongue to their Erei students even in casual or informal situation. In Item 17, 22(61.1%) of the total respondents strongly disagreed that they speak Erei to their teachers in schools. Two or (5.6%), 4(11.1%) and 8(22.2%) strongly agreed, agreed and strongly disagreed, respectively. The percentage of the respondents who had a positive view stands at 16.7 per cent, giving a poor impression. Only 73.3 per cent of the respondents were of the opposite view.

Items 18 and 19 demonstrate how respondents could frequently speak Erei in school with their classmates and friends, since it is

regarded as a vernacular language in that environment. It was noted that those who strongly agreed with the statements were 15(41.7%) on Item 18 and 7(19.4%) on Item 19. Those who agreed on both items were 11(30.5%) and 18(50%), respectively. Whereas 2(5.6%) and 8(22.2%) disagreed and strongly disagreed on the statement in Item 18, 7(19.4%) and 4(11.2%) also disagreed and strongly disagreed in Item 19, respectively. The percentages of the respondents who had a positive view on the statements stand at 72.2 per cent (in Item 18) and 69.4 per cent (in Item 19), indicating that the teenagers have good attitude on Erei language. Ten respondents or 27.8 per cent and 11(30.6%) had a negative response on the same statements, respectively.

In item 20, 55.5 per cent of the total respondents strongly agreed that they think or talk to themselves in Erei when they are in schools. Accordingly, 27.8 per cent agreed, 16.7 per cent disagreed and zero per cent strongly disagreed. The data further shows that 83.3 per cent of the respondents had the understanding of the important of mother tongue as they did think in it even in an environment where it is not spoken, the other 16.7 per cent were in the negative view about thinking in Erei to oneself in school.

**Table 7: The Use of Erei in Church**

No.	Item	SA		A		D		SD		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
21	My pastors or reverend fathers preach in Erei to me in church.	3	8.3	7	19.4	6	16.7	20	55.6	36	100
22	I speak or discuss in Erei to my pastors or reverend fathers in church.	6	16.7	13	36.1	9	25	8	22.2	36	100
23	I speak Erei to my brethren in church.	15	41.7	12	33.3	6	16.7	3	8.3	36	100
24	I speak Erei to my friends in church.	20	55.6	13	36.1	2	5.5	1	2.8	36	100
25	I think or talk to myself in Erei when I am in church.	11	30.6	17	47.2	5	13.9	3	8.3	36	100

Table 7 explains the use of Erei in the church premises. Item 21 in the table suggests that 3(8.3%) of the total respondents strongly agreed that their clergymen used to speak, sing or preach in Erei to them during sermons. Although 19.4 per cent agreed and 16.7 per cent strongly agreed, a substantial 55.6 per cent strongly disagreed. This indicates that 27.7 per cent of the respondents agreed that their clergymen preached to them in Erei, while the maximum respondents of 72.3 per cent agreed that their clergymen did not use Erei in any form with them. The implication of this assertion is that Erei might lose its prestige in an environment where it is less used by majority of its speakers.

Items 22, 23 and 24 of the same table portray the manner in which Erei teenagers speak their Erei mother tongue to their clergymen, brethren and friends in churches. The positive response from each item is a clear indication that the attitude of Erei teenagers towards maintaining Erei in the church environments where many language users are found is good. Six or 16.7 per

cent (in Item 22), 55.6 per cent (in Item 23) and 55.6 per cent (in Item 24) strongly agreed that they speak Erei to their pastors or reverend fathers, brethren and friends in the church irrespective of those who may not understand Erei. Thirteen (36.1%) (in Item 22), 33.3 per cent (in Item 23) and the same percentage observed in Item 23 (i.e. 36.1% in Item 24) agreed. On the other hand, those who disagreed on the position were 25 per cent (in Item 22), 5.5 per cent (in Item 23) and the same percentage of 5.5 per cent on Item 24, while those who strongly disagreed in each item were 22.2 per cent, 2.8 per cent and another 2.8 per cent of Items 22, 23 and 24, respectively. From the respondents' self-reports, it shows that the maximum number of 52.8 per cent, 91.7 per cent and 77.8 per cent had a positive opinion on the statements in Items 22, 23 and 24, respectively. The other 47.2 per cent on Item 22, 2.3 per cent on Item 23, and 8.3 per cent on Item 24, who had negative view, were less significant.

Like Items 10, 15 and 20, Item 25 indicates that 30.5 per cent of the respondents strongly agreed that they think or talk to oneself in Erei when in churches. A considerable number of 17 respondents or 47.2 agreed, while 13.9 per cent and 8.3 per cent disagreed and strongly disagreed, respectively that they never can think in Erei when they are in churches. The percentage of the respondents who had a positive view, when put together, stands at 77.8 per cent, giving a good impression that Erei receives adequate maintenance. Only 22.2 per cent of the respondents were of the opposite view.

## 5.2 Discussion of Findings

From the report of the findings, it was observed that Erei language, which is the language of Erei people, does receive adequate attention in terms of maintenance by Erei citizens. Research has shown that various minority languages will soon lose or die due to a greater influence of other dominant languages (Zhao, 2001). For example, Cavallaro (2005) claims that when languages are in contact, there is tendency of dominant where some languages with less speakers will shift and give way to others. But in the case of Erei, which is one of the minority languages, such phenomenon does not hold well as the attitude of greater respondents is good, reporting positively that they maintain and speak Erei any place they come across their Erei people, irrespective of the environments.

For instance, in Table 4, the percentages of respondents who reported positively that their parents speak Erei to them as well as they do same to their parents are far better than those who

did not agree with about 58.3 per cent (for parents) and 72.2 per cent (for teenagers) as against only 41.7 per cent (for parents) and 27.8 per cent (for teenagers) of those with a negative view. The positive response is applicable also to Items 8, 9 and 10 (on Table 4), 15 (on Table 5), 18, 19 and 20 (on Table 6), 22, 23 and 24 (on Table 7) where a greater number of respondents responded positively that they use Erei in all situations. However, it was only in Table 5 where those with negative view outnumbered others with a positive view. The reason could be that some Erei speakers do not like to speak Erei outside Erei community; they are not proud of their Erei mother tongue in public domain.

## 6.1 Conclusion

In this paper, the attitude of Erei teenagers in their attempt to using their mother tongue in certain domains was investigated. A questionnaire of 25 items, grouped in five different sections, was delivered to seek information from the respondents. From their individual self-reports, it was observed that respondents know the importance of their Erei mother tongue; thereby, maintaining it not only at homes, but also in public domains such as market places, schools, churches and all over places they meet each other. Of importance is that even in environments where vernacular language like Erei may not have been permitted, the participants maintained their Erei mother tongue in order to keep their identity. Erei language, therefore, may not face much threat, or even shift to Igbo and English no matter their contact with it.

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## LA REALITE DE LA GUERRE DANS ALLAH N'EST PAS OBLIGE D'AHMADOU KOUROUMA ET LES BOUTS DE BOIS DIEU DE SEMBENE OUSMANE

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### Résumé

Après les indépendances qui avaient fini par semer la graine d'illusion dans la conscience populaire, les écrivains africains ont su rester fidèles à une certaine veine alarmiste qui surcharge leurs écrits avec un contenu tragique. Des guerres par-ci, des catastrophes humaines et des grands problèmes par-là, l'image d'une Afrique où le mal est un spectacle permanent qui bouscule le continent. Nous avons suivi l'approche qualificative dans ce travail qui implique l'étude des textes de corpus et la recherche sur les sources secondaires. Après l'analyse des données, nous avons découvert que, la plupart des guerres en Afrique sont dues à la marginalisation, l'instabilité politique et la question d'ethnie. De plus, l'étude démontre que la guerre occasionne la violence dans toutes ses formes que ce soit la violence physiques, verbale, psychologiques entre autres. Un de nos recommandations adoptées est que nos leaders politiques et chefs traditionnels prennent en compte la question de la violence dans toutes ses formes et les moyens de parvenir à une rééducation de la population sur la non-violence, les droits de l'homme, la paix et la démocratie. Finalement, nous avons remarqué qu'en temps de guerre les jeunes personnes sont enrôlées à contre cœur dans l'armée et ils deviennent les enfants soldats.

**Les mots clés:** la violence, les leaders africains, la guerre et le conflit

### Introduction

Selon Ciao, « la violence, c'est faire preuve de force et de brutalité en pensée ou en action » (4). C'est aussi une contrainte illicite exercée sur quelqu'un pour obtenir quelque chose sans son consentement. Un académicien, Maniragaba Balibusta, dans son livre, *Une archéologie de violence en Afrique de Grand lac*, a défini « la violence comme la façon animale de régler les conflits » (15).

En termes politique, la violence est une indication de l'impuissance du pouvoir car l'inégalité est plus productive si elle peut faire l'économie de la violence. La montée de la violence dans beaucoup de pays africains est la manifestation, d'une part, de l'incapacité des élites dirigeantes à mettre productivement au

travail leur pouvoir et d'autre part, à mettre au travail la fatalité malthusienne qui stipule que "lorsqu'un pays ou une région a atteint un certain niveau du développement démographique sans avoir en même temps atteint le développement économique nécessaires à l'entretien de sa population, il doit nécessairement se désintégrer" (Maniragba Balibusta op. cit; p36).

Avant les indépendances, l'Afrique était en quelque sorte un havre de paix, de stabilité, de sécurité pendant plus d'un siècle et demi. Nous ne disons pas ici que l'Afrique n'a pas connu la violence coloniale. L'avènement des indépendances a donné aux Africains le droit de vote et de se gouverner. Et depuis, l'Afrique francophone ou anglophone est ruinée. Prenons les exemples de la Côte d'Ivoire, du Libéria, de la

Sierra Leone. Les pays africains sont devenus<<des bordels à la carre>> ou les bandits de grand chemin qui se partagent les pays, comme au Libéria et en Sierra Leone et par conséquent, on ne voit que coups d'état, assassinats, pendaisons, exécutions et toute sorte de désordres en Afrique d'aujourd'hui.

Aujourd'hui sur le continent, on affronte des problèmes tels que la corruption, la mauvaise gouvernance, entre autres. Mais au fur et à mesure que ces problèmes augmentent, ils engendrent de mauvaises conséquences comme des coups d'état, des régimes militaires, des guerres tribales et voire religieuses entre autres. L'Afrique, serait-elle devenue un lieu fertile où se développe une certaine culture de la violence?

La tragédie informe la réalité tragique d'un monde en décadence qui permet de penser de tous les phénomènes politiques et sociaux auxquels nous sommes invariablement connectés. Cette hypothèse mérite d'être retenue. Et dans toute cette cacophonie des intérêts égoïstes de nos leaders, la vie des enfants est mise en danger.

#### **Les objectifs du travail sont:**

1. d'avancer le sujet de violence et de guerre dans les deux romans de corpus.
2. d'examiner la situation de guerre et de violence actuelle en Afrique en relevant leur conséquence.
3. avancer des solutions applicables à la prévention des violences en temps de guerre et à la résolution pacifique des conflits tant au niveau politique que social

#### **Théorie marxiste**

Il convient donc à ce niveau de présenter la théorie sur laquelle cette recherche est basée. L'étude est basée sur la théorie marxiste. Cette théorie politique basée sur l'interprétation des œuvres de Marx et d'Engels, est une approche socio-idéologique qui considère les œuvres littéraires comme des produits des forces socio-historiques analysables quand on considère les

conditions matérielles dans lesquelles ils ont été formés. Ahmadou Kourouma et Sembène Ousmane exhibent des traits marxistes par la façon dont ils luttent pour la justice sociale, et pour l'intérêt des opprimés et les assujettis dans la société. Ils sont sensibles au cas des personnages opprimés dans leurs romans. Solomon Maynard (1998), dans son livre, *Marxism and Art (Essays, Classic and Contemporary)* soutient que : « Marxists have a negative view of capitalism. They believe that the society is ruled by the political class at the expense of the proletariat » (49). « Les Marxistes ont une vision négative du capitalisme. Ils sont d'avis que la société est dominée par la classe dirigeante aux dépens du prolétariat » (notre traduction). Leur perspective est que la bourgeoisie accumule les profits au détriment du peuple comme témoigne les deux romans. Donc, Ahmadou Kourouma dans son roman *Allah n'est pas obligé* soutient que:

Quand on dit qu'il y a une guerre tribale dans un pays ça signifie que les bandits de grand chemin se sont partagé le pays. Ils se sont partagé la richesse, ils se sont partagés tout et tout et le monde entier les laisse faire. Tout le monde les laisse tuer librement les innocents, les enfants et les femmes (231).

Le système est incarné par des autocrates. L'auteur insère dans ses romans, les faits historiques, les méfaits décriés par la presse et les documents historiques. Signalons qu'écrire signifie communiquer avec autrui. Et nul ne peut écrire sans parti pris. En refusant d'accepter passivement les brimades et les violences perpétrées par les dirigeants sénégalais africains contre leurs propres peuples, Sembène Ousmane s'engage à renverser ces pouvoirs politiques. Nous allons donc relever les réalités marxistes mises en fiction par les romanciers. Friedrich Engels est philosophe et théoricien allemand et

grand ami de Karl Marx. C'était en 1844, lors d'un voyage à Paris, qu'il a retrouvé Karl Marx et a constaté avec lui la similitude de leurs visions philosophiques. Les deux philosophes ont décidé de collaborer et de s'installer en Belgique où la liberté d'expression était plus grande. Pour Morrow et Lusteck

Le marxisme est essentiellement une interprétation économique de l'histoire basée principalement sur les œuvres de Karl Marx et Friedrich Engels. Puisque c'est à partir des théories de la lutte des classes, de la politique et de l'économie qu'apparaît la critique littéraire marxiste, il s'agit alors de l'analyse critique du capitalisme et d'une théorie du changement social (32)

Alors, pour Eagleton Terry (2002), «le marxisme est une théorie scientifique des sociétés humaines et de la pratique de les transformer» (14).

Le Marxisme rend compte donc de l'histoire des luttes de l'homme et de la femme pour se libérer de toutes formes d'exploitation et d'oppression comme Kourouma et Ousmane ont fait dans leurs romans. Nous avons choisi d'employer cette théorie parce qu'à travers les romans de Kourouma et Ousmane on peut conclure que, tous comme les apôtres du Marxisme, les auteurs luttent pour la justice sociale et pour l'intérêt des opprimés et assujettis dans la société. Ainsi dans les œuvres, Kourouma et Ousmane condamnent violemment les dirigeants africains qu'ils considèrent comme des potentats insensibles. Ils condamnent à la fois la dictature dans sa totalité et la corruption endémique qui pullulent dans l'Afrique contemporaine. Ils insistent que la société est dominée par la classe dirigeante aux dépens du prolétariat. Dans le roman *Allah n'est pas obligé*, le Président Tolbert interdit le parti d'opposition et fait emprisonner son chef. Il autorise les partis d'opposition mais fait emprisonner tous les dirigeants qui prennent part à la tentative du coup d'État contre lui. Les

Libériens autochtones se sentent fort marginalisés et ne supportent plus la répression et la discrimination venant de la part des Américano-Libériens.

Chez Sembène Ousmane, la pensée est fortement enracinée dans la réalité et se traduit dans les faits, notamment la révolte populaire. Tout Marxiste énonce une méthode appropriée de lutte et une stratégie qui ne talonne pas le peuple. Dès lors, il devient inapproprié d'évoquer le Marxisme sans toutefois penser aux doctrines suivantes: le gauchisme, l'imagination du pouvoir ou le néo-Marxisme, la théologie de la révolution. '«

### **Les causes de guerre en Afrique**

Prenons les exemples de la Côte d'Ivoire, du Libéria, de la Sierra Léone, les pays africains sont devenus « des bordels au carre » où les bandits de grand chemin se partagent les pays, comme au Libéria et en Sierra Léone et par conséquent, on ne voit que des coups d'Etat, des assassinats, pendaisons, des exécutions et toute sorte de désordres en Afrique aujourd'hui.

Dans la pensée de Maniragaba « les causes des conflits en Afrique résultent de facteurs multiples et en apparence complexes. Mais cette complexité n'est qu'un artefact résultant de la double conjonction des d'ingérences étrangères, et d'une propagande de désinformation » (46). D'après le journal, *The Conversation* « Parmi les causes des conflits, l'on retrouve ainsi les manipulations politiques, les crises politiques (assassinats politiques, entre autres), les crises économiques, comme l'accès aux ressources ou à la terre » (18). Parfois, même la guerre en Afrique est provoquée par la question d'ethnie. À titre d'exemple, en Éthiopie, la dimension ethnique est forte dans le conflit qui oppose les Oromos et les Amharas. Du surcroît, on retrouve comme cause de guerre, la mauvaise gouvernance dans d'autres pays d'Afrique. Les dirigeants considèrent l'État comme leur bien personnel et s'accaparent ainsi les ressources du pays. Le statut de président devient celui de « big man », inspiré par une

stratégie d'accumulation financière, pour s'assurer une clientèle électorale dépendante. Le Kenya est un bon exemple de gouvernance dite néo patrimoniale, où l'ethnie constitue un mode de mobilisation commode pour les politiciens qui se disputent le pouvoir et les ressources attenantes à celui-ci.

Kafando affirme que « depuis le début des années 90, la plupart des conflits et guerres opposent les populations ou une partie des populations à leurs gouvernants. Autrement dit, il s'agit de conflits internes ou de guerres civiles »(14).

Il ajoute que :

Les anciennes puissances coloniales, soit par le soutien inconditionnel qu'elles apportent aux pouvoirs en place, soit par leur silence complice, portent une part de responsabilité dans la gestion, l'éclatement et les ravages de ces conflits. Par conséquent, on ne peut esquisser une explication de la situation du continent sans évoquer notre passé colonial. En effet, l'Afrique n'aurait pas eu le visage qu'elle présente aujourd'hui s'il n'y avait pas eu de colonisation. (23)

Sur vingt-quatre conflits importants recensés depuis le début des années soixante, vingt et un se présentent sous la forme de guerres civiles. Dans un cas comme dans l'autre, un grand nombre de ces guerres présentent un caractère chronique et se prolongent pendant des décennies. Adam réagit à la situation comme d'autres experts:

...au risque de ressasser des évidences, comment ne pas rappeler, en effet, que, de tous les continents, l'Afrique est celui qui a connu en un seul siècle les bouleversements les plus considérables ? Est-ce abuser de la patience du lecteur que d'évoquer une fois encore les métamorphoses

(culturelles, sociales et psychologiques) que furent les quelques décennies d'occupation coloniale succédant aux traumatismes des ponctions esclavagistes ?

Dans des contextes géographiquement et culturellement composites, faut-il mentionner que la plupart des puissances coloniales ont attisé les tensions entre les groupes ethniques, allant même, au Rwanda et au Burundi, jusqu'à construire de fausses identités ethniques sur des bases culturellement homogènes ?(33).

### **Les différents types de violence et comment ils se manifestent dans les deux romans**

#### **1. La violence physique**

Dans *Allah n'est pas obligé*, on ressent aisément le type de violence dont subit la population. Les différents épisodes du récit se sont inspirés des vraies scènes qui ont caractérisé les guerres du Libéria et de la Sierra Léone dans les années 90. En Sierra Léone, le Revolutionary United Front (RUF) présidé par Foday Sankoh (un des protégé de Taylor) a acquis une notoriété mondiale avec l'amputation systématique des hommes, des femmes et des enfants afin de les empêcher des voter. Le désespoir de Birahima est en quelque sorte le miroir de la réalité: au Libéria et en Sierra Léone, beaucoup d'enfants ont été kidnappé, pour servir d'esclaves. A dix ans, filles et garçons ont été forcés à tuer leurs parents afin de devenir des véritables sanguinaires, des machine à tuer, sans attachement; les filles sont violées par les guerriers

Dans *les bouts de bois de Dieu*, les effets néfastes de la grève sont nombreux l'arrestation de Fa Keïta et de divers responsable syndicaux, les tortures morales et physiques qu'ils ont subies la mort de Niakoro, la mort de Soukaraké, la mort de trois gosses à la main du colonialiste Isnard, la mort de Doudou et de Beatrice, l' incendie de la bidonville, la mort d'Houdia M'baye. Tout au long de cette épopée frémissante de violence, Sembène Ousmane, générateur d'une aube

merveilleuse, c'est-à-dire courageuse et libératrice, magnifie la vaillance exemplaire des démunis, des humiliés, des offensés miraculeusement promus au statut des héros positifs incarnant la volonté de résistance aux structures idéologiques qui sous-tendent le système capitaliste, voire même l'appareil colonial castrateur.

### **La Violence Psychologique**

D'après Balibusta

La violence psychologique, violence mentale ou violence émotionnelle, est une forme d'abus caractérisé par le comportement agressif ou violent d'un individu vis-à-vis d'un autre individu qui peut par la suite résulter en un traumatisme psychologique, pouvant inclure anxiété, dépression chronique, ou trouble de stress post-traumatique (29).

En d'autre terme, on peut dire que la violence psychologique est une suite d'attitudes méprisantes, humiliantes qui dénigrent les capacités intellectuelles ou l'apparence de l'autre, en désignant une image d'incompétence, de nullité. Étant subtile, elle est plus difficile à identifier.

En marge de la guerre, la question de l'enfance en Afrique est remise en cause. La lecture nous fait savoir que ce sont les enfants qui sont plus affectés par la violence psychologique en temps de guerre. *Allah n'est pas obligé* décrit l'enfant comme un petit mignon dans un pays foutu et barbare où tout le monde s'égorge qui est utilisé comme un enfant aux jeux desquels les grands se sont joints, en leur prêtant leurs armes à feu. Ces enfants, aujourd'hui adultes, sont traumatisés à cause de ce qu'ils ont fait et ce qu'ils ont subi. Ils sont aussi rejetés par les membres de la société.

Dans le livre de Sembène on lit que « La grève a eu des conséquences pénibles dans toutes les trois villes (Dakar, Bamako, Thiès). Mais elle

fut plus cruelle à Bamako. La vieille Niakoro meurt des services des forces de l'ordre, et la petite Adjibidji a été gravement blessé. Fa Keita et Konaté sont arrêtés. Ils subissent au camp de Bernandini des tortures atroces » (164). L'apparition de cette nouvelle catégorie sociale reste de nombreuses causes, à savoir: la séparation des parents due aux migrations rurale-urbaines, la mort du père ou son abandon de la famille, les divorces. Ces problèmes domestiques, tels que les divorces et les séparations sont des facteurs qui affectent aussi la vie de l'enfant. Quand les parents divorcent ou se séparent, c'est souvent la mère qui doit quitter le foyer familial, sans pouvoir emporter avec elle les affaires de la maison et sans avoir droit à une pension alimentaire lui permettant d'assurer la survie des enfants. La femme divorcée, séparée, veuve ou chassée du foyer n'a ni droit ni moyens d'entretenir ses enfants; elle n'a d'autre choix, dans de nombreux cas, que d'abandonner ses enfants dans la rue. Cet acte de divorcer et de briser le foyer s'ensuit des effets négatifs sur les enfants. Il a des effets moraux chez les enfants et les effets psychologiques.

### **La Violence verbale**

La violence verbale est la plus fréquente de toutes formes de violence et c'est aussi la forme de violence dont nous avons le moins peur. C'est sans doute dû au fait que nous pensons que la violence verbale serait moins grave puis qu'elle ne laisse pas de blessures physiques. Peut-être, y-a-t-il aussi derrière cette ignorance, l'idée qu'entre adultes, la violence verbale serait de la violence entre deux êtres égaux. Il peut être aussi que les deux parties impliquées devraient pouvoir se défendre et se protéger contre la peine que la violence verbale a causée. Nous savons cependant tous ce que la violence verbale peut faire aussi mal que des coups physiques. Les conséquences pour la victime de la violence verbale peuvent aller aussi loin que pour toute autre forme de violence.

La violence s'inscrit dans le cadre de l'expression littéraire de la guerre, dans une forme du langage en ce sens qu'elle investit l'espace littéraire en devenant une forme d'écriture. La violence verbale ordinaire des gros mots, par exemple, est introduite dans le corps littéraire. Les registres de l'obscénité, du sexe, de la mort et du corps meurtri sont omniprésents. Une expression obscène comme la mère de Birahima qu'est qualifiée de « cul-de jatte » est une violence verbale, le désordre engendré par une guerre sans but et sans fin se trouve en adéquation avec le mode de narration adopté par Birahima. Il expose la fatalité de la vie et emploie les mots comme « faforo » (sexe de mon père), Gnamokodé (bâtard), « j'en ai marre » e.t.c. Le langage adopté par ces narrateurs qui, malgré le bas âge des personnages qui sont le plus souvent des assassins, des violeurs, des drogués, reste provocatif. D'ailleurs, le langage débridé de Birahima dans Allah n'est pas obligé, entre dans cette logique de l'irrévérence comme un écho au tragique de la guerre.

On note dans ce roman, une récurrence des jurons qui se résument à l'usage répétitif de trois expressions « faforo » « Gnamokodé », (bâtard ou bâtardise), et « Wallahé » (au nom de Dieu). Pour ce gamin, les mots sous-tendent outre le besoin de parler, une charge émotive dont l'expression est l'exclamation et leurs effets le rire, la complicité, la familiarité, la vulgarité.

Dans *Les Bouts de bois de Dieu*, l'auteur a systématiquement employé certaines expressions vulgaires. Dans cet ouvrage, la redondance de ces propos s'impose, inondant le récit de mots creux, de jeux de mots et aussi de mots de jeux qui déclenchent bien souvent le rire par leur incongruité face aux situations tragiques qui se vivent. De la sorte, les jurons apparaissent non pas comme la marque de la trivialité mais aussi de la provocation.

### **Les Conséquences de la violence**

On ne peut pas parler de la violence sans

mentionner les conséquences qui en découlent. La violence peut affecter plusieurs aspects de la vie d'une personne qui est victime d'agression. Elle peut nuire à sa santé physique et mentale, sa capacité à travailler, et sa relation avec ses enfants et ses proches. Nous allons discuter de différentes conséquences de la violence sous divers angles.

### **Les Figures d'enfants victimes de la guerre**

On va faire ici, un classement, de façon typologique en distinguant la singularité ou la similarité des personnages dans leurs parcours à savoir, les enfants- victimes conscients de leur marginalité et les enfants-victimes chefs de guerre. Birahima, le héros têtu de ce roman est la première représentation de l'enfant victime de la guerre. En effet, très tôt orphelin d'un père il est obligé de s'enrôler dans des milices qui sèment la mort à tout vent comme des escadrons de la mort. Comme un robot, il est conditionné pour ôter la vie d'êtres innocents. En revanche, il bénéficie des morceaux quotidiens. L'occident condamnerait cette idée d'enfants soldats en parlant de droit de l'enfant et de tous les mots qui recouvrent la notion de droit. Mais Kourouma veut opposer à cette notion dite universelle, le spectre de la pauvreté et de la misère matérielle et morale. Et quand on est né pauvre et sans protection en Afrique, le droit devient une chimère. C'est là l'expérience de Birahima.

### **L'Arrêt du progrès économique**

A partir des années 80 l'Afrique connaît une récession économique et la paupérisation s'accélère avec les effets soit directs soit indirects des plans d'ajustement structurel. Le chômage augmente, le prix des provisions essentielles de la vie monte, l'accès aux ressources se fait de plus en plus difficile. Par ailleurs, la culture traditionnelle s'estompe, des transformations profondes affectent la société, et la famille, surtout urbaine, doit faire face à une nouvelle catégorie sociale: celle de mères célibataires, des femmes chefs de famille etc.

Dans *Allah n'est pas obligé*, on lit :

Quand on dit qu'il y a une guerre tribale dans un pays ça signifie que les bandits de grand chemin se sont partagé le pays. Ils se sont partagé la richesse, ils se sont partagés tout et tout et le monde entier les laisse faire. Tout le monde les laisse tuer librement les innocents, les enfants et les femmes »(53).

### **La Perte de vies**

La mort est une conséquence inévitable de la violence. Pour certains, chaque fois qu'on entend parler de la violence, c'est parler de la mort. Tous les actes et formes de violence aboutissent à la mort, et pour la plupart, c'est la mort des personnes innocentes. Avant les indépendances, c'était les Blancs qui infligeaient la mort aux Noirs parce qu'ils se sont crus supérieurs aux Noirs et ils croyaient qu'ils avaient les droits de vie et de mort sur les Noirs. Cependant, aujourd'hui, ce sont les Noirs qui se tuent chaque fois qu'il y a la guerre en Afrique, et les résultats de ces guerres sont des millions de morts. Les conséquences de la violence en Afrique sont vraiment énormes et piteuses et y entraînent, le sentiment de la honte d'être Africain, le sentiment d'échec et celui de la stagnation persistante.

