

***INTERNATIONAL JOURNAL OF ARTS, LANGUAGES,
LINGUISTICS AND LITERARY STUDIES (JOLLS)***

Vol. 11 (4) SEPTEMBER 2022

**A Publication of the Department Of French
Faculty of Humanities, Imo State University, Owerri**

THE JOURNAL

International Journal of Arts, Languages, Linguistics and Literary Studies is a referred journal published by the Editorial Board, Imo State University, Faculty of Humanities, Department of French, Owerri, Imo State, Nigeria. All views on conclusions contained in the journal are those of the authors of the articles. JOLLS prioritises dissemination of original research works of academics in Nigeria and international tertiary institutions. The Editorial Board hopes that the journal will serve as an effective medium for rapid communication among researches on language, linguistics and literary studies, in Nigeria and beyond.

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POLITENESS PHENOMENON IN ADICHIE'S *HALF OF A YELLOW SUN*

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Abstract

Adichie's remarkable creative, imaginative, and research abilities as well as brevity have coalesced into *Half of a Yellow Sun (HOAYS)* - an epic on moral responsibility with ethnic allegiance, and how these could be complicated by love. This paper examines the structures and codes of the novel with a view to depicting and highlighting what politeness can do and how interlocutors tactically employ language in promoting peace, growth and development through politeness principles. In so doing, the study utilises Brown and Levinson's (1987) Politeness Principles and Giles' (1991) Communication Accommodation Theory to show how face-saving acts manifest in the use of apology, questions with modal verbs, honorifics and hesitations. From the analysis, it can be seen that the utterances of some of Adichie's characters are characterized by insults, peremptory commands, overbearing interrogations without any linguistic redress, undue punishment that erode societal peace.

Keywords/phrase: Politeness, Communication Accommodation Theory, Interlocutors, Face-Saving Acts, Face-Threatening Acts.

Introduction

Language defines man's humanity. And as a social animal, man lives a communal life as he is surrounded by people with whom he shares the environment. This makes interaction inevitable. This interaction itself is facilitated by language. As Finegan (2012, p.xxi) has argued, language is "a powerful tool of enlightenment with extraordinary potential to delight us" just as it "can also inflict injury and cause harm." This means that language has the potentialities of making us unhappy by inflicting an injury. And depending on the communicative goals of interlocutors, language codes can be strategically applied to either bring people closer (convergence) or create distance (divergence) during communicative events. Thus, in communicative events, interlocutors constantly negotiate meanings of their utterances and construct identities by recognizing the face(s) of their co-interactants which can be threatened, lost or recovered (saved).

participants display towards one another in terms of degree of politeness and or distance or closeness they want to express. The notion of 'face' relates to the feelings of being embarrassed, humiliated or 'losing face'. Goffman (1967, p. 306) defines face as "the positive value a person claims for himself by the line others assume he has taken during a personal contact." He further argues that "face is a person's sense of self-esteem (positive face) and desire to determine their own course of action (negative face). Face (self-esteem), a universal property possessed by every person, is frequently put at risk in our daily interactions with people" (1967, p.419). Grundy (2008, p.197) argues that "the language users' utterances may be oriented to the positive or negative face of the addressee depending on the ratio of imposition of what the user attempts to achieve, the social distance or power differential existing between them." By implication, language possesses intrinsic ability to either threaten or save face, as determined by the intent of the speaker. Language users often adopt certain strategies that assist in mitigating the

Face presentation entails the behaviours

degree of face-threats contained in a speech-act or deliberately decide not to mitigate their utterances in order to achieve certain desired effect on their hearer.

Another discernible linguistic behaviour that occurs between interlocutors is the tendency of speech similarity or dissimilarity, known as “speech accommodation”. Speech accommodation occurs when “speakers ‘converge’ or ‘diverge’ their speech towards or away from the speech of the person they are talking to” (Holmes 2008 p.242). Both are employed for the purpose of attaining certain desired objective(s). This paper sets out to analyse the politeness strategies (face-threatening and face-saving acts) and communication accommodation strategies (convergence and divergence) exhibited by some select characters in Adichie’s *Half of a Yellow Sun* (2006), which assist the author in foregrounding the cultural and social values of the Igbo people. It also brings to the fore, how individuals could tactically employ language in a way that fosters good interpersonal, relational growth and development. Interactions of some select characters in Adichie’s *Half of a Yellow Sun* serve as data for analysis. This is founded on the backdrop that Adichie as a language-conscious artist, considers the context of situation of the dialogues of her characters. Onukaogu and Onyerionwu rightly observe that Adichie sublimates the individuality of her characters by upholding a careful appropriateness in the language that she assigns to them. They further argue that the language of her characters generally reveal their level of exposure, educational backgrounds, levels of advancement in thought, classes and the subjects of discussion and that “Adichie constructs dialogues that not only enhance the realism of her prose but also underscore the humanity of her characters” (2010, p.310).

Conceptual Issues

Any study on language from the point of view of the user presupposes a pragmatic approach to language study. Pragmatics has been explicated as the analysis of meaning that considers the observable and unobservable aspects of a language event. Therefore, pragmatics studies how more is communicated than is said. As Udofot (1998,

p.127) agreeably maintains, “pragmatics recognizes three considerable factors in interpreting the meaning of stated and unstated utterances. These factors are the situation in which the utterance is produced, the shared previous knowledge or common cultural background of the speaker and the hearer and the linguistics context in which an utterance is produced.”

Brown and Levinson (1987, p.41), in their insight into politeness strategies, aver that “there are verbal and non-verbal behaviour that enable interlocutors to maintain ‘face’ in a conversation.” Giving force to the above proposition, Yule (1996) contends that the concept of ‘face’ is germane to linguistic politeness because it has to do with one’s public self-image represented emotionally or socially. People know that they possess this natural trait, therefore, they anticipate others to recognise it. If not recognised, it becomes a threat to ‘face’. Politeness strategies, which entail showing awareness of another person’s ‘face’, grease the wheels of conversation; thereby enabling interlocutors to enjoy cordial relations. Since “every instance of communicated language exhibits politeness” (Grundy 2008, p. 192) and “every engagement in conversation opens up the possibility of losing face” (Mey 2001, p. 75), it is also important that interlocutors are acquainted with the notion of politeness and its operation. Although politeness has been spotlighted to be a world-wide practice, polite behaviour is distinctively represented in every speech community. This explains why “what is seen as an exploitation of politeness strategy in one speech community could be seen as a violation in another community, hence, linguistic politeness is culturally determined” (Holmes 2008, p. 270).

Face Acts are verbal and non-verbal actions directed to someone’s self-image. Yule (1996) identifies two types of Face Acts: Face-Threatening Acts (henceforth referred to as FTAs) and Face-Saving Acts (henceforth referred to as FSAs). FTAs are utterances that pose a threat to someone’s self-esteem. Here, there is no conscious effort by the speaker to employ language in a way that it can palliate the chances of the addressee “losing face”. FSAs represent utterances that attempt to mitigate the possible threat to someone’s self-esteem. FSAs are subdivided into

positive and negative. “Positive Face-Saving Acts reflect the desire of a person to be treated as a friend and confidant while the negative Face-Saving Acts emphasize someone’s desire to enjoy freedom from imposition and freedom of action” (Brown and Levinson 1987 p. 61).

However, it has been revealed that when interlocutors get involved in speech activity, there is the tendency of speech similarity or dissimilarity to occur. This process is couched under the term “speech accommodation”. Indeed, scholars like Giles, Coupland and Coupland (1991). Johnson-Weiner (1998) and Wardhaugh (2010) have contributed immensely in expanding this subject. According to Holmes (2008), “Speech accommodation takes place when speakers “converge” their speech towards the speech of the person they are talking to” (p.242). She further opines that for good interpersonal relations, speakers’ desires to please others or to put them at ease, triggers convergence. Speakers may consciously decide to use language forms different from the hearer’s in order to feel superior to them, this process is called “Speech divergence”.

Theoretical Framework

This study is hinged on Brown and Levinson’s (1987) Politeness Principles and Giles’ (1991) Communication Accommodation Theory. Communication Accommodation Theory has two basic tenets: Face and Identity, thus, Politeness and Face are Communication Accommodation Theory goals. Both Goffman’s (1967) notion of face as positive self-(re-)presentation and Brown and Levinson’s (1987) politeness principles play important role in Communication Accommodation Theory, mostly in status-oriented exchanges. Both Brown and Levinson’s (1987) Politeness Principles and Giles’ Communication Accommodation Theory are germane to this study as they provide the necessary paraphernalia for analysing the politeness strategies evident in Adichie’s *Half of a Yellow Sun*.

According to Brown and Levinson (1987), individuals possess face, also known as self-esteem which could be threatened or saved in the course of an interaction. They argue that human beings have two kinds of face: positive and negative faces. The former is an individual’s desire to be appreciated and approved of while the latter

is an individual’s desire to have freedom from imposition and freedom of action, and thus, interpreted as Face Threatening Acts (FTAs) (p.61). Examples of Face Threatening Acts as identified by Cutting (2002, p.22) include “interruptions, infringement on the other’s territory, a choice to change topic being discussed when the interlocutor finds it disagreeable, keeping silence, a show of power differential/social status, etc.” Osisanwo (2003, p.48) explains that “a person’s positive face is the need to be accepted, even liked, by others. Negative face denotes not caring about the feelings of the conversation partner and therefore generally pleasing oneself.” Grundy (2008, p.61) believes that “interlocutors have the intellectual abilities to achieve certain goals. For instance, an interlocutor can try to claim a common point of view with other interlocutors simply to meet their face need – to reinforce their positive identity, by way of linguistic politeness.”

Howard Giles’ Speech Accommodation Theory is a theory in sociolinguistics that came to limelight since the 1970s but was later renamed Communication Accommodation Theory as its framework grew. It attempts to account for the reason behind the change in people’s speech patterns during social encounters and the social effect of such shifts. Communication Accommodation Theory explains some of the cognitive reasons for code-switching and other changes in speech as individuals seek to emphasise or minimise the social differences between themselves and their interlocutors. Giles (1991) opines that this accommodation can take two forms: convergence and divergence. Convergence is the speaker’s ability to alter their dialect or accent to conform to that of the hearer for solidarity and communication efficiency purposes, which, in turn, leads to increased intelligibility. Divergence on the other hand is a speech patterned to differ from that of the listeners so as to showcase social distance. Thus, it is a linguistic strategy whereby a member of a speech community accentuates the linguistic difference between his in-group and the respective out-group of his interlocutors in order to preserve his positive in-group identity, rather than accentuating in-group similarities as in convergence (Jekins, 2000,

p.177). Divergence are patterns of (intended) impolite unfriendliness that elicit negative response from recipients.

Methodology

This study adopts the descriptive research design as it examines and describes the politeness strategies laden in the utterances of select characters in *Half of a Yellow Sun*. Out of about hundred (100) dialogues in the primary text, a representational and purposive sampling procedure was adopted in selecting thirteen (13) sample dialogues in line with the goals of the study. These excerpts are conversations (face-to-face and telephone) held between or among characters in the fictional world of the novel. However, line numbers shall be used to denote samples of dialogues. Thus, alphabets, A – M and ‘1’ and ‘2’ are ordinals used to refer to line numbers in that progression. Moreover, narration sections that provide contextual background to the communication events shall also form part of the data. These are for ease of reference and better interpretation.