### **Conclusion et les recommandations**

#### **Les Recommandations**

Après avoir présenté et analysé les données provenant des romans, nous pouvons maintenant proposer avec conviction certaines solutions applicables à la prévention et à la résolution des guerres en Afrique. Premièrement, nos leaders politiques et chefs traditionnels devraient prendre en compte la question de la violence sous toutes ses formes, mais aussi sur les moyens de parvenir à une rééducation de la population sur la non-violence, les droits de l'homme, la paix et la démocratie

Deuxièmement, nous proposons que pour éviter des conflits armés, il faut davantage de recherche afin d'établir une sorte de théorie qui se rapporte à la nature des conflits africains, au lieu de se baser sur celles des pays européens. Cela peut engendrer une vite maîtrise et récupération des pays africains des situations de conflit. Troisièmement, il faut des actions et interventions immédiates pour lutter contre les vices surtout la corruption, des leaders en place. Il faut aussi la décentralisation de pouvoir à la base du pays, pour éviter des sentiments d'exclusion. En outre, c'est un fait connu que les jeunes sont les plus exploités dans les guerres. Alors, il est nécessaire que le gouvernement leur accorde une attention particulière, en mettant en place des programmes pour améliorer leurs capacités intellectuelles entre autres. Il convient de noter que les deux romans d'étude sont bien sûr une réflexion de la société africaine contemporaine. La littérature étant un instrument de lutte est utilisée par les écrivains pour dénoncer des phénomènes négatifs qui ravagent notre société.

#### **Conclusion**

Les dégâts qu'infligent la violence aux sociétés africaines sont innombrables mais s'il faut encore sauver les débris qui restent de nos populations et s'il faut éviter que notre maladie ne devienne une pandémie pour l'Afrique, nous devons nous soulever contre les problèmes socio-politiques et d'autres problèmes promoteurs la de violence. À travers la présent article, nous avons essayé de condamner la condition dans laquelle vit l'enfant mineur d'aujourd'hui pour encourager la prise de conscience sur l'importance de sauvegarder les intérêts de nos enfants, parce que c'est à eux qu'appartient le futur de notre société. Au terme de notre travail, nous pouvons dire que dans un pays, le gouvernement en place a le devoir de protéger les citoyens et de résoudre les problèmes sociaux tels qu'ils se présentent. Alors, avec l'usage des outils littéraires de base comme la fiction, la technique de retour en arrière, les



personnages et le ton, Ahmadou Kourouma et Sembène Ousmane ont créé de main de maître, des romans qui semblent défendre cette cause sociale. Ils font un appel au renouvellement dans la vie politique des pays africains. Cette recherche du réalisme nous attire en plus, au sort des citoyens innocents impliqués dans ces guerres.

Il faut dire que, de nos jours, dans plusieurs pays du monde, surtout en Afrique (dans les récentes révolutions en Syrie, en Libye, en Tunisie, en Egypte et en Côte d'Ivoire) où des grandes populations luttent pour la survie, cette

étude s'avère importante. Les citoyens peuvent s'inspirer des leçons qui viennent de la nature du conflit politique et ses conséquences, pour trouver des solutions. Cela aboutit à la reconstruction future de l'Afrique et du monde entier. Enfin, dans le domaine littéraire, notre étude sert d'un appel aux jeunes écrivains africains de suivre les exemples d'Ahmadou Kourouma, et de Sembène Ousmane dans la peinture de l'histoire africaine telle qu'elle est, dans leurs œuvres. Cela peut entraîner le développement social et enfin l'essor de la littérature africaine.

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**Verbal Process Analysis and Gender Placement of Selected Characters in Auwalu Yusuf  
Hamza's *A Day And A Half***

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**Abstract**

This paper seeks to carry out a verbal process analysis and gender placement in Auwalu Yusuf Hamza's *A Day and Half*. Language is generally assumed to encourage and assist individuals in making alternative choices in utterance. Considering gender and worldview, individuals choose specific utterances to express their thoughts, feelings, and experiences, based on their gender, social and cultural backgrounds. The paper is knitted within the confines of Halliday's Systemic Functional Grammar, it specifically handles the verbal process, which is one of the six (6) process types of transitivity in the ideational meta-function of language. Adopting the purposive sampling technique, the paper seeks to examine the following selected characters; Talele, Mairo, Kasimu and Iro. Mairo is presented as cruel, impolite and harsh towards Talele, who appears fragile, weak and confused. While Kasimu is presented as compassionate because he is in love with Talele; and Iro is jealous and angry towards Talele, because she refused to accept his love. Coming from a male author, the paper concludes that relegating women to the background; issues of gender inequality /equity, as conveyed through the use of language, is a norm where most communities are patrilineal.

**Keywords:** Ideational Metafunction, Transitivity, Verbal Process, Gender, A Day and Half.

**Introduction**

Communication is the very essence of language. Communication cannot be possible without the appropriate selection of words, because words give power to language. J. M McCrimmon suggests that "words are appropriate when they are suited to the writer's purpose which includes the writers' analysis of the situation and of the audience for which the writing is intended." (155) Therefore, words are selected and joined together to create meaning through language which reveals to us different communicative acts, so that we identify an expression as warning, persuasive, informative, or interrogative. This is to say that language analyses the feelings and experiences of people. Ronald, Carter posits that, "language simultaneously reflects and encodes social and cultural patterns" (6). Agreeing that individuals use language to make meaning from the ample

resources available to them and to be understood, the connection between gender and language use cannot be overemphasized: gender is the state of being male or female. Individuals use and interpret language base on their feelings, experiences, social and cultural backgrounds and the norms of their immediate community to which they belong. This means that a patriarchal society will produce timid and docile women. In a seemingly male dominated society, the female-gender longs to be heard, especially where she feels threatened and relegated to the background. Therefore, the representation of gender and its effects in the society is a global issue. Literary works of fiction like the novel, abound in gender base stories and provide sufficient information and data for such studies. Le Roux observes that "in very specific contexts...fictional texts are perhaps the only ones that can be used to highlight particular issues and illuminate the

existence, perceptions and experiences of certain kinds of people” (22). Therefore, fiction demonstrates vividly the ingrained ideological gender positioning in a male-dominated society. It also mirrors accurately inherent cultural dispositions and evaluations of women.

This study intends to investigate the choices of words used by the selected characters in the text through, verbal process analysis of the ideational meta-function of language in Systemic Functional Grammar, which sees language has a social semiotic system, that allows individuals to make sense of what goes on around them and inside them (Halliday:101).

### **The Text: *A Day and A Half***

*A day and a half* is a work of fiction written by a northern Nigerian author, Auwalu Yusuf Hamza, who was born in Yobe state and lives in Kano state of Nigeria. He was a former Chairman of the Kano State chapter of the Association of Nigerian Authors (ANA). His other publications include; *Gidan Haya* (in Hausa), *Love Path*, *Citizen's Parade*, *Empty Courts* and *A Question of Marriage*.

*A day and a half* is a beautifully intricate story that revolves around Talele. Talele is a single mother who is abandoned by the father of her child for a reason not known to her. Living in the slums of Tudun Nema in a compound that gathers all sort of different (characters) families; each with a unique story of lives harness and mercy to tell, she struggles to make ends meet for her and her son. No matter how hard she tries to mind her business, people won't let her be; having to deal with the reality of the burglary that left her with nothing, to false accusations of seducing husbands of her neighbour's, to been subjected to emotional, mental and physical torture by Mairo (her cousins' wife) and others; to the nagging thoughts of why her husband left her. She however finds peace, true companionship and friendship in Maman Fati, who gives her succour with a lot of

encouragement. Although all the events unfold in a day and a half, Talele finally has a happy ending. She discovers the truth about her husband leaving her, she reconciles with Mairo and also finds true love with Kasimu whom she marries and hopes to be happy.

### **SFG and Transitivity**

To M.A.K Halliday, language is interpreted as a “system of meanings, accompanied by forms through which the meanings can be realized and answer the question; how are these meanings expressed?” (79) It is from the point of view of language as an expression derived from the context of utterance that Systemic Functional Linguistics, hence SFG/L, was developed by Halliday and his associates during the 1960s. SFG seeks to account for how language is used; it sees language as a system of choices where each speaker makes choices according to their personal, social and cultural experiences. To Halliday, speakers must pay attention to how they generate utterances and texts to convey their intended meanings (335). SFG therefore, shows language conveying three meaning making potentials, also known as the metafunctions of language; thus, the ideational, the interpersonal and the textual metafunctions. The ideational metafunction is concerned with the clause as representation and deals with the option of transitivity. Transitivity aims at understanding the language of the speaker and writer and it is realized through six processes: material, mental, verbal, behavioural, existential and relational processes. According to Halliday's theory, “patterns of transitivity, including processes, participants, and the circumstances, occur in the clauses and sentences of a text” (81). He theorises that “transitivity is the set of options whereby the speaker encodes his experience and transitivity is really the cornerstone of the semantic organization of experience” (81).

A central insight of Halliday's model

according to Fawcett R.P is that “transitivity is the foundation of representation: it is the way the clause is used to analyze events and situations as being of certain types (48)”. Halliday argues that “transitivity is the name given to a network of system whose point of origin is the ‘major’ clause, the clause containing a predication and the transitivity systems are concerned with the types of process expressed in the clause, with the participants in this process, animate or inanimate, and with various attributes and circumstances of the process and participants (38)”. This paper is concerned with only the verbal process of transitivity in the ideational meta-function. This process lies between the mental and relational processes. It represents the act of saying, telling, arguing, warning, shouting, asking, proclaiming, reminding Etc. Usually three participants are involved in Verbal processes: The Sayer is responsible for verbal process; the Receiver is the person at whom the verbal process is directed; and the Verbiage is the nominalised statement of the verbal process. It will also investigate gender placement of characters in the text, to see how their language use affects and conveys their intended meaning.

### **Relationship between Language, Gender and the Novel**

Language is a means of communication or expression, which can be by body gestures or through speech; while gender is the state of being either male or female. The female gender feels threatened and relegated to a mere bio-domestic machine not compatible with the demands of the society. However, in relation to gender language use, Shema’u A. Umar adds that “there is no such thing as language of females and that of males, but their writing and speech is hugely related to their issue of gender in language use”. (3) Gender issues always have a special place in novels, due to the large contribution of female writers of novels in their bid to demystify the patriarchy ideology. The novel can be regarded as an

exceptional field of study since it revolves around social and cultural views. Forugh Sahba and Zarah Gharbi notes that “It embraces the writer’s attitudes due to the focus it has on the representation of ideas” (103). The novel therefore, is the ideal tool for examining the relationship between gender and language.

### **Methodology**

The main data for this study is Auwalu Yusuf Hamza’s *A Day and A Half*. The novel is chosen for this study because it is a perfect material that portrays meaning in gender use of language. With the aid of close reading, the study employs the purposive sampling technique to identify and interpret the verbal process, which are expressed by verbs in clauses and sentences, and also gender placement of characters. Since the data are not confined in a specific area of the text, the linguistic data will be carefully selected to reveal the verbal process and contextual meanings in gender use of language. Systemic Functional Linguistics (SFL) is the chosen theory for this study because it is used to unravel the salient meaning of language and also its significance in meaning making analysis.

### **Data Presentation and Analysis**

The verbal process is represented by the act of saying, telling, asking, warning, shouting, proclaiming, reminding Etc. There are three participants involved in the verbal process; the Sayer, the Receiver, and the Verbiage. The Sayer is responsible for the verbal process; the Receiver is the person at whom the verbal process is directed and the Verbiage is the nominalized statement of the verbal process. The presentation and analysis will be carried out in three phases; the first will be the verbal process between Talele and Mairo, the second will be between Talele and Kasimu and the third will be between Talele and Iro. Whereas for ease of presentation and analysis, the Sayer will be underlined; the Receiver/ process will be in **bold** and the Verbiage will be in *italics*.

**Example 1: Mairo and Talele (Pages 11 - 14)**

Talele was about to take her bath in the early hours of the morning when Mairo suddenly swung open the door, blocked the door and prevented Talele from wearing her clothes. Talele panicked. Mairo is described as a short and fat woman who is married to Iro, Talele's cousin. She is jealous of Talele because her husband Iro is in love with Talele. She embarrasses, harasses and belittles Talele at any given opportunity.

*"What do you want, Mairo?" she asked, her eyes cast down.*

*"Stand up, you miserable whore and husband snatcher!" Mairo said.*

*"Look at you," she sneered, "what's the difference between you and a man? You are handicapped there. A woman with tiny breast is handicapped. You should be on the streets pointing to your chest to earn the compassion of kind people to offer you alms. That is where you belong instead of remaining with regular people, working evil charms on my husband!"*

*"Shut up. I am not here to chat with you! Just listen, if you do not want me to line you with this cable," Mairo warned, "I wonder why a hunger stricken woman like you had the courage to allow herself be seen by a man? Look at your stomach; it must be flat because you have little to eat, not because it was well kept." Mairo said, upset by the smoothness of Talele's belly...*

*"Turn around," Mairo commanded.*

*"Nonsense, you are just lucky. Come on, turn back and face me; do you think I am interested in looking at your back?" Again, Talele complied in silence. "Let me warn you. I shall make you sit on red-hot charcoal if I ever see you show off your backside when my husband is in the compound. Do you understand? It is not that you have a big behind. It is your devilish walk which gives the impression it is big."*

*"If you take pride in bringing hurt to married women, you can ignore my warnings. You and I know we are not equals. I am above you in every respect, yet your evil charm is potent, but it will not last forever, so watch my warnings or you will regret it," Mairo stressed, her pain evident in her speech.*

*"Such a skinny neck. A thin neck is a feature of witches- I am not surprised yours is skinny," Mairo looked in Talele's face and smirked.*

Talele is also described to having small eyes and full black lips, from lip-dye she made permanent. Again, Mairo has this to say:

*"Do not be deceived. Men consider a woman with such eyes treacherous, cunning and devilish. I thought you should know; in case you are under the illusion men will pay attention to them." Mairo brought the lantern a bit lower. She stopped at Talele's lips...*

*"It is common knowledge only animals meant for religious sacrifice ought to have black lips; when it appears on humans, it is a sign such a person must be evil. You have so many evil traits on you, what a pity!"*

In the above excerpts from the novel, the verbal process types range from command, insults, order, warning, proclaiming, swearing, expression of deep emotions and even cursing. This process doesn't have a formal way of appearance. The writer uses his discretion to decide which character says what, as the story unfolds. Each sentence expresses an emotion that portrays the state of the mind of the characters at every point in the text. It is a technique used by the writer to connect his readers to pity the characters and also to either question certain realities of life, or to answer certain questions. The use of personal pronouns is in tandem with the narrative of the novel, since the participants were in a direct conversation with each other. Mairo

uses more compound sentences because of her position and feelings, simple sentences won't clearly express her intentions. Mairo's sense of reasoning is beclouded by her intense jealousy and inconsideration of Talele; she shows no compassion for her fellow woman. Her words are harsh and depicts torture and subjugation by same sex. Here, her social status comes to play. She reiterates to Talele that she has the money and position to place her wherever she deems fit if Talele doesn't heed her warning. In the case of Talele, we see helplessness, confusion and self-pity. This excerpt shows that not only men belittle and underrate women because of their gender.

**Example 2: Kasim and Talele (Pages 61, 137 – 146 and 184 - 194)**

Kasimu is described as a man that is madly in love with Talele. He was once married and was forced to divorce his wife by her parents because he couldn't take care of her. He is a simple factory worker that loves doing things according to rules. Kasimu visits Talele, meets her son Dauda and was surprised that Talele has not told her son about him.

*"Mama, this was the supervisor who gave me the money this morning."*

*"Dauda did not know who I was when he came to the factory. I wanted to introduce myself, but didn't know where to start, so I left it at that"* **Said Kasimu**...

*"Thank you, and may God reward you for your kindness."* **She said** this twice

*"It is amazing you sound so thankful for such a small gift."*

*"It is a gift from the heart, an expression of good intentions."*

*"I shall not forget your appreciation for my small gift,"* **he reiterated**...

*"What does finding me attractive mean?"* **she asked**

*"I am not completely immodest, perhaps with time you will get to hear much more. At the moment, I can only say you have a pleasant personality, which I find at home with my inner feelings."* **He said**

*"That pleasant personality, was it there when you first saw me, or is it something that has come with the marriage?"* **she asked**

*"It was there when I first saw you. It is even more obvious now that you are my wife"*

*"You don't have to worry yourself. I have already imagined how your walk will captivate me. I was saving my anticipation until we get married."*

*"I don't pray you fall, but even if you do, I shall pick you up and watch you walk again and again."*

*"I like the sound of what I say about you. I also like looking at you without the hijab. I will also enjoy looking at you walk."*

*"Okay, one last point before I go. If you want to make me uncomfortable, look at me with those captivating eyes of yours, yes, but please don't ask me for money when you look at me. Otherwise, you will take everything away from me your bewitching eyes will do the trick for you."*

*"You know, even when you look at me, I can relate with the movement of your lips. The black paint over them makes for easy translation of their motion. I could know they are speaking to me, relating to me."*

*"You have a lot to bring. You are bringing your person, with a character I admire so much. You are also bringing a pleasant personality and a radiant appearance. You have brought a lot already, believe me."*

The entire conversation between Kasimu and Talele depicts love, mercy, confirmation, assurance, expression of deep emotions, trust, comfort and promise. Clauses employed in the verbal process, helps the reader to understand, connects them to characters and make necessary criticisms of the characters and their verbal actions. Kasimu is only yearning for her love and commitment; he is not imposing anything on her

rather he is being gentle, which is evident in his choice of words towards her. He makes her comfortable with him and around him. The same eyes that Mairo insulted her of having, have captivated him and he admires them so much. Here, we see Kasimu showing affection and compassion towards Talele, because he loves her. He respects her feelings and shows her good companionship. These are assurances on her part that she would have a blissful marriage with Kasimu. His ego as a man are not seen anywhere near Talele, he uses his power as a man to win her and not to undermine her. He praises her a lot, encourages and strengthens her.

**Example 3: Iro and Talele (Pages 84 -90, 150 -156)**

Iro is Mairo's husband. He is described as rich but always drunk and high with drugs, also he believes a lot in voodoo and fortune tellers. He loves Talele his cousin and doesn't care about his wife and her feelings. He is also a cheerful giver.

*"People who are interested in your body are only capable of small love; but I am interested in you as a person. This is big love," Iro said, and rested his shoulder on the wall. "You may never have taken notice of my good side. Everyone has a bad side, at least my bad side is in the open. Do you know the bad side of the man you have accepted to marry?"*

*"I don't know his bad side, but life leads us into situations. Whatever we discover, we adjust to it."*

**Talele answered.**

*"Can you list five things about Kasimu that I don't possess and surpass?"*

*"He is a common supervisor in a factory. How much does he earn? I can pay his salary many times over, and I have not started becoming wealthy yet. Wealth is in my stars! Marry me instead. He is a mere supervisor."*

*"You will regret not marrying me. I know you will. You will suffer from hunger in that man's house. You will live a hard, difficult life"***Iro warned.**

*"Those large sleepy eyes of yours will shrink when you are confronted by persistent hunger," he said...*

*"Believe me, women lose all their beauty when subjected to hunger, even you will lose all those good looking areas of your body that I and the others watch with admiration."*

*"You need a man like me to protect you from things like these rats." Iro stated...*

*"He has to be alive first," Iro said in sudden fury.*

*"Only I can share your bed because I have the protection necessary to ward off the evil spirit around you," he said emphatically.*

*"Only I have finally obtained the protective potion to ward off any evil surrounding her, but if she wants to marry Kasimu's corpse, let her marry him." Iro said...*

In this conversation between Iro and Talele, we clearly see that social groups of men and women are not the same, they do not have equal powers and same social base. Where Iro talks with so much pride and confidence, Talele answers with fear and caution. As far as language and gender are concerned, the social superiority of men and the inferiority of women will remain a wide gap. Iro's choice of words towards Talele portrays lust, which overshadows his love for the poor woman. He is full of envy, anger and hatred towards Kasimu; Talele's choice. His verbal processes denote command, order and threat, which displays his masculine authority and violence over Talele. Talele would probably have succumbed to him if she didn't have Ma Fati's support and her courage too. Where he was describing her condition if she refuses to marry him, his gender plays more than his social status. His description of her belittles and demeans her completely.

## Findings

From the above data presentation and analysis, it is realised that the novel *A Day and A Half* is a work of fiction, that depicts reality and abound in language resources. Understanding how these language resources are construed in the novel is very necessary for unveiling and understanding the verbal processes conveyed in the texts. The study employed the verbal process of the ideational meta-function of SFG. The verbal processes deal strictly with conversations between characters in the novel; which excludes the writer from being part of the happenings in the story and allows readers connect with characters and make decision about them. As far as the ideational metafunction is concerned, individual's thoughts and emotions are portrayed in their verbal choices. From the verbal processes employed by the writer, it is clear that the notion of male gender always bullying and belittling the female gender is not always the case as seen in the character of Mairo, who despite been a woman, subjects Talele to all kinds of torture, agony, torment, cruelty and pain. It is also realised that when a man loves a woman, he does all kinds of things to win her; his attitude towards her is different as seen with Kasimu, and when he loves her and can't get her, his jealousy, anger, envy and frustration knows no bounds as seen in the character of Iro. Agreeing that the novel holds it all where gender and language use is concerned, it is also very clear that an individuals' gender, emotions, feelings and excitement will determine his choice of diction.

## Conclusion

SFG, through ideational meta-function and with the verbal process as one of its realization forms, tries to reiterate that the novel is an apt material where the investigation of gender and language use is a target. The study focused on the verbal processes of the characters in the novel and attempts to expatiate that not all male writers relegate female characters to the background. The study considers the gender, cultural and social positions of the characters in determining their language use; and concludes that there is a huge difference in the manner in which a socially stable person uses language to describe his position in the society to a less privilege person. The gender of a person allows the use of language that spells commands, order, cursing, swearing, emotions, pity and so on. The gender of the speaker is usually the most influencing factor in the use of verbal processes; the social status of the male gender gives them the power to use authoritative and commanding language while the social status of the female gender uses less of such, except where the woman is a victim of social vices and now wants to hide behind her shadow and show herself as mean and equal to the task. However, the portrayal of gender and language use in novels appear, it is important to note that it is the social and cultural stereotyping that gives it the enabling context for which it is used. In using the characters and their verbal processes, the author also considered what is obtainable in the culture of the Northern Nigeria.

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## **Facilitation virtuelle pour l'apprentissage du français : Une intervention aux défis de la pandémie de la Covid-19**

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### **Résumé**

La pandémie de la COVID-19 a bouleversé l'éducation, exigeant des méthodes innovantes pour maintenir l'apprentissage. Cependant, la compétence des facilitateurs numériques suscite des inquiétudes. Cette étude comble cette lacune en examinant les contributions des facilitateurs virtuels à l'apprentissage du français pendant la crise de la COVID-19. L'objectif est d'évaluer les perceptions des apprenants sur la compétence des facilitateurs et son impact sur l'acquisition linguistique. L'étude se base sur le Village Français du Nigéria à Badagry, utilisant une approche mixte avec des enquêtes et des entretiens. Les résultats montrent un fort consensus, avec plus de 95 % reconnaissant la crédibilité des facilitateurs. Plus de 85 % sont satisfaits de la régularité des cours en ligne, et 57 % soulignent le rôle des facilitateurs dans la promotion de la réflexion critique. En conclusion, cette recherche souligne l'importance de la facilitation virtuelle pour l'éducation linguistique pendant la COVID-19, avec des indicateurs de satisfaction élevés. Elle démontre la capacité d'adaptation des stratégies virtuelles pour surmonter les obstacles pandémiques. Sur cette base, il est recommandé aux institutions de poursuivre l'intégration de la facilitation virtuelle, même après la pandémie, en proposant une formation complète des facilitateurs pour une meilleure instruction en ligne. Cette étude éclaire les discussions sur l'éducation linguistique à distance, offrant des implications pratiques pour l'optimisation des stratégies de facilitation virtuelle dans des contextes similaires.

**Mots clés** : Facilitation virtuelle, Apprentissage de la langue française, COVID-19, Enseignement en ligne, Le Village Français du Nigeria

### **Abstract**

The COVID-19 pandemic has disrupted education, requiring innovative methods to maintain learning. However, concerns have arisen regarding the competence of digital facilitators. This study addresses this gap by examining the contributions of virtual facilitators to French language learning during the COVID-19 crisis. The objective is to assess learners' perceptions of facilitator competence and its impact on language acquisition. The study is based on the French Village in Nigeria, Badagry, using a mixed approach with surveys and interviews. The results show a strong consensus, with over 95% recognizing the credibility of the facilitators. More than 85% are satisfied with the consistency of online courses, and 57% emphasize the role of facilitators in promoting critical thinking. In conclusion, this research highlights the importance of virtual facilitation for language education during COVID-19, with high satisfaction indicators. It demonstrates the adaptability of virtual strategies to overcome pandemic-related obstacles. Based on these findings, it is recommended that institutions continue to integrate virtual facilitation even after the pandemic, providing comprehensive training

for facilitators to enhance online instruction. This study informs discussions on distance language education, offering practical implications for optimizing virtual facilitation strategies in similar contexts.

**Keywords:** Virtual Facilitation, French Language Learning, COVID-19, Online Teaching, Nigerian French Language Village

## Introduction

La crise déclenchée par l'annonce de l'Organisation mondiale de la santé le 11 mars 2020 concernant la pandémie de la COVID-19 a eu des implications profondes et durables dans divers domaines, laissant une empreinte significative sur les organisations de santé et imprégnant les aspects psychologiques, financiers, éducatifs et sociétaux de la vie (OMS, 2020). Au-delà de ses conséquences immédiates sur la santé, les effets de la pandémie se sont déployés à l'échelle mondiale, entraînant des changements substantiels dans la société et les systèmes. L'éducation en particulier a subi une transformation sismique en raison des perturbations causées par la pandémie. Les systèmes éducatifs du monde entier, y compris les universités, les écoles et autres établissements d'enseignement, ont été confrontés à des défis sans précédent et ont dû s'adapter rapidement (Viner et al., 2020). Le passage de l'enseignement traditionnel en personne à des plateformes numériques et à la facilitation virtuelle est devenu la nouvelle norme, sous l'impulsion des confinements et des mesures de distanciation sociale. Cette transition a nécessité des approches innovantes pour assurer la continuité de l'apprentissage, et l'urgence d'innover et de maintenir l'éducation est devenue primordiale (Reimers et Schleicher, 2020).

L'orientation vers l'apprentissage virtuel a ouvert une nouvelle ère pour l'éducation, incitant les éducateurs et les institutions à adopter de nouvelles stratégies pédagogiques. Cependant, ce changement a également mis en lumière un défi significatif lié à la compétence des facilitateurs travaillant dans des environnements virtuels. À

mesure que les salles de classe physiques se transformaient en espaces numériques, un écart notable est apparu - un manque de conscience concernant la compétence des facilitateurs. Cet écart soulève des questions essentielles sur l'évaluation précise et la garantie de l'efficacité des facilitateurs dans les environnements en ligne. La transition abrupte vers l'apprentissage virtuel a placé les éducateurs et les décideurs dans la position de devoir évaluer la compétence des facilitateurs alors qu'ils naviguent dans les complexités de l'instruction numérique. Cependant, l'absence de méthodes d'évaluation établies et de points de référence pour mesurer la compétence des facilitateurs présente un obstacle redoutable. Dans ce contexte, il devient impératif de traiter ces préoccupations pour maintenir la qualité et l'efficacité de l'éducation virtuelle, en particulier dans le contexte de l'enseignement des langues étrangères, où l'efficacité des facilitateurs est étroitement liée à la motivation, à l'engagement et à l'acquisition linguistique des apprenants. Alors que les dynamiques traditionnelles de la salle de classe continuent d'évoluer, combler le fossé dans la compréhension de la compétence des facilitateurs dans le domaine virtuel devient de plus en plus important.

Dans ce contexte, cette étude vise à combler un écart notable dans le discours actuel en examinant la compétence des facilitateurs travaillant dans des environnements virtuels. Le manque d'enquête sur l'efficacité de la facilitation virtuelle dans l'éducation en langue française pendant la pandémie de la COVID-19 a des conséquences significatives, notamment entraver la prise de décisions éclairées, perpétuer des

pratiques d'enseignement suboptimales et aggraver les inégalités éducatives. Négliger de comprendre l'impact de la facilitation virtuelle sur l'acquisition linguistique compromet l'immersion linguistique et culturelle des étudiants. L'absence d'exploration des défis et des stratégies des facilitateurs entrave le développement des pratiques d'apprentissage à distance, et aborder cette question devient crucial pour une éducation équitable et efficace dans un monde numérique.