Review of Literature:

Myriads of studies exist on Adichie’s works but our focus in this essay is on Adichie’s *Half of a Yellow Sun*. Hence, few scholarly works on it will be reviewed. Ozochikelu’s (2017) work on Stylistic and Contextual Analysis of *Arrow of God* and *Half of a Yellow Sun* is another study worthy of mention. The study uses Halliday’s Functional Linguistic Approach, examines the syntagmatic and paradigmatic axes of the language of the two novels comparatively and contextually investigates the linguistic and non-linguistic elements in the texts in relation to meaning. The study reveals that there abound stylistic and contextual features in both texts, which also reveal the writers’ ideas that a writer’s culture and linguistic backgrounds affect their style of writing.

Ozochikelu’s (2017) study is of much relevance to the present study because it is basically a research on the literary genre, but a linguistic inquiry into *Half of a Yellow Sun* (a book common to both studies). However, it is different from the present study because it adopts the Halliday’s functional linguistic approach in examining the syntagmatic and paradigmatic axes as well as the contextual imports of the language

of the two select novels while the present study uses theoretical approaches of Brown and Levinson’s (1987) Politeness Principles and Giles Communication Accommodation Theory, to tackle the subject of politeness phenomenon in *Half of a Yellow Sun*.

Osunbade’s (2013) study of Implicatures of Domestic Discourse in *Purple Hibiscus* and *Half of a Yellow Sun* centers on human discourse and its impact in the thematic development of the novels, using Gricean theoretical notion of Implicature. Findings are that Adichie portrays the tyrannical trauma of anarchical-cum draconian leadership experienced by Africans using a domestic setting to justify that humans constantly struggle with a number of domestic issues. The study also discovers that pragmatic inference contributes to what is implied in domestic discourse in Adichie’s novels, displaying two broad dimensions of figurative usage and non-figurative expressions. The study further discovers that implicatures in domestic discourse in both novels relate to the themes of subjugation, resistance against domestic violence, self-centeredness, love, corruption, tribalism and inhumanity.

Osunbade’s (2013) study is similar to the present study because it is a fictional discourse, studied from a linguistic perspective just like the present study but on varying topics, adopting varying theoretical planks to carry out a comparative study unlike the present study which uses one of Adichie’s novel. Ikediugwu (2013) studied Psychological Dimension in *Half of a Yellow Sun*. The study, using Social Realism theory and adopting a qualitative approach, explores the psychological effects of the war on the characters in the novel under some specific episodes of the 1966 Pogrom, the love affair between Odenigbo and Amala, the loss of mama Oji’s children, the death of Odenigbo’s mother. It bares the suffering and hazards they went through and how these have affected their lives and human relationship. The study reveals that war affects people not just physically and socially but also psychologically. It further reveals that the war generally creates a tensed-up atmosphere which adversely affected human relationships in the novel, and therefore, concludes that ‘war is not good for any nation or group of people and

therefore, should be discouraged in its entirety' (p.187).

Ikediegwu's (2013) study is similar to the current study since it uses only one text, *Half of a Yellow Sun*. However, it differs from the present study since it uses social realism theory and does its analysis from a literary perspective. The study is on a different subject matter from the present study. However, both are fictional discourses using qualitative approach. From the foregoing, none of these scholars examined the politeness phenomenon in Adichie's *Half of a Yellow Sun*. Consequently, this paper seeks to build or add to the already existing body of knowledge in the researches done on Adichie's *Half of a Yellow Sun*

by focusing on the politeness strategies employed by this contemporary writer.

Synopsis of *Half of a Yellow Sun*

The novel, *HOAYS*, is an epic on moral responsibility with ethnic allegiance, and how these could be complicated by love. The novel deals on the love stories of Odenigbo, Olanna, Kainene, Richard and Ugwu, Odenigbo's houseboy who advanced the plot of the novel, as well as the attendant physical and psychological effects of the world war these major characters. What shall follow next is the analysis of excerpts under the headings of FTAS, FSAS, Use of Speech Convergence and Divergence.

FTAS in *Half of a Yellow Sun*

Face-threatening acts are those utterances that flow unimpededly from the speaker, without mitigating devices, with the intent of defacing the addressee. It is also known as verbal bully. They are "bald on record" form meted out gratuitously with a conscious purport of humiliating imposing or hurting the addressee's feelings. They are triggered off by insults, embarrassing remarks, autocratic commands, and onerous demands, etc. (O'Grady, Archibald and Katamba, 2011).

Excerpt A

Mama: I hear you did not suck your mother's breast. A1
Olanna: What? A2
Mama: They say that you did not suck your mother's breast... Please go back and tell those who sent you that you did not find my son. Tell your fellow witches that you did not see him. A3
Olanna: (Silence) A4
Mama: (Shouting) Did you hear me? Tell them that nobody's medicine will work on my son. He will not marry an abnormal woman, unless you kill me first. Only over my dead body! A5
Olanna: Mama A6
Mama: Don't Mama me. I said, Do not Mama me. Just leave my son alone. Tell your fellow witches that you did not find him! (Shouting outside) Neighbours! There is a witch in my son's house! Neighbours! A7 (pp.123-124)

Analysis

The above excerpt is a conversation between Olanna, Odenigbo's lover and Mama, Odenigbo's mother who visits her son (Odenigbo) in the city with a lady for him. Olanna is meeting her for the first time. She therefore welcomes and introduces herself to Mama and reaches out to hug her but she is rebuffed. This face-to-face conversation takes place in Odenigbo's kitchen. From Mama and Olanna's interlocution, it is obvious that Mama is

deliberately hostile to Olanna in order to achieve her purpose of supplanting Olanna with Amala, a young girl she brings along wither from the village to be Odenigbo's wife. There is an aspect of cultural belief shared by Mama and Olanna about a child that does not feed from the mother's breast as one that suffers from deficiency, hence the 'abnormality' of Olanna which poses a threat to her face. Another aspect of Mama's view of Olanna as an 'abnormal woman' is revealed in her

interaction with Ugwu and Amala, where she bitterly complains that ‘too much schooling ruins a woman, everyone knows that. It gives a woman a big head and she will start to insult her husband. What kind of wife will that be? These girls that go to university follow men around until their bodies are useless. Nobody knows if she can have children...’ (HOAYS, p. 126) As a result of this, Mama is determined to send Olanna away even if it will cost her, her life, because she does not want her fellow women to call her the mother of an impotent son.

In Igbo cosmology, mother-in-laws consider women who cannot bear children as witches that have either eaten up all their babies, or loose women who have undergone series of abortions before marriage. Another contributing factor is the belief that education is the exclusive right of men; As such, any woman that undergoes

training in the university is seen as a fellow captain at home with the husband who can rain insults on the husband at wish. It is because of Olanna’s intimidating status of ‘a graduate’ and Mama’s fear of her (Olanna) occupying a better position in her son’s life that she insults and embarrasses her. Mama insults Olanna by calling her such names as abnormal woman, witch, and by also shouting and calling on neighbours to witness the embarrassing drama. These are evidently face threatening acts aimed at defacing Olanna. It typifies a bald on-record form of face-threatening act without any linguistic redress. Holmes (2008, p.280) asserts that when adults use please, ‘it often has the effect of making a directive sound less polite and more peremptory.’ However, mama’s use of please before issuing her commands does not encode politeness.

Excerpt B

Dr. Inyang: (Gently) how are you? How you dey? B1
Pregnant woman: (Recoiling then spat on the doctor’s face with a force)
Saboteur! It is you non-Igbo who are showing the enemy the way! Hapu m! It is you people that showed them the way to my home town! B2
Dr. Inyang: (*Surprised and silent*) B3
Kainene: (Slapping the pregnant woman twice on her check) we are all Biafrans! Anyincha bu Biafra! Do you understand me? We are all Biafrans! B4
(p. 389)

The above conversation involving Kainene, Dr. Inyang and a pregnant woman in the refugee’s camp is a face-to-face interaction. This instance is based on the ability to use both verbal and non-verbal acts to ‘deface’ someone. From the excerpt above, the doctor, in the course of discharging her humanitarian duties, is defaced by a pregnant woman who still bears grudges against non-Igbos that have taken over her hometown. Consequently, she sees every non-Igbo as a ‘saboteur’ who showed the enemy the route to her hometown. She becomes aggressive and spits on the doctor’s face calling her a saboteur. Her actions prompt Kainene to slap and scold her. The pregnant woman threatens the doctor’s face by spitting on her face without considering the social distance and power differential existing between

them. Kainene, on her side, merely exercises the power she has over the pregnant woman (as someone that provides her with food and shelter) to discipline her. Deliberate spitting on someone’s face is a disrespectful act that attracts reprimand in Igbo society. Kainene rebukes the pregnant woman immediately, irrespective of her condition, to portray the degree of unacceptability of her non-verbal behaviour. Reprimanding her is possible for Kainene without a retort of action from the pregnant woman because she provides her with food and shelter. This interplay highlights how well Igbos regard people that provide them with the necessities of life. This is what O’Grady, Archibald and Katamba have termed ‘...socially-defined situations where interlocutors have unequal power relations, such as in the armed

forces, face-threatening behaviour such as interrogation are the norm' (2011,p. 234).
imperious commands and over-bearing

Excerpt C

Nigerian officer: Why do you still have the Biafra number plate? Are you supporters of the defeated rebels?C1
Odenigbo: We will change it when we get to Nsukka. C2
Nigerian Officer: Nsukka? Ah, Nsukka university. You are the ones who planned the rebellion with Ojukwu, you book people. C3
Odenigbo: (silence) C4
Nigerian officer: (opening Odenigbo's car door quickly) Oya! Come out and carry some wood for us. Let us see how you can help a united Nigeria. C5
Odenigbo: What is this for? C6
Nigerian officer: You are asking me? I said you should come on come out! C7
Odenigbo: This is a joke 'o na-egwu egwu' C8
Nigerian officer: Come out C9
Nigerian Officer: (Slapping him violently) you are not grateful that we didn't kill all of you? Come on carry those wood planks quickly, two at a time. C10
(pp. 499 - 501)

This is a face-to-face conversation between a military man and Odenigbo, a civilian. As the war ends, Kainene is yet to come back. Odenigbo decides they leave for Nsukka while Olanna drops a note for her missing twin sister, Kainene. As Odenigbo drives that morning, they encounter the Nigerian soldiers who use interrogatives as tool of intimidation and harassment in C1. The above excerpt represents social situations where interlocutors share poorly balanced power relations. This explains why the Nigerian officer disdainfully interrogates Odenigbo and his family on his assumption that they are supporters of the defeated rebels. Meanwhile, Odenigbo, on discovering the threat this poses to his negative face (freedom from imposition), reacts by throwing a question at the officer, which leads to physical abuse (non-verbal threat to face). This is embarrassing to Odenigbo and his family because contextually speaking, the war has just ended, and they are not expecting such ill-treatment from anybody, especially after suffering from the war. The officer employs name-calling strategy as he calls Odenigbo a rebel – an accusation that

threatens Odenigbo and his family's positive and negative faces and that of their in-group identity. Odenigbo succumbs to the verbal abuse and promises to make amends in C2: 'We will change it when we get to Nsukka.' It is evident that the officer deploys interrogatives in his utterances in C1, C7 and C10 to register his protest against all supporters of Ojukwu and the Biafran state. These interrogatives have the pragmatic goal of indictment. Given the discourse situation, the officer's rhetorical questions are explicitly confrontational due partly to his expressive bitter feelings towards civil servants. By calling him 'book people, rebels and propagandists for Ojukwu' in C1 and C3, the officer chooses another less redressive formula in the form of nouns, which are more face threatening. In C5, C7 and C10, the officer uses commands as face threatening acts. The above commands are to further humiliate Odenigbo; to rob him of his face worth and dignity and are indicative of 'hostage situation'. The officer's pragmatic moves are to ridicule Odenigbo's academic acumen.

Excerpt D

Nigerian officer: Come out right now! (Pulls the man's glasses and flings them into the bush)
Ah, now you can't see? But you can see enough to write propaganda for Ojukwu? Is that not what all civil servants did? D1

The man: (rubbing his eyes) D2
Nigerian officer: Lie down (flogging the man across his back and buttocks) say thank you sah!
D3
The man: Thank you sir! D4
Nigerian Officer: Say it again! D5
The man: Thank you sir! D6

(pp. 501 – 502)

This is another face-to-face conversation that ensues between a Nigerian soldier and a civil servant immediately after the war. The soldier just finished dealing with Odenigbo, a lecturer who drove past the road before encountering this man. The officer stops the man's car, orders him to come out using direct command in D1. The smallish man obeys and comes out, standing by his car. The officer reaches out and pulls his glasses from his face and flings them into the bush, accusing him of writing propaganda for Ojukwu. He threatens the public self-image of the man and those of his in-group identity. 'Writing propaganda' means that 'book people' and their activities threaten the military boot. The man squints and rubs his eyes, non-verbal behaviour that is quite threatening to the negative face of the officer as a man that must be obeyed and feared. Thus, the officer continues with his direct imperative, 'Lie down' to which the man obeys, lays down on the coal tar. Then the physical abuse

and torture follow – the officer takes a long cane and begins to flog the man across his back and buttocks. These are non-verbal threats to humiliate, abuse and violate the man's human rights. The interplay between the 'man' and the 'Nigerian officer' is a demonstration of unequal power relations. The officer exploits his military might by unnecessarily punishing the innocent 'man' and expecting a 'thank you sir' in return. In Igbo culture, 'thank you sir' is said to someone who has done something beneficial to the other, not vice versa. For the Nigerian officer to punish the innocent man and expect 'thank you sir' in return is highly unacceptable and is seen as a deviation from the norm. This incident highlights a situation where individuals, because of the guns paraded by law enforcement agents, develop cold feet in fighting for their fundamental human rights when violated by the military for fear of losing their lives.

Excerpt E

Olanna's mum Good for nothing! Stupid man! E1
Driver: Madam please, madam please E2
Olanna's mum: 'I fugo?' Does he think we employed him to steal us blind. Maxwell'
E3
Maxwell (The Cook): No, mah E4
Olanna's mum: so this is what you have been doing since you came here, useless man? You came here to steal from me? E5
Driver: Madam, Please E6
Olanna: Mum what is it? E7
Olanna's mum: It's this wild animal here. We employed him only last month and he already wants to steal everything in my house E8

(pp. 267-268).

In the above excerpt, the interaction between the madam of the house and her servant reflects their unequal balance of power. As the employer, the madam, has the exclusive right to insult the servant (employee) irrespective of the servant's appeal to her negative face. The power differential that

exists between a master and the servant is a widely acknowledged one in Igbo society. It is considered unacceptable for the servants to have a bitter exchange with the master, no matter how derogatory the master's utterances may be. In realising the above fact, the driver attached to

Olanna's mother appeals to his madam's negative face by pleading that she forgives him using apology strategy. The madam, basking in the power she wields, rains abuses on him regardless

of his plea. These are verbal and non-verbal acts of bullying orchestrated to deface the one with lesser power.

FSAs in *Half of a Yellow Sun*

FSAs are utterances employed by tactful interlocutors who have consideration for the face of others. FSAs typify politeness phenomena because they are speech acts that mitigate or prevent potential threat to the addressee's self-esteem. They are utterances packaged to favour one's positive or negative face. Here, there is consideration made to the factors of Distance, Power and Ratio of imposition which enable the choice of appropriate linguistic redress. Yule (1996) opines that FSA oriented to a person's negative face is manifested in the use of questions with modal verbs, use of apology, use of hesitation and use of honorifics (titles) while FSAs oriented to a person's positive face tend to show solidarity. The following excerpts from HOAYS to buttress the above proposition.

Excerpt F

Richard: How are you? Are you all right? F1
Olanna: I'm very well. I can't decide which of these two to buy. Why don't I buy both and if you'll share them with me, we can decide which is better. Can you spare an hour? Or do you have to run back to your writing? F2
Richard: I would hate to impose really. F3
Olanna: Of course you wouldn't be imposing. Besides, you've never visited me ... (*hesitating*) in my flat. F4
(p. 284)

Analysis

This excerpt represents the exploitation of politeness strategies which can be oriented to a person's positive or negative face. The excerpt also reveals the interaction between Richard (Kainene's fiancé) and Olanna (Kainene's twin) in a supermarket. Both interlocutors recognize each other's negative face want (freedom from imposition) by considering the Ratio of imposition (R), and consequently backing their utterance up with appropriate redressive language. Such

mitigating devices include: 'can you spare an hour' (question with modal verb); 'or do you have to run back to your writing (giving options); 'besides, you've never visited me... (Hesitation) in my flat'; and Richard's explicit expression of 'I would hate to impose really'. In addition to the consideration of ratio of imposition, culturally speaking, Olanna understands the questionable way her society regards a woman that boldly asks a man out. This accounts for her indirectness and hesitations.

Excerpt G

Kainene: I hope you won't say 'forgive me'. There is nothing more trite. G1
Richard: Please don't ask me to leave. G2
Kainene: Leave? That would be too easy, wouldn't it? G3
Richard: I'm sorry Kainene. G4
Kainene: So you have been lusting after my sister. How unoriginal (*After answering a call*) that was Olanna. It would be forgivable if it was somebody else. Not my sister. G5
Richard: I am so sorry. Kainene, can we speak, please? G5
(pp. 313-314)

This excerpt shows the interplay that occurred between Richard and Kainene, immediately the former, remorsefully confesses to the latter, how he betrays her by having canal knowledge of her twin sister, Olanna. Richard recognizes Kainene's

(who is now morally superior to him) negative face need by apologizing to her as portrayed in the use of redressive languages 'I'm so sorry' and 'please'. This spotlights that apology is used to calm an offended person in Igbo culture.

Excerpt H

Olanna: Why don't we talk any more, Kainene? H1
Kainene: What a question. H2
Olanna: I just want to know why we don't talk any more. H3
Kainene: (*Silence*) H4
Olanna: (*Apologizing*) I shouldn't keep you H5
Kainene: Are you coming to daddy's dinner party next week? H6
Olanna: No H7
Kainene: I should have guessed, too opulent for your abstemious revolutionary and yourself. I take it? H8
Olanna: (*Still apologizing*) I shouldn't keep you H9
(pp. 132-133)

In the above telephone conversation, Olanna who was bothered with the distance that exists between her and Kainene, decides to approach the matter tactfully by asking her sister 'why don't we talk anymore?' (Use of question). When she learns that her sister feigned ignorance by avoiding the question and switching into another topic, she

apologizes by telling her, 'I shouldn't keep you'. Olanna considers Kainene's negative face of independence by tactfully informing her that there should be commensurate relations between their 'social' and 'natural' ties. This thought of Olanna is based on the belief that twins always share a lot in common, be it identical or not.

Excerpt I

Ikedi: Mr. Richard, sah! Madam say make you come. There's another coup
Kainene: Extraordinary. Extraordinary indeed, Madu is in Kaduna, Madu is in Kaduna.
Richard: It's all right, my darling. It's all right.
(p.172)

The above excerpt portrays the use of honorifics (language forms used in encoding the (high) social status of the addressee) such as the use of 'sah' and 'Mr' by Ikedi, Kainene's houseboy, in addressing his 'would be master', exposing their status differences. Other honorifics discernible in the

novel include, 'Professor' Ezeka (p.350), 'Father' Marcel (p.421). 'Dr.' Patel (p.31), 'Chief' Okonji (p.48) etc. The above reveals that titles are highly valued in Igbo society. They are seen as an embodiment of the high social status of the addressee.

Excerpt J

Odenigbo: Call me Odenigbo J1
Ugwu: (*Surprisingly*) Sah? J2
Odenigbo: My name is not sir. Call me Odenigbo J3
Ugwu: Yes sah. J4
Odenigbo: Odenigbo will always be my name, sir is arbitrary. You could be the sir tomorrow
J5
(p. 25)

Excerpt J above is a practical manifestation of a positive face-saving act which is solidarity-oriented. The interchange is between a master, Odenigbo, and Ugwu, his servant, who just arrives at his master's house, having been advised by his Aunt to always answer his master 'sah' because his master possesses a higher social status than him. Odenigbo, going by Ugwu's positive face need, reacts by telling him, 'Call me Odenigbo. My name is not sir'. Odenigbo gives Ugwu a sense of belonging by limiting their status difference and expressing solidarity. This, to Holmes (2008, p.281), is "a positive politeness move" where the boss allows the subordinate to address him/her by

his/her first name (FN). Despite his permission, Ugwu does not address his master by his first name, Odenigbo, all through the novel. He prefers to use 'sir' not just because of the 'crisp power behind the word', but because it is unacceptable in Igbo culture for the houseboy to address his master by his first name without using honorifics. Honorifics are highly valued by those with higher status and power in Igbo society, and failure to appropriately employ honorifics is termed impolite. This accounts for Ugwu's inability to heed to Odenigbo's instruction to address him by his first name.

Use of Speech Convergence and Divergence

Speech convergence is a speaker's attempt to make his speech overlap with that of his hearer. This may be geared towards raising the value of the addressee's speech, indicating interest in pleasing the addressee as well as showing solidarity. Divergence is a deliberate shift from the addressee's speech which may be intended to show superiority. The following excerpts are used to illustrate speech convergence and divergence.