À mesure que les systèmes éducatifs continuent d'évoluer vers des plateformes virtuelles, la question de l'évaluation précise et de la garantie de l'efficacité des facilitateurs devient critique. Cette étude plonge dans le domaine de l'éducation en langue française pendant la pandémie de la COVID-19 pour mettre en lumière les impacts de la facilitation virtuelle sur le processus d'apprentissage. En examinant les perceptions des apprenants quant à la compétence des facilitateurs et en étudiant les implications plus larges de la facilitation virtuelle sur l'acquisition linguistique, l'étude vise à apporter des éclairages précieux pour améliorer l'efficacité de l'éducation virtuelle. En fin de compte, la recherche vise à offrir des recommandations pratiques pour optimiser la facilitation virtuelle, contribuant ainsi à l'avancement de l'éducation en langue dans une ère transformative et exigeante.

### **Examen succinct de la littérature**

Le paysage de l'éducation en langues étrangères est caractérisé par une interaction complexe de facteurs qui contribuent collectivement aux réussites académiques des apprenants. Parmi ces facteurs, les niveaux d'intérêt, de concentration et de motivation affichés par les individus ont été identifiés comme des déterminants essentiels du succès (Denden et al., 2021). Il est important de noter que lorsque les étudiants s'impliquent avec enthousiasme et motivation tout au long de leur apprentissage d'une langue étrangère, l'impact et la rétention du contenu des leçons deviennent

plus profonds et durables (Mustiarini, 2021). Cette observation a conduit à une augmentation des recherches scientifiques sur l'intégration des technologies mobiles et de la ludification dans l'éducation en langues étrangères, révélant leur potentiel pour améliorer les résultats de l'apprentissage des langues et stimuler la motivation des apprenants (Arce and Valdivia, 2020).

L'intégration de la technologie dans l'éducation en langues étrangères s'est révélée être une avenue puissante pour favoriser l'acquisition ciblée de la langue et améliorer considérablement la motivation des apprenants (Wachs, 2011). L'introduction de technologies mobiles ludifiées a ouvert la possibilité d'accélérer le chemin vers la maîtrise de la langue. Cette synthèse de la technologie et de l'apprentissage des langues représente un changement de paradigme crucial qui s'aligne non seulement sur les tendances éducatives contemporaines, mais aussi sur les préférences et les besoins en évolution des apprenants.

Au milieu de ce paysage en évolution, le rôle de l'apprentissage soutenu par les appareils mobiles reste pertinent, en particulier en ce qui concerne l'amélioration des compétences d'écoute et d'expression orale tout au long du processus d'apprentissage des langues étrangères (García Botero et al., 2019). Cependant, malgré son potentiel, des défis persistent dans la facilitation de l'acquisition des compétences linguistiques de base des apprenants étrangers dans le domaine de l'éducation "du français en tant que langue étrangère", tant au niveau national qu'international (Amalia, 2020). Un obstacle notable est la diminution de la motivation des étudiants à s'engager avec des sons et des écrits spécifiques de la langue (Sengül, 2014), souvent exacerbée par une utilisation insuffisante des innovations technologiques dans l'enseignement de la langue française. La signification de la langue française au Nigéria a des implications à

la fois mondiales et locales. En tant que deuxième langue officielle, le français occupe une place centrale en raison des liens diplomatiques, culturels et économiques du Nigéria avec les pays francophones. De plus, son adoption en tant que moyen essentiel de relations internationales renforce son importance (Topstudents, 2018). Au fil du temps, l'enseignement et l'apprentissage de la langue française au Nigéria ont montré des progrès significatifs, comme en témoignent la participation des enseignants à des formations et des ateliers nationaux et dans les pays francophones voisins.

L'histoire de l'enseignement de la langue française au Nigeria est sujette à des débats sur son origine. Certains chercheurs, comme Offorma (1993), avancent que le français a été introduit dès 1859, tandis que d'autres, comme Faniran (2016), font remonter son enseignement au XVI<sup>e</sup> siècle, une affirmation qui suscite des controverses. Néanmoins, ces auteurs s'accordent sur l'influence des conférences internationales, notamment celles d'Addis-Abeba et de Yaoundé en 1961, dans la formulation des politiques linguistiques nigérianes. Faniran souligne également l'impact du commerce français, notamment avec la création de la CFAO (Compagnie Française de l'Afrique de l'Ouest) en 1902, ainsi que les liens renforcés entre la France et le Nigeria pendant l'ère du boom pétrolier. Plus récemment, Olayiwola (2017) et Afolabi (2018) ont retracé l'histoire du Centre inter-universitaire d'études françaises du Nigeria, connu sous le nom de Village Français du Nigéria (VFN), créé en 1991 pour promouvoir l'apprentissage du français. Selon Afolabi, le centre a été inauguré en janvier 1992 grâce à l'initiative du Professeur Jubril Aminu, alors ministre de l'Éducation Nationale. Les objectifs du VFN étaient de former divers publics, notamment des étudiants universitaires, des enseignants en formation, des élèves du primaire et du secondaire, ainsi que d'autres Nigériens

souhaitant apprendre le français, en mettant l'accent sur l'immersion linguistique. Au cours de ses deux premières décennies, le VFN a accompli beaucoup, formant environ 12 000 étudiants universitaires et plus de 19 000 étudiants de collèges d'éducation. Il a également proposé divers programmes de formation en français, y compris des diplômes post-licence en traduction, interprétariat et secrétariat bilingue, contribuant ainsi à la professionnalisation des études françaises au Nigeria. Le VFN a également amélioré ses infrastructures avec des foyers, une médiathèque, un laboratoire de langue et des salles de classe équipées de technologies modernes visant à faciliter l'apprentissage sur place. Il est donc à noter que l'apprentissage et la formation virtuels n'étaient pas initialement inclus dans ses plans.

Cependant, l'arrivée de la pandémie de la COVID-19 a précipité le passage à l'enseignement en ligne, mettant ainsi en péril les méthodes traditionnelles d'enseignement de la langue française. Cette situation a nécessité des réponses innovantes et ouvert de nouvelles opportunités pour l'apprentissage virtuel de la langue française au Nigeria. Alors que le rôle de la technologie gagne en importance dans l'éducation linguistique, les technologies mobiles émergent comme des outils puissants. La littérature existante met en évidence l'efficacité de l'intégration des technologies mobiles dans l'éducation en langues étrangères (Zhang & Zou, 2023). Néanmoins, d'importantes lacunes persistent dans l'application des technologies mobiles ludifiées pour enseigner le français aux étrangers dans le contexte spécifique du VFN. Comblé ces lacunes revêt une importance non seulement sur le plan académique, mais s'aligne également sur la tendance contemporaine vers des approches pédagogiques innovantes.

En résumé, la littérature examinée met en évidence l'interaction complexe des facteurs qui façonnent l'éducation en langues étrangères, en

particulier les rôles influents de la motivation, de la technologie et de l'innovation pédagogique dans la promotion d'une acquisition linguistique efficace. Dans le contexte d'une pandémie mondiale, cette étude se positionne comme un contributeur proactif au discours en cours, visant à tracer un chemin bien informé pour l'enseignement et l'apprentissage de la langue française au Nigéria, tant pendant les périodes de confinement que par la suite. La synthèse du contexte historique, des tendances éducatives et des défis pressants engendrés par des circonstances extérieures forme la base sur laquelle cette étude vise à apporter des contributions éclairantes au domaine.

### **Méthodologie**

La méthodologie de recherche utilisée dans cette étude est une recherche descriptive de type enquête, qui se concentre sur l'investigation des perceptions et des expériences des étudiants de NCE II (deuxième année) des collèges d'éducation (écoles de formation des enseignants) offrant des cours de langue française (menant à l'obtention du *Nigeria Certificate in Education*) pour l'année académique 2020/2021, ainsi que celles des facilitateurs au Village Français du Nigéria (VFN) pour la même période.

### **Population**

La population cible de cette étude comprend les étudiants de NCE II et les facilitateurs du VFN durant l'année académique 2020/2021.

### **Technique d'échantillonnage et échantillon**

Une procédure d'échantillonnage à plusieurs étapes a été utilisée pour assurer une collecte de données représentative.

#### **Étape 1**

L'étude a utilisé un échantillonnage délibéré, c'est-à-dire le choix délibéré d'un participant en raison des qualités que le participant possède, comme l'exemplifie l'échantillonnage de la

population totale, pour sélectionner le VFN, Ajara, Badagry, choisi comme seule institution approuvée par le gouvernement pour les programmes d'immersion en langue française au Nigéria. Cette étape établit le lieu de recherche principal.

#### **Étape 2**

Une approche de recensement a été appliquée pour sélectionner tous les étudiants actuels de NCE II. Un total de 416 étudiants a participé au programme, ainsi que 17 membres du corps enseignant (facilitateurs). Cette inclusion complète assure une large représentation des étudiants et des facilitateurs.

#### **Étape 3**

Les six zones géopolitiques du Nigéria ont été divisées en catégories Nord et Sud à l'aide d'une technique de stratification. Les écoles de formation des enseignants au sein de ces zones ont été catégorisées en institutions fédérales et étatiques. Un échantillonnage délibéré a été utilisé pour sélectionner deux écoles de chaque catégorie, assurant une représentation égale entre les zones. Cette méthode de sélection stratifiée vise à tenir compte de la diversité géographique.

#### **Étape 4**

Pour la composante de l'étude de suivi, une technique d'échantillonnage aléatoire simple a été utilisée pour sélectionner cinq étudiants de chacune des écoles sélectionnées ayant participé au programme d'immersion. Ces étudiants ont été suivis jusqu'à leurs lieux de stage d'enseignement pour une interaction et une observation en classe. Un total de vingt étudiants en stage d'enseignement a été observé, ce qui a permis aux chercheurs d'acquérir des informations du monde réel sur la dynamique en classe.

Tableau 1: Caractéristiques sociodémographiques

NCE students	Gender	N	Percentage
Gender	Male	125	33.2%
	Female	252	66.8%
	Total	377	100%
<b>Facilitators</b>			
Gender	Male	11	64.7%
	Female	6	35.3%
	Total	17	100%
Qualification	Ph.D	6	35.3%
	Ph.D in view	5	29.4%
	M.A/M.ED	4	23.5%
	B.A/B.ED	2	11.8%
	<b>Total</b>	<b>17</b>	<b>100%</b>

Tableau 1 offre un aperçu complet des caractéristiques sociodémographiques de deux groupes clés de l'étude : les étudiants NCE et les facilitateurs du VFN. Le tableau offre des informations sur la répartition des sexes et des qualifications parmi ces participants, éclairant ainsi leurs profils démographiques.

#### Étudiants NCE

En ce qui concerne la répartition des sexes, le tableau indique que sur les 377 étudiants NCE ayant participé à l'étude, 125 (33,2 %) étaient des hommes, tandis qu'une proportion plus importante de 252 (66,8 %) étaient des femmes. Cette répartition des sexes reflète une plus grande représentation des étudiantes dans l'échantillon.

#### Facilitateurs VFN

Parmi les facilitateurs du Village Français du Nigéria, un total de 17 participants a été recensé. La répartition des sexes des facilitateurs montre que 11 (64,7 %) étaient des hommes, tandis que les 6 autres (35,3 %) étaient des femmes. Cette répartition met en évidence une plus grande représentation des facilitateurs masculins dans le contexte du VFN.

#### Qualifications des facilitateurs

Le tableau offre également un aperçu des qualifications des facilitateurs. Parmi les 17

facilitateurs, différents niveaux d'obtention de diplômes sont évidents :

- 6 facilitateurs (35,3 %) détenaient des diplômes de doctorat, indiquant une part significative de qualifications de recherche avancées.
- 5 facilitateurs (29,4 %) poursuivaient des doctorats, soulignant un engagement continu envers des réalisations académiques supplémentaires.
- 4 facilitateurs (23,5 %) possédaient des diplômes de M. A/M.ED., indiquant un groupe avec des qualifications de niveau master.
- 2 facilitateurs (11,8 %) détenaient des diplômes de B. A/B.ED., représentant ceux avec des qualifications de niveau baccalauréat.

#### Questions de recherche

L'étude vise à répondre à deux questions de recherche qui ont guidé l'enquête :

1. Quelle est la perception des étudiants concernant l'apprentissage de la langue française pendant la période de la Covid-19 ? - L'étude vise à explorer et à comprendre les perspectives des étudiants en NCE concernant leurs expériences et

opinions sur l'apprentissage de la langue française pendant la période de la Covid-19. Cette question examine les défis, les opportunités et les impressions générales des étudiants alors qu'ils s'adaptent aux conditions d'apprentissage à distance.

2. Quels sont les modèles d'interaction prédominants affichés par les facilitateurs pendant la période de la Covid-19 ? - L'étude se concentre également sur l'examen des modèles d'interaction exposés par les facilitateurs du VFN pendant la période de la Covid-19. Cela implique de comprendre comment les facilitateurs ont adapté leurs méthodes d'enseignement, leurs stratégies de communication et leurs approches

d'engagement dans le contexte de l'enseignement virtuel ou à distance.

### Résultats

Il convient de rappeler que la première question de recherche vise à comprendre et à saisir les perspectives des étudiants concernant leurs expériences et opinions sur l'apprentissage de la langue française pendant la période de la Covid-19. En d'autres termes, elle cherche à recueillir des informations sur la manière dont les étudiants ont perçu et s'adaptent aux circonstances uniques et aux défis posés par la pandémie de Covid-19 tout en poursuivant leur éducation en langue française. Un résumé des résultats est présenté dans le Tableau 2 ci-dessous.

Tableau 1: Résultats provenant de la question de recherche 1

Élément	Satisfaisant	Bien	Passable	Insatisfaisant
Maîtrise du sujet par le facilitateur	62,9 %	33,7 %	3,2 %	0,2 %
Clarté de la communication du professeur avec les étudiants	53,6 %	41,4 %	4,2 %	0,8 %
Préparation du facilitateur à relever les défis des étudiants	53,6 %	29,2 %	12,7 %	4,5 %
Mise en place d'un environnement propice à l'interaction en français	46,2 %	43,8 %	3,2 %	6,9 %
... (autres éléments)	...	...	...	...
Mise à disposition de suffisamment de casques au laboratoire de langues	39,3 %	45,9 %	12,5 %	2,4 %
Moyenne globale (grand mean)				67,58
Moyenne pondérée (weighted mean)				3,38
Moyenne attendue (expected mean)				2,50

Le Tableau 2 présente la répartition des réponses des étudiants nigériens recherchant des opportunités pour apprendre la langue française à VFN, Badagry, pendant la période de la Covid-19. Les résultats obtenus ont été classés comme suit : les opportunités d'apprentissage fournies par les facilitateurs pendant la période de la Covid-19. Bien que la table résume ces opportunités en

cinq éléments clés, il y en a en réalité un total de vingt. Pour une ventilation complète de chacun de ces éléments, veuillez-vous référer à l'annexe du rapport. Là-bas, vous trouverez une ventilation détaillée de chacun des 20 éléments évalués, y compris le pourcentage de réponses dans les catégories "Satisfaisant", "Bien", "Passable" et "Insatisfaisant", ainsi que les moyennes et



potentiellement d'autres statistiques pertinentes. Ces détails supplémentaires dans l'annexe vous donneront une compréhension approfondie de l'évaluation des étudiants sur chaque aspect de l'opportunité d'apprentissage pendant la période de la Covid-19.

Le tableau révèle que plus de 95 % des répondants ont indiqué que la maîtrise du sujet par les facilitateurs était crédible (Élément 1, moyenne = 3,59), ainsi que la clarté de la communication entre l'enseignant et les étudiants (Élément 2, moyenne = 3,48). De même, plus de 85 % des répondants estimaient que la prestation régulière de cours en ligne par les facilitateurs était satisfaisante (Élément 9, moyenne = 3,35). De plus, 57 % ont indiqué que l'aide des facilitateurs pour encourager la pensée critique parmi les étudiants était satisfaisante (Élément 13, moyenne = 3,46). De plus, 45,6 % des répondants ont affirmé que la compétence des facilitateurs à utiliser différentes méthodes d'enseignement pour faciliter l'apprentissage était satisfaisante (Élément 17, moyenne = 3,30), et 85,2 % des participants ont déclaré que la mise à disposition de suffisamment de casques au laboratoire de langues était satisfaisante et bonne (Élément 20, moyenne = 3,22). La moyenne globale de ces réponses était de 67,58, la moyenne pondérée était de 3,38, et la moyenne attendue était de 2,50. Par conséquent, on peut en conclure que les facilitateurs ont offert une opportunité d'apprentissage satisfaisante de la langue française pendant la période de la Covid-19.

### **Interprétation des résultats**

Le Tableau 2 présente les évaluations des étudiants concernant différentes facettes de l'apprentissage de la langue française pendant la période de la Covid-19. Les éléments évalués incluent la maîtrise du sujet par les facilitateurs, la clarté de la communication de l'enseignant, la prestation de cours en ligne, l'encouragement de la pensée critique, l'utilisation de différentes méthodes d'enseignement, et la disponibilité de

ressources telles que les casques au laboratoire de langues. Les résultats indiquent que la majorité des étudiants étaient satisfaits de plusieurs aspects de l'enseignement en ligne. Les facilitateurs ont été perçus comme ayant une solide maîtrise du sujet (Élément 1) et une communication claire avec les étudiants (Élément 2). De plus, la prestation régulière de cours en ligne (Élément 9) a été jugée satisfaisante par plus de 85 % des participants. L'encouragement à la pensée critique (Élément 13) a également été bien perçu, avec 57 % des étudiants le trouvant satisfaisant. Cependant, il y avait aussi des domaines avec des évaluations moins positives. Par exemple, bien que la compétence des facilitateurs à utiliser différentes méthodes d'enseignement (Élément 17) ait été jugée satisfaisante par 45,6 % des étudiants, il y a encore place à l'amélioration. De même, bien que 85,2 % des participants aient trouvé la mise à disposition de casques au laboratoire de langues satisfaisante et bonne (Élément 20), un pourcentage significatif de réponses était moins positif.

En conclusion, les résultats de la table suggèrent globalement un haut niveau de satisfaction des étudiants envers l'opportunité d'apprentissage de la langue française pendant la période de la Covid-19. Cependant, il existe des domaines spécifiques où des améliorations pourraient être apportées pour optimiser davantage l'expérience d'apprentissage en ligne. La moyenne globale élevée (67,58) et la moyenne pondérée (3,38) indiquent un niveau de satisfaction au-delà des attentes, renforçant la conclusion que les facilitateurs ont offert une opportunité d'apprentissage satisfaisante malgré les défis de la période de la Covid-19. Pour la question de recherche 2 : Mise en évidence des schémas d'interaction prédominants affichés par les facilitateurs pendant la période de la Covid-19 - Les schémas d'interaction affichés par les facilitateurs pendant la période de la Covid-19 montrent que les résultats obtenus ont été divisés

en quatre (4) segments, à savoir les activités pédagogiques des facilitateurs, les activités en

classe entière, les activités individuelles des étudiants et les activités en petits groupes.

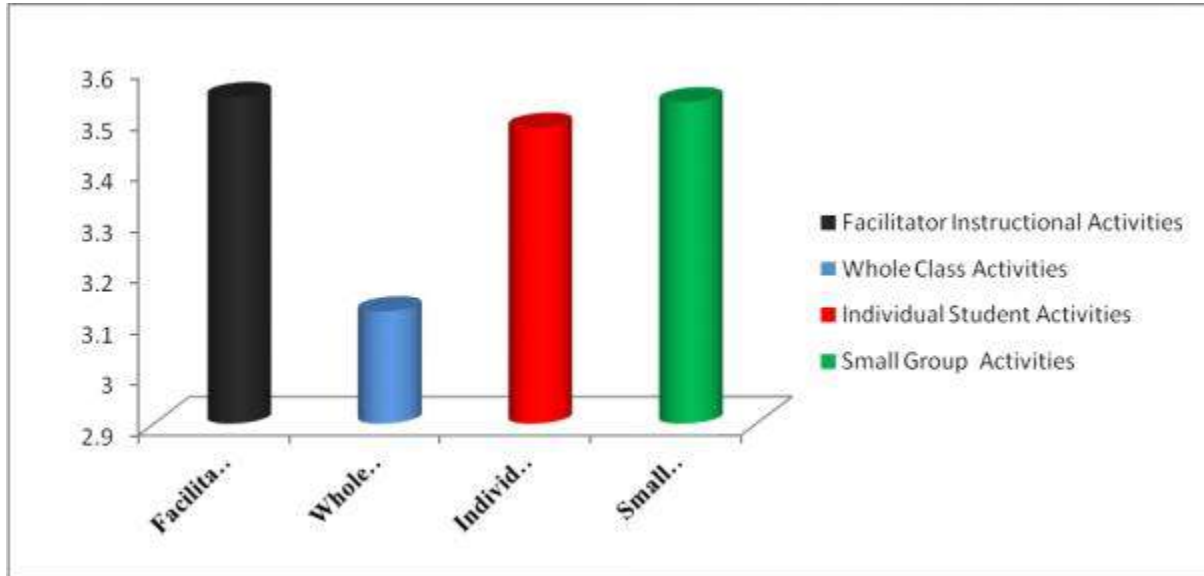


Figure 1: Visualisation des résultats de Question de Recherche 2

La Figure 1 présente les schémas d'interaction prédominants des quatre segments (activités pédagogiques des facilitateurs, activités en classe entière, activités individuelles des étudiants et activités en petits groupes) dans leur moyenne pondérée. La figure révèle que les activités pédagogiques des facilitateurs ont obtenu le score de moyenne pondérée le plus élevé, soit 3,54. Cela implique que le schéma d'interaction prédominant affiché pendant la période de la Covid-19 est celui des activités pédagogiques des facilitateurs, suivi des activités en petits groupes avec un score de moyenne pondérée de 3,53. Ensuite, viennent les activités individuelles des étudiants avec une moyenne de 3,48, et enfin les activités en classe entière avec une moyenne de 3,12. La Figure 1 indique que les facilitateurs pendant la période de la Covid-19 ont tendance à consacrer la majeure partie de leur temps à exposer les étudiants à des textes en français, à prononcer des mots au tableau en français, à présenter la conférence étape par étape en français, à parler en français de manière compréhensible pour les étudiants, à lire des documents, à décrire, à s'adresser à toute la classe

en français et à formuler des énoncés qui stimulent les compétences de réflexion. Cependant, une période d'enseignement moindre a été consacrée à l'écoute en classe entière de textes enregistrés en français, à la réponse de toute la classe à des images, à la prise de parole en français et à la réponse aux questions.

### Discussion

L'avis des étudiants sur l'opportunité d'apprendre la langue française à la VFN pendant la période de la Covid-19 révèle que les facilitateurs ont offert aux étudiants la possibilité d'apprendre la langue française. Cette conclusion découle des réponses des participants observées en fonction de la maîtrise du sujet par les facilitateurs. Les facilitateurs ont communiqué avec les étudiants dans un langage clair et ont montré la capacité d'expliquer les concepts de manière vivante. De plus, les facilitateurs étaient toujours prêts à relever les défis académiques des étudiants pendant et après les cours. De plus, les facilitateurs étaient réguliers et ponctuels en classe, utilisant ainsi les périodes de cours pour une véritable interaction en classe. Différentes compétences ont été utilisées pour faciliter

l'apprentissage, tandis que des retours d'information étaient fournis après l'évaluation de la leçon. Les résultats ont également révélé que les facilitateurs ont suscité l'intérêt des étudiants grâce à l'utilisation du jeu de rôle.

Ces réalisations ont été enregistrées car le VFN a recruté des enseignants de qualité pour enseigner aux étudiants. Ce résultat est prévu car la VFN est un centre spécial établi dans le but de doter tous les individus du centre des compétences en communication appropriées dans l'utilisation efficace de la langue française. Les enseignants jouent un rôle clé dans l'influence sur la réussite des étudiants dans toute institution éducative. La qualité des enseignants détermine dans une large mesure la qualité du système. Ce résultat est en accord avec Okoye et Nnamdi (2008) qui ont informé que les enseignants professionnels sont cruciaux pour la formulation et la mise en œuvre réussie des politiques éducatives dans n'importe quel pays. Les chercheurs ont en outre indiqué que l'éducation des enseignants, leur capacité et leur expérience sont associées à une augmentation de la réussite des élèves dans les établissements éducatifs.

Les résultats soutiennent également les conclusions de Fuller et Alexander (2004) qui ont mené une étude examinant les performances des élèves du primaire enseignés par de nouveaux enseignants non qualifiés. Ils ont obtenu des résultats significativement moins bons aux tests de performance que ceux enseignés par de nouveaux enseignants qualifiés. Dans le même ordre d'idées, Laczko-kerr et Berliner (2002) ont trouvé une relation positive significative entre la réussite et la qualification des enseignants.

#### **Tendances d'interaction affichées par les facilitateurs pendant la période de la Covid-19**

Les résultats concernant les schémas d'interaction prédominants affichés par les facilitateurs de la VFN pendant la période de la Covid-19 ont révélé que les activités d'instruction par les facilitateurs ont obtenu le score moyen

pondéré total le plus élevé. Cela implique que le schéma d'interaction prédominant pendant le programme de formation en immersion était celui des activités d'instruction. Cela pourrait être dû au fait que les facilitateurs ont consacré une plus grande partie de la période d'instruction à engager les étudiants NCE dans des sessions de classe interactives, encourageant ainsi la mémorisation de la grammaire, la connaissance des sons et du vocabulaire, les règles de la langue française et l'application des quatre compétences linguistiques (E.O. = Expression orale, E.E. = Expression écrite, C.O. = Compréhension orale, C.E. = Compréhension écrite). Ce résultat est en accord avec celui de Nasser et Mahshid (2010) qui ont constaté qu'un grand nombre d'actes de discours étaient présents dans les échanges entre enseignants et étudiants. Néanmoins, plusieurs catégories étaient absentes dans ces échanges, ce qui est tout à fait normal compte tenu du contexte de la salle de classe et du rôle des relations entre enseignants et étudiants, l'enseignant étant l'autorité en classe.

L'interaction entre les enseignants et les étudiants pendant la période de la Covid-19 a été axée principalement sur les activités d'instruction, ce qui suggère un accent particulier sur l'engagement interactif en classe pour renforcer la mémorisation de la grammaire, la maîtrise des sons et du vocabulaire, ainsi que l'application pratique des compétences linguistiques fondamentales. Ces résultats sont cohérents avec la recherche antérieure et démontrent l'importance de l'interaction pédagogique ciblée pour faciliter l'apprentissage efficace dans un environnement d'enseignement en ligne. L'étude de Burbea et al. (2022) explore la motivation en éducation, mettant en avant l'importance d'un langage adapté aux étudiants, incluant des concepts numériques. Leur expérience de gamification pour l'enseignement du roumain en tant que langue étrangère au sein du projet GIRO a donné des résultats positifs en renforçant la motivation des

étudiants grâce à des méthodes de jeu et une approche gamifiée. Cependant, il est noté que certaines catégories d'interaction peuvent ne pas avoir été aussi largement explorées, ce qui pourrait être dû à des considérations contextuelles et au rôle de l'autorité de l'enseignant en classe.

### **Recommandations**

Les recommandations suivantes ont été formulées en se basant sur les conclusions de cette étude :

- i. Le gouvernement devrait fournir au centre les installations nécessaires pouvant faciliter l'enseignement et l'apprentissage de la langue française en ligne pendant la période de la Covid-19. Cette mesure pourrait inclure la mise en place d'une infrastructure informatique adéquate, d'une connectivité Internet fiable et d'autres ressources technologiques nécessaires pour soutenir l'enseignement à distance.
- ii. L'autorité du VFN devrait créer un environnement d'apprentissage propice à l'enseignement et à l'apprentissage, soutenu par des ressources audiovisuelles pendant la période de la Covid-19. Cela pourrait impliquer l'élaboration de contenus pédagogiques enrichissants, l'accès à des plateformes d'apprentissage en ligne, et la mise en place de méthodes d'enseignement interactives pour maintenir l'engagement des étudiants dans un environnement virtuel.
- iii. Une surveillance adéquate du programme devrait être effectuée par la Commission nationale des collèges d'éducation pendant la période de confinement. Cela garantirait que les normes pédagogiques et les objectifs d'apprentissage sont respectés, que les étudiants reçoivent un enseignement de qualité et que les défis éventuels liés à l'enseignement en ligne sont rapidement résolus.