Excerpt K

Richard:	And where are you from?	K1	
Nnaemeka:	I come from the southeastern region, a town called Obosi		K2
Richard:	Onitsha's little neighbor.	K3	
Nnaemeka:	You know the place sir?	K4	
Richard:	I work at Nsukka University...my fiancée is from Umunnachi...	K5	
Nnemeka:	Your fiancée sir?	K6	
Richard:	Yes, Her name is Kainene.	K7	
Nnaemeka:	You speak Igbo, sir	K8	
Richard:	'Nwanne di na mba'	K9	
Nnaemeka:	Eh! You speak! I na-asu Igbo! (Taking Richard's hands into his hands Nnaemeka began to reveal himself to him	K10	

(pp. 188-189)

Excerpt K is an interplay between Richard and Nnaemeka, a customs officer in Kano airport. It typifies speech convergence. Richard, who is of British pedigree, speaks the language of his addressee when he discovers that Nnaemeka hails from Obosi, a town close to his fiancée's hometown, Umunnachi. Richard tells Nnaemeka

'Nwanne di na mba' (one's brother could come from a different land). This speech act ignites mutual relations between them as Nnaemeka takes Richard's hand in his. Richard's convergence is a positive face-saving act, which is solidarity-oriented.

Excerpt L

Civil Defender:	Turn back, sah. That is our order ...
Richard:	But you must understand.
Civil Defender:	Are you sure you are not an agent of the Nigerian government? It is you

Richard: white people who allowed Gowon to kill innocent women and children.
Civil Defender: 'Abu m onye Biafra'
(Laughs) Eh, a white man who is saying that he is a Biafran! Where did you learn to speak our language?
Richard: From my wife
(p. 223)

In the same vein, Excerpt L reveals what transpires between Richard and a civil defender when the later and his group were driving the 'Vandals' back. Richard's persistence makes the defender to suspect him as an agent of the Nigerian Government. This suspicion is thrown into the air when Richard converges his speech by telling him

'Abu m onye Biafra'. It informs the man that Richard is pursuing a similar cause with him as well and desires to identify with him. This excerpt reveals that Igbos regard any one that speaks their language and pursues the same cause with them as a brother irrespective of their colour, place and tribe.

Excerpt M

Olanna: (With a high English accent, she says to the nurse) It's terribly urgent.
M1
Woman: Tufiakwa! We have been waiting since dawn! Is it because we don't talk through our nose like white people? M2
(pp.321-322).

Contrary to excerpts K and L, Excerpt M portrays an incident which takes place in a hospital where Doctor Nwala, Olanna's old colleague, works. Olanna diverges in her speech by using a high English accent, different from that of the nurse and other women who are also waiting to see the same doctor. She deliberately chooses to diverge her speech in order to showcase her superiority to the other women. The women consider it a threat to their face as one of them reveals by saying 'Tufiakwa! Is it because we don't talk through our nose like white people?' This act reveals that Igbo society frowns at a situation where people prefer cutting corners to following the status quo because of who they know.

Conclusion

Adichie's *Half of a Yellow Sun* is laden with the exploitations and violations of politeness strategies founded on the cultural grounds of the Igbo people. These exploitations of politeness phenomena are represented in the use of face-saving acts packaged in consideration of positive or negative face. These violations manifest in the deliberate deployment of language in such a manner that it poses a threat to someone's self-esteem. The exploitations of negative FSAs as portrayed in the text include the use of questions with modal verbs, options, hesitations, apologies and honorifics. The positive FSAs include preference of first name to title and speech convergence. The violations of politeness strategies are evidenced in the use of FTAs such as insult, peremptory command, embarrassment, overbearing interrogation, assault, undue

punishment and speech divergence. Having identified Adichie 'as an uncompromising humanist who believes strongly in the strength of human relationship for the actualization of a peaceful, stable and progressive society' (Onukaogu and Onyerionwu 2010: P. 58); this study submits that this trait of hers permeates *Half of a Yellow Sun*. She has voiced through *Half of a Yellow Sun*, her subscription to the view that considerate speakers in interacting with others should employ tact. This study also shows that recognizing politeness strategies as well as having optimum knowledge of pragmatics will help speakers to apply appropriate and tactful codes in speech events, and consequently promote peace, growth and development. It is recommended that people learn the social values of society in order to encode the appropriate politeness strategy for mutual acceptability. From the findings, this study

totally agrees with Holmes (2008) that 243).
'converging towards the speech of another person
is usually considered a polite speech strategy' (p.

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STRUCTURAL CONTEXTS AND COMMUNICATIVE CONNOTATIONS OF COORDINATORS IN THE ENGLISH USAGE OF SELECTED SECONDARY SCHOOL STUDENTS IN MAKURDI

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Abstract

The study assesses the structural contexts and communicative connotations of conjunctive coordinators in the English usage of some secondary school students in Makurdi. The theoretical guide for the study is Error Analysis while the conceptual framework is structural grammar model description of coordinators in modern English usage. A proficiency test, tagged Use of Coordinators in English, was administered to sixty students, purposively sampled from two secondary schools. Using frequency and percentage statistics for data analysis, the results indicate lack of comprehension of structural usage contexts of semi-coordinators, quasi-coordinators and correlative coordinators. Also, there is lack of comprehension of the communicative connotations of all the coordinators in different sentential contexts. The study recommends that teachers should expose and drill students more on usage meanings and contexts of coordinators in English.

Keywords: coordinative constructions, structural contexts, communicative connotations.

Introduction

Conjunctive coordinators link conjoins to communicate diverse meanings and multiple ideas in English. Coordinators are among the elementary grammatical items taught early to the Nigerian learners of the English language purposively to lay foundation for effective communication. Study materials at primary and secondary school levels significantly treat coordinators along with other basic linguistic items (Ayodele, Isiugo-Abanihe, Olafimihan & Adegbile, 1994; Ayodele, Adegbile, Nnamani & Ofoego, 2019). However, research works on the written English of secondary school students list conjunctions among their grammatical difficulties (Ojo, 2016; Badaki, James, Jauro & Adamu, 2015; Aluflohai, 2016); but a more specific linguistic study is warranted to determine students' usage problems with conjunctive coordinators. The objectives of the study are therefore to assess the students' understanding of the communicative connotations of coordinators and the required sentential structural contexts for employment of coordinators in English.

The theoretical guide to the study is Error

Analysis (EA) because of its clear systematic procedure for investigation of language learners' problems that issue from the linguistic nature of the target language (Bloom, 2015; Mackay, 2008; Brown, 2000; Brown, 1988). In other words, problems of Nigerian learners of English as a second language (ESL) are, in addition to interlingual inhibitions, mostly engendered by the inherent difficult nature of English; for example, the grammatical exceptions in noun plural formation due to spelling variations, such as *skies for sky but Germanys for Germany*, could impede effective learning and usage (Foley & Hall, 2008; Hall & Barduhn, 2016; Quirk, Leech, Greenbaum & Svartvik, 2007; Swan & Wallter, 2000)

For conceptual orientations of the structural contexts and usage connotations of coordinators in modern English, the study adopts structural grammar approach because of its suitability as a teaching and learning model in a second language context (Quirk, Leech, Greenbaum & Svartvik, 2007; Huddleston & Pullum, 2016; Biber, Conrad & Leech, 2003; Swan, 2006; Carter & McCarthy, 2006; Azar, 2002). In the following sections, a short outline of

the usage contexts and connotations of coordinators are provided as a guide to discriminating standard and nonstandard uses of coordinators in the students' written productions.

Structural Contexts and Communicative Connotations of Coordinators in Modern English

Coordination is a relation between two or more elements with equal syntactic status called *coordinates* or *conjoins*, which are linked by *coordinators* (Huddleston & Pullum, 2016; Hewings, 2013). Coordination therefore connects two or more constituents within a simple or compound sentence structure to facilitate the expressions of multiple ideas.

For effective coordination, prototypical coordinators possess these syntactic properties: coordinators link numberless conjoins as in: She invited *Joan and Susan and Jane and Luz and Mercy and Mary and Janet and Lucy*. OR: She invited *Joan, Susan, Jane, Luz, Mercy, Mary, Janet and Lucy*. Also, coordinates must be syntactically alike: I like *jogging and swimming*. Coordinators link a wide range of syntactic categories (words, phrases and clauses) as in: *Mark and John* have gone on a science excursion; *The headmaster and the teachers* are in a meeting; She *finished the report and went home*. A coordinator and its coordinate cannot be moved to first position: He joined the club *but he had little time to spare*. Coordinators are mutually exclusive: He was extremely bright *and very humble* (But not: *He was extremely bright *and but very humble*). Coordinators must only occupy initial position: It had rained all week *and we're short of food*. To the extent to which coordinators exhibit the syntactic features, they (coordinators) are classified as central coordinators (*and, but, or*), semi-coordinators (*so, yet, nor, for, so that*), quasi-coordinators (*as well as, as much as, not so much as, not to say, if not*) and correlative coordinators (*neither...nor, either...or, both...and, not only...but also*) (Quirk, et al, 2007; Greenbaum, 1996)

Coordinators have semantic connotations. *Connotation* here implies the linguistic variability of a coordinator interpreting different meanings in different communicative contexts. The central coordinators convey various meanings in English

(Quirk, et al, 2007; Hashemi & Thomas, 2006).. The linker *and* is the most popular and frequently used of the coordinators and conveys consequence or result (as in: She heard a gunshot *and* took cover under a palm tree), chronological sequence (John washed his school uniforms *and* ironed them), simultaneous events or states (Mother is cooking in the kitchen *and* father is reading a novel in the sitting room), a contrast (The wife is secretive *and (in contrast)* the husband is frank), a surprise (James studied hard *and (yet)* he failed), a condition (Let me torture him *and* he will confess the crime), a similarity (A scientific cooperation can be reached *and (similarly)* also a training programme can be initiated), an additive (The reggae artist has long dreadlocks *and* always (*also*) puts on jeans), an explanation (John and Joan got married after college – *and* that is not amazing because of their closeness in their college days). Also, *or* has some contextual meanings in communication (Huddleston & Pullum, 2016 & 2007). *Or* indicates alternatives, choices or options. *Or* is primarily exclusive, meaning that it allows for only one possibility (that is, one conjoin to be fulfilled): *You can take a walk or play table tennis*. An inclusive interpretation is possible, particularly where there is a third conjoin: *You can take tea, (or) you can drink mango juice or eat boiled potatoes*. The alternative could be interpolative to the first conjoin: *The damsel is enjoying herself – or she appears to be enjoying herself*. *Or* could also imply negative condition: *Do not come late or you'll miss the flight*. *Or* is also applicable in non-assertive context where it tends to replace *and* as in: *If we protest and request for compensation, we are ignored*.vi. *Or* can express permission or possibility as in: *You can go jogging, swimming or just watch a football match*. *But*, essentially, expresses contrast, that is often unexpected in view of the content of the first conjoin: *The trader is rich but unhappy*. (Dixon, 2005; Greenbaum & Nelson, 2002).

The correlative pairs (*either...or, both...and, nor...neither, neither...nor*) have communicative values (Leech & Svartvik, 2002; Alternberg & Vago, 2010). *Either...or* stresses the exclusive meaning of *or* and mostly implies exclusive choice: *I want to buy either a car or a house*. *Both...and* suggests additive meaning of

and as in: *Both John and Joan cooked the lunch. Neither or .nor* can be used as negative additive adverbs: *The family never forgave the driver for the death of their son neither did he rid himself of the guilt.* The correlative *neither...nor* expresses: *none as in: She was neither happy nor sad. Not (only)... but (also)* is used to emphasize authenticity: *He did not forward the message but discarded it and Not only was she stoned to death but she was also burnt.*

The semi-coordinators (*nor, so, yet, for, so that*) have semantic implications in communication. (Vince, 2003; Quirk, et al, 2007; Aarts, 2011). *Nor* expresses negative additive as in, *She does not like football nor does she enjoy volleyball. For* suggests purpose, or reason; it can also mean *because: He didn't sit for the entrance examination for he was sick Yet* is used to express contrast, *as in: The story was a sorrowful narrative yet inspiring at the same time. So that* implies result and can also mean *in such a way that* as in these examples: *Nothing more was heard from him so that we began to wonder if he was dead. She works hard so that everything would be ready in time. The programme was so organized that none of the talks overlapped. So* expresses result and purpose, as in: *She had bout of fever so she went to see the doctor rand and But I gave a map so you do not get lost.*

The quasi-coordinators (*as well as, as much as, rather than, more than, if not, and not to say*) communicate various meanings in usage contexts (Quirk, et, al, 2007; Thomson & Martinet, 1986; Payne, 2011). *As well as* and *as much as* express addition and sameness, as in: *They sell books as well as newspapers. Kindly help her get the job-you know I can do as much as that for you. Rather than* expresses preference and alternative as shown in: *I think I will have a glass of juice rather than a cup of tea. More than* implies choice

or option as exemplified in: *He earns a lot more than his wife. Not to say* expresses negative additives, as demonstrated in: *Using a small axe to chop that big tree is a difficult, not to say an impossible, task. If...not* expresses an alternative suggestion: *That costs thousands, if not millions, of Naira to buy.*

The above foregrounded description of the structural contexts and communicative connotations of the coordinators is meant to provide a linguistic guide for assessment of the uses of the items in the students' productions.

Method

The survey design was used; the study population was all SS2 students in North Bank school community in Makurdi, Benue state, Nigeria. A purposive sampling technique was adopted because the study sought to ascertain the prototypal communicative competence of the students in the use of coordinators. The study subjects were sixty SS2 students of two famous secondary schools. The competence test instrument, tagged *Use of Coordinators in English* examined the students on the meanings and contexts of four types of coordinators. Data analysis used frequency and percentage statistics. An item in which the subjects scored 100% was taken as proof of mastery but a score from 99% to 60 % demonstrated good competence level. A score from 50% to 59% depicted minimal competence level while abysmal incompetence score ranged from 0% to 49%. Asterisk (*) is used to indicate wrong usage

Results

The focus here is on the students' comprehension of communicative connotations of coordinators as well as the students' use of coordinators in communication. The results of the students' performance in the coordinative tasks are displayed in tables and the discussion on the students' competence follows the tables.

1. Structural Contexts of Coordinators in the Students' Communication.

This section dwells on the students' coordinative constructions so as to establish the extent the structural contexts of the coordinators in their constructions conform to and deviate from standard usage. Table 1 presents the students' performances

Table 1: Structural Contexts of Coordinators in the Student's Usage

S/N	Coordinators	Samples of Students' Constructions	or	Usage Context Rating	
				X	%
I. Central coordinators					
1.	<i>and</i>	<i>Angel and Judith are good girls</i>		33	55
2.	<i>but</i>	<i>He came but didn't teach</i>		29	48
3.	<i>or</i>	<i>You can use the cup or the jug</i>		32	53
II. Semi-coordinators					
1	<i>yet</i>	<i>I am yet to bring it</i>		22	37
2.	<i>so</i>	<i>So what is your father's name</i>		13	22
3.	<i>for</i>	<i>For what reason do you want to punish him</i>		7	12
4.	<i>nor</i>	<i>Nor of you are serious in this class</i>		14	23
5.	<i>so that</i>	<i>So that is what you are saying</i>		27	45
III. Quasi-coordinators					
1	<i>as much as</i>	<i>As much as you hate her</i>		20	33
2.	<i>more than</i>	<i>More than the girls</i>		18	30
3.	<i>as well as</i>	<i>As well as good or bad</i>		16	27
4.	<i>rather than</i>	<i>Rather than the bad news.</i>		20	33
5.	<i>if not</i>	<i>I will not go if not my father</i>		11	18
6.	<i>not to say</i>	<i>Not to say I will do it by forced.</i>		9	15
7.	<i>not so much as</i>	<i>I eat rice but not so much.</i>		3	5
IV. Correlative Coordinators					
1.	<i>both...and</i>	<i>The both boys and girls are girl</i>		11	18
2.	<i>either...or</i>	<i>I said either Joseph or Samuel should go</i>		21	35
3.	<i>neither...nor</i>	<i>I said neither Samuel nor Jacinta were there</i>		17	28
4.	<i>not... but</i>	<i>I am not Emmanuel but Samuel</i>		16	27
5.	<i>Not only...but also</i>	<i>it is not only that but also this</i>		13	5

Table 1 lists four categories of coordinators; there are extracted representative samples of the students' uses of the coordinators in sentences which are meant to reveal their competence or deficiency; the last column shows the rating of the students' skill in the use of coordinators in communication. Except for *and* and *or*, the students cannot use the other coordinators in communication acceptably.

2. The Students' Comprehension of Contextual Connotations of Coordinators

This section examines the students' interpretations of the contextual meanings of coordinators in given speech situations. The tasks cover the four types of coordinators. The students' performances are given in Table 2 below.

Table 2: Students' Comprehension of Communicative Imports of Central Coordinators

S/N	Coordinators	Coordinative constructions	Connotations	Students' comprehension	
				X	%
I. Central coordinators					
1.	<i>and</i>	<i>She saw a story building engulfed in thick</i>	<i>consequence/result</i>	2	3.3
2.	<i>and</i>	<i>John washed his clothes and he ironed them.</i>	<i>Consequence</i>	2	3.3
3.	<i>and</i>	<i>the rich man is stingy and the poor widow is generous.</i>	<i>Contrast</i>	1	1.6
4.	<i>and</i>	<i>Janet studied hard and she failed....</i>	<i>concessive</i>	0	0
5.	<i>and</i>	<i>Give me money and I will buy it for you...</i>	<i>condition</i>	3	5
6.	<i>and</i>	<i>A scholarship agreement can be reached and a fund Transfer could be arranged....</i>	<i>similar</i>	3	5
7.	<i>and</i>	<i>you have only one thing to do and that's to Apologize to the Class Captain.....</i>	<i>explanation</i>	3	5

8.	<i>and</i>	<i>Mark wears traditional Benue attire and he often Puts on cap.</i>	<i>addition</i>	6	10
9.	<i>but</i>	<i>The Best Student's mother won't be there, but his</i>	<i>contrast</i>	0	0
10.	<i>or</i>	<i>Turn it down or it will burn.....</i>	<i>Condition</i>	3	5
11.	<i>or</i>	<i>Give me some money or I will shoot...</i>	<i>condition</i>	13	22
12.	<i>or</i>	<i>is your sister older or younger than you?</i>	<i>alternative</i>	1	1.6
13.	<i>or</i>	<i>He can't read or write.....</i>	<i>negative</i>	1	1.6
14.	<i>or</i>	<i>If we complain or demand compensation, nothing</i>	<i>non-assertive</i>	3	5
15.	<i>or</i>	<i>you can go swimming or simply sit on the beach...</i>	<i>possibility</i>	2	3.3
2. Semi-coordinators					
1.	<i>nor</i>	<i>I didn't see it nor did they....</i>	<i>negative</i>	1	1
2.	<i>not nor</i>	<i>Not a building nor a tree was left standing....</i>	<i>negative additives</i>	0	0
3.	<i>So</i>	<i>It was raining so we did not go out.....</i>	<i>reason</i>	4	2
4.	<i>Yet</i>	<i>The sun is warm yet the air is cool...</i>	<i>contrast</i>	2	3.3
5.	<i>for</i>	<i>He is happy for he enjoys his work....</i>	<i>reason</i>	4	6.6
6.	<i>So that</i>	<i>I am saving money so that I can buy a bicycle...</i>	<i>purpose/reason</i>	4	15
3. Quasi-coordinators					
1.	<i>as well as</i>	<i>He publishes as well as prints his own books...</i>	<i>addition</i>	3	2
2.	<i>as much as</i>	<i>The Principal's speech was addressed to the students</i>	<i>similar</i>	0	0
3.	<i>more than</i>	<i>It was how well more than how loud she sang that</i>	<i>choice</i>	5	1.6
4.	<i>rather than</i>	<i>He is to be helped rather than to be disliked</i>	<i>choice</i>	1	1.6
3.	<i>if not</i>	<i>His manner was unbecoming if not downright rude</i>	<i>negative additives</i>	0	6
4. Correlative Coordinators					
1.	<i>either...nor</i>	<i>Their building is neither big nor small...</i>	<i>negative additives</i>	0	0
2.	<i>Either...or</i>	<i>either he could not come or he did not want to.</i>	<i>choice/option</i>	12	20
3.	<i>not only...but also</i>	<i>The daughter bought not only a designer Purse but</i>	<i>addition</i>	5	8.3
4	<i>both...and</i>	<i>David both loves Joan and wants to marry her.</i>	<i>Addition</i>	3	9.4
5.....	<i>not...but</i>	<i>He did not come to help but to hinder us.</i>	<i>Contrast</i>	4	6.6

Table 2 essentially displays a list of coordinators, examples of standard coordinative constructions, connotations of the coordinators in the constructions and a rating of the students' discernment of the connotations. The performance is clearly poor.

Discussion of Findings

From the interpretations of the student' performances displayed on the two tables, the study establishes two major findings which are namely that the syntactic contexts in which coordinators are employed in communication have not been sufficiently learned by the students and also, the connotations of the coordinators in speech situations are not interpretable to the students. Consequently, the students are unable to deploy coordinative constructions effectively in communication. These findings agree with earlier studies which associate faulty coordinators with the written communication of Nigerian secondary school students (Badaki, James, Jauro and Adamu, 2014; Umar, 2009; Bukar, 2008; Ogunyemi, 2019; Bature, 2020). The specifics of the findings with the proofs are serially detailed in the following sections

1. Structural Contexts of Coordinators in the Students' Usage

Basically, the students are not proficient in using the coordinators in communication. The first finding is that the students are deficient in the use of *and*, *but* and *or* in English. There is no exhibition of mastery in any of these items. Minimal competence exists in the use of *and* and *but*; however, abysmal failure manifests in the use of *or*. Largely, the structural usage contexts of *and*, *but*, and *or* substantially deviate from Standard English (Quirk, et al, 2007). Some representative samples of the students' wrong central coordinative constructions are given below:

Extract 1: And I am not going to do it*

Extract 2; But you can make it in life*

Extract 3: Or you do not trust me*

Extracts 1 to 3 lack two conjoins .So *and*, *but* and

or do not function as coordinators in the extracts. So, the sentential fragments are not coordinative constructions.