Cette étude a mis en lumière plusieurs aspects essentiels de l'apprentissage de la langue française au Village Français du Nigéria (VFN) pendant la période de la Covid-19. Les résultats ont montré que malgré les défis posés par la pandémie, les facilitateurs ont réussi à offrir aux étudiants une opportunité d'apprentissage satisfaisante. Les participants ont exprimé leur satisfaction quant à la maîtrise du sujet par les facilitateurs, la clarté de la communication, la prestation régulière de cours en ligne et l'encouragement à la pensée critique. De plus, l'étude a révélé que les interactions les plus prédominantes pendant cette période étaient les activités pédagogiques des facilitateurs, suivies des activités en petits groupes. Les facilitateurs ont efficacement utilisé des méthodes telles que l'exposition aux textes en français, la prononciation des mots en français, la présentation progressive des leçons en français et la stimulation des compétences de réflexion. Cependant, il reste des domaines où des améliorations pourraient être apportées. Les résultats ont souligné l'importance d'une préparation continue pour relever les défis des étudiants, ainsi que la nécessité de fournir un environnement d'apprentissage en ligne plus riche, soutenu par des ressources audiovisuelles. Sur la base de ces constatations, des recommandations ont été formulées pour guider les actions futures. Il est recommandé que le gouvernement fournisse des installations et des ressources adéquates pour soutenir l'enseignement en ligne, que le VFN crée un environnement d'apprentissage virtuel enrichissant, et que la surveillance et la réglementation du programme soient renforcées par les instances compétentes. En fin de compte, cette étude offre un aperçu précieux des défis et des opportunités de l'apprentissage en ligne de la langue française pendant la période de la Covid-19. Elle souligne l'importance de l'adaptation, de la préparation et de l'innovation pour garantir une

expérience d'apprentissage fructueuse et circonstances exceptionnelles.  
gratifiante pour les étudiants, même dans des

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**ANNEXE**

S/ N	Items	Satisfactor	Good	Fair	Poor	Mean	Std dev
		y Freq. (%)	Freq. (%)	Freq. (%)	Freq. (%)		
<b>Opportunity to learn provided by the facilitator during Covid-19</b>							
1.	Facilitator's command of the subject matter	237 (62.9)	127 (33.7)	12 (3.2)	1 (.2)	3.59	0.57
2.	Clarity of the lecturer's communication with students	202 (53.6)	156 (41.4)	16 (4.2)	3 (.8)	3.48	0.61
3.	Facilitator's readiness to address students' academic challenges during and after class	202(53.6)	110 (29.2)	48 (12.7)	17 (4.5)	3.32	0.85
4.	Provision of enabling environment for the use of French Language interaction	174 (46.2)	165 (43.8)	12 (3.2)	26 (6.9)	3.29	0.83
5.	Facilitator's ability to explain concepts clearly	231 (61.3)	118 (31.3)	23 (6.1)	5 (1.3)	3.53	0.67
6.	Facilitator's concern for students' academic welfare	198 (52.5)	132 (35.0)	36 (9.5)	11 (2.9)	3.37	0.77
7.	Coverage of the content by the lecturer	180 (47.7)	147 (39.0)	39 (10.3)	11 (2.9)	3.32	0.77
8.	Facilitator's organization and structuring of learning materials for effective learning	158 (41.9)	157 (41.6)	53 (14.1)	9 (2.4)	3.23	0.77
9.	Facilitator's regular delivery of online lecture	194 (51.5)	129 (34.2)	47 (12.5)	7 (1.9)	3.35	0.77
10.	Punctuality of facilitator to class	210 (55.7)	116 (30.8)	35 (9.3)	16 (4.2)	3.38	0.82
11.	Facilitator encouraging student active participation	245 (65.0)	94 (24.9)	24 (6.4)	14 (3.7)	3.51	0.77
12.	Facilitator encouraging student/teacher interaction	246 (65.3)	114 (30.2)	16 (4.2)	1 (.3)	3.60	0.58
13.	Facilitating students to think critically	213 (56.5)	129 (34.2)	32 (8.5)	3 (.8)	3.46	0.68
14.	Facilitator's questioning skill to aid student's learning	216 (57.3)	106 (28.1)	43 (11.4)	12 (3.2)	3.40	0.81
15.	Facilitator's utilization of lecture periods for actual classroom interaction	173 (45.9)	157 (41.6)	30 (8.0)	17 (4.5)	3.29	0.80
16.	Effectiveness of the Facilitator in modelling by using French Language	200 (53.1)	132 (35.0)	34 (9.0)	11 (2.9)	3.38	0.76



throughout the lecture time

17.	Facilitator's skill in using different methods while teaching to aid learning	172 (45.6)	154 (40.8)	44 (11.2)	7 (1.9)	3.30	0.74
18.	Provision of immediate feedback to students after assessment	151 (40.1)	157 (41.6)	57 (15.1)	12 (3.2)	3.19	0.80
19.	Facilitator's use of role play to arouse students' interest in the course of teaching	192 (50.9)	138 (36.6)	37 (9.8)	10 (2.7)	3.36	0.77
20.	Provision of enough headphone in the language laboratory	148 (39.3)	173 (45.9)	47 (12.5)	9 (2.4)	3.22	0.76
<b>Grand mean</b>						<b>67.58</b>	
<b>Weighted mean</b>						<b>3.38</b>	
<b>Expected mean</b>						<b>2.50</b>	

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## La validité des images dans la traduction et l'enseignement du français au Nigéria

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### Résumé

Les images et les objets jouent un rôle très important dans l'enseignement du français. Ils facilitent également la compréhension systématique de la langue française, d'où provient notre désir de démontrer dans ce travail que les images aideront à garantir une bonne communication et compréhension entre le professeur et ses étudiants. L'image est désignée comme une reproduction d'un objet dans les trois premières définitions proposées par le dictionnaire Larousse. L'image permet donc une entrée/un accès à la réalité qu'elle reproduit. Dans un sens plus large, l'image peut englober toutes sources visuelles ou tous les éléments visuels. Il est à noter que l'usage des méthodes visuels dans l'enseignement de la langue française à travers nos écoles aux niveaux différents a été abandonné et donc oubliant ses effets positifs sur les apprenants que l'usage de la langue seulement. Cet abandon des images a aussi sa conséquence négative chez les apprenants du français d'aujourd'hui principalement les apprenants anglophones qui apprennent le français comme langue étrangère. Il nous faudra à la fois dans ce travail stresser sur l'importance de ce méthode d'apprentissage très remarquable voire recommandable.

**Mots clés:** images, apprenants, méthodes visuels, support didactique, enseignant, communication.

### Introduction

Pour remplir sa fonction dans sa plénitude en tant que professeur, il est condamné à créer des sens ou bien équivalences sur l'impulsion du moment en se servant des éléments visuels. Ces éléments visuels assurent une compréhension facile en transférant des messages oraux directement aux étudiants de la part de professeur. Plane et Schneuwly (2000) expliquent que tout artefact introduit dans la classe de français sert l'enseignement/apprentissage des notions et capacités peut être désigné comme outils d'enseignement. Dans le champ de l'éducation, l'image joue un nouveau rôle. Demougin (2012) opine que l'image n'est pas un simple support visuel mais aussi un vecteur de la langue culture qui dispose des traits identitaires et des représentations collectives.

Le philosophe Aristote a opiné que

*'Nihil est in intellecta quod prius non fuerit in sens'*, une affirmation certifiant la présente communication. Cette affirmation d'Aristote se traduit en *'rien n'existera en connaissance sans passer d'abord à travers le sens'*. Aristote a réalisé au dire de Corder(1973) que le sole contact avec le monde à l'extérieur était à travers le sens et donc ce sont la voie à toutes connaissances. Nous communiquons le changement et la situation dans notre environnement entre nous à l'aide d'une langue et à l'aide du sens. Corder (1973:ix) souligne que:

but in recent times, educators have come to lay more emphasis on learning through the senses, and particularly through the sense of sight, since it appears that the great majority of us learn more readily through that sense than through any other.

Mais récemment les éducateurs sont

venus à mettre l'accent sur l'apprentissage à travers les sens de vue, puisqu'il paraît que la majorité d'entre nous apprennent plus facilement à travers le sens de vue que d'autres moyens

(notre traduction)

Dans la présente communication, nous parlerons de méthode visuelle qui met l'accent sur le sens de vue d'un apprenant et la langue. C'est une méthode que permet en grande mesure l'usage des matériaux appelés "les aides visuelles" par l'enseignant pour faciliter la compréhension des étudiants en classe pendant l'apprentissage de la langue française. Les aides visuelles permettent donc des interprétations variées – à l'opposé du code linguistique qui donne lieu à une transmission des significations claires et exactes.

D'après Leclère *et al.* (2014), la notion de support se distingue de celle d'outil. Ces auteurs indiquent que l'outil permet « une transformation de la pensée et des conduits d'apprentissage ( p. 107) quand il est utilisé par l'enseignant et les élèves. Ils distinguent le support de l'outil en supposant que le support autrement dire l'image est un « outil potentiel » qui implique une intentionnalité des acteurs pour devenir « outil effectif » d'enseignement-apprentissage. L'image peut s'intégrer dans les processus cognitifs des élèves si ces derniers interagissent avec elles. Nous privilégions l'usage de la notion de support (image) comme sujet de notre recherche afin d'étudier la potentialité attribuée à l'image par l'enseignant et/ou par les élèves au cours de leur interaction avec l'image.

### **Les méthodes visuelles dans l'enseignement et l'apprentissage de la langue française**

Tous ce que l'un en tant que "apprenant" peut concevoir à l'aide du sens de vue dans la classe ou bien vers la fenêtre est typiquement un élément visuel dans l'enseignement de sens sont les images (Corder 1973 : 32). Ces éléments concernent principalement les objets ou les décors de la salle de classe. Ces décors comme il

a dit comprennent par exemples, les portes et fenêtres, les pupitres, les chaises, les tableaux-blanc/noir, les mûrs, les tables etc, y compris aussi les éléments importes au hasard dans la classe, par exemple; les outils, les animaux, etc. Dans ses assertions, il a inclus, les individus au vue d'un apprenant soit les étudiants soit les professeurs ou d'autres. Cette catégorie des animés et inanimés sont vus puisque l'apprentissage de la langue française se déroule. On les voit aussi en les aides visuelles ou bien audio-visuel puisqu'ils peuvent faire la communication à travers la bouche. En tant que les instruments communicatifs, ils facilitent ce devoir de l'apprentissage en tuant tous les défis possible. Ces éléments d'ordinaire se montrent pour rien mais avec toute forme de considération au contraire ils représentent en grande mesure la façon la plus meilleure de faciliter l'apprentissage dans l'environnement anglophone comme chez nous le Nigéria.

### **La place de la traduction dans l'apprentissage de français à l'aide des images**

Il faut noter que tous ce dont parler ou voir comme activités dans la classe sont pris en éléments visuels. Des fois, il y a certaines choses que nous n'amenons pas en classe mais s'il n'existe aucun moyen d'introduire ces choses, ces individus ou activités dans la classe alors, il nous faut une traduction et description de ces situations à faire passer le message dans une langue à l'autre. Rappelons que la traduction est un domaine du transfert de n'importe quel message provenant logiquement d'un émetteur et qui en considérant le besoin devient un moyen de la compréhension à l'intention d'un récepteur; c'est-à-dire celui ou celle qui reçoit le message. Rappelons que la notion de la traduction est née du seul besoin liée directement à la communication. C'est pendant cet exercice que l'un fait passer un message par exemple en classe, du professeur aux apprenants. Vinay et Darbelnet voient la traduction comme "le passage d'une

langue A à une langue B, pour exprimer une même réalité. Les idées principales ne changent guerre pendant la traduction. A l'usage de la traduction en passant le message, on considère aussi certaine simulation qui précède la situation de ce qui s'est passé. On apporte par fois le petit théâtre en passant le message aux étudiants, surtout les mineurs.

### **Les deux classes des éléments visuels**

Il existe deux divisions de base des éléments visuels selon Cole (1973):

i. **Le visuel projeté:** Ici, nous parlons des éléments qui demandent des équipements. Par exemple, il y a; la télévision, le film, la cassette et tous ce qui concernent l'industrie cinématographique.

ii. **Le visuel non-projeté:** Ici nous parlons des éléments réelle qu'on peut toucher. Par exemple, il y a; les objets, les photos, les symboles et dessins, les jouets parmi les autres. Ces éléments mentionnés ci-dans donnent une communication et l'apprentissage direct aux étudiants. Donc, il est à noter qu'il y a pas mal des équipements ou objets dans la classe et il est important d'explorer et explorer ces instruments pour l'apprentissage de la langue française.

En expliquant la place des éléments visuels dans l'apprentissage d'une langue comme le français, Cole (1973:28) postule que l'apprentissage général avec les organes, le sens de vue est dominante, nous ne pouvons jamais démystifier la relation contextuelle dans situation en attendant un sens sans dépendre entièrement au sens de vue.

### **Les éléments visuels dans l'enseignement d'une langue**

Parler de la validité des éléments visuels dans une classe pendant l'apprentissage d'une langue comme la langue française, il faut une considération approfondie de l'environnement et la nécessité des matériaux présentés. C'est-à-dire, la signification et le symbole des matériels concernant les apprenants et leurs environnements. Il est nécessaire, si par exemple,

le professeur enseigne en classe les différents fruits ou bien les légumes, qu'il présente visiblement, l'un d'eux. Il n'est pas assez d'écrire ou de dire aux apprenants sur le tableau-“ voici un oignon” sans présenter à eux un oignon physique qu'ils peuvent toucher un-à-un pour bien comprendre le cours et aussi à être convaincus qu'un tel légume existe. La présentation des objets en discussion devient alors très important car une déviation de la présentation des matériaux visuels fera difficile la compréhension si non totalement impossible.

C'est vrai que la leçon ou l'apprentissage sans des illustrations ou démonstrations est ennuyant et barbant. Le professeur en faisant des illustrations sur le tableau encourage et attire l'intérêt des apprenants et ça fait animer la classe. En ce qui concerne la compétence et le pratique en classe, le professeur doit être expérimenté et bien familiariser ces matériaux visuels avants qu'il ne les présente en classe. Les instruments de base en classe pour le professeur de la langue à présenter en classe sont donc, le marqueur, le texte, les objets et à la fin sa parole pour assurer la meilleure amélioration de cours de la part des étudiants. Il faut noter aussi le rôle que joue l'image dans l'approche communicative et la perspective actionnelle, la fonction véhiculaire de l'image est mise en évidence et ce sont- motivation, illustration, inducteur, médiateur intersémiotique.

Dans sa recherche, Cole (1973) nous informe que pendant le cours de langue qui se déroule pratiquement à l'orale, l'opération et les méthodes s'ils ne comprennent pas des points de références avec les matériaux visuels est une leçon médiocre. Il faut que le professeur vienne au cours avec un carnet de croquis, l'objet propre, pour supporter son cours et pour que les étudiants s'améliorent facilement. Donc, en apportant en classe les objets, il faut aussi considérer la pertinence des objets en ce qui concerne le cours particulier. Comme déjà mentionné, la

considération de l'environnement des apprenants en choisissant les techniques et les matériaux à être utilisés est nécessaire. Le professeur doit considérer la capacité, le niveau académique, social et géographique des apprenants.

Il est aussi important de reconnaître le fait que le professeur ne peut pas se croître que les apprenants comprennent ce qu'il les enseigne simplement parce qu'il les montre les objets. La langue dans son côté n'est pas en premier lieu visuel et donc s'il attend de tout expliquer en utilisant toujours les objets (les images) son but sera infructueux.

### **L'image dans l'enseignement du FLE**

#### **L'image et la construction du sens chez l'enfant**

Pour Bruner (1983), il existe trois modes de représentation dans le développement de l'enfant, et il les cite dans l'ordre suivant: la représentation motrice, la représentation imagée, la représentation symbolique. Bruner indique que dès la naissance, le nourrisson ne peut agir sur l'environnement qu'avec quelques schèmes moteurs, l'enfant se représente ses connaissances du monde par l'action, il est au stade de représentation motrice. A partir des premières semaines, le nourrisson est capable de percevoir une image, il commence à entrer dans le stade de représentation imagée/iconique. Au début, l'enfant relie l'image à l'existence d'un objet, et puis il lui attribue des significations subjectives selon les caractéristiques de l'image, et au fur et à mesure l'enfant peut reproduire ce qu'il a perçu en utilisant des méthodes de médiation de l'image. A un stade ultérieur, l'enfant apprend à mettre en jeu le langage qui constitue l'essentiel de la représentation symbolique. L'enfant peut associer la représentation imagée à la représentation symbolique pour transformer ce qu'il a vu à travers des modalités plus abstraites. L'association de l'image au langage permet à l'enfant de construire du sens par lui-même. Ainsi, Bruner souligne que la représentation

imagée et la représentation symbolique participent au développement cognitif de l'enfant. Dans cette partie, nous tenterons de présenter comment interagissent ces deux modes de représentation dans la construction du sens chez l'enfant.

En considérant le rôle que joue les objets dans l'enseignement de français langue étrangère; il ne faut pas négliger les rôles de ces éléments visuels dans l'encouragement facile de la langue française. Ces rôles dépendent des matériaux différents. Parmi eux sont ;

- i. L'encouragement des apprenants de lire et écrire le français
- ii. La stimulation des apprenants de parler français
- iii. La stimulation de la classe dans l'enseignement de la langue française

Ici, ces rôles seront traités pour une bonne compréhension sous les techniques de la communication. Les techniques de la communication sont la lecture, l'écrit, la parole, l'écoute, la grammaire, la répétition, la culture. Ebiringa (2018) dans son livre; "les principes des techniques de la communication française" a donné une bonne explication aux premiers trois des techniques en disant que

**La Lecture:** La lecture au sens général est une partie essentielle du langage. Dans le but de bien passer l'information aux étudiants; Ebiringa (2018:9) nous infirme que *lire c'est accorder des sens aux signes et aux symboles visuels, par exemple ("?) est une marque ou signe qui signifie l'art d'interroger.* Cela devient maintenant très nécessaire de présenter des symboles visuels aux étudiants pour faciliter la compréhension du cours, étant donné que la lecture est préalable à l'art d'apprendre.

**L'écrit :** Auparavant, depuis l'histoire de l'humanité, les hommes se sont mis à graver les messages sur différents objets (pierre, terre cuite, bois etc). Le message écrit passe par la main de l'émetteur, les yeux et le cerveau du récepteur. Si

le professeur écrit et présente des objets représentant physiquement son cours, alors l'idée devient scotchée dans la tête des étudiants et puis la compréhension. Au fur et à mesure, les enseignants ont commencé à privilégier l'utilisation de documents authentiques écrits ou sonores tels que des articles de presses et des émissions de radio, car ils mettent en scène une situation de communication réelle. Ebiringa (2018:21) opine que l'écrit est un système de symboles graphiques par lequel on transmet et enregistre les idées sur le papier. La motivation des apprenants dépend en tout cas de l'usage des éléments visuels dans les activités d'écrit.

**La parole:** La parole se concerne des activités de la bouche. Dans les activités de la parole vient la manipulation, la reproduction et ou la répétition, les matériaux visuels sont utilisés pour motiver les apprenants de vouloir parler surtout en classe. Les matériaux visuels donnent un sens de jeu aux activités de vie.

**La Grammaire:** Wright (1976): explique que le projecteur est le plus meilleur instrument pour l'analyse du texte par les apprenants et le professeur. Et donc, la grammaire aide à clarifier le sens des points grammaticaux aux apprenants. Cela aide aussi à attirer sans cesse leur intérêt à la pratique de la langue. La grammaire se concerne d'ordinaire la pratique de la langue que fait partie la langue française.

**La répétition:** C'est une activité simultanée qui se passe entre les apprenants et le professeur pour constater une bonne prononciation et une bonne compréhension de la langue. C'est évident que la répétition chez les apprenants facilite la maîtrise, la compréhension et l'amélioration dans une langue.

**La culture:** Chaque apprenant d'une langue se guide d'une culture qui conditionne son comportement. Il existe des informations culturelles locales et étrangères. En enseignant

une langue étrangère aux apprenants locaux ces informations culturelles occidentales stimulant les apprenants de faire une comparaison entre leur culture et la culture d'autre côté et aussi le comportement d'autres dans l'usage des éléments visuels.

### **Conclusion**

L'utilisation de l'image fait l'objet de différents travaux de recherche par rapport à l'enseignement- apprentissage des langues. Un tour d'horizon théorique sur la didactique des langues nous a permis de constater la place importante du support visuel c'est-à-dire les images dans l'enseignement du français langue étrangère surtout dans un environnement Anglophone.

Les éléments visuels restent en tout cas des aides à ne pas sous-estimer et ou négliger dans l'enseignement de la langue française chez nous. Ils assistent le professeur à bien passer facilement son message aux apprenants. Cela aussi les incite d'approfondir leurs études dans l'effort d'améliorer leur niveau puisque le professeur cherche à les contrôler. La disponibilité de ces éléments fait que les apprenants soient en contact des objets existants chez eux. Le lexique se développe lentement chez l'enfant qui débute l'apprentissage d'une langue étrangère. Le processus d'acquisitions lexicales en langue étrangère est une activité progressive et séquentielle et donc, les enfants peuvent être confrontés à des phénomènes de sous extension et de sur extension. L'articulation entre l'image et le discours de l'enseignant permet aux apprenants à accéder au sens du mot cible. Il est à noter que dans la construction du lexique mental de la langue française, l'enfant développe également ses capacités perceptives, et ses capacités de dénomination et de catégorisation, grâce aux éléments visuels autrement dit; les supports didactiques.

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## A Stylistico-Linguistic Examination of the Textual Discursiveness and Unification

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### Abstract

One of the aesthetic beauties of textual richness is its ability to grammatically and logically connect its components. This internal unity of text qualifies and sharpens it to make meaning and stretches its communicative capabilities. As a corpus or trend, it has one-to-one inextricability with style or artistic craftsmanship of text which relatively manifests how language is seen as a system and how its systematicity enables it be structurally and functionally systemic. It is on this theoretical background this paper is designed to examine the intrinsic unity of text or what Dressler and de Beaugrande (1982) term *intratextuality*. By implication, this textual theorization stresses on constituents that are helpful in textual attribution. To gainfully assess this, the study selects Bandele's *The Man Who Came in from the Back Of Beyond* and *Burma Boy*. Theoretically, the study used the Dressler and de Beaugrande's constitutive and regulative principles as its analytical tools. While discovery of the study reveals that logical connection of linguistic units supplement structural and cohesive linkers in attaining texture, as such making the text textually cohesive. Thus, the meaning making of text is a product of style, language and textual fabrication.

**Keywords:** intratextuality; stylistic/linguistic features; text, discursiveness; constitutive and regulative principles.

### Introduction

Textual study has dwelled much on how effective and appropriate they make meaning and communicate ideas. These tendencies can be connected to well-formedness and richness of text in content, and how they are shaped by the genre and artistic identifying qualities. It theretofore confers us to acknowledge that text formation and its studies can rely heavily on key issues like style, language type contextual

backgrounds and other endo/exophoric facilities of textual fertility. Any examination of text as either intrinsically or extrinsically requires close assessing of its features, as they make text what it is or what it is not. The nomenclature and etymology 'text' originally means tightness of linguistic components to convey information. The term text has its root from Latin-*texere, textum*- 'to weave' and as something woven together by fulfillment of artistic oneness. Thus, one can



see the relationship between texts with textile ('capable of being woven') and texture ('having the quality of woven cloth'). In other words, to have a text is like to threshold cotton into textile machine capable of knitting thread and finally to have clothes. So the quality of clothes depends closely on their ability of being together to various threads and finally to clothes. This can apply to how text exists as linguistic entity formed by varied conditions such as context presence, cohesive ties and writer's stylistic enrichment. Just as Beard (2008) and Kress and Leeuwen (2001) attributed that speakers and writers manipulate different aspects of language in order to weave their texts or ideas and give their material 'texture' and create internal composition of ideas, and this is an indication or manifestation of intratextuality. So to talk of discourse in written texts is to focus on the way written texts are made and how they are able to spell out meaning.

A number of authors like Bloor and Bloor (2013), de Beaugrande & Dressler (1981), Sanders (2006) Daura in Audu (2011) and Halliday & Hasan (1976) went to a great length to provide a more tighter formal account of how speakers of a language come to identify a text as a text. They are

### **Theoretical Frame of Analysis**

According to the de Beaugrande and Dressler (1982), every attempt to analyse or study a text involves two paradigms: constitutive and regulative principles. Through these textual trends, a text is seen as a tool in which its entity depends on interplay on components and how the components are of integral and appropriateness status. These two principles are graphically labelled as below:

#### **Constitutive Principles**

*cohesion*  
*coherence*  
*intentionality*  
*acceptability*  
*informationality*  
*situationality*

#### **Regulative Principles**

*efficiency*  
*effectiveness*  
*appropriateness*

concerned with principles of connectivity which bind a text together and form co-interpretation. Various explanations confirm that texture of text depends on cohesion and coherence mechanisms. Cohesion, whether grammatical or lexical is seen as the semantic concept that deals with relations of meaning within a text and is realized where the interpretation of one element is affected by other conditions in the discourse enactment. Whether intrinsic or extrinsic study of text is involved, there must be scrutunization of text, which is known as textual analysis. Textual analysis' goal here is not exclusive to provide a genealogy of the state of a text, but more importantly to identify the state from which all the others have descended. Fairclough (1995) attributes that textual analysis involves theoretical, methodological, historical, and political considerations. Thus, the analysis theorizes on the *thematic* and *structural status* of a text. Fairclough adds that, the analysis concerns of the 'texture', that is, the formal organization of text as opposed to the analysis of content or meaning. Thus, content cannot be successively explored individually without close reference to the form which is also part of context.

Accessing textual unity from the above duo principles depends on how fit the constitutive principles play role, and which they must pass through the triad regulative principles. The cohesiveness of text has factors from the structural and cohesive linkers. Once the linkers such as cross-reference like those, that or any other deictic particle or linkers such as coordinators or adverbial linkers, e.g. yet, so, however etc. are used to glue together linguistic unit, there is point of intratextuality.

## Research Methodology

### Data from the Man Who Came in from the Back of Beyond

- A) [ $\frac{//\text{Like a Hindu corpse they//}}{\text{UTH}}$ were cremated on a pyre.]
- B) [ $\frac{//\text{The story of your life//}}{\text{UTH}}$ reads like a book, sir, I remarked, impressed] .
- C) [ $\frac{//\text{'Oh!,Burma',his father//}}{\text{MTH}}$ had amused].
- D) [ $\frac{//\text{Then he//}}{\text{MTH}}$ shrugged and said, 'Not that I expected a son-of-a-bitch to understand'.]]
- E) [ $\frac{//\text{But when he//}}{\text{MTH}}$ entered high school he went to Kagoro Secondary School-he was adored by very few of the masters.]
- F) [ $\frac{//\text{Embittered,he//}}{\text{MTH}}$  enlisted in the army, saw action during the civil war and had a hole the size of a ping pong ball embossed on his cheeks by enemy bullets during a major trench-to-trench exchange of fire.]
- G) [ $\frac{//\text{But that//}}{\text{UTH}}$ was in those days, the days when you rely on your father to call you a son-of-a-bitch, your mother to talk God with you, and your sister to tell you about the new suitors].
- H) [ $\frac{//\text{I//}}{\text{UTH}}$ have gone to all over the country].  
 I  $\frac{//\text{From Lagos to Onitcha, from Kafanchan to Katsina Ala, I//}}{\text{UTH}}$  have been looking for some place where people would not for some reason be embarrassed at me, or sorry for me, or afraid of me.]
- J) [ $\frac{//\text{They//}}{\text{UTH}}$  were Almajirai, muslim boys sent by their parents or guardian to serve as acolytes disciples to famed itinerant Islamic teachers.]
- K) [ $\frac{//\text{Virginitiy//}}{\text{UTH}}$  is a curable disease]
- L) [ $\frac{//\text{They//}}{\text{UTH}}$  were heavenly knights; Lailahaila 'lla].
- M)  $\frac{//\text{They//}}{\text{UTH}}$  must go, in the name of Yarrasulilla and conquer the infidel.]]
- N) [ $\frac{//\text{So, she//}}{\text{MTH}}$  came to the north, to Jos].
- O)  $\frac{//\text{So long as it's in French, URH, SP English, Hausa, Igbo or Yoruba.}}{\text{URH}}$
- P) [ $\frac{//\text{Oga//}}{\text{UTH}}$  na so dem de steal?
- Q) [ $\frac{//\text{Na so dem//}}{\text{UTH}}$  de put salt for the injury for where you came from.]]

### Sample of Data Presentation and Analysis of Text One

**Table 1**

S/N	Text structure	+/- Theme/Rheme selection	+/- Topical/structural	+/- Textual	+/- Cohesion/Coherence
A	<i>Like a Hindu corpse they were cremated on a pyre</i>	+UTH    +RH	+T	-	+    +

The thematic structure of the highlighted structure is the theme of the clause which is unmarked and is predicated by an unmarked rheme. It appears topical, with *they* which is also the subject is an anaphoric reference and refers to the family of Bozo whose mother was burnt to death as a result of conflagration. The theme is also counted as the thematic phenomenon carrying relevant field of the proposition. Structurally, the clause shows manifestation of clausal unity which is achieved by tied cohesive device and also convey information.

**Table 2**

S/N	Text structure	+/- Theme/Rheme selection	+/- Topical/structural	+/-Textual	+/- Cohesion/Coherence
F	<b><i>Embittered, he</i></b> <i>enlisted in the army, saw action during the civil war and had a hole the size of a ping pong ball embossed on his cheeks by enemy bullets during a major trench-to-trench exchange of fire.</i>	+UTH  +RH	+T	-	+

The boldface part of the clause is the *topic* of the clause is indeed the ‘phenomenon’ of the statement, and appeared to be marked and supported by adverb of degree *very* expressing heterogeneous marked comment. Both the subject and possessive anaphora used contextually referred to Bozo whose story line flourishes. These unite the texture and textuality of the novel.

#### Discussion of the Data of Text One

Of the views of these principles, a text is a text when and only when it is placed on the foundational aspects like context, information, inter/Intratextuality and acceptability. These as are

opined are the constitutive mechanisms essential in whatever inch for text to be what it is to be. Going by this, we can notice that the above clauses or data achieved in different capacities layer of intrinsic and extrinsic resemblances. For example, with regards to Intratextuality, Badele is able to prove sense of lexical pattering when he uses expressions like *son of a bitch*, *Dankilaki* (a Hausa term referring to unwanted child) and *prostitutes*. This array of words brings together to our insight that, internally, *The Man Who Came in From the Back of Beyond* is capable in depicting compelling unity. These are not only materials for the intratextual commonplace, but issues like grammatical categories such as reference-antecedent, and other structural categories that unite together how passionate the text materials adhere to being wholesome and acceptable.

### Data From *Burma Boy (Text Two)*

- 1)  $\frac{//Two\ years\ later\ into\ the\ war, on\ a\ day\ so\ hot\ and\ stifling\ the\ usually\ bustling\ thoroughfares\ of\ Cairo//}{MTH}$  *wer e all but deserted, a spare, disheveled looking Englishman with a stooping gait staggered through the city's dark alley ways and bazaars, pedestrians and cars, looking, he said, for a chemist.*
- 2)  $[[\frac{//Dankilaki\ Sons-of-a-clerk//}{UTH}$  *explained the Nigerian.]*  $[\frac{//It//}{UTH}$  *is a Hausa term of abuse.*   $[\frac{//It//}{UTH}$  *means son-of-a-woman-who-trades-her-body-for money.]]]*
- 3)  $[[\frac{//Nigerian\ clerks//}{UTH}$  *are prostitutes?]*
- 4)  $[\frac{//Wondered//}{UTH}$  *the Sierra leonean.].*
- 5)  $[\frac{//It//}{UTH}$  *is a term of abuse,' the Nigerian archly replied.]]]*
- 6)  $_{RH}$  *[By the grace of the Holy Prophet Muhd- May blessing and Divine regard be upon him.]*
- 7)  $[[\frac{//Banana//}{UTH}$  *found himself lying next to Aluwong, a boy of about nineteen who was from another group.].*
- 8)  $[\frac{//Aluwong//}{UTH}$  *was from Kagoro, a small village of rugged hills near the mining town of Jos.]*
- 9)  $\frac{//We//}{UTH}$  *[are all agents in the trade of war].*
- 10)  $[[\frac{//Do//}{UTH}$  *not go near fornication'].*
- 11)  $[\frac{//That//}{UTH}$  *is what it says in the Great Books'].*
- 12)  $[\frac{//Virginity//}{UTH}$  *is a curable illness].*
- 13)  $[\frac{//The\ two\ boys//}{UTH}$  *Were both Almajirai pupils at allo schools, derelict open-air madrahs where the children of the poor were sent to learn Quran by heart].*
- 14)  $[\frac{//He//}{UTH}$  *laughed calling me a son-of-a-clerk, but I let it pass; my mother's honour is sacred to me but I knew she would understand, and I hadn't walked from Zaria all the way to Kaduna to trade insults with a man who had a rifle lying by his feet.]*
- 15)  $[[[[\frac{//I//}{UTH}$  *know I make all sorts of mistakes, Pash conceded.]]]*
- 16)  $[\frac{//But\ I//}{UTH}$  *can't help it.]*  $[\frac{//It//}{UTH}$  *is not my language.]*
- 17)  $[\frac{//I//}{UTH}$  *'m not Hausa.]*  $[\frac{//I//}{UTH}$  *'m Yoruba.]]]]]*

- 18) [<sup>//There//</sup><sub>UTH,</sub> is nothing wrong in calling him a Christian, Damisa agreed.]
- 19) [<sup>//But he//</sup><sub>MTH,</sub> knew that Zololo really meant was that Pash was not a Muslim.]]
- 20) <sub>RH,Q</sub> [And to the memory of my father Solomon ‘Tommy Sparkle’ Bamidele Thomas, a ‘Burma Boy’ whose stories of war in the jungle echo still in my ears.]
- 21) [<sup>//He//</sup><sub>UTH,PH</sub> was no stronger to fear but as he stood on that mountain track in the wildest reaches of the Burmese jungle that unhappy night five years into the second world war, a long way away from the hamlet which once called home, a village called Saminaka in Northern Nigeria where he was born less than seventeen years ago, Ali Banana knew he was about to die a great terror took hold of his mind.]]
- 22) [[<sup>//And a good Christian too,//</sup><sub>MTH</sub> observed Zololo innocently.]
- 23) [<sup>//So innocent,in fact,that//</sup><sub>MTH</sub> he too earned a slap from Damisa.]
- 24) [<sup>//What//</sup><sub>UTH,SP</sub>, wrong, with calling the man a Christian.]]

**Sample of Data Presentation and Analysis of the Text**  
**Table 3**

S/N	Text structure	+/- Theme/Rheme selection	+/-Topical/structural	+/-Textual	+/- Cohesion/Coherence
1	<i>Two years later into the war, on a day so hot and stifling the usually bustling thoroughfares of Cairo</i>	+UTH	+T	+	+
	<i>were all but deserted, a spare, disheveled looking Englishman with a stooping gait staggered through the city’s dark alley ways and bazaars, pedestrians and cars, looking, he said, for a chemist.</i>	+RH			

The position of the relationship of the two texts is spelt out as certain structural and content relation becomes firmly solidified. For example, in the two novels, there is the position of adequate account of narration on world war which his (the writer) father became part of the forerunners. The rheme properties offer the descriptive narrations on how the complex thematic content works. The use of *war* here provides cohesive ties as it becomes a repeated word used in many dimensions in the other novel. Wherever it is used, it refers to the same thing, same event, however has same semantic load.

**Table 4**

S/ N	Text structure	+/Theme/ Rheme selection	+/- Topical/ structur al	+/Textual	+/-Cohesion/ Coherence
9	<i>We</i>	+UTH	+T	-	+
	<i>are all agents in the trade of war.</i>	+RH			

Here, 'we', as an endophoric reference is structurally and topically thematic, and unmarked. In addition, it is the full layer weighing the content of the clause. It is used as cataphoric clause and refers to those that participated in the war. Both the endophoric and the nominal agents denote *Janar* who is also among the agents of warfare. The use of war in both texts, also, transmits information as referring to certain and definite incidence. It is therefore a textual element that creates structural and functional configuration of the novels.

**Discussion of the Data of Text Two**

Going by the data, it can be noticed that the above clauses or data have achieved in different capacities layers of intrinsic and extrinsic resemblances. For example, with regards to Intratextuality, *Bandle* is able to situate sense of lexical pattering when he uses expressions like *son of a bitch*, *Dankilaki* (a Hausa term referring to unwanted child) and *prostitutes*. This array of words brings together to our insight that, internally, *The Man Who Came In From The Back Of Beyond* is capable in depicting compelling unity. These are not only materials for the intratextual commonplace, but issues like grammatical categories such as reference-antecedent, and other structural categories that unite together how passionate the text materials adhere to being wholesome and acceptable.

**Accounting for the Inter and Intratextual Relations of the Two Texts**

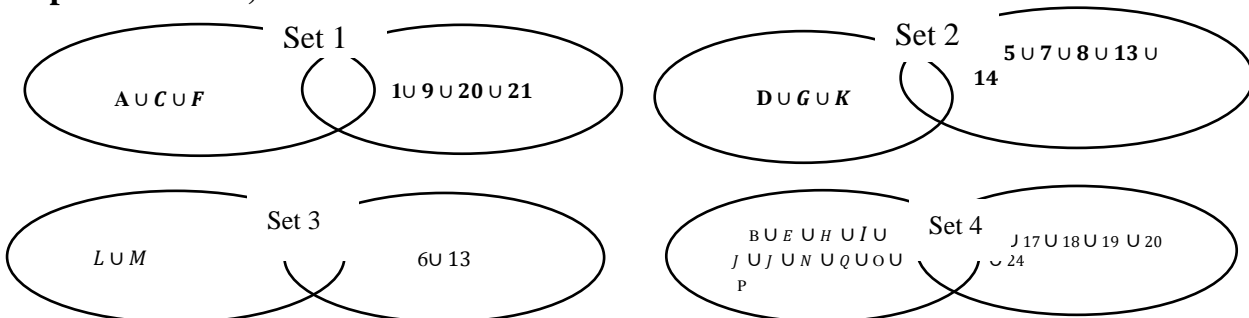
**Intratextuality in the first text**

AUCUF  
 D2UGUK  
 LUM  
 BUEUHUIUJUNUQUOUP

**Intratextuality in the second text**

1U9U20U21  
 4U5U7U8U13U14  
 6U13  
 8U17U18U19U20U24

**Equating Intratextuality Manifestations in the Texts According to Their Discourse Representations, as Demonstrated above**



In the above four sequences of SET, the data is enclosed in two points-direction,

left and right circle portions unlike in the incoming sets which consist data only in the centre. The left circle represents information of the first text while the right circle draw for the second text and each data of each portion of set represents level of intratextuality. To justify this, the researcher borrows mathematical symbol  $\cup$ -*union* to mark internal inclusion of some contents of the same text. For instance, in the first set, the data in the left direction suggest that data in table A in the first novel has internal union-intratextuality with data in the same text respectively and they form the *discourse of war* in the novel. This is also applicable in the right circle of the same set where data in table 1 of the second novel, hence has union or intratextual unity with the data in other entry, which share *discourse of war* in the novel.

From the internal compositeness of the two texts we can arrive at how the former resides in the latter, vice versa. For instance, most of the main preoccupation of the first text include excessive moral decadence prevalent in Nigeria which emanated from administrative and social inertias. Others include the burning aftermath of wars and above all the escalating level of self-disrespect among Nigerians. All these are recoverable in the two texts through linguistic representations emerging from cohesion containment, lexical and structural

relatedness and contextual reflection. To have a full-blown description and value-laden discovery of the tendencies of the intra and intertextual discreteness, the following formulas are used:

### Research Findings

Highlighting on the above analysis, and descriptions, the findings of this work indicate that, the unity of text does not only confine within the domain of grammatical devices such as coordinating markers, referential resources or other linguistic linkers but by the deployment of elegant expressions and other exophoric referencing which bear logical connectivity. Finally, the analysis showed that the term intratextuality of text in the realm of literary and linguistic traditions is a product of glaring cohesion which is gained by influx of structural connective mechanisms. This means that all forms of text meaning are product of meaningful cohesiveness.

### Conclusion

In conclusion, this work has thought to define intratextuality as it manifests in the two texts of the same genre and author. By these we can establish ground justification that internal unity of text can happen not only across texts of different genre or author but texts of the same author and genre. The argument here is Intratextuality is one, the aspect of language and two, the aspect of style of text craft.

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## Family Leadership Deficiency and Social Dysfunction in Isidore Okpewho's *The Victims*

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### Abstract

With the reoccurrence of leadership failure and political instability in the African Society, the necessity for leadership accountability at the microcosm has called for attention. Consequently, this paper examines how leadership deficiency in the family unit, micro level of society, gives rise to social dysfunction at the macro or national realm. The study further evaluates families' leadership deficit that has culminated in social crises. How such a deficit leads to social dysfunction is the goal of this examination. The adopted theory for this investigation is New Historicism with the core emphasis on the concept of power play while our primary data is drawn from Isidore Okpewho's *The Victims*. To arrive at a result within the literary frame the study adopts an eclectic methodological approach of using a novel as data to assess the family unit as a political stratum in the strata of societal functionality. Our finding shows that deficient leaders and perpetrators of various societal vices in families or societies always lead to family or societal tragedy. Thus, condemning leadership deficiency and advocating for efficient leadership so that African society, particularly Nigeria, can experience steady growth and development.

**Keywords:** Deficiency, Family, Leadership, Social & Dysfunction

### Introduction

One of the major essences of Literature is to mirror the society. In the bid to mirror, the creative writer recreates various experiences happening in the societies as a representation of societal realities. These realities contextually mirror the society from the micro level of the family to the macro level of the state. Thus, showing the paradigm of leadership processes within the imaginative piece. For instance, in *Everyday is for the Thief* (2015), Teju Cole vividly portrays the flip side of Lagos, a hustling and bustling city, characterized by an epileptic power supply, the prevalence of jungle justice, traffic gridlock, limitless business and employment opportunities, and various shades of corruption and exploitation taking place in the city by various characters. These characters are people from various family units. A similar portrayal can be found in Athol Fugard's explored motif of apartheid in *Sizwe Bansi is Dead* (1972), *Master Harold and the Boys* (1982), *Hello and Goodbye* (1969), *The Road to*

*Mecca* (1954), and *The Train Driver* (2010). These creative pieces mirror their authors' societies either as experienced by them or others by drawing the characters from one family unit or the other.

This showcases that creative writers are not only perceptive creators who use their art to put a symbolic mirror on the face of the society but they are also acting as political scientists evaluating and examining the political condition of families as related to the society. Often the creative writer's texts seem objective from the prism of the author's point of view than most political materials. An example is Chinua Achebe's *Things Fall Apart* (1958) which represents the colonial period in Africa. The family of Okonkwo is an example of a family unit in the colonial period. Thus, revealing why they did what they did at the macro level. With that text, one can study and understand what took place in the colonial period in Nigeria and by extension Africa.

Their abiding concern is less to celebrate

society's beauty than to show the blemishes and raise questions about correcting those blemishes. The history of colonisation in Nigeria positioned writers from the very beginning to focus on the inadequacy of leadership that the British provided in the colonial society. Because colonialism was an unjust imposition of foreign rule with deliberate policies that did not promote the interest of the citizens, writers began active literary activism that contributed to the intense nationalism that eventually led to the granting of independence. This means that creative writing takes an activist tone and a socially critical role at the very inception of the Nigerian State. Having participated significantly in dismantling colonialism, writers focus their attention on the postcolonial state and the type of leadership being provided by the emergent crop of indigenous leaders. This focus leads them to decry a significant unpreparedness for leadership among the elite's families, perhaps because the complex demands of governing a new nation overwhelm the capacity of the emergent crop of leaders.

The idea of leadership quality as a problem of the state is best represented in the career of the foremost novelist, Chinua Achebe. In the early postcolonial period, he began to point to this problem in his second novel, *No Longer At Ease* (1960). To a very large extent, his third novel, *Arrow of God* (1964), was an attempt to return to the leadership issue in order to identify "where the rain began to beat us" (*Morning Yet on Creation Day*, 1975). But it is in his fourth novel, *A Man of the People* (1966), that Achebe gives a damning verdict on the leadership crisis in the postcolonial state and clearly showed the path to perdition towards which the state was plodding. It is in this novel that Achebe predicted a change of leadership through the use of military force.

In *The Trouble with Nigeria* (1983), Chinua Achebe drew attention again to the problem by stepping outside the domain of fiction. Is it possible that he adopted this non-fictional format to express his frustration about the seeming unwillingness of Nigerians to accept the problem in a representational format? In *Anthills of the Savannah* (1987), Achebe returns to the same issue and in a representational format. In *There*

*Was a Country* (2012), which was published one year before his death, he returned once again to the problem of leadership in a more scathing way and in a non-fictional format. Thus, the entire career of Nigeria's first and most successful novelist seemed to have been devoted to x-raying a problem that is still with us today. What is that problem? – Leadership Deficiency and social dysfunction. However, the critical question is, "What is the role of the family unit in societal dysfunctionality?"

### **Theoretical Framework**

New Historicism is adopted as a theoretical framework of the study. New historicism aims simultaneously to understand a literary work through its historical context and to understand cultural history through literature. This theory develops from the works of Stephen Greenblatt in the 1980s and Michel Foucault as a proponent seeking to find meaning in a literary text by considering the work within the framework of the prevailing ideas and assumptions of its historical era (Lynn, 1998).

It developed primarily as a reaction against the New Critics that dominated literary studies during the early mid-20th century. Characteristically, the practitioners of the New Criticism would explore the formal, literary qualities of a literary work of art, but would neglect the historical background of the literary work, and the socio-economic and cultural context surrounding the text (Abram 134).

The perception of leadership and social functionality are often influenced by their historical antecedents. Therefore, New Historicism highlights the background of the subject of literary works. It contends that instead of dealing with a text in isolation from its historical contexts, new historicists attend primarily to the historical and cultural condition that produced the texts, its meaning, its effects, and also its critical interpretation and evaluations (Montrose, 18). History in this theory is seen as a rather complex description of human reality and the evolution of preconceived notions which encompass a society's prevailing ways of thinking, ideas of social organisation, prejudices, and taboos. The interest of the theory is in the interpretive constructions that the members of a

society or culture apply to their experiences (DiYanni 24).

Within the paradigm of our investigation, we shall consider the interpretation of power as one of the salient concepts in New Historicism. Power relations are a central issue in New Historicism. Leadership also has to do with power. Therefore, New Historicism is an ideal or most appropriate theory to be employed in this investigation. New Historicism explores the correspondences between history, art and society, and through them probes the influence of the past on present knowledge and the aesthetic qualities of literary works. It is also concerned with the issue of power as a tool of control (DiYanni 26). New Historicism is relevant to this work because leadership thrives on authority and power to achieve its objectives in society. This theory is hence applied in the investigation of the power relation in family leadership and society as evinced in the chosen texts.

#### **Leadership Deficiency and Social Dysfunction in African Literature**

Post-independent African literature deals with the social issues bedeviling African societies. Such exploration fits into social analysis which in literary criticism is situated in the idea of the literature of Social Realism (Bruce, 1971, Emenyonu, 1991, Quayson, 1997). African writers in novels like Chinua Achebe's *A Man of the People* (1966), Ayi Kwei Armah's *The Beautiful Ones Are Not Yet Born* (1968), Ngugi wa Thiong'o's *Petals of Blood* (1977) and Festus Iyayi's *Violence* (1979) portray the corruption of African political leaders, resulting in the abject poverty of the plebeian families and the pervading state of moral and social decay in most African families.

Ngozi Jacinta Ozoh (2020) examines corruption in contemporary Nigerian fiction, using Ikechukwu Asika's *Pimples on Wrinkles* as a case study. Leadership is of various types. Ozoh focuses on political leadership. Ozoh posits that:

Nigeria is richly blessed with natural and human resources but bad leadership and bad governance which made the leaders insincere and tactless to the masses they are supposed to serve have made

Nigerians wallow in poverty and denigration. It is no news that corruption is the order of the day in Africa and Nigeria in particular as our leaders have mismanaged the countries' resources. After the independence of most African countries, it was expected that the indigenous leaders would perform wonderfully well to improve the economic and political standard of the continent instead they blighted the lives of Africans and become threats to the masses as they shattered the hopes and expectations of the masses who in most cases voted them in. (26)

She decries how African leaders are worshiped and how the bootlickers rally around them for crumbs on their tables. These leaders were raised from families and there is a need to investigate their emergence from the family level. Thus, for sustainable leadership and sanity to come back to Africa, Nigeria in particular, the masses must rise up and transform their society by fighting back their leaders secretly and openly. Ozoh makes a critical point on the need for the masses; that is, the led not to be docile but to be proactive. The followers must not allow unscrupulous and oppressive leaders to subjugate them.

In his own contribution to the leadership issue, foremost African poet and social critic, Niyi Osundare (2012) focuses on the relationship between leadership and followership. He describes Nigerian followers, particularly as being too docile and stresses the need for them to be proactive and ask their leaders critical questions. He decries the use of religion and politics by the leaders to lead the followers through their noses. According to him:

Nigerians are too docile, too forgiving of bad leadership. Why are they this way? A number of reasons. The first one is religion. The kind of religion we have in Nigeria is one that puts you to sleep. and after that, put you to bed. It is not the kind of religion that is after social justice; it's not the kind of religion that is after the welfare of the people and the independence of their existence. Particularly guilty in this

regard are the Prosperity Gospellers of the Pentecostal variety who hawk faith on the air and convert religion into superstition. If you have no job, we are told, it must be because of your sin. Your poverty (or pauperization) is a result of the offence you have committed against God (13).

The import of Osundare's assertion is that followers need to rethink their present docile style of followership. Rather than allowing themselves to be led through their nose, they must be proactive and ask critical questions.

David Maughan-Brown (1990) critically evaluates Chinua Achebe's *Anthills of the Savannah* in relation to the ideology of leadership. He examines the various instances of the abuse of power by a lead character in the novel, Sam, and how his bad, inept leadership style affects other characters in the novel. Charles Nnolim in his vastly informative article, "Chinua Achebe: A Re-assessment" argues that the genius of Chinua Achebe as a novelist was decidedly boosted by the advantage of an early start so that other African writers had no choice but to look up to him. Charles Nnolim opines that the problem of poor leadership in Nigeria runs through Achebe's literary oeuvre, culminating in his non-fictional work, *The Trouble with Nigeria*, a book that focuses primarily on bad leadership in Nigeria and its attendant consequences.

Some Nigerian novels that have touched on the subject of leadership deficiency and social dysfunction include Chinua Achebe's *Arrow of God* and *A Man of the People*, Okey Ndibe's *Arrows of Rain*, Chimamanda Ngozi Adichie's *Purple Hibiscus*, Festus Iyayi's *Heroes*, Uzodinma Iweala's *Beasts of No Nation*, and Wale Okediran's *Tenants of the House*. Onuekwusi's consideration of Isidore Okpewho's *The Victims* highlights the socio-economic dimensions of the novel as showing the impossibility of polygamy and the absurdity of the practice. The critic concludes that Okpewho's quest is for the extinction of such moribund practice, explored in terms of a horrifying family tragedy that is awesome and full of pathos. Elaborating his views further, Onuekwusi submits the following:

A reading of *The Victims* makes us question the validity of poetic justice because of inappropriate matching of crime and punishment in some of the characters. The death of two innocent young brothers; oasis of love in a desert of envy, strife, and bestiality that is Obanua's family, while their father, the architect of this family crisis is alive(116).

Sophia Ogwude holds the same view and finds the "Status of *The Victims* as African literature questionable" (175). This may be because the critic misses the point about Okpewho's quest for something new and significant in the writing of the African novel (Onuekwusi 116). This position taken by Ogwude is because she finds the text "ethnologically inaccurate, and an untrue representation of the conception of Nigerian life" (173-181). Ogwude's reading raises the question of Nigerian literature's non-literary function as social description, socio-political criticism, historical representation etc., but not truly as fiction. Furthermore, this reading does not really pursue the theme of leadership deficiency explored in the novel nor highlight the resultant tension and crises emanating from this failure.

James Tsaaior identifies the immense representations and benefits of the African-oral narrative tradition, "as well as the rich structure of the co-wife rivalry which distinguishes Okpewho's *The Victims* as an African literary piece (120). Contrary to Ogwude's position, Obi Nwakanma described Okpewho's *The Victims* as a novel of "no mean weight", a sophisticated exploration of domestic conflict in contemporary African literature" (9). The present study finds a common ground with Nwakanma's reading of Okpewho's *The Victims* and explicates further the conflicts that are brought about by failed leadership in the micro-social setting of the family.

#### **Family Leadership Deficiency and Social Dysfunction in Isidore Okpewho's *The Victims***

The focus of our investigation is on the family level also known as the micro level of leadership in Okpewho's *The Victims*. In the tragic novel, Okpewho tells the story of the unhappy marriage between Obanua Ozoma, a

driver, and his wife Nwabunor. The relationship is sordid with fights as a regular disturbing occurrence in the household:

When Obanua and his first wife Nwabunor grew tired of hitting and tearing at each other they fell back each to some kind of support, panting furiously like fallen lizards and blowing their noses and glancing at each other from time to time with caution and hatred and shame. He had come home drunk and weak, but not too drunk tonight to offer some fight to a woman (*The Victims*, p. 3).

He stays away from home as long as possible, hitting hard on bottles. Home which is ordinarily a resting place after a day's work gives him no modicum of comfort. The fight in the late night erupts over Obanua's inability to pay for Nwabunor's only child and son, Ubaka's school fees:

'You will-you will have to kill me,' Nwabunor panted and spat as she cried, 'but you must pay- you must pay your son's fees.' 'Well, come and take the money then,' Obanua replied, spitting and panting too. 'Did you think -you could force- force the money out of me? 'I have told you before and - and I tell you once again. I have no money.' (3).

Obanua, who is not contributing to his family, refuses to pay the school fees of his son Ubaka. This family dysfunction can be compared to the Nigerian State. Over the years there have been ceaseless conflicts in the marriage called Nigeria. Like Obanua who is the father, political leaders in Nigeria are also like Obanua. The irresponsibility happening in the family is brazenly displayed at the political level.

In the novel, Obanua Ozoma is married to two wives: Nwabunor the first wife and Ogugua the second wife. Nwabunor gives birth to only a son in the story while Ogugua the second wife has twin girls, Ndidi and Ogo, before marrying Obanua. She later gives birth to Bomboy. Obanua who is a drunk doesn't like coming home. He prefers staying outside his house to drink and merry with other people, after

which he will come back very late at night when his children and wives must have gone to bed. He is running away from the nagging of his two wives who always ask him for money. Similarly, this is how Nigerian leaders keep running away from the core questions of Nigeria— responsibility, future plan, the state of unity, etc.

Okpewho's *The Victims* is one of the novels written against the background of the strident protests by the African feminists and critics of the phallic, male-dominated nature. In this male-authored African novel, not only are female characters given prominent albeit negative roles, polygamy, an issue that affects women, is foregrounded. According to Olusegun-Joseph:

Okpewho's first novel, *The Victims*, celebrates perhaps the most caustic attack on a pervasive and sensitive patriarchal social institution of the African cultural hemisphere: polygamy. Arguably, for the first time in the prose work of a male writer in African literature, this institution is approached with a touch that betrays the internal contradictions and oppressive dimensions it offers the (modern) African family, and by extension, woman, as mother and wife. This preoccupation shows a notable departure from the erstwhile treatment of polygamy as a viable and salutary traditional cultural heritage calculated at foregrounding a postcolonial validation of the traditional African home setting or identity, a deployment which ironically reinforced/reinforces stereotypes of African women as docile and helpless before the traumatizing psychologically and physical pressures of male indifference and incontinence (95-96).

Isidore Okpewho's *The Victims* portrays polygamy as a harbinger of disaster. It tells the story of an unhappy women who had the hard luck of getting married to a fearless, irresponsible husband. In *The Victims*, Okpewho explores the conflictual indices of polygamy that have ravaged many homes in Africa. Okpewho sees the unmanaged conflict arising from polygamous

homes as capable of engulfing the entire family: husband, wives and children and by extension the society. He succinctly points to the fact that the micro level seems to have influenced the macro level. Just like the polygamous setting in the Nigerian State where people of different cultural values and religions were brought together, Obanua's polygamy also creates more crises for his family than unity. Perhaps, Okpewho is implicitly suggesting that the Nigerian problem is a result of its amalgamation of different tribes into a single union. Thus, the political dysfunction in Nigerian society can be traced to its polygamous formation.

Okpewho's *The Victims* vividly portrays leadership deficiency and social dysfunction at the micro level; that is, the family level. The novel depicts the fact that men camouflage their leadership failure by showcasing masculinity, believing that will hide their inadequacies and inability to lead the home front properly and discharge their familial responsibilities. At the family level, men tend to enforce and abuse their masculinity. One interesting observation is that issues pertaining to men are not given serious consideration, since Africa has largely been adjudged patriarchal. Michael Kimmel's statement in "Rethinking Masculinity," points out that "[r]arely, if ever, do we study men as men; rarely do we make masculinity the object of inquiry as we examine men's lives" (11), aptly describes this trend in the study of men in African literature.

The motif of masculinity can be conveyed in literature in a variety of ways, from images of physical prowess and power to those of emotional vulnerability and closeness. Additionally, it may cover more general themes pertaining to gender identity, power relationships and societal structures. Masculinity can be described as a societal structure based on a hierarchy that prioritizes power. Scholars like Kimmel (2013), Judith Butler (1990), Jackson Katz (2006) and Jeff Hearn (2004), have all described masculinity as a social construct that thrives on the idea of power. It has been established that literature is a powerful tool that mirrors society's reality by revealing struggles, emotions and the human condition in general.

Nigerian literature particularly, portrays the intricate aspects of Nigerian society, culture and history in its vast and diversified sector. Nigerian authors frequently explore the tension of gender roles, social inequality and contradictions between traditional values and modernity. They expose the prevailing idea about what it means to be a man in a typical Nigerian society and provide insights into the various social, cultural, and historical elements that influence male identity in Nigeria.