A second finding is the students' inability to use *yet, so, for, nor* and *so that* correctly in English. Their performance, as cast in Table 1, indicates that they are extremely weak in the use of the items. The following sampled semi-coordinative constructions from the students' scripts affirm their incompetence:

Extract 4: *Yet* you went to school today*.

Extract 5: *So* what is your father's name*.

Extract 6: Why do you go *for* the sprite*.

Extract 7: *Nor* of you are serious in this class*.

Extract 8: *So* that is what you are saying*.

The extracts are not coordinative constructions as the italicized coordinators do not link conjoins. *Yet* and *so* are employed as adverbs; *for* is a particle producing the phrasal verb, *go for*. *Nor* is meaningless in the context. It is a phonologically induced intra-lingual difficulty where *nor* is wrongly realized as *none*. *So* is used as an adverb. It shows unambiguously that the students cannot use semi-coordinators to express themselves in English.

Another finding is the students' defective use of quasi-coordinators in communication. Table 1 shows weak score in each linker. The performance interprets that the students do not know the structural contexts in which quasi-coordinators are used in communication. This conclusion is evident from the following extracts from their works:

Extract 9: *As much as* you hate her*.

Extract 10: *more than* the girls*.

Extract 11: *As well as* you are tired, I give you water to drink*.

Extract 12: *Rather than* the bad news*.

Extract 13: I will not go *if not* my father*.

Extract 14: *Not to say* I will do it by forced*.

Extracts 11 and 13 are ungrammatical coordinative constructions; although there are two conjoins, the coordinators are functionally meaningless in the contexts. In other extracts (9-12,14), the coordinators are not used as linkers due to absence of conjoins. The students' performance establishes their incompetence in the use of quasi-coordinators in English.

There is incompetence in the students' use of correlative coordinators in communication. Their

performance in each coordinator, as shown in Table 1, is extremely poor. Their peculiar problems are illustrated in the extracts below:

Extract 15: *Both and* I can go to the competition*.

Extract 16: *Either or* neither you*.

Extract 17: I *neither nor* any of them*.

Extract 18: You *cannot but* you can*.

Extract 19: You can *not only but also* do it*.

The correlative pairs in the above extracts are not used as coordinators for three reasons; firstly, conjoins are lacking but required in Extracts 15-17; secondly, coordinators are mutually exclusive, implying only one coordinator can be used at most in a coordinate but in extract 16, both *either... or* and *neither* are engaged; there is negativization of *can* in Extract 18, so there is no correlative pair in the context. In Extract 19, there is a defective use of *not only... but also* as the two conjoins exhibit unequal syntactic status. The students' performance here shows linguistic poverty in communicating with correlative coordinative constructions. The analysis of the students' coordinative constructions reveals their weak knowledge of the required structural usage contexts of coordinators. This fact corroborates a previous research finding that error of connectives are among grammatical blemishes in the written English of Nigerian ESL students (Ngadda and Nwoke, 2014; Odeleye & Adetuyi, 2018; Abdullahi, 2022).

2. The Students' Comprehension of Contextual Connotations of Coordinators

The students are deficient in deriving the contextual meanings of *and, but* and *or* in the selected communicative situations. Their interpretations contrast with the correct meanings given in Table 2. Again, the students' interpretations of the communicative imports of *nor, so, yet, for,* and *so...that* in the given speech events further unveils their weak semantic knowledge of coordinators. Their incorrect interpretations are buttressed by the poor score in each item as shown in Table 2. In addition, the students are yet to comprehend the communicative functions of *as well as, as much as, more than, rather than* and *if not*, in contexts of some

sentences, as evident from the rating score on their interpretations of the linkers, as displayed on Table 2. Also, the students are unable to decipher the contextual semantic implications of the correlative pairs as indicated in Table 2.

In summary, Table 2 reveals that the students could not produce the correct interpretation of the semantic import of each coordinator, as indicated in the table. The students' inability to derive the correct meanings of the linkers invariably explain their incapability to use the coordinators in sentence construction as depicted in Table 1. A chief finding here is that the students are unable to express contextual connotations of all the coordinators studied. This fact confirms an earlier research finding that identifies conjunctions as grammatical error in spoken and written English of Nigerian ESL students (Amuseghan, 2016; Okoro, 2017; Adekemi, 2021; Tsakuwa, 2016)

Conclusion

Some conclusions have emerged in this research. The students exhibit minimal competence in the use of *but*, *and*, and *or* in English as they can construct standard sentences with them but they are unable to decipher the semantic imports of the coordinators when used in contexts. Also, the

students are unable to construct Standard English sentences with semi-coordinators; they cannot interpret the contextual connotations of the semi-coordinators in sentences. In addition, both the structural contexts and communicative imports of the quasi-coordinators are problems to the students. Again, the students are deficient in sentence construction with the correlative pairs even as they cannot decode the semantic imports of the coordinators in communication. In conclusion, the students are unable to communicate with conjunctive coordinators in written English as they lack the knowledge of the sentence contexts in which the linkers are used and the connotations of the linkers in communicative situations.

To solve the identified linguistic deficiencies, teachers should expose learners to elementary English grammar topics, such as conjunctions and others, for strong foundation in linguistic competence to achieve effective communicative competence. Students should be subjected to constant grammatical drills. Again, teaching of English language in second language context as in Nigeria should emphasize the forms of grammatical items with their corresponding communicative functions.

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LEADERSHIP FAILURE AND HUMAN BRUTALITY IN IGBA OGBOLE'S *ARROWS OF ANGUISH*

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Abstract

This paper titled Leadership Failure and Human Brutality in Ogbole's *Arrows of Anguish* probes leadership failure in a society and attributes its cause to the high level of insensitivity and ineptitude of leaders. The insensitivity of leaders poses a great challenge for people especially the Oladam Community; challenges ranging from neglect of the educational sector, lack of basic amenities, and corruption. The paper also investigates human brutality that emanates from corruption, jealousy, envy, and betrayal which are some major themes in *Arrows of Anguish*. As a qualitative study, the paper adopts realism as a theoretical framework in its analysis. Realism is a literary movement that began in the nineteenth century and was applied to novels when there was advancement of science and technology, and it bothers itself with how true life is depicted in a text. This paper concerns itself with the realism of subject matter as classified by George Becker to elucidate the themes portrayed in the text and how real they are and can apply to the society. Using realism in its analysis, the paper establishes that self-sacrifice and selflessness are good leadership styles and attributes that can develop a people and a community. The paper finds that only selfless leaders enhance the society as they are sensitive to a people's plight; and that only when people rid themselves of jealousy, envy, and betrayal would there be a cordial interrelationship. The paper therefore concludes that *Arrows of Anguish* is a committed text that relates themes that are observable in Nigeria and implores readers to emulate good leadership style emphasising selflessness and sacrifice of people for a better society.

Keywords: Arrows of Anguish, Brutality, Failure, Human, Leadership, Realism,

Introduction

Failed leadership is the bane of contemporary Nigerian society and indeed other African nations. Families, communities, nations, or societies at whatever level are plagued with the issue of failed leadership. Leaders have become inept and insensitive to people's challenges. There is no motivation as the leaders demonstrate lackadaisical attitudes and complicity where they should act swiftly, assertively, and with modesty. Leaders are corrupt, selfish, and insensitive to the people's challenges. Such insensitivity affects society negatively at whatever level. Commenting on the issue of leadership failure in Nigeria,

Chinua Achebe states that; "there is nothing basically wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility and to the challenge of personal example which are the hallmark of true leadership" (1). This quotation insinuates that, basically, the major problem with Nigeria is that leaders have become too selfish and corrupt and they are not interested in setting good examples to be emulated.

Leaders have refused to be responsible and are mostly interested in personal gains, not minding the effect on the led. According to

Christian C. Onwudiwe “many people are in politics for the wrong reasons. They are in politics simply to use their political positions and influence to amass personal wealth for themselves and to reward their family members and cronies alike” (41).

Considering the poor socio-political and socio-economic state of the country, most people desire to acquire leadership positions not necessarily to serve as leaders should, by setting good examples, but to amass wealth that accompanies such positions since politics has become more lucrative than other professions. Onwudiwe is therefore on point to assert that people rule for their selfish interests and to reward their families and cronies, they take fat salaries and are experts at diverting funds to their private purses thus allowing poverty and privations affect the society.

This ineptitude has continued over time in Nigeria because leaders place people where they should never have been due to their “long legs” or “god-fathers”. The syndrome has continually put the country at a disadvantaged position. Though the government claims to be fighting corruption, as reported in the media almost on a daily basis, in the real sense, the government is facilitating corruption of those in positions as it has not shown any enthusiasm in taking drastic measures to prosecute the corrupt to deter other corrupt elements, thus, corruption has become an ailment that people have come to live with.

This paper focuses on the effects bad leadership has on a people in *Arrows of Anguish*, showcasing the high level of insecurity resulting from failed leadership. The paper exposes the challenges of the people of Oladam kingdom and human brutality which emanates from corruption, jealousy, envy, and betrayal. The paper also investigates the actions of the Oladam youths and how they challenge the youths in Nigeria to fight to liberate people from bad leadership as the sovereignty of the state rest on the people and not on bad leaders that have made life miserable. The paper uses the lens of realism to analyse the text. It utilises George Becker’s realism of subject matter which concerns itself with issues that are real and immediately visible around to present the themes reflected in the text that depict the Nigerian

situation.

Theoretical Framework: Realism

Realism is a literary theory that emanated from the nineteenth century. It concerns itself with things that are experimental and have streaks of real life events in them. Realism bothers itself with how true life events are depicted or constructed in texts. This carries readers along because many of such events have either been witnessed, experimented, observed, or experienced as raised in the texts. Realism has to do with verisimilitude which is authenticity and the central issue is what is real, that is what is immediately visible around. The key founders of Realism according to Ferdinand Iorbee Asoo are George Lukacs who is best known for critical and social realism (22); Maxim Gorky who termed socialist realism ‘revolutionary romanticism’ (23); Damian Grant who in 1970 came out with conscientious and conscious realism (23) George Becker who isolates a dozen more types of realism categorizing them into realism of subject matter, realism of techniques, and realism of philosophy.

According to Ajima, realism helps authors “to create a storyline that seems real to life” (4). This means the narration should have streaks of real-life happenings. Also, Vajime states that realist writers present real issues and sufferings of the oppressed. This creates the illusion of actual and ordinary experiences that readers associate with. Realism therefore enables writers and readers/audience to present and read about real life experience thus, a realist piece reflects the experiences that readers associate with. Also, Iorwuese Gogo and Laura Haruna Banke assert that the focus of realism is “on the ordinary people or characters, morality and authenticity and simplicity of the text. The realist [thought] an artist should concern himself with the here and now, with everyday events, with his own environment and with the movement ... of his time” (96). This brings out the major concern of the realist, which is the issue observable in the environment at the moment. Lastly, Chris Rohman suggests that “realism generally denotes the attempt to present the world as it appears to the everyday senses” (366).