Overall, the portrayal of masculinity in Nigerian literature is complex, with writers delving into the ways that modern Nigerian culture and traditional gender norms relate, as well as the effects that these interactions have on people and communities. These works of literature provide crucial insights into the difficulties men and women in Nigeria experience as they navigate the complexities of power and gender in a society that changes quickly. As stated by R.W. Connell, masculinity "is the activities and actions that men and women engage to illustrate social gender roles, with its applicability manifesting in their bodies, culture, or personality" (Connell 2005). According to Maduagwu:

In his two tragic novels, *The Victims* and *The Last Duty*, Okpewho reveals a talent for creating classical tragedies informed, but not necessarily, by men's failures in their personal and collective pursuits, or by some inert flaws in them, which may start as rather negligible traits but will eventually overtake their entire beings and drag them to undesirable ends. He depicts men, who, for reasons based on irreparable flaws, fail to meet up with norms or societal prescriptions (masculine qualities) and appear as potential tragic figures. Therefore, they ineluctably move towards disaster in their daily activities. (2013)

The societies in which the male characters live inform their action. They live in overtly patriarchal societies where men are at the helm of affairs and control of things. The male characters in their actions reflect the society in which they

find themselves.

The story revolves around Nwabunor whose husband, Obanua, marries a second wife after three years of searching for a child with sadness and anxiety tormenting their lives. The novel was written during a period of economic recovery in Nigeria in 1970 immediately after the Nigerian Civil War (1967-1970). Like most other wars, the Nigerian Civil War was characterized by the wanton loss of human lives and property. Expectedly, there was a gradual economic recovery across the length and breadth of the country immediately after the war. In the early 1970s in Nigeria, polygamy gained popularity. It was probably fueled by the desire to increase the population of the country depleted by the pogrom. In the novel, Okpewho makes the point that it is a recipe for disaster, especially if a man lacks the financial muscle, wherewithal, and emotional intelligence to be able to take proper care of the wives and their children, and to be able to manage the crises that will erupt from time to time between or among the wives. The lack of love in the family is foregrounded as a social dysfunction that further envelopes the Obanua's household. The same leadership deficiency of indolence makes him lose in a site that involves a new church building project. In his drunken state, night stealing becomes rampant at the site.

Power struggle is a distinguishing feature of New Historicism, the theoretical framework of this study. It is amply demonstrated by Nwabunor and Ogugua, degenerating into quarrels. The never-ending quarrels between Nwabunor and Ogugua assume a tragic dimension at the climax of the novel. In the novel's design of rupturing familial patriarchy, Okpewho assembles a string of tragic events that 'unite' Obanua's wives in subjectivist rebellion against oppression at home, while they are in conflict on the discursive plains of their divisive brands of feminism which prove fatal. This rivalry between the women led to the calamity that ensued. And as the storm rages on, Obanua realises too late that he has lost total control of his home. Frustrated, he gradually withdraws from his unsettled home to the solace of palm wine bottles. The problem in the house climaxes with Nwabunor destroying Ogugua and her children. This she does by procuring a deadly

portion from an herbalist which she uses not only to kill Ogugua and her children, but also her own son. The calamity turns her mad, while Obanua continues his friendship with bottles of wine (76).

Finally, the adulterous love affair between Ogugua and Odafe Gwam also illustrates social dysfunction. In Ozala, Odafe Gwam is a great wealthy man that everybody respects him. He grew up in Lagos where he was learning business, he is also a politician. He travels to Ozala his village with a lot of money that made him start building a house for himself. Odafe Gwan engages the services of different workers including school children who fetch sand for him and promise to pay them on completion of their daily work, but he later didn't pay the workers including other labourers who also worked for him. Odafe Gwan promise to pay the workers on Sunday but he left Ozala before that Sunday, and he didn't pay them anymore till the end of the story. Obanua's sons, Ubaka and Bomboy are affected by this deceitful behaviour of Odafe which is typical of Nigerian political leaders.

Okpewho's first novel, *The Victims*, celebrates perhaps the most caustic attack on a pervasive and sensitive patriarchal social institution of the African cultural hemisphere: polygamy. Arguably, for the first time in the prose work of a male writer in African literature, this institution is approached with a touch that betrays the internal contradictions and oppressive dimensions it offers the (modern) African family, and by extension, woman, as mother and wife. This preoccupation shows a notable departure from the erstwhile treatment of polygamy as a viable and salutary traditional cultural heritage calculated at foregrounding a postcolonial validation of the traditional African home-setting or identity, a deployment which ironically reinforced/reinforces stereotypes of African women as docile and helpless before the traumatizing psychological and physical pressures of male indifference and incontinence.

Okpewho's attack on patriarchy in *The Victims* is further delineated in his attitude to events in Obanua's family, which signifies polygamy as a shortsighted and intrinsically disconnected social institution. An instructive vehicle of this authorial stance is Ogugua, the

second wife herself, whose lifestyle of promiscuity and hedonism had culminated in the birth of a set of twin girls out of wedlock with a Portuguese merchant. Ogugua's insertion into Obanua's family (though ironically affirming polygamy's hold in the Euro-modern African experience) can be approached as transgressively pitched against this offensive marital institution and its attendant patriarchal excesses, a fact showcased in her adultery with Gwam Odafe, a community philanderer, after her marriage with Obanua. Upon arrival at her new home, she perceives the "strangeness of the atmosphere she had walked into" and "she didn't like what she saw or thought, and wondered briefly to herself why she had so foolishly decided to saddle herself with a husband" (7). The spate of violent clashes and ill feelings that follow between Nwabunor and herself eventually descend into an unmanageable crisis that witnesses the loss of Obanua's authority over his family and the tragic death through poisoning of five people in the household: her twin daughters and son, Bomboy; Ubaka; and eventually her own death.

Gossip is another social dysfunction foregrounded in *The Victims*. A notable hallmark of Okpewho's re-casting of the African woman in this novel stems from his keen artistry in the character handling of the two old women who recur frequently in the plot. This is achieved through his innovative reconstruction of *gossip*, a social phenomenon within the African socio-cultural milieu in which these women are involved. This practice, which is often assigned a feminine status, is imaginatively and discursively appropriated to inscribe a postmodern narrative of a woman's presence in social criticism in the

patriarchal context of her alterity. Through the intermittent busyboding of these old women on the "real" affairs of society through gossip, we are presented with the "news-within-the-news", the day-to-day unofficial and subjective intervention of the *subaltern* who *speak(s)* to narrate and interrogate male-oriented moral, institutional, and hierarchical codes that condemn women to the margin of silence. Gossip becomes a kind of informal device of surveillance and information gathering by the female body, an unacknowledged but functional media installation of opinionated witnessing which, in its rather "panopticon design", divulges the happenings in Obanua's family and the subjective/socio-cultural factors that (il)logically inform them. *The Victims* thus becomes a commentary of shared follies, irresponsibility, losses, and calamities revolving around male and female identities within the grim theatre of polygamy.

#### Conclusion

Based on our investigation, it is obvious that deficient leaders always end their families or societies in tragedy. Through the lens of Okpewho's *The Victims*, it is obvious that there is a leadership deficiency in the family of Obanua which leads to a disturbing state of social dysfunction in his home. Similarly, this dysfunctionality is implicitly mirrored in Obanua's society, Nigeria. Thus, reflecting that the family unit is sine qua non to societal stability. And if there will be a functional society at the macro level, there must be a functional family leadership at the micro level for efficient leadership for the steady growth and development of the society.

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## **Re-Appraising the Benefits of French Language Education in Nigeria for Job Creation, Peace, Stability and Sustainable Development**

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### **Abstract**

One of the primary objectives of education in Nigeria is to ensure the acquisition of appropriate skills and the development of mental, physical and social abilities and competences as tools for the individual to contribute meaningfully towards societal development. French language education is one of such educational subject that can guarantee the attainment of this goal. This paper therefore sought to show how French language can be an instrument for job creation. It examined the concept of French language education, looked at the place of French language education in National Development. It also examined the role of French language education in promoting peace, security and regional integration as well as scientific and technological development. It looked at the role of French language education in job creation and the economic growth of the nation. It ended by proffering some suggestions before concluding. The paper shows that if French language is given the attention it deserves, Nigeria will take her place as the giant of Africa and contribute meaningfully in the world affairs. This paper serves as an awakening call to government at all levels in Nigeria from Local, State to Federal to formulate policies and programmes and implement them.

**Keywords:** Economic growth, French language, job creation, national development

### **Introduction**

The study of French language in Nigeria is justified by the need to facilitate contact with the French language speakers outside the country. According to Okafor (2008), the world has become a global village and participation in a competitive world requires peace and high proficiency in international languages. It is on the strength of this assertion that the Federal Government of Nigeria in a document called National Policy on Education (2004) stated thus: "Government appreciates the importance of language as a means of promoting social interaction and cohesion and preserving cultures. Thus, every child shall learn the language of the immediate environment. Furthermore, in the interest of national unity, it is expected that every child be required to learn one of the three Nigerian languages: Hausa, Igbo, and Yoruba. For smooth interaction with our neighbors, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official

language in Nigeria and it shall be compulsory in primary and junior secondary schools."

Being able to communicate in foreign language guarantees mutual relationship and understanding leading to the promotion of peace, cooperation, integration and economic development of the nations of the world. It also offers a platform that can provides some windows of work or job opportunities for its graduates through the inculcation of certain skills and basic competencies which are required in some job positions (Oguegbune-Okwuenu, 2014). Many continents of the world have over the years realized the importance of foreign language education and have come up with several binding policies. For instance in 1985, the US Department of Education published a list of 169 languages, which the US government considered to be critical, in the sense that the knowledge of them will promote important scientific research or security interest of a national or economic kind (Crystal, 1987).

This paper therefore sees French as a variable tool for job creation and sustainable national development in Nigeria. The write up will be guided by the following outlines: introduction, concept of French language and national development in Nigeria, the role of French language education in promoting peace, security and regional integration, the role of French language in promoting scientific and technological development in Nigeria, French language education for job creation and economic growth in Nigeria, suggestions and conclusion

### **Concept of French Language Education**

French language education is a form of training that is basically linked to the teaching and learning of French language, especially by non-speakers who are desirous of learning how to speak the language (Oguegbune-Qkwenu, 2014). However, the content seeks to expose learners to the culture, literature and ethics of the French people. Its main objective is to teach the learners to communicate in French language through the systematic use of the lively communicative methods.

### **French Language Education and National Development in Nigeria**

National development can be seen as a change at the level of economic, political and socio-cultural spheres, etc. that encompasses material, advancement,- industrialization, scientific and technological progress and socio-cultural transformation that results in general improvement in the welfare of the people of a given nation (Adagba, 2013). Psachoropoulos and Woodhull (1985), cited in Publish and Torkaa (2013), posited that national development is the improvement of a country's productive capacity through changes in social attitude, values and behavior and finally, changes towards social and political equity and eradication of poverty. According to Curie (1970) cited in Adagba (2013) "in order to develop, a country must have a very considerable promotion of trained citizens as doctors teachers, engineers, etc." Education therefore can be said to be the gate way to national development.

In Obasanjo and Mabogunji (eds) cited in Iffih (1989), development is conceptualized from several dimensions to mean, a transformation or change into a better state. According to him, education anywhere, anytime is recognized as the key to people's ability to manage and induce changes as it develops the ability to face challenges of making choice while also increasing the choice available As can be seen, development is about people and the same people must be seen as both agents and objects of change. If development is about people, and of course it is, then people actually constitute a repository of energy for development and it must be noted that the major factor in development is mental factor. The Federal Government of Nigeria in the National Policy on Education (NPE) (2004), while stating the national education goals, pointed out that one of the goals is the "Acquisition of appropriate skill and the development of mental, physical, and social abilities and competencies as equipment for the individual to live in and contribute to the development of the society". Development therefore must be seen as a free release of the energy of the people. This release can come about only through the right kind of education and education in its widest sense, hence the relevance of French language education to national development in Nigeria.

### **The Role of French Language Education in Promoting Peace and Regional Integration**

It must be pointed out that Nigeria shares its borders with some French speaking Countries like Cameroun, Chad, Niger and Republic of Benin. It is therefore expedient that Nigerians should also speak French so that they can effectively communicate with their neighbours in the vital areas of commerce, diplomacy and other mutual beneficial bilateral activities

To communicate effectively in a foreign language is a pre-requisite to have full mutual understanding among the people of different nationalities. it is a way of Promoting tolerance and respect for other people's culture and civilization. It breaks the communication barrier that may lead to suspicion, distrust and

antagonism. In its treat, ECOWAS stresses the principle of non- aggression peace and security and peaceful settlement of dispute among member states. The only efficient way to ensure this is to make sure that the people understand themselves, interact and relate well. And since the only means of exchange and the basic element in strengthening the ties of understanding between nations is language, French language education in Nigeria is sine qua non for peace, cooperation, and integration within the West African sub-region, Africa and the world at large.

There are peace keeping forces at ECOWAS, AU, and UN whose composition cuts across borders. For them to succeed in their mission, effective communication is a must. Unfortunately, most of the soldiers and delegates don't always speak common language except through interpreters. Those involved in peace keeping especially in West Africa, Africa and the world at large should be able to communicate in foreign languages. It is for this reason that the Federal Government of Nigeria recently introduced French as a compulsory subject in the military and Para-military curriculum and even opened a French Language Institute for military personnel at Ovim, Abia State.

### **The Role of French Language Education in Promoting Scientific Technological Development**

French language being an international language that is used in commerce, scientific and technological research, administration, education, literature, etc. it is quite inevitable that Nigerians and citizens of francophone countries will always find the need to work together especially in the area of science and technology. This cannot be achieved if French language is not given a priority in the overall educational scheme of the nation. French language can give greater access to useful information on scientific and technological discoveries and procedures thereby facilitating the much desired transfer of technology. According to Edung (2005:58),

Appropriate knowledge of the language and culture of the owners of a given technology can bring

about a better understanding of the technology and this facilitates its domestication or adaptation by those who find it useful and this' is a strategy in technological development.

Since Africa's scientific and technological development lies to a great extent in the "transfer" or "adaptation" or "domestication" of western technology, to understand and use it, there is need to understand the language which creates, regulates and supports it (Fiddo (1987) cited in Edung (2005)). The language of the owners of a given technology is thus a vital instrument to access that technology. Its proper study can greatly enhance the mastery of the technology, thereby facilitating its adaptation. There is no gainsaying that if French language education is given its proper place and the attention it deserves in Nigeria, it will contribute immensely to the advancement of science and technology in the country.

### **French Language Education for Job Creation and Development in Nigeria**

Nigeria is one of the countries in the West Africa sub-region which formed the body known as Economic Community of West African States (ECOWAS) whose major objective is to unite its members into one large economic community, which can take advantage of the large market to promote regional development. Given that majority of the sub-regional countries use French as their official language, Nigeria cannot fit in well without learning and speaking French. Amosu (2005) cited in Yekini (2008:78) opines that:

At a time when Nigeria industries are struggling to gain a foothold on the African market in the spirit of ECO WAS, surely a new race of salesmen fluent in French (...) can attest to the seriousness of the venture. We cannot continue to delude ourselves that we can gain something without making concessions. To speak the language of others is to obtain a warmer welcome and in a situation where the bilingual

Nigerian is a rare bird, the effect is positively enhanced.

Marketing efforts can be delayed, damaged or disrupted by a failure to take account of the linguistic need of the customer. Success in the international world of commerce and industry is becoming more dependent of foreign language education (Crystal, 1987). The Lome, Togo meeting of ECOWAS Heads of States in 1999 set out detailed plans for regional monetary integration among Francophone and Anglophone states in West Africa. Their purpose was to have an independent common Central Bank with a common currency. The benefits include having low inflation and increase in trade volumes. This will improve the welfare of the community and eliminate the currency transaction costs in the international trade. These commendable plans are yet on see the light of the day probably because of communication barrier. Nigeria as well as other Anglophone member-nations on one hand and the Francophone member-nations on the other hand cannot take part in the planning and the execution of the monetary policies if not expose to French and English languages respectively. Now that inflation is at it's in the country, Nigeria should not continue to fold her arms and continue to experience stringent economy when there is a solution at her doorstep. Nigeria cannot afford to stand alone. She has to be integrated in the event going on around her by fully embracing French language education (Ukaegbu-Ezulike, 2008).

The rate of unemployment in the country today is alarming. The consequence is the astronomical rise in the rate of criminal activities which is a great danger to sustainable growth and development of the entire nation. While seeking to break even, these unemployed youth engage themselves in acts that constantly threaten the security of the populace (Oguegbune-Okwuenu, 2014). Unemployment can be reduced if Nigeria fully embraces French language education. The young Nigerian French language graduates can easily get work in tourist centers such as Obudu Cattle Ranch in Cross River State, Ogbunike

Resort in Anambra State etc. in Nigeria where French foreigners always go for relaxation.

Teaching is a strong option for graduates. Translating and interpreting also offer a wide range of opportunities. Proficiency in French language facilitates contact with French businessmen. It can offer job opportunities in French enterprises or establishment in the country. Other professionals like doctors, lawyers, accountants, etc. can enhance their productivity if they have a sound knowledge of French language. French language education indeed is a veritable tool for job creation and economic development.

### **Suggestions**

This paper has shown that effective language education in Nigeria can help reduce the rate of unemployment and contributes in national development. The paper therefore suggests as follows:

1. Government should organize a French language consciousness campaign in all the local government areas in the country. This will involve children, parents, the teachers of French and the school authorities.
2. Government should ensure the full implementation of the national policy on French language education. The clause that makes it an elective non- vocational subject at the senior secondary level should be revisited. All primary and secondary schools in the country should as matter of urgency incorporate the teaching and learning of French in their academic programs.
3. French language study should be a compulsory course in all areas of study in Nigerian tertiary institution.
4. . Government should give priority to the training and professionalization of French language by awarding scholarships for further studies among native speakers, organizing workshop and in-service training for the teachers.
5. French language teachers should be well remunerated for better output.

- The government at all level should implement policies and programmes instead of paying lip service. According to the National Policy of Education (2004), the French language is supposed to be taught from Primary school level in Nigeria, but this policy has not been fully implemented.

### Conclusion

The key to National Development rests on security, peace, technological advancement and economic growth among others. This paper has shown that given the attention it deserves, French language education can contribute immensely to national development in Nigeria. French language education should therefore be seen as a primary education right which should be made available to all citizens. Government should

as a matter of urgency evolves policies that will support the study of French in Nigeria. The paper also highlighted the array of job potentials that abound for those that will offer to study French. Nigeria as a giant of Africa and bothered by French speaking countries in the West Africa sub-region cannot afford to relegate French language to the background. With the adoption of French as second official language in the country, government should initiate Nigerians into the functional usage of French by introducing French programs in the radio and television as well as other media. The gains of making Nigerians true bilinguals outweigh whatever resources that are needed to actualize the French language dream in Nigeria.

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## **Analysis of Cohesive Reference in President Buhari's 2020 End-SARS Speech**

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### **Abstract**

For a text to pass across intended meanings and to be understood, it must encode the meanings properly through achieving cohesion. In essence, this paper aims to identify, describe and examine the necessity of the cohesive reference used in president Buhari end-SARS speech. This speech is analysed based on the Halliday and Hasan (1976), Eggins (2004), and Imtiaz & Ghufraan (2020) cohesion theory. This is because individuals communicate their ideas, feelings and thoughts through language in which speech is crucial. Library research approach is used as a means of collecting required data. In the process, all the materials used were gotten from the library and the internet. The speech shows clear evidence of cohesion and demonstrates the use of cohesive reference devices. The results reveal that there is sufficient indication of using categories of reference devices which include the use of homophoric, exophoric and endophoric reference. The usage indicates that the speech writer addresses the issue in both immediate context and general context. Among them, the exophoric reference, as a cohesion marker, is mostly used in the speech. This reflects what is considered as consistent degree of context-dependency for a text which is apparently about events in the real world. Thus, this paper forms an input to the study of the ways in which various forms of reference between sentences within texts contribute to the insight of cohesion which such texts produce to audiences.

**Key words:** Language, Cohesion, Cohesive Reference, Protest, Persuasive Speech

### **1.1 Introduction**

Language is a bridge between sender and receiver whereby ideas are communicated by sounds/text which function as the vehicle for communicating the relevant message (Akmajian, et al 2008). Thus, Language is the medium through which humans express their ideas, emotions, experiences and expectations. Individuals involved in protest are communicating to authorities concerned and are

responded to through spoken or written medium. Therefore, writers need to have capability to use the lexical and grammatical cohesions.

A text is cohesive when the elements are tied together and considered meaningful to the reader. Cohesion occurs when the interpretation of one item depends on the other, i.e. one item presupposes the other (Bahaziq 2016). These imply that cohesion is the technique use to show the coherence of a text through relating the

meaning within a text. Similarly, for Brown and Yule (1983) text cohesive relationships are made where the interpretation of certain element in the text is reliant on interpretation of another element. Cohesion refers to situation through which ideas of sentence and paragraph are connected into a unified whole so that the flow of information is assured and a text is easily read Siregar (2015). This indicates that cohesion is an element of text which contains grammatical and lexical aspect to connect the meaning or points of the text. The linguistic items that have the tendency of relating sentences or texts are used to make a reference for an item and are studied for their function in the sentence (Awwad 2017). These items are instructions that indicate the presence of information that should be gotten back from the text or even the context (Halliday and Hasan, 1976).

Cohesion is the semantic relation between one element and another in a text (Halliday & Hasan, 1976). According to Taboada (2014) Cohesion is a semantic relation in the system of a language which is expressed through the sections organization of language. Elements of a text should be related specifically by connecting what is being written into the semantic environment because it conveys meanings (Tenri & and Basri 2019). This indicates that cohesion and coherence have important roles in maintaining interconnectedness, so that the sentences in a text become integrated. Accordingly, cohesion as a term use for the quality of a text such that it appears as a single unit, is a structural property of the text that holds and binds a text together which can be understood as the unity within sentences on the level of grammatical structure (Ghufran 2020). Likewise, cohesion is realised when the interpretation of some components in a text is dependent on that of other. When this is achieved through speech or written medium, proper communication is possible to take place.

Therefore, speech as a medium of communication involves conveying a particular message to a specific audience at a given time in such a way that the said audience decoded the

message clearly (Sunday 2012). Speech is crucial in a number of social activities which allows us to communicate with each other at a much more complicated level (Hudson 2001). This implies that speech has remained an indispensable component of human live and interaction. Hence, people use language to communicate one form of meaning or another at different levels, with different people, in different ways and for different reasons (Ambrose 2018). Persuasion is an attempt to get a person to behave in a manner, or embrace a point of view related to values, attitudes, and beliefs, that he/she would not have done otherwise. In daily communication, we are constantly being persuaded and persuading others. The goal of this persuasive speech is to change the behavior of individual listeners, protesters who walked and expressed their worries rally to inform and influence the public about something happening in society.

Thus, the protest is a demonstration to influence public opinion, voice displeasure, draw attention to injustice, or share information about something happening around. Thousands of Nigerian youths took to the streets, in October, 2020, to protest against police brutality after a video went viral of a man allegedly being killed by the notorious Special Anti-Robbery Squad (SARS) which became the ENDSARS demonstrations. The demonstrations disturbed activities in the country for two weeks so the government agreed to and disbanded SARS and set up judicial panels of inquiry to investigate the widespread allegations of abuse by officers Jones, M. (2020). The protest began on Tuesday and on 22 October, 2020 the president address the protesters in particular and the Nigerian youths in general. Consequently, written speeches provide research opportunities into the morality and practices of people (Sunny & Ofulue 2008). So, cohesive reference can play vital role to investigate the way this presidential End-SARS speech enclosed the meanings that persuade and change the behaviour of the Nigerian youths.

### **1.2 Problem Statement**

Language can be used to achieve both positive and negative goals. Consequently, it can



help to condense emotions in some instances; but it can also provoke anger and hatred in other situations, leading violence and destruction of lives and property. Consequently, the use of language can have positive or negative impacts on End SARS Protest depending on the way it is encoded by the sender and decoded by the receiver(s). According to Awwad (2017), processing a text in a foreign language appears harder for students than processing the same text in their native language. Accordingly, text processing in second language seems difficult for audience/readers. Barkute (2005) postulates that a text is made of semantically and syntactically related elements and it is this relation that either facilitates comprehending a text or impedes it. Though, scholars have written about crises and protests in Nigeria particularly during the present Nigerian Third Republic, direct communication from the Government to protesters like this one has not been analysed through this approach. Therefore, this paper sets to analyse the peculiar features of language used by President Muhammadu Buhari in addressing the Protesters in the year 2020.

### 1.3 Aims and Objectives

The aims of this paper is to apply Cohesive Reference, an aspect of Halliday and Hasan (1976), Eggins (2004), and Imtiaz & Ghufuran (2020) Cohesion Theory, in the analysis of President Buhari's End SARS Address so as to identify and describe the referential devices used in the speech to pass across the intended meaning. Specifically, the objectives of the paper are to:

- i. identify the cohesive devices used in president Buhari end-SARS speech based on the Cohesion Theory
- ii. describe the cohesive devices used in president Buhari end-SARS speech based on the Cohesion Theory
- iii. examines the necessity of the cohesive devices used in president Buhari end-SARS speech based on the Cohesion Theory

### 2.0 Theoretical Framework- Cohesive Reference

Reference is the act of preferring to a

preceding or following element which deals with a semantic relationship. It refers to the situation in which an element cannot be semantically interpreted unless it is referred to another element in the text. Therefore, pronouns, articles, demonstratives, and comparatives are used as referring devices to refer to items in linguistic or situational texts (Bahaziq 2016). Goldman and Wiley (2004) define reference as the existence of particular element in a text which is turned to. According to Halliday and Hasan (1976) and Thompson (2004) reference is the set of grammatical resources that permit the text producer to indicate whether something is being repeated from somewhere earlier in the text or whether it has not yet appeared in the text. When participants are first introduced into a text the reference is called a presenting reference whereas when they are subsequently referred to the reference is called presuming reference (Haig 2013). Cohesion involves the creation of semantic ties between items in a text so it is only the presuming type of reference which is counted as being cohesive. The most common presuming reference elements in English are the definite article (the), demonstrative pronouns (this, that, those etc.) and personal pronouns (he, she, it, they etc.). Reference may either be exophoric or endophoric (Bloor & Bloor, 2013). However, Imtiaz & Ghufuran (2020) posit that reference is categorized into: homophoric, exophoric and endophoric.

#### 2.1 Homophora

Homophora refers to the self-specifying reference to an item of which there can only be one or only one that makes sense in the particular context (Imtiaz & Ghufuran 2020). In Homophoric reference, the identity of a presuming item cannot be arrived at just by relying on the textual or grammatical interpretation of the language. It is similar to exophoric reference, but unlike exophora, the referent can never be retrieved from the situational context in the same way. However, a decoder has to transcend to the immediate situational context to the general context. For example, The moon is so bright today. I will talk to the man. The moon referred

to here is the specific one that we have in the universe. And the man is the only man in the situation. Here, the identity of the moon or the man can neither be arrived at through the grammar nor through the immediate situational context. Hence, one needs to depend on general context to identify the reference or on the singularity of the object in the immediate context. Similarly, Homophora refers to elements outside of the text in the context of specific sense which includes lexical such as naming head of the country or naming the only thing recognized entirely in the world (Mutia & Linda 2018). Equally, Homophoric reference is where the identity of the item can be retrieved by referring to cultural background rather than to specific context of the text (Kamal 2017).

### **2.2 Exophora**

Exophora refers to the elements outside the text precisely in the context of situation (Mutia & Linda 2018). Similarly, Exophora refers to linguistic expressions that are used to refer to situational elements that are non-verbal and excluded from the text but not from the context whereas their presence facilitate reflective comprehension (Awwad 2017). To point outwards the text is known as exophoric reference which presents the language pinpointing to the external context Thompson (2004). These denote that Exophora is a situational reference generally associated with the context of the text, speech, or conversation in which the referent may be anything related to the outside world of the text that is clearly known by the producer and the receiver. Thus, Exophoric reference is used to describe generics or abstracts without ever identifying them. In exophora rather than introducing a concept, the writer refers to it by a generic word such as "everything" which cannot identify any specific referent, so, the person/occasion referred to will never be identified by the writer (Imtiaz & Ghufraan 2020).

Exophoric reference requires the reader to infer the interpreted referent by looking beyond the text in the immediate environment shared by the reader and writer. For example in the sentence: That is an excellent performance! To

retrieve the meaning of that, the reader must look outside the situation.

### **2.3 Endophora**

Endophora is reference to an expression with another expression within the text. That is Endophoric reference lies within the text itself where the identity is to be arrived at through looking into the text. Thus, in Endophoric reference, the identity of a presuming item can be retrieved from elsewhere within the text itself (Imtiaz & Ghufraan 2020). Endophora, as inner reference, refers to linguistic expressions that are verbal and regarded as textual reference included in the text to connect main parts of the text together. The presence of these elements is indispensable as they give clarity to the text and assist in comprehending the text as well as writing a meaningful message (Awwad 2017).

However, endophoric reference denotes pointing inward the text which links the message to its textual context and contains the meaning that is repetitive in the text Thompson (2004). Similarly, Crystal (2003) opines that endophoric relations signifies relating referents to their references within a text which make parts of the text connected by their ability to retrieve the referential meaning within the text. Endophoric cohesion is classified into two classes: Anaphora and Cataphora (Halliday & Hasan 1976)

#### **2.3.1 Anaphora**

Anaphora refers to the previous participant. According to Paltridge (2012), Anaphoric reference is wherever a word or phrase refers back to another word or phrase used before in the text. It is the backward reference to something that has been mentioned before which occurs when a writer refers back to someone or something that has been previously identified to avoid repetition (Imtiaz & Ghufraan *ibid*). Accordingly, Anaphoric reference is the type of reference in which the item referred to has previously appeared in the text, usually within one or two sentences but sometimes further away (Haig 2013). Anaphora is a type of endophoric reference which is pointing backward towards a concept or word accessible in a previous sentence (Crystal 2003). Thus,

Anaphora is co reference of one expression with its antecedent in which the antecedent provides the information needed for interpretation of the expression (Awwad 2017). These show that it is commonly understood as an expression referring back to the antecedent. For example, James went to the party. He danced with Grace. Here, 'he' refers back to James; therefore, he is an anaphoric reference.

### 2.3.2 Cataphoric

Cataphora relate to the subsequent participants. Thus, Cataphoric reference looks forward to another word or phrase mentioned later in the text. As a reference that is opposite of anaphora, it is a reference forward as opposed to backward in a text where a referent is introduced in the abstract before it is identified. According to Crystal (2003), cataphora is a term used for a situation in which a linguistic unit is referring forward to another unit. That is a cataphora refers to something not yet mentioned. Similarly, Cataphoric reference is type of reference where the item referred to has yet to appear in the text (Haig 2013). This implies that the presuming reference appears before the presenting reference. For instance, As he landed from Abuja, Isah visited his grandfather first. Here, 'he' is a

cataphoric reference that looks forward to Isah.

### 3.0 Analysis of Cohesive Reference in President Buhari's End SARS Address

The research is designed as a textual study in which instruments such as questionnaire, interview and recording were not used. In the process, a library-based research is conducted where all the materials used were obtained from the library and the internet. Accordingly, it is a text-based linguistic research where the data was gathered directly from the selected speech. This is because, in descriptive analysis, it is more exciting to examine some characteristics of English in depth rather than to give superficial categorization of texts (Stubbs 1980). The technique adopted for this study is purposive also well-known as judgmental sampling through which the relevant parts are selected and analysed (Akuezilo & Agu 2012). In due course, complete text of the selected speech was obtained from the internet for the research aim. Thus, for the purpose of analysis, the speech is divided into four parts where four extracts are extracted then specific expressions containing cohesive references are considered and analysed. In the course of data presentation and the analysis, the elements are bolded in the expressions.

### 3.1 Extract One: Acknowledgement of the Genuine Protest

In this extract, the speech writer highlights on the necessity of the address and acknowledges the initial protest to audience/readers of the speech.

Fellow Nigerians, **It (exophoric reference)** has ... to address **you (endophoric- anaphora reference)** having heard from **many (exophoric reference)** concerned Nigerians ... with **all the (homophoric reference)** Security Chiefs

**I (homophoric reference)** must warn **those (exophoric reference)** who have hijacked ... **the (exophoric reference)** initial ... protest of **some (exophoric reference)** of our youths in ... **the (homophoric reference)** country, against **the (exophoric reference)** excesses of **some (exophoric reference)** members of **the (homophoric reference)** now-disbanded ... (SARS)

On Monday... **I (endophoric- anaphora reference)** acknowledged **the (exophoric reference)** genuine ... of **the (exophoric reference)** public regarding ... by **some (endophoric- anaphora reference)** members of SARS.

**The (exophoric reference)** choice to ... Section 40 of our Constitution and **other (exophoric reference)** enactments; but **this (endophoric- anaphora reference)** right to ... imposes on **the (endophoric- anaphora reference)** demonstrators **the (exophoric reference)** responsibility ... **the (exophoric reference)** rights of **other (exophoric reference)** citizens, and **the (exophoric reference)** necessity to ... **the (homophoric reference)** law.

As a democratic government, **we (exophoric reference)** listened to, and ... **the (exophoric reference)** five-

point demands of **the** protesters. ...accepted **them** (**endophoric- anaphora reference**), **we** (**endophoric-anaphora reference**) immediately ... to address **the other** (**exophoric reference**) demands of **our** youth. On approving **the** (**exophoric reference**) termination of SARS, **I** (**endophoric- anaphora reference**) already made **it** (**exophoric reference**) clear that **it** (**exophoric reference**) was ... to **the** (**exophoric reference**) implementation of extensive Police reforms.

### 3.1.1 Homophoric, Exophoric and Endophoric References in Extract One

In this extract, the dominant reference is exophora. This is because the speech writer/presenter relates the speech to the immediate context which is the worrying situation of youth protest in some important parts of the country. The Exophoric references are fourteen in number in the extract referring to external context and facilitating reflective comprehension of the text. Likewise, the eight endophoric references- *you, I, some, this, the, them, we, and I*, are used to refer back to earlier mentioned referents in the text to avoid repetition thereby referring to: *Nigerians, I (writer-presenter), SARS members, rights, demonstrators, five-point demands, democratic government and writer-presenter* respectively. Thus, the presenting elements serve as antecedents to the presuming reference providing information needed for interpretation of the expression. Moreover, the four homophoric references in the extract, *all the, I, the and the*, are used to address *Security Chiefs, identify Mr. President as the writer-presenter, identify Nigeria as a nation and identify disbanded SARS* respectively. Accordingly, each of this elements signifies the only element entirely, or only one that makes sense in this particular context so the decoder need to move from immediate situational context to the general context for proper comprehension of the text.

### 3.2 Extract Two: Condemnation/warning against bad Acts and consequent Tragedies

Sadly, the promptness with which **we** (**Endophoric- anaphora reference**) have acted ... twisted by **some** (**Exophoric reference**) for their selfish unpatriotic interests.

**The** (**Exophoric reference**) result of **this** (**Endophoric- anaphora reference**) is clear to **all** (**Exophoric reference**) observers: ... or vandalised; **the** (**Exophoric reference**) sanctity of **the** (**Exophoric reference**)

Palace of a Peace Maker, **the** (**Homophoric reference**) Oba of Lagos has been violated. ... and in **the** (**Endophoric- anaphora reference**) process disrupted **the** (**Exophoric reference**) travel plans of ....

**All these** (**Endophoric- anaphora reference**) executed in **the** (**Exophoric reference**) name of ... protests.

**I** (**Endophoric- anaphora reference**) am indeed deeply pained that innocent lives have been lost. **These** (**Endophoric- anaphora reference**) tragedies are ... whatsoever to connect **these** (**Endophoric- anaphora reference**) bad acts to ... of **the** (**Endophoric- anaphora reference**) youth of our country.

**The** (**Exophoric reference**) spreading of ... through **the** (**Homophoric reference**) social media in particular, that **this** (**Endophoric- anaphora reference**) government is oblivious to **the** (**Exophoric reference**) pains and plight of **its** citizens is a ploy to mislead **the** (**Exophoric reference**) unwary ... into unfair judgment ....

### 3.2.1 Homophoric, Exophoric and Endophoric References in Extract Two

In this extract, exophoric references are eleven, endophoric references are nine whereas homophoric references are two. Thus, exophoric reference and endophoric reference are very close as regard to number. However, exophoric references are referring to immediate displeasing context of the protest and participants who took part in the evil acts that lead to tragic consequences. These are referred to so that the audience/readers can be convinced to the inappropriateness of the terrible moments resulted. Besides, endophoric references serve as means of connecting parts of the text to give it clarity and assist in comprehending it. Thus, these presuming expressions are used in the sense that their identity is retrievable elsewhere in the text to facilitate understanding without repeating the expressions. Further, the two homophoric references have their referents as the only in the general context / knowledge shared by the

writer/presenter and readers/audience. These are: 'the' identifying Oba of Lagos and 'the' as presenting reference to social media.

### 3.3 Extract Three: Initiatives and Actions for the welfare of citizens and the Police

On **the (Exophoric reference)** contrary, both our deeds ... committed **this (Endophoric- anaphora reference)** administration has been to **the (Exophoric reference)** wellbeing ... even with **the (Exophoric reference)** steadily dwindling revenues, and **the (Exophoric reference)** added responsibilities ... due to **the (homophoric reference)** Coronavirus pandemic.

Government has ... and **the (Exophoric reference)** most vulnerable .... **These (Endophoric- anaphora reference)** included our ... poverty in **the (Exophoric reference)** next 10 years; **the (homophoric reference)** creation of N75 billion ... opportunities for **the (Endophoric- anaphora reference)** youths and ... (MSME) ...

**These (Endophoric- anaphora reference)** are in addition to many **other (Exophoric reference)** initiatives

...  
No Nigerian Government in **the (Exophoric reference)** past has ... poverty-alleviation like **we (Endophoric- anaphora reference)** have done.

With regard to... **the (homophoric reference)** National Salaries, Income and Wages Commission has ... on **the (Exophoric reference)** finalization of **the (Exophoric reference)** new salary ... of **the (homophoric reference)** Nigeria Police Force. **The (Exophoric reference)** emoluments of **other (Exophoric reference)** paramilitary services ...

In order to underscore **the (Exophoric reference)** importance of ... youths for **the (Exophoric reference)** future, **this (Endophoric- anaphora reference)** administration has ... salary structure and **other (Exophoric reference)** incentives for our teachers.

Let **me (Endophoric- anaphora reference)** at this point reaffirm **the (homophoric reference)** Federal Government's commitment to preserving **the (Exophoric reference)** unity of **this (Endophoric- anaphora reference)** country.

**We (Endophoric- anaphora reference)** will continue to... and our democratic process, ...

**We (Endophoric- anaphora reference)** shall continue ... as well as **the (homophoric reference)** fundamental rights of **all (Exophoric reference)** citizens are protected.

...government also has **the (Exophoric reference)** obligation to ... as well as **the (Endophoric- anaphora reference)** right of citizens to go about their daily businesses freely ... violence.

To our neighbours ... members of **the (Exophoric reference)** international community, **many (Exophoric reference)** of whom have ... about **the (Exophoric reference)** ongoing development in Nigeria, **we (Endophoric- anaphora reference)** thank you and urge you **all (Exophoric reference)** to seek to know **all the (Exophoric reference)** facts available before ...and making hasty pronouncements.

#### 3.3.1 Homophoric, Exophoric and Endophoric References in Extract Three

In this extract, exophoric reference is the dominant for the speech writer/presenter relate the speech to the immediate context through which he mention as well as refer to considerable initiatives and actions done by the present administration for the welfare of citizens and the police. Exophoric references are twenty-three in number in the extract referring to external context and enabling thoughtful comprehension of the text and persuasion as well. Similarly, the twelve endophoric references are used to refer back to previously mentioned referents in the text to avoid reappearance. Thus, the presenting elements serve as antecedents to the presuming reference providing information needed for interpretation of the expression. In the extract, the six homophoric references that occur in form of definite article 'the' are used to identify elements that signify the only element that makes sense in this particular context or the only one entirely. Therefore, for appropriate comprehension of the text, the decoder need to shift from immediate situational context to the

general context.

### 3.4 Extract Four: Call to Nigerians and Appreciation to Stakeholders

In **the (Exophoric reference)** circumstances, **I (Endophoric- anaphora reference)** would like ... take advantage of **the (Endophoric- anaphora reference)** various well-thought-out initiatives of **this (Endophoric- anaphora reference)** administration ... and resist **the (Exophoric reference)** temptation ... by **some (Exophoric reference)** subversive elements ... with **the (Exophoric reference)** aim of truncating our nascent democracy.

For **you (Endophoric- anaphora reference)** to do otherwise ... security and **the (Homophoric reference)** law and order ... will **this (Endophoric- anaphora reference)** be tolerated.

**I (Endophoric- anaphora reference)** therefore call on our youths to discontinue **the (Endophoric- anaphora reference)** street protests ... in finding solutions. Your voice has been heard loud and clear and **we (Endophoric- anaphora reference)** are responding.

And **I (Endophoric- anaphora reference)** call on **all Nigerians** to go ... properties of **all (Exophoric reference)** law-abiding citizens ... harm to **those they (Endophoric- anaphora reference)** are meant to protect. Let **me (Endophoric- anaphora reference)** pay tribute to officers of **the (Homophoric reference)** Nigeria Police Force ... lost their lives in **the (Exophoric reference)** line of duty.

**I (Endophoric- anaphora reference)** would like to thank **those (Exophoric reference)** state Governors ... who have appealed ... and restraint. **I (Endophoric- anaphora reference)** also thank youth leaders who have restrained their followers from taking **the (Exophoric reference)** law into their hands.

**This (Endophoric- anaphora reference)** government respects and will continue to respect **all the (Exophoric reference)** democratic rights and civil liberties of **the (Exophoric reference)** people, but **it (Endophoric- anaphora reference)** will not allow anybody or groups to disrupt **the (Exophoric reference)** peace of our nation.

Thank **you all (Endophoric- anaphora reference)**. God bless **the (Homophoric reference)** Federal Republic of Nigeria.

#### 3.4.1 Homophoric, Exophoric and Endophoric References in Extract Four

In this extract, exophoric references are eleven; endophoric references are sixteen whereas homophoric references are three. Thus, exophoric reference is less than the endophoric reference as regard to number. This can be attributed to the content of the extract being a call to Nigerians and appreciation to stakeholders which has less relation with immediate environment. Thus, line 22 to 27 are passing information as well as convincing the audience/readers so internal linking is more important than external. Accordingly, these presuming expressions are used in the sense that their identity is retrievable in the text to aid accepting the point of the writer/presenter. As usual, the three homophoric references have their referents as the only in the general context/knowledge shared by the encoder and decoders. These are: 'the' use to identify law and order, 'the' identifying Nigerian Police Force and 'the' as presenting reference to Federal Republic of Nigeria.

#### 4.0 Findings

As noted in the analysis, the most commonly used form of reference in this text is exophoric. This reflects what is considered as consistent degree of context-dependency for a text which is apparently about events in the real world. Thus, the information about the protest and the need to end it extend the chains of cohesive reference beyond the end of the

Presidential Address and into other discussions.

The exophora is followed by anaphora in which subsequent items refer back to previously mentioned head items and other items in the chain for the purpose of proper understanding of the text. This adds to the claim of Haig (2013) that anaphora is the most common type of reference in almost all sorts of continuous prose texts because of the cognitive ease with which

such links can be constructed by encoding speakers and understood by decoding listeners. In addition, when a reference to a particular cultural or situational person, place or entity is made more than once, it allows for an endophoric reference between the first and subsequent instances.

However, cataphora is not visible in this text. This may be because it requires more pre-planning to produce and more cognitive effort to decode therefore becoming less relevant to a persuasive speech like this. Consequently, this paper put in an input to the study of the ways in which various forms of reference between sentences within texts contribute to the perception of cohesion which such texts produce in their audiences.

### 5.0 Conclusion

The identity of the item to a presuming reference is located in three main kinds of context. Firstly, it occurs as shared common knowledge in the culture and situation in which

the text is encoded or decoded which is termed homophoric reference. Secondly, the reference may be to something in the immediate context of situation where such reference is called exophoric. Thirdly, the identity of the referent may be retrieved from elsewhere in the text itself, usually because it has been mentioned earlier. This kind of reference is called endophoric. All the three kinds of reference contribute directly to the cohesion of the text. This is realised through the semantic ties created between the reference and the item to which it refers. Accordingly, the analysis reveals that text-external referencing exceeds the text-internal reference which reflects what is considered as consistent degree of context-dependency for a text which is apparently about events in the real world. Thus, boundaries of texts may not be as absolute as they seem when trans-sentential features such as reference or cohesion are analysed.

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## Appendix

Full text of Buhari's speech on #ENDSARS protests

Bayo Wahab October 22, 2020 7:46 PM

Two days after soldiers shot at #ENDSARS protesters in Lekki on Tuesday, October 20, 2020, President Muhammadu Buhari finally addressed the nation.

Since the incident happened, Nigerians have been calling on the president to address the nation as hoodlums and arsonists took advantage of the crisis to set public and private properties on fire.

Despite the curfew put in place by Governor Babajide Sanwo-Olu of Lagos State, destruction of properties went unhindered in the state. However, the president in his speech acknowledged the agitations of the protesting youths, saying it is their fundamental rights to protest against the excesses of the disbanded Special Anti-Robbery Squad. The president also highlighted all the initiatives his administration has put in place for youths and women but failed to say anything about Lekki toll gate shooting on Tuesday, October 20, 2020.

Below is the full speech.

### **Full text of Buhari's speech on #ENDSARS protests**

Fellow Nigerians,

It has become necessary for me to address you having heard from many concerned Nigerians and having concluded a meeting with all the Security Chiefs.

2. I must warn those who have hijacked and misdirected the initial, genuine and well-intended protest of some of our youths in parts of the country, against the excesses of some members of the now-disbanded Special Anti-Robbery Squad (SARS).

3. On Monday 12th October, I acknowledged the genuine concerns and agitations of members of the public regarding the excessive use of force by some members of SARS.

4. The choice to demonstrate peacefully is a fundamental right of citizens as enshrined in Section 40 of our Constitution and other enactments; but this right to protest also imposes on the demonstrators the responsibility to respect the rights of other citizens, and the necessity to operate within the law.

5. As a democratic government, we listened to, and carefully evaluated the five-point demands of the protesters. And, having accepted them, we immediately scrapped SARS, and put measures in place to address the other demands of our youth.

6. On approving the termination of SARS, I already made it clear that it was in line with our commitment to the implementation of extensive Police reforms.

7. Sadly, the promptness with which we have acted seemed to have been misconstrued as a sign of weakness and twisted by some for their selfish unpatriotic interests.

8. The result of this is clear to all observers: human lives have been lost; acts of sexual violence have been reported; two major correctional facilities were attacked and convicts freed; public and private properties completely destroyed or vandalised; the sanctity of the Palace of a Peace Maker, the Oba of Lagos has been violated. So-called protesters have invaded an International Airport and in the process disrupted the travel plans of fellow Nigerians and our visitors.

9. All these executed in the name of the ENDSARS protests. I am indeed deeply pained that innocent lives have been lost. These tragedies are uncalled for and unnecessary. Certainly, there is no way whatsoever to connect these bad acts to legitimate expression of grievance of the youth of our country.

10. The spreading of deliberate falsehood and misinformation through the social media in particular, that this government is oblivious to the pains and plight of its citizens is a ploy to mislead the unwary within and outside Nigeria into unfair judgement and disruptive behaviour.

11. On the contrary, both our deeds and words have shown how committed this administration has been to the wellbeing and welfare of citizens, even with the steadily dwindling revenues, and the added responsibilities and restrictions due to the Coronavirus pandemic.

12. Government has put in place measures and initiatives principally targeted at youths, women and the most vulnerable groups in our society. These included our broad plan to lift 100 million Nigerians out of poverty in the next 10 years; the creation of N75 billion National Youth Investment Fund to provide opportunities for the youths and the Micro, Small and Medium Enterprises (MSME) Survival Fund, through which government is:

a. paying three months salaries of the staff of 100,000 micro, small—and medium—enterprises,

- b. paying for the registration of 250,000 businesses at the Corporate Affairs Commission,
- c. giving a grant of N30,000 to 100,000 artisans; and
- d. guaranteeing market for the products of traders.

13. These are in addition to many other initiatives such as;

- a. Farmermoni,
- b. Tradermoni,
- c. Marketmoni,
- d. N-Power,
- e. N-Tech and
- f. N-Agro.

14. No Nigerian Government in the past has methodically and seriously approached poverty-alleviation like we have done.

15. With regard to the welfare of police personnel, the National Salaries, Income and Wages Commission has been directed to expedite action on the finalization of the new salary structure of members of the Nigeria Police Force. The emoluments of other paramilitary services are also being reviewed upwards.

16. In order to underscore the importance of education in preparing youths for the future, this administration has come up with a new salary structure and other incentives for our teachers.

17. Let me at this point reaffirm the Federal Government's commitment to preserving the unity of this country.

18. We will continue to improve good governance and our democratic process, including through sustained engagement.

19. We shall continue to ensure that liberty and freedom, as well as the fundamental rights of all citizens are protected.

20. But remember that government also has the obligation to protect lives and properties, as well as the right of citizens to go about their daily businesses freely and protected from acts of violence.

21. To our neighbours in particular, and members of the international community, many of whom have expressed concern about the ongoing development in Nigeria, we thank you and urge you all to seek to know all the facts available before taking a position or rushing to judgment and making hasty pronouncements.

22. In the circumstances, I would like to appeal to protesters to note and take advantage of the various well-thought-out initiatives of this administration designed to make their lives better and more meaningful, and resist the temptation of being used by some subversive elements to cause chaos with the aim of truncating our nascent democracy.

23. For you to do otherwise will amount to undermining national security and the law and order situation. Under no circumstances will this be tolerated.

24. I therefore call on our youths to discontinue the street protests and constructively engage government in finding solutions. Your voice has been heard loud and clear and we are responding.

25. And I call on all Nigerians to go about their normal businesses, and enjoin security agencies to protect lives and properties of all law-abiding citizens without doing harm to those they are meant to protect. Let me pay tribute to officers of the Nigeria Police Force who have tragically lost their lives in the line of duty.

26. I would like to thank those state Governors, traditional and religious leaders who have appealed for calm and restraint. I also thank youth leaders who have restrained their followers from taking the law into their hands.

27. This government respects and will continue to respect all the democratic rights and civil liberties of the people, but it will not allow anybody or groups to disrupt the peace of our nation.

Thank you all. God bless the Federal Republic of Nigeria.

**BAYO WAHAB**

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## Vers le Développement du Répertoire Proverbial Français-Igbo : Une Tentative à la Diffusion des Existentielles Ethnographiques du Patrimoine des Igbo

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### Résumé

Le développement des proverbes igbo à travers la traduction n'a pas encore accédé au support de documentation suffisante. Malgré les efforts inestimables des linguistes de développer la liste inépuisable des proverbes igbo, ce qui est disponible dans les documents imprimés et électroniques présente une situation inquiétante chez les igbo. Peu nombre de listes des proverbes disponibles sur les sites et dans les dictionnaires bilingues sont souvent juxtaposés avec leurs équivalences anglaises et parfois leurs explications en français. La situation devient plus inquiétante, en observant que certaines n'assurent pas la vérification durable de qualité ainsi que leurs équivalences, souvent en langue anglaise. Certaines des listes disponibles en ligne et mêmes celles dans les œuvres littéraires sont menacées de l'extranéisation et du naufrage dû au fait qu'il y a chez elles, le manque de la compilation adéquate. Pour assurer la visibilité mondiale des proverbes igbo, notre préoccupation dans cette étude est de mettre en vigueur le développement et la diffusion des proverbes patrimoines tout en donnant en se servant de la théorie sociolinguistique d'Eugene Nida, les équivalents igbo de 63 proverbes français recueillis au hasard, auprès des dictionnaires monolingues et ressources électroniques. Notre étude révèle qu'un grand nombre de ces proverbes ont des équivalents formels en igbo tandis qu'une grande majorité ont des équivalents dynamiques/fonctionnels. Ce qui révèle une affinité conceptuelle entre les deux mondes. A travers ces constats, nous lançons appel aux traducteurs et aux experts en linguistique d'intensifier l'effort vers le développement et la diffusion des proverbes igbo afin de revitaliser la communication interculturelle entre la langue igbo et les langues mondiales. Face à l'ère de la mondialisation, il s'avère pertinent que les proverbes igbo atteignent considérablement la visibilité mondiale.

**Mots-clés :** développement, répertoire proverbial, français-igbo, diffusion, sociolinguistique existentielles, ethnographiques, patrimoines

### Abstract

The visibility of Igbo proverbs through translation has not been sufficiently supported as a result of paucity of documentation process. Despite the effort of linguists who tried to develop inexhaustible list of Igbo proverbs, available list in printed and online documents reveal a worrisome situation facing the Igbo world. Quite a few numbers of available online resources and bilingual dictionaries present comprehensive list of Igbo proverbs juxtaposed *pari passu* their English equivalents, and sometimes with explanations in the French language. To make the

situation more worrisome, some of these lists do not guarantee sustainable verification of their originality as well as their equivalence that are often in the English language. More so, even those documented in literary texts are threatened with foreignization and cultural suffocation due to inadequacy in compilation process. To ensure global visibility of Igbo proverbs, our focus in this paper, gears towards enforcing development and dissemination of Igbo proverbs through providing, by using the sociolinguistic theory proposed by Eugene Nida, the Igbo equivalent of 63 French proverbs randomly selected from French dictionaries as well as from online resources. The study shows that a good number of them have the formal equivalent while majority of them have the dynamic/functional equivalents. From these observations, we are sensitizing the translators and language experts to intensify efforts towards the development and dissemination of the Igbo proverbs in order to fraternize with other world languages. At this era of globalization, it is pertinent to ensure that Igbo proverbs attain high rate of online visibility.

**Keywords :** building, French-Igbo, proverbial repertoire, dissemination, ethnographical representations, foreignization, sociolinguistic

## Introduction

Dès l'existence de la communication humaine, les proverbes demeurent un phénomène universel qui appartient à une société et non pas à un émetteur particulier. Les proverbes sont inventés souvent à travers les expériences, l'existence ethnographique et la civilisation d'un peuple. L'inventaire de proverbes provient de la richesse de sagesse enracinées dans l'origine de la tradition orale. En tant que porteur de sagesse communautaire, les proverbes fonctionnent dans une communication comme des outils émotionnels employés pour embellir et savourer le discours. Dans la même ligne de pensée, Epundu et Elomba (18) soulignent que « la richesse du proverbe dans un discours est considérée comme un raisonnement supérieur capable de convaincre, persuader ou éveiller l'émotion de l'interlocuteur ». De sa part, Achebe (13) souligne que « chez les igbo, l'art de la conversation jouit d'une grande considération et les proverbes sont l'huile de palme qui fait passer les mots avec les idées ». Dans la culture igbo, la maîtrise de proverbes est considérée comme une richesse de l'art de parole. Basden cité par Ugochukwu (2) affirme que les Igbo ont un riche trésor de proverbes dont ils se servent continuellement.

Face à l'ère de la mondialisation, la visibilité des proverbes igbo demeure une situation inquiétante chez les linguistes et les traducteurs. Le problème qui se pose c'est de savoir comment tous ceux qui s'intéressent au monde igbo et à sa littérature pourraient avoir l'accès aux valeurs idéologiques et la sagesse d'oralité du monde. Rappelons que dès l'époque précoloniale, les missionnaires et des instituteurs ont fait des efforts pour maîtriser des proverbes igbo. Ils s'y intéressaient essentiellement comme une force émotionnelle de persuader et de convaincre le peuple pendant l'évangélisation. A l'époque, l'intérêt des missionnaires provoque le recueil des proverbes igbo parmi les missionnaires et les éducateurs. Certains linguistes se plongeait à la recherche de documentation des proverbes igbo qui ne se servent que les outils de la littérature orale. Au fur et à mesure que les études et l'emploi des proverbes progressent par la grande contribution des écrivains, l'essor du développement de la littérature d'oralité provoquait la prise de conscience chez écrivains igbo qui finissent par revaloriser les proverbes dans leurs œuvres littéraires. Vers le début du siècle, le recueil des listes de proverbes igbo ainsi que la compilation des dictionnaires bilingues et trilingues ont vu le jour. Pour soutenir cet argument, Ugochukwu

observe que « le dictionnaire bilingue de Zappa se termine par une liste de 91 proverbes présentés en igbo et en français... » L'effort de ces écrivains s'est efforcé un succès considérable dans la compilation des listes des proverbes igbo. Ugochukwu (2 - 3) révèle que « C'est dans les années 1950 que les Igbo ont commencé à s'intéresser de plus près à leur littérature orale, ce qui, ouvre plusieurs études sur le conte, a permis une série de publications sur les proverbes, notamment le recueil d'Ogbalu, *Ilu Igbo* (1065) [sic] puis, quelques dix ans plus tard, un article de Nwoga et la collection de Njoku (1978). » Il faut ajouter à celle-ci les travaux de Nwachukwu-Agbada (2002) et Monye (2008). Dans le cadre du développement et de la diffusion des proverbes igbo, certains linguistes ne cessent pas de progresser l'effort de Ogbalu que son ouvrage en proverbe est considéré comme étant une œuvre de pionnier en question de la compilation des proverbes igbo.