The presentation concerning realism is not necessarily a review of what the theory is from

others' perspective but it to garner from the explanations the major concern or what to look out for in realist text, which is basically identifying the real life situations verifiable in literatures. This paper adopts the realism of subject matter to elucidate the reality of the content portrayed in *Arrows of Anguish*. The paper evaluates the aspects of realism in the text noting the real life events in Nigeria that are reflected in the novel thus constituting realism of subject matter in the text. The whole essence is to see how correctly and realistic the text reflects real life in Oladam as evident in Nigeria.

Synopsis of the Text

Arrows of Anguish is a story of Adache and how he sacrificed his life to salvage the people of Oladam community. Set in Oladam, a rural community in Idoma nation of Benue State, the novel relates the anguish and neglect of the community by its leaders and especially the police and other security agents of Oladam. The novel opens with the community meeting to discuss the way forward concerning their plight. Adache as the protagonist is bereaved of his wife due to poverty coupled with jealousy and medical negligence. He is affected by the sufferings in Oladam where roads are in a deplorable state, poor health care facilities lead to deaths of patients who would have survived, lack of water and other social amenities and little or no social responsibilities from wealthy sons and daughters of the community. To worsen their situation, Oladam kingdom is invaded by herdsmen, who maim people, rape women and girls, leave others injured, homeless, and kill at will to occupy farmers' lands. These herdsmen appear to have the power and connivance of security structures as they ransack the community, butcher adults, and go away scot free without being arrested. Tired of this sort of life, Adache decides to salvage the situation by offering himself as sacrifice to obtain a potent power to send away the invaders from their community. The youths of the community also liaise with elders of the community in seeking ways to better their situation, and because all hands are on deck, the people of Oladam succeed in their pursuit of a peaceful society as their gods answer their plea of overcoming the herdsmen.

Leadership Failure and its Effects in *Arrows of*

Anguish

Where there is ill leadership, the people suffer untold hardship, and this leads to bitterness and despair. The reason people aspire to be leaders today is not farfetched: people aspire for positions to enrich themselves, and as a result there is a high rate of insensitivity, corruption, and ineptitude. Those that are elected into public office focus on amassing wealth by diverting public funds to their private purses, therefore they become insensitive to the challenges of the masses and ordinary people. Ogbole states that "the dance steps of today are difficult to learn ... corruption, insecurity, deceit, and selfishness have become our way of life. Our cherished customs and values of honesty, truthfulness, and right living are fast disappearing" (11 – 12). The society is plagued with these vices as mentioned by Ogbole. Truthfulness, honesty, and right living which translates to leadership by example is fast waning. Leaders have become lovers of themselves, highly deceitful and selfish and it is affecting the society negatively. In the text, the Chairman of the local government demonstrates great level of insensitivity to the woes of Oladam community. Countless times, the community members visit the Chief Executive of the local government to decry the state of their roads and health care but the chairman does nothing.

From the narrative, in trying to find solutions to ameliorate the people's suffering, one of the youths, Ikwuntole Okpe suggests "we should march to the local government secretariat with a powerful petition of their continued neglect! After all, we put all those big men and women there! And we did so for them to work for our good ..." (34). Another youth adds, that:

I agree that we visit the local government and demand action. That office is supposed to be equipping the Health care centre and building as well as maintaining rural feeder roads. We will demand action in those areas and warn them that, unless they act without delay, we will stop their agents from collecting revenue everywhere in Oladam! (35)

The statement is a demonstration that the youths are aware and worried by the decrepit state of their health care facility and bad or inaccessible roads. They people are also aware that it is the responsibility of leaders to fix healthcare facilities and inaccessible roads since the people perform their roles by paying taxes. The efforts of the youths and elders of the community yield no fruition as nothing is done by the local government chairman, which amounts to being insensitive to the challenges of the led and this is a realistic representation visible in Nigeria.

Again, the leaders of today are hardly ever seen by the masses to deliberate on the perturbing challenges in a community. Once elected into public offices, most leaders stay aloof from their communities. This too is lamented in the text thus, “we visited many of our sons and daughters far and wide; we went to the local government chairman but were unable to see him, we also tried to see the governor but were told he travelled out of town” (50). This is a typical depiction of politicians in Nigeria today, they create ‘artificial scarcity’ – hardly seen when they become political office holders and paying no attention to those who voted them into power. The masses hardly ever meet with the executives to discuss their challenges, this is akin to the kind of leadership failure as demonstrated in *Arrows of Anguish*. The text illuminates the laxity on the part of leaders even where stakeholders of the community are bothered about the development of their place. The leadership is nonchalant about the challenges of the people, evident in the failure to address challenges. This amounts to being insensitive to the ordeals of the masses. The insensitivity on the part of leaders thickens their skin to the extent that they are nonchalant to the state of education and welfare of the masses.

Lack of Basic Amenities and Neglect of Educational Sector in *Arrows of Anguish*

The resultant effect of leadership insensitivity, corruption, and selfishness also leads to the deteriorating state of the community’s healthcare facility. Where the leaders fail to provide social service even though the people pay their regular taxes, the health centre lacks qualified medical personnel and drugs. This could result to avoidable deaths and pose a danger to prospective

clients that visit such facilities. This is reflected in the text, thus; “... sympathisers discussed Echeune’s passing in low tones and whispers, expressing bitterness that if the Healthcare had been properly equipped, she might have been saved. They dreaded their own fate should they fall sick and were unable to access quick and quality treatment” (19). The quotation emphasises how people die for lack of medical attention. Apart from the physical deaths the people in the community are faced with psychological trauma of falling ill as they cannot access quality treatment in their community. This alone is capable of aggravating certain situations, for instance lacking the facilities to treat patients leads to the king’s death after an accident. It is also reported that a pregnant woman died at the health centre while struggling in labour on her own. Pregnant women are under utmost care and attention in health facilities but where a pregnant woman struggles on her own in labour in spite of the fact that she is in a facility shows neglect on the part of the medical personnel. This observation is also a truthful reflection of healthcare centres especially in the rural settings where one person is left in a whole centre to attend to patients and sometimes such a personnel may lack competence and experience.

Apart from the fact that the dilapidated healthcare facility lacks medical personnel, the roads of Oladam community are in a deplorable state. We find I the narrative that journeying on the road: “was tedious because of the rugged and uneven state of the road – more of a footpath with overgrown bushes, shrubs, and overhanging tree branches – all of which tested the navigational skills of the vehicle drivers. The wiser lot mounted motorcycles or bicycles, with which they easily meandered through the hellish passage” (21). The quotation describes the deplorable state of the roads. The author describes the road as a ‘hellish passage’ and laments that “... the roads are so bad that some vehicle owners choose to park at the centre and use commercial motorcycles known as okada. This way, they save time, stress and avoid damage to their vehicles” (23). Inaccessible roads are more stressful to ply and consume more time than good roads. This alone alienates the community from its elite group who fear that their vehicle may get damaged. Bad roads are seen as

another terrible effect of ill leadership as constructed in the text. This relates to the Nigerian situation where even federal highways are in a deplorable state not to mention the rural roads that are mostly inaccessible.

The people of Oladam lack portable water which is also attributed to leadership failure resulting from corruption and neglect by public office holders. Evidently, from the text, the king states that:

Enumabia spring, our only source of clean water is fast drying up The only borehole the government dug far back stopped bringing out water about ten years ago. As if that misfortune is not enough, the engine for pumping the water has since been uprooted and carried away by thieves. Is there anyone here who didn't hear of this unbelievable theft of government property, in spite of the existence of day and night guards? (12 – 3)

Where there is no potable water a people is wretched and afflicted with water related ailments. The people decry lack of potable water and the attendant effects of the critical issue. Water is life and as seen from the quotation, the community's only source of clean water is fast drying. This is a great challenge that should be addressed but the leaders of the community seem to lack the wisdom to provide water for the community. The borehole mentioned in the quote above had stopped pumping water for more than ten years and people left to their fate. Then the theft of the engine to pump water compounds the problem of the community. This exposes the failure of leaders to act to curb ills in the society. The theft could have been probed and the culprit dealt with to deter others intending to commit such crimes. This is the reason the king wonders why a government property guarded day and night will get lost. Any theft in a government organization with guards on duty indicates that there is usually a connivance with insiders to cart away an item. It also ironic that the people assigned to guard public property are the very ones that steal such them.

The people's problem is huge, apart from lacking water, even their educational sector is

neglected not only by the government but also by the elite group of the community. St. Jude's primary school is neglected even by those who attended the school and have become wealthy people. The community makes constant attempts to better their lives but they lack the support of those in authority and the wealthy. As a consensual agreement, Mr. Abah Akor, the Headmaster of the school is to lead the committee that would liaise with the wealthy people to cause a rebirth for the land (15 – 16). It is an indication that, at the grassroots, the people make constant efforts to better their lives but the apathy of those in authority makes it difficult for the dreams of the people to be realized. Instead, the people get empty promises from public office holders and the well-placed members of the community who should, ordinarily, have the zeal to assist in the development of their community.

Schools at local levels are aided by the community members in spite of government assistance. The Oladam community seeks help from old students of the school but gets no assistance. One of the characters, Adache in his thought is provoked, thus he states:

St, Jude's had produced great men and women who had made a mark on the society in their various fields of endeavor. He needed no crystal ball to know that with the quality of people who passed through this school and their positions in society, they had no plausible explanation for turning their back on their old school. (8)

Ogbole notes the insensitivity and lack of social responsibility of individuals as a reality in the society today. He therefore depicts this in the text as the great men and women of St. Jude neglect their alma mater, so do the wealthy neglect their social responsibility, probably attributing it to paucity of funds.

Furthermore, we encounter the challenge of herdsmen invasion in communities of the text. This also is the reality of the Nigerian society. This is another facet that exposes leadership failure and insensitivity. In the text, herdsmen invade Oladam and allow their herds to move recklessly all over the land. It is recorded that "they destroy farms, eat up or damage crops and fill the place with dung

after feeding fat on the sweat of the people” (24). The community depends on their land for living as they are predominantly farmers like majority of Nigerian communities. Yet their land is invaded by herdsmen “who carry big weapons and move about like warriors through conquered territories” (25). Ogbole compares herders with warriors in the text, thus insinuating that rather than carry sticks and rods as they used to back in the 1980s, the herdsmen now move about like gallant soldiers/warriors with sophisticated weapons aiming to conquer and occupy.

The herdsmen invasion causes deaths and terrible damages on farmlands as their animals wander about (28). It is reported in the text that Okakra, one of the community members, lost his life as to the herdsmen; “I guess you guys have heard about the death of Okakra, the palm wine tapper?” asked Adanu, one of the sympathisers who had accompanied Adache. “Yes, we have” Ikwuntole answered snappily. “We heard how cows snuffed the life out of him in broad daylight” (24). This showcases the use of dialogue as employed by Ogbole to bring to reality the haunting effect of the herdsmen attack on communities. Apart from the damages on farmlands, the invasion is responsible for deaths like Okakra’s death in the text. The herdsmen also rape and kill house wives on farms and begin to contest land ownership with the community. It is again reported in the narration that “our worst menace is the herdsmen and their cows. The cattle destroy our farms while the hooligans rape women. If you dare challenge them, they gun you down or stab whoever without hesitation. The result is that our people, particularly the females, are today scared of going to their farms ... Hunger – in fact, famine – lurks around the corner” (33–4). The foregoing quotation highlights the enormous damages caused by the herdsmen invasion and how it affects the community. Farms are damaged, people are killed and women/girls are raped and have become scared of going to farms. The long term effect is famine in the face of such constant invasion. The attack is persistent in Oladam as Ogbole maintains that herdsmen defy reason and appeals by the elders and attack Udabodo “which resulted in the killing of five people, raping and wounding of many” (41).

Elders of the community give into reason as they consistently report the perturbing issue to the security praying for relief and also call on the leaders of the herdsmen to adopt dialogue as a way forward but the leaders decline intervention in the situation, from all indications. The people’s lives are in danger so long as the invasion on farmlands by herdsmen continues. The effect of the invasion is death, famine, psychological trauma as it is reported that women and girls have become paranoid of being raped and have stopped going to farms.

The reality of herdsmen invasion cuts across the nation as reflected in the Mbaise (Igbo) man’s speech in the text: “if you think the kinds of weapon they carry are for killing animals, you’re wrong they use it freely on innocent people and perceived enemies when questioned about crops destroyed by their cows” (25). The menace of herdsmen invasion on communities and the enormous effect is a reality in Nigeria. The issue of killings and damages is constantly reported to security agencies but they hardly ever help communities. The system is biased and favours the herdsmen who constantly oppress rural communities making the security structures appear complicit.

Complicity of Security Forces in Escalating the Security Problem in *Arrows of Anguish*

Most security structures of the state at different level are bias and tend to marginalise or oppress certain groups of people while favouring others. In the Oladam community the case is no different. The many reports to the security agencies about the challenges of the community are met with deaf ears. The narration claims that in times of attacks when the issue is reported “to the security people, they sang their usual song of being on top of the situation” (62). This is a display of nonchalance as well as insensitivity demonstrated by the security personnel. Despite the insensitivity, the community elders, in order to fulfil all righteousness, report every attack, including the fear of a new attacks: “after this meeting, we report our fear of new attack to the security people. They may do nothing, but we would have done our own part” (49). The statement indicates that the people perceive security is complicit and usually do nothing in the face of the killings and other heinous

crimes meted out by the herdsmen on the community.

The failure of security personnel to protect the people is obvious as the youth of Oladam, tired of the situation, decide to make their sufferings known to the world. The narration records that the youths mount road blocks to get money to develop their healthcare:

we shall ensure that for two hours, no vehicle passes through Oladam either way. After two hours' hold-up, we shall allow certain categories of vehicles whether buses, taxis, lorries, or private cars to pass, but on the payment of a fee. Commercial vehicles will pay #3000 each, while private vehicles will pay #5000. No government vehicle shall be allowed to pass on the first day...(146)

To get governments attention and make known their sufferings to the world, the people decide to mount road blocks and also come up with a solution to tackle the situation since the security agencies are nonchalant about their predicament. They intend to make people aware of their sufferings and to receive the attention of the government, they however extort money from car owners the same manner public officers exploit the masses.

The numerous reports to the security personnels that are met with deaf ears is a reality in Nigeria. Security structures have become government's agents for tormenting the masses, they remember their primary assignment of protecting the people only when beckoned by their principals. This is why they swiftly act when they hear that the youths and elders in Oladam are out to salvage their situation:

the security people swooped on the place soon enough, their speed of arrival strengthened the allegation or suspicion that they were in the heart of a conspiracy to sabotage Oladam's progress. If this had been a herdsmen attack on Oladam they would not have showed up, some locals grumbled. (149)

The statement depicts the challenge of most

communities in the country that suffer the incursion of herdsmen. Security people become numb during such times, they fail in their primary duty of protecting the citizens. This implies the herders are now above the laws of the land. Again, when the Oladam Community beseech their deity for help and the god of Oshirimi intervenes in their pathetic situation to save the people, the police arrest the people of Oladam, which shows a form of prejudice on the side of security agencies. To expatiate on this complicity, the narration states:

with unusual zeal the operative dashed after innocent citizens engaged in their workaday, business or just hanging around the square, those who could, raced like the deer until the captors lost them. Those who could not were kicked, bludgeoned, and herded like sheep into police pick-up vans. As some of the vans zoomed off. The herdsmen's leaders who had visited the local government chairman earlier in the day and two of his workers were seen jumping down from the front cabin of another pickup. (186)

This portrays the inability of government security agencies to defend the people as and when needed. Their protection is sold to people that can afford it as evident in the Oladam situation. When the herdsmen dismember people including pregnant women, nothing is done by the security agents. No arrest is done. However, immediately the herdsmen and/or their cows are affected, security men swing to quick action, arresting community people. The fact that the herdsmen leader accompanies police and the local government chairman to make arrests leaves one wondering the kind of protection the people of Oladam enjoy from the security operatives. The situation is realistic and can be likened to the Nigerian situation where herdsmen and bandits have the cover of security personnel in times of their operation. Ogbole also investigates the humaneness of people as it affects interpersonal relationship and the community at large. He frowns at human brutality or cruelty as explored in the next section.

Human Brutality in *Arrows of Anguish*

There's the recognition that people are not animals amongst human beings, yet people treat others as animals thus dehumanising them. Humanity is not appreciated. Many people today, out of selfish interests, have become cruel to the extent that it is a new normal to see wickedness and cruelty committed against persons without qualms. This answers why "herdsmen would butcher adults, pluck out their eyes and private parts and rip unborn babies out of pregnant women, while burning others alive in their huts" (177). This showcases diverse areas of human brutality; a gangrene that has devoured most people in the society especially in these days of herdsmen attack and banditry in Nigeria.

Arrows of Anguish explores brutality as a result of selfishness, and envy. The selfish desire of leaders, to get rich quick or to get wealthier no matter the manner of wealth acquisition is another reality in Nigeria, and the text prominently portrays this syndrome in the characters of Chief Ije, Ogodo, and Une. Chief Ije, though a titled chief, betrays his people by conspiring with the enemy for wealth in return, and out of the envy and greed for leadership position. This is indicated in the novel, thus:

Chief Ije sought to leave the meeting to continue with his treacherous collusion with the enemy and draw Oladam into greater problems to fire his selfish ambition. Like many men of his ilk, his desire for wealth, fame, and power had benumbed his sense of patriotism and humaneness. He was one of those who leaked information to the herdsmen about happenings in the kingdom. He sold the Ikpo youths to the security personnel concerning the Okwunja operation, and the herdsmen paid him well for his services. (86)

This shows that a titled Chief betrays his community for wealth and power and derobes himself of any humaneness. Ije is a depiction of the reality of those who would sacrifice anything to get wealth and fame. It is also recorded that he sells out to also wreak havoc in the community so that the ruling chief would be considered

incompetent and incapable, thus paving way for him to assume the leadership stool:

Chief Ije was gradually torn apart by envy and greed. His mind was not at all on helping the kingdom out of its woes. Instead, with king Unugbo out of the way, he preferred that Oladam's calamities would increase so that Ojecheme would be seen as incompetent and incapable. Then perhaps he would be begged to assume the leadership. (85 – 6)

This showcases the greedy and selfish manner a person can act so as to debase another fellow for want of power or wealth, and how people cause havoc for others simply to shine. Pursued by his desire to lead the people of Oladam, Ije engages in wickedness. He is responsible for the king's accident and subsequent death. This is acute brutality and betrayal. As a high chief in the community, Ije does not protect the land; he aligns himself with the herdsmen to unleash atrocities on the people of his kingdom. He symbolises the many out there in Nigeria that have pledged their allegiance to the herdsmen thus selling out their communities or those who out of selfish interest engage in desperate measures of human wickedness against others.

Secondly, Ogodo and her mother Une are seen as symbols of betrayal because they both conspire and subsequently kill Echeune. Adache's love for Ogodo could not lead to marriage because he got entangled with Echeune. Out of jealousy or envy, Ogodo gets even by eliminating Echeune which is human brutality. This is evident in Ogodo's confessional statement, thus; True, I caused the death" she blubbered with a burst of energy ... "Echeune ... I just couldn't bear the pain of losing you. I couldn't stand the thought of you in another woman's arms every night" (166). Also, Une, Ogodo's mother too connived with her daughter to get Echeune out of the way. As the medicine man exposed her stating; "your daughter cried for help but got poison. Her mother encouraged her not to give up, ... Une sent her daughter here ... their wish was done under a simple but wicked oath! That Ogodo never eats from the same bowl with this man. Obviously, she couldn't keep that deadly oath. (167) There is the

connivance of Ogodo with her mother, Une, to delete Echeune out of their way to having what they desire. Jealousy or envy is a phenomenon that does not respect humanity and leads to death as portrayed in the novel reflecting the reality in the society and reflecting how wicked the heart of man is.

The text treats envy and its negative effect as demonstrated in children too. Oduh, even as a child is envious of Adache's children who are his cousins. He dislikes the children due to the enormous attention given to them. The narration states "Oduh had never liked his cousins due to envy. They lived and schooled in town while he was sentenced to a life of farming and hunting the back woods. ... Village folks fell over themselves to hobnob with them" (118). The singular fact of the children getting attention more than Oduh makes him mastermind the children's return to their father using a rumour he heard about their father and Ogodo. The text thus insinuates that jealousy and envy is engrained in people and needs to be done away with otherwise it is very poisonous, the text therefore upholds self-sacrifice as expatiated below.

Self-Sacrifice and Selflessness of Good Leadership in *Arrows of Anguish*

It has earlier been mentioned that public officials in the country use their offices to enrich themselves at the expense of the ordinary people in Nigeria. Leaders are aware that they can get away with their criminality since punitive measures in place appear to be against only the led. Leaders siphon public funds for private purposes, they are highly selfish and are only lovers of themselves. As it should be with a good leader, *Arrows of Anguish* has a leader, Adache, who demonstrates a high level of selflessness by putting people and his community first. Observing that the police, at the behest of the local government chairman, continually harass innocent people even after the Oshimiri intervention, he singularly decides to seek power with which he puts an end to his community's travails. He decides to put an end to the "arrows of anguish falling in torrents and piercing the heart and soul of Oladam" (186).

Arrows of Anguish metaphorically describe the peoples' troubles in the quotation, the emphasis is to bare the fact that a single person

would bear the burden of the whole community at a huge price. From the text, the priest warns but Adache would rather pay a great price by cutting down his life span and choosing to sacrifice his life for his people: "de spirits dey happy with your broda. People wey de gree make dis kain sacrifice no plenty o" (194). Here, the text appears in pidgin English to express the priest's impression and promote its being a Nigerian text. It is because leaders hardly sacrifice self for others that the society is in turmoil. However, Adache's selflessness is a confirmation that all hope is not lost as there are people who would consider salvaging a community worthwhile as indicated in the narration. Thus; "though delighted that he had been imbued with power, having now come away from the scene, he was able to think through the price he must pay. In the end, he