Jusqu'à nos jours, de nombreuses études montrent le progrès reconnu dans la compilation et la diffusion des proverbes igbo. Iroegbu dans son site a présenté 24 proverbes igbo avec leurs significations en anglais ; Stemit.com a présenté 50 proverbes et idiomes avec leurs traductions et explications directes en anglais ; Ndukuba (2015) a présenté 20 proverbes igbo et leurs équivalents français ; Awa et Ngele (2014) ont présenté 10 proverbes igbo en langue anglaise comme présenté par Achebe dans *Things Fall Apart* et leurs traductions en français en se servant de la littéralité. Cette étude présente de manière juxtaposée, les proverbes français recueillis principalement auprès du dictionnaire *Le Petit Larousse Illustré*, de *Le Petit Robert* et de quelques ressources électroniques, leurs explications en français et leurs équivalents igbo.

Notre hypothèse de départ demeure le fait qu'il y a une grande régression du développement des proverbes igbo face à la visibilité mondiale. La diffusion des proverbes igbo exige d'intensifier les efforts pour développer et diffuser les répertoires proverbiaux afin de faciliter leur visibilité mondiale. Malgré de

nombreux sites en ligne qui s'augmentent de plus en plus mais peu de souci de développer les multiples proverbes igbo qui abondent. Il est évident que les proverbes publiés par des internautes manquent de qualité. Ugochukwu (9) révèle qu'« un autre site contient un vaste nombre de proverbes igbo : 1428, mis en ligne en 2005, et dont l'immense majorité est présentée en traduction anglaise – seule cinq d'entre eux, en fin de liste, donnent le texte original et traduction. Elle souligne aussi qu'« il n'y a évidemment de limite au répertoire de proverbes d'une langue, et nul n'a jamais établi une liste complète des proverbes igbo - l'ouvrage le plus complet, celui d'Ogbalu, qui en fait une compilation hors contexte, en compte plus de deux mille. Chaque dialecte de l'igbo a ses proverbes, souvent des variantes d'un même proverbe utilisé de façon homogène et compris de tous. (160-161).

Notre hypothèse de départ se justifie par le fait qu'on ne peut pas nier le rôle des linguistes et des traducteurs dans le cadre de la diffusion et de la revitalisation de la communication interculturelle afin de conserver les cultures en voie de l'extinction et du naufrage des langues coloniales. Notre préoccupation dans cette étude focalise sur les rôles indispensables que jouent des traducteurs dans le processus du développement de proverbes igbo. En tant que les médiateurs culturels, les traducteurs qui s'engagent dans le processus du véhiculer les proverbes doivent s'efforcer souvent à recourir aux exigences traductionnelles afin d'échapper le piège d'intraduisibilité tout en gardant les exigences émotives des proverbes.

Notre étude est basée sur l'approche sociolinguistique afin d'examiner les stratégies mises en place pour traduire des proverbes français dans la langue igbo. Du point de vue traductologique, les décisions traductionnelles demeurent une source de frustration aux choix des traducteurs au cours de la traduction. On ne peut pas sous-estimer le fait que certains genres de proverbes soulèvent le problème de l'intraduisibilité. En tournant vers notre corpus, il est évident que la compétence linguistique assez approfondie des deux langues n'est pas suffisante

sans avoir celle de la culture. Pour échapper au piège d'intraduisibilité, la plupart des traducteurs recourent à la littéralité afin de retenir légèrement les formes linguistiques des proverbes tout en gardant le sens original dans la langue d'arrivée. Parfois, il y a tendance de la perte partielle ou totale des réalités culturelles dans la traduction de certains proverbes dans la langue cible. Dans la même ligne de pensée, Albir (209) soutient qu' :

Il est indéniable que la distance culturelle entre les peuples peut être source de difficulté pour le traducteur. Ces difficultés sont d'ordre différent selon le degré de proximité existant entre les deux cultures, et il appartient au traducteur de les connaître et d'en tenir compte, de la même façon qu'il doit connaître les deux langues concernées.

Akakuru et Chima cité par Epundu et Obidiegwu (2) disent que :

Jusqu'à une date récente, la majorité des œuvres littéraires africaines ont été traduites par des européens. S'ils possédaient une compétence communicative dans les langues européennes qui leur confère le statut de traducteur, les traductions qui portent leurs signatures contiennent des anomalies qui prouvent bien qu'ils n'ont ni maîtrisé la vision du monde africaine ni ses modes d'intelligibilité culturelle.

Pour mener à bien cette étude, nous allons nous servir de la théorie sociolinguistique d'Eugene Nida. Le principe de la théorie se consacre sur la recherche d'équivalence naturelle plus proche que l'original. Cela implique qu'au

cours de la traduction des réalités culturelles qui s'imposent aux textes, c'est à l'incombe du traducteur de réexprimer les symboles ethnographiques par une équivalence aussi proche que l'original. Pour Nida, l'idée de l'équivalence est basée sur les deux angles à savoir, la recherche d'équivalence naturelle qui retient du sens et le style du texte original. Cette conception a conduit Nida à définir la traduction comme un processus de la réexpression dans la langue réceptrice par une équivalence aussi proche que celle de l'original. «Translating [which] consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning, and secondly in style » Nida (12). Dans la même ligne de pensée, il met l'accent plus sur la considération des exigences culturelles qui assument du rôle plus important dans un milieu social quiconque. Il dit que « Linguistic features are not the only factors which must be considered. In fact, the cultural elements. » Il établit les concepts d'équivalence ; l'équivalence formelle et l'équivalence dynamique.

Pour mener à bien notre analyse justificative, on l'a jugé pertinent d'évoquer le fait qu'une fois qu'un traducteur s'engage aux tâches professionnelles, la fonctionnalité du texte demeure un objet crucial. Quel que soit le texte à traduire, il doit prendre en compte de l'objectif auquel le texte est destiné. A travers l'étude, nous tentons de revitaliser la communication interculturelle par la voie de la traduction du français en igbo des proverbes qui détiennent typiquement de la culture française. Pour ce faire, nous avons recueilli au hasard au total de 63 proverbes français provenant des dictionnaires monolingues et les juxtaposer *pari passu* leur équivalence en igbo.

**Présentation des proverbes français, leurs explications et leurs équivalences en igbo**

S/N	Proverbe français	Explication en français	Equivalence igbo
1.	A bon chat, bon rat	Se dit quand celui qui attaque trouve un adversaire capable de lui résister.	1) 1) Aka na-aka akpoo 2) Izute onye ona-eme ka osi-eme ya 3) Okuko ala n'agba ezutela nnanwuruede mmanya n'egbu
2.	A beau mentir qui vient de loin	Celui qui vient du pays lointain peut, sans craindre d'être démenti, raconter des choses fausses.	Adighi ere okuko ukwu gbajiri n'ulo
3.	A brebis tondue, Dieu mesure le vent	Les épreuves qui nous sont imposées sont proportionnées à nos forces. ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	Ehi enweghi odu, chi ya n'achuru ya ijiji
4.	Aide-toi, le Ciel t'aidera (La Fontaine cité dans Le Robert)	Travaille, efforce-toi d'abord toi-même, le Ciel t'aidera ensuite. (Dictionnaire Le Petit Robert)	Onye Chukwu na-azo, n'azo onwe ya
5.	L'air ne fait pas la chanson	L'apparence n'est pas la réalité.	Obughi k'aku ilu si ada n'onu ka osi ato
6.	A tout seigneur, tout honneur	Il faut rendre honneur à chacun suivant son rang.	1) Ugwu bu nkwanye nkwanye 2) Nke onye chiri ya zere
7.	A bon vin point d'enseigne	Ce qui est bon se recommande de soi-même	Ahia oma n'ere onwe ya
8.	A cœur vaillant rien d'impossible	Avec du courage, on vient à bout de tout.	Onye kwe chi ya ekwe
9.	L'appétit vient en mangeant	Plus on a, plus on veut avoir	Ula toba uto, ekwobe ya ekwobe.
10.	Appeler un chat, un chat	Dire des choses de manière franche. ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	1) Atala okwu eze 2) Kpoo okwu aha
11.	Aux grands maux les grands remèdes	Il faut prendre des décisions énergiques contre les maux graves et dangereux.	1) Anu gbaa ajo oso, agbaa ya ajo egbe 2) Ugwu muta mgbaji ukwu, agadi nwanyi amuta arikata ezue ike. 3) Nwanyi muta ite ofe mmiri mmiri, di ya amuta ipi aka na mbe nri were suru n'ofe.
12.	A malin, malin et demi	On trouve toujours plus malin que soi.	Onye aghugho nwuo, onye aghugho elie ya
13.	Bon chien chasse de race	Les enfants héritent des qualités ou des défauts de leurs parents ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	1) Ahu nwa, echeta nna 2) Ihe agwo muru aghaghi idi ogologo

14.	Bonne renommée vaut mieux que ceinture dorée	Mieux vaut jouir de l'estime publique que d'être riche.	Ezi aha ka ego
15.	C'est dans les vieux pots qu'on fait la meilleure soupe	Les vieilles méthodes qui ont fait leurs preuves sont parfois mieux que les nouvelles méthodes non rodées.	Onye bu onye ụzọ sibe ite ka ya enwe mkpọ mkpọ ariā
16.	Ce n'est pas à un vieux singe qu'on apprend à faire des grimaces	On n'apprend pas une chose à quelqu'un qui est plus expérimenté dans ce domaine. ( <a href="http://www.linternaute.com">www.linternaute.com</a> )	Agadi nwanị adighi aka nka n'egwu o mara agba
17.	C'est hōpital qui se moque de la charité	Se dit de celui qui se moque de la misère d'autrui, bien qu'il soit lui-même aussi misérable.	Awọ na-akpọ ibe ya wọkọm
18.	Chaque chose en son temps	Il faut un temps, il faut une période, il faut un moment pour toute chose, pour toute tâche. ( <a href="http://www.francaisauthentique.com">www.francaisauthentique.com</a> )	1) Ụkwa rue oge ya, o daa 2) Ihe nile nwere oge
19.	Charité bien ordonnée commence par soi-même	Avant de songer aux autres, il faut songer à soi.	A na-esi n'ụlọ mara mma puo n'ama
20.	Chat échaudé craint l'eau froide	On redoute l'apparence de ce qui vous a déjà nui.	Onye anwu gbara n'atu okporoko ijiji egwu
21.	Cœur qui soupire n'a pas ce qu'il désire	Les soupirs que l'on pousse prouvent qu'on n'est pas satisfait.	Emee nwa ka-emere ibe ya, obi adi ya nma
22.	Tous les chiens qui aboient ne mordent pas (Le Petit Robert)	Celui qui crie beaucoup n'est pas le plus à craindre. ( <a href="http://www.espacefrancais.com">www.espacefrancais.com</a> )	Nkita n'agbo uja adighi ata aru
23.	Courir deux lièvres à la fois (Le Petit Robert)	Mener de front plusieurs activités.	Ichiri aka abuo wunye n'onu
24.	Deux avis valent mieux qu'un	Il vaut mieux avant d'agir consulter plusieurs personnes	1) Mmadu abuo di anya ano 2) Agwo otu onye huru n'eyi eke
25.	Deux précautions valent mieux qu'un	Il est toujours préférable de redoubler de prudence. ( <a href="http://www.languefrancaise.com">www.languefrancaise.com</a> )	Nwayo nwayo ka-eji aracha ofe di oku
26.	Des goûts et des couleurs, il ne faut pas discuter	Chacun est libre d'avoir ses préférences	1) Onye na nke ya, onye na nke ya 2) Uche onye adighi ya njo 3) Nke onye diri ya
27.	Faute de grives, on mange des merles	A défaut de mieux, il faut se contenter de ce que l'on a.	Ahughi ka-emere, emee ka ahuru
28.	Il faut battre le fer pendant qu'il est chaud	Il faut exploiter une situation favorable sans tarder.	E mee ngwa ngwa, emeghara odachi
29.	Il ne faut point se moquer des chiens qu'on ne soit sorti du village	Il faut se mettre à l'abri du danger avant de s'en moquer. ( <a href="http://www.espacefrancais.com">www.espacefrancais.com</a> )	Onye anwughi ya anuna anya mkpo
30.	Il n'est pire eau que l'eau qui dort	C'est souvent des personnes d'apparence inoffensive qu'il faut le plus se méfier.	Ihe nwoke ga-eme di ya n'obi



31.	Il n'y a que le premier pas qui coûte	Le plus difficile en toute chose est de commencer	Mbido akwa n'ahia ahụ
32.	Il n'y a pas de fumée sans feu	Derrière les rumeurs, les on-dit, il y a toujours un fond de vérité	Awọ adighi agba ọsọ ehie n'efu
33.	Il vaut mieux aller au boulanger qu'au médecin	La maladie coûte plus cher encore que la dépense pour la nourriture	Mgbochi ọria ka nma karia ogwugwo ya
34.	Jamais à bon chien il ne vient bon os	Le succès ne récompense pas toujours celui qui le mérite. ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	Okwulu adighi amiri ote ofe
35.	L'âne du commun est toujours le plus mal bâti	Les affaires d'une communauté, d'une société sont souvent négligées, aucun membre ne se souciant d'y apporter tous ses soins, comme si elles étaient les siennes. ( <a href="http://www.lalanguefrancaise.com">www.lalanguefrancaise.com</a> )	Ewu adi abua nwere, agu na-agugbu ya
36.	L'avenir appartient à ceux qui se lèvent tôt	Pour atteindre ses objectifs, il faut se mettre à la tâche immédiatement.	1) Onye were ututu tuta, o tutujuo 2) Anu bu uzọ n'anu mmiri oma
37.	La nuit, tous les chats sont gris	L'obscurité efface toutes les différences entre personnes ou entre les choses. ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	1) Ejighi uchichi alo anya 2) Uchichi ebuka, nkita jiri pue mpi
38.	La vache la première au pré lèche toute la rosée	Celui qui se met tôt au travail jouit de l'avantage.	Anu bu uzọ na'anu mmiri oma
39.	Le grand bœuf apprend à labourer au petit	Les connaissances se transmettent de génération en génération. ( <a href="http://www.linternaute.fr">www.linternaute.fr</a> >proverbe>)	Nne ewu na-ata agbara, nwa ya ana-ele ya anya n'onu
40.	Les bons comptes font les bons amis	Pour rester amis, il faut s'acquitter exactement de ce que l'on se doit l'un à l'autre.	1) Mata ghara ka enyi n'enyi ji ato 2) Akpaa akpaa, alaru n'ute
41.	Les cordonniers sont les plus mal chaussés	On néglige souvent les avantages qu'on a, de par sa condition, à sa portée.	1) Ndi bi nso n'iyi na-eji aso mmiri akwo aka 2) Abba na-akpu ite na-eri n'uju
42.	Les loups ne se mangent pas entre eux	Les méchants ne cherchent pas à se nuire.	1) Agwo adighi elo agwo ibe ya 2) Agu adighi eri agu 3) Ogbu mma adighi ekwe ka mma gaa ya n'azu
43.	L'union fait la force	L'entente, la communauté de vues et d'actions engendrent la force.	1) Anyukota amiri onu ogbo ufufu 2) Gidi gidi bu uguw eze 3) Igwe bu ike
44.	La fête passée, adieu le saint	Une fois une satisfaction obtenue, on oublie qui l'a procurée.	Oria naa ofeke, ochezoo onye gworo ya

45.	Prudence est mère de sûreté	C'est en étant prudent qu'on évite tous dangers.	1) Oji nwayo adighi emelu ahu 2) Nwayo nwayo ka-eji aracha ofe di oku
46.	Qui hante chien, puces remporte	On ne profite pas de la compagnie des ignorants. ( <a href="http://www.linternaute.fr">www.linternaute.fr</a> )	Onye n'etinye aka n'ike, oburu n'olutaghi nsi, oluta ahu
47.	Qui se fait brebis, le loup le mange	Les gens qui ont trop de bonté sont victimes des méchants. ( <a href="http://www.espacefrancais">www.espacefrancais</a> )	Ngwere emeghi ihe oji buru ngwere, umuaka erie ya okochi na-udu mmiri
48.	Qui sème le vent récolte la tempête	Celui qui provoque le désordre en subira les conséquences	Okpatara nku aruru siri ngwere biara ya olili
49.	Qui ne dit mot consent	Ne pas élever d'objection, c'est donner son accord.	Onye gbara nkiti, kwere ekwe
50.	Qui peut le plus peut le moins	Celui qui est capable de faire une chose difficile, coûteuse, etc., peut à plus forte raison faire une chose plus facile, moins coûteuse.	Onye dili ichi ga-edi mmchanti
51.	Qui va à la chasse perd sa place	Celui qui quitte sa place doit s'attendre à la trouver occupée à son retour.	Eze kunie eze anochie
52.	Qui veut noyer son chien l'accuse de la rage	Tout prétexte est bon quand on veut se débarrasser de quelqu'un ou de quelque chose. (Le Petit Robert)	Onye na-acho nwunye di ya okwu siri ya nye ya mmanu ka-owere taa osukwu akwu
53.	Qui paie ses dettes s'enrichit	En payant ses dettes, on crée ou on augmente son crédit.	Onye kwuo ugwo o ji, o gbara onwe ya
56.	Quiconque se sert de l'épée, périra par l'épée	Celui qui se comporte avec la violence sera victime de violence.	Onye ogbu mma n'esi na mma ala
57.	Santé passe richesse	La santé est plus précieuse que la richesse.	Aruike bu eze
58.	Seule la mort n'a pas de remède	Quelque soit le problème que l'on rencontre dans la vie, on peut trouver sa solution. ( <a href="http://www.linternaute">www.linternaute</a> )	Ihe ahughi ka-emere bu onwu
59.	Tel est pris qui croyait prendre	On subit souvent le mal qu'on a voulu faire à autrui.	Obiara ga-egbu m, gbuo onwe ya
60.	Tel père, tel fils	Le plus souvent, le fils ressemble à son père.	1) Ahu nwa, echeta nna 2) Ihe agwo muru aghaghi idi ogologo
61.	Tous les goûts sont dans la nature	Se dit à propos d'une personne qui a des goûts singuliers.	1) Mmadu di n'udi n'udi 2) Onye n'udi ya
62.	Tout vient à point à qui sait attendre	Avec du temps et de la patience on réussit, on obtient ce que l'on désire.	Onye ndidi n'eri azu ukpoo
63.	Un clou chasse l'autre	Se dit en parlant de personnes ou de choses qui succèdent à d'autres et les font oublier.	Aluta agbogho, achupu agadi

Pour l'analyse, nous nous basons sur les équivalences formelles et dynamiques proposées par Nida. Pour des raisons de concision, nous décidons de nous limiter à analyser 15 proverbes dont 8 sont issus de l'équivalence formelle et 7 sont issus de l'équivalence dynamique/fonctionnelles.

**Analyse des proverbes français et leurs équivalences formelles en igbo**

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
1	Aide-toi, le Ciel t'aidera (La Fontaine cité dans Le Robert)	Onye Chukwu na-azo, n'azo onwe ya	Celui qui jouit de l'aide de Dieu doit d'abord s'aider.

La raison pour le choix de cet équivalent étant le fait que le proverbe français exige qu'on travaille, qu'on fasse l'effort avant de recevoir l'aide de Dieu. Cette explication correspond à celle de l'équivalent igbo. C'est aussi à remarquer que les deux proverbes se servent de mêmes signes linguistiques : **aider** et **na-azo** qui veut dire aider et de mêmes référents **le Ciel** et **Chukwu** qui veulent dire Dieu.

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
2	A malin, malin et demi	Onye aghugho nwuo, onye aghugho elie ya	Si un malin meurt, un malin l'enterre. Ceci pour démontrer qu'un homme rusé ne peut jamais réussir à tricher son semblable.

Le choix de cet équivalent igbo n'est pas par hasard. Celui-ci exprime le proverbe français qui dit que l'on ne possède jamais le monopole de la ruse. Que l'on rencontre toujours celui qui est plus malin que lui. Les deux se servent de mêmes référents : **un malin** et **onye aghugho**.

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
3	Bonne renommée vaut mieux que ceinture dorée	Ezi aha ka ego	Bonne renommée vaut mieux que la richesse : Il vaut mieux jouir de l'estime publique que d'acquérir illicitement de l'argent.

Cet équivalent est apte. Les deux expriment le même fait et se servent aussi de mêmes référents : **bonne renommée** et **ezi aha** ; **ceinture dorée** (la richesse) et **ego** (de l'argent).

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
4	Tous les chiens qui aboient ne mordent pas (Le Petit Robert)	Nkita n'agbo uja adighi ata aru	Chien qui aboie ne mord pas: celui qui menace beaucoup n'est pas le plus dangereux.

Cet équivalent est le plus apte. Les deux proverbes ont le même concept et ils se servent du même référent, **le chien** et **nkita** ; **aboyer** et **igbo uja** (aboyer) ; **mordre** et **ata aru** (mordre).

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
5	Quiconque se sert de l'épée, périra par l'épée	Onye ogbu mma n'esi na mma ala	Celui qui se sert de la machette, périra par la machette : celui qui suit la voie de la violence périra par la violence.

Nous présentons ici, deux proverbes du même concept qui se servent de mêmes référents : **épée** et **mma** (machette).

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
6	Qui ne dit mot consent	Onye gbara nkiti, kwere ekwe	Celui qui ne dit rien consent : ne pas réfuter, nier, ou élever d'objection, c'est donner son accord.

Il s'agit ici d'une correspondance préétablie. Chaque mot du proverbe français trouve son équivalence dans le proverbe igbo. Qui= Onye; ne dit mot= gbara nkiti; consent= kwere ekwe.

	Le proverbe français	Equivalences formelles igbo	Explication du proverbe igbo
7	Santé passe richesse	Aruike bu eze Aruike bu isi ndu	Santé c'est le roi : avoir de la bonne santé vaut mieux qu'être riche.

Les deux proverbes partagent le même concept : **santé** et **arūike** ; **passer** **richesse** et **bu eze** (est le roi), qui veut dire que la santé est la plus précieuse de toutes les choses, même la richesse.

	Le proverbe français	Equivalence formelle igbo	Explication du proverbe igbo
8	Seule la mort n'a pas de remède	Ihe ahughi ka-emere bu onwu	La seule chose qui n'a pas de remède, c'est la mort : ceci pour exprimer qu'à part la mort, tout problème a de la solution.

Ces deux proverbes expliquent l'universalité du concept de la mort. La mort reste le problème le plus menaçant des êtres vivants. C'est pour cette raison qu'il existe selon Yao (2018), ce « coïncidence proverbiale » dans ces deux langues si lointaines.

#### Les proverbes français et leurs équivalents dynamiques/fonctionnels igbo

	Le proverbe français	Equivalences dynamiques/fonctionnelles igbo	Explication du proverbe igbo
9	A bon chat bon rat	1) Aka na-aka akpoo 2) Izute onye oname ka osi-eme ya 3) Okuko ala n'agba ezutela nnanwurude mmanya n'egbu	1) Se dit de celui qui a affaires à forte partie avec quelqu'un. 2) Se réfère à celui qui trouve à qui parler avec quelqu'un. 3) Une poule folle rencontre un renard ivre.

Ces trois proverbes équivalents expliquent la situation où l'attaquant trouve un adversaire qui est capable de lui résister.

	Le proverbe français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
10	A beau mentir qui vient de loin	Adighi ere okuko ukwu gbajiri n'ulo	Il ne faut pas vendre une poule à jambe cassée à quelqu'un de proche. Autrement dit, il faut la vendre à une personne qui vient de loin.

Ce proverbe igbo se sert d'équivalent au proverbe français qui exprime le fait qu'un étranger peut raconter des fausses histoires sans craindre d'être démenti. Dans le contexte igbo, quand on vend une marchandise en mauvais état à un client régulier, cela peut engendrer un malentendu entre eux ; ce qui peut avoir des effets négatifs sur sa clientèle.

	Le proverbe français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
11	A brebis tondu, Dieu mesure le vent	Ehi enweghi ọdu, chi ya n'achuru ya ijiji	La vache qui n'a plus de queue, c'est le Dieu qui lui chasse les mouches : c'est Dieu qui protège ceux qui se trouvent dans une situation pitoyable.

On se sert de cet équivalent en considérant qu'une brebis tondu qui est dépourvue de seule chose qui la protège du vent rude se trouve dans la même situation déplorable qu'une vache qui n'a plus de queue, l'instrument avec lequel elle éloigne des mouches d'elle.

	Le proverbe français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
12	Chat échaudé craint l'eau froide	Onye anwu gbara n'atu okporoko ijiji egwu	Celui qui a souffert des piqûres d'abeilles craint les mouches vertes.

Cet équivalent igbo décrit bien l'état psychologique de celui qui a été nui et qui donc se met à redouter l'apparence de ce qui lui a nui, à tel point qu'il exerce trop de précaution pour qu'il ne soit jamais encore une victime de telle situation. Pour le proverbe français l'objet redouté c'est **l'eau chaude/ l'eau froide** et pour le proverbe igbo c'est **anwu (abeilles)/okporoko ijiji (les mouches vertes)**.

	Le proverbe français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
13.	Qui sème le vent récolte la tempête	Okpatara nku aruru siru ngwere bbara ya oliji	Celui qui a apporté des bois de chauffage infestés de fourmis a invité par cela les lézards à lui rendre visite : ceci pour dire qu'on subira les conséquences des désordres qu'on a provoqués.

Les deux proverbes fonctionnent dans la même situation.

	Le proverbe français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
14.	Qui peut le plus peut le moins	Onye dili ichi ga-edi mmcha nti	Celui qui endure la douleur associée à <i>ichi</i> (la coutume de lacération du visage) peut endurer celle de simple coupure d'oreille ( <i>mmcha nti</i> ) qui le suit.

Cet équivalent exprime la situation du proverbe français. *Ichi* (la lacération de tout le visage) est une coutume igbo d'autrefois qui exige beaucoup d'endurance. Cet exercice, c'est pour les braves hommes, les hommes idéaux, les hommes à titres coûteux, les gardiens de tradition de la communauté. Néanmoins, pour compléter ce processus d'*ichi*, il faut de la coupure d'une très petite partie d'une oreille. Donc, qui a pu endurer l'*ichi*, un exercice (plus difficile, plus coûteux) peut également endurer le *mmcha nti*, un exercice (plus facile, moins coûteux).

	Les proverbes français	Equivalence dynamique/fonctionnelle igbo	Explication du proverbe igbo
15.	Tel est pris qui croyait prendre	Ọbiara ga-egbu m, gbuo onwe ya	Celui qui vient me tuer, qu'il se tue : il arrive souvent dans la relation humaine, que celui qui veut faire mal à quelqu'un devient lui-même le récepteur de ce mal.

Cet équivalent exprime bien le proverbe français.

### Conclusion

En guise de conclusion, étant donné que notre analyse est basée sur la traduction faites en deux axes, il est évident que la plupart des proverbes traduits se fait exclusivement par la recherche de l'équivalence dynamique dans la langue igbo. L'emploi de l'équivalence dynamique en traduction fournit les propositions intéressantes qui fonctionnent dans l'établissement des équivalences plus élégantes juxtaposées *pari passu* leurs homologues en français. L'équivalence dynamique favorise le rapprochement aux vifs des références socioculturelles diverses qui existent entre les deux langues. Face à ces listes, les locuteurs natifs en deux langues peuvent assimiler facilement et spontanément la même ambiance culturelle, affective et émotive des proverbes. Ainsi, elle rapproche l'équivalence naturelle des proverbes en deux langues afin de ne pas perdre les essentiels culturels dans le texte cible.

Dans l'analyse, on constate également que certains proverbes que nous avons traduits révèlent un degré d'affinité entre les essentiels culturels dans les deux langues. Ces proverbes français présentent naturellement, leurs équivalences formelles igbo. Ceci permet de retenir la couleur locale de proverbe de départ dans la langue igbo. Néanmoins, c'est l'approche de Nida qui nous a ouvert les yeux sur ces

équivalences formelles pour bien représenter des références culturelles et de l'esthétique de l'oralité des proverbes dans la langue cible.

On constate également que certains proverbes nous ont fourni plus d'une équivalence. Cela implique que la langue igbo possède vraiment une richesse proverbiale. Il y a aussi des cas où les proverbes français ne fournissent ni l'équivalence formelle ni l'équivalence dynamique, nous avons jugé pertinent de les exclure de notre compilation.

En se basant sur notre objectif, il est évident que la traduction de proverbes est une tâche difficile, il nous faut de lancer appel aux traducteurs de se plonger davantage sur la continuité de ce genre de recherche qui vise à diffuser la culture patrimoine du monde igbo à la visibilité mondiale. A ce stade, on dirait que dans une grande mesure, nous avons pu réaliser notre objectif principal qui vise à développer et à augmenter les listes de proverbes igbo disponibles soit en ligne soit dans les dictionnaires monolingues. Notre hypothèse se justifie par le fait qu'à travers cette étude, la visibilité des proverbes igbo face aux proverbes des autres langues va atteindre un statut considérablement capable de revitaliser la communication interculturelle entre les proverbes dans les langues igbo et française.

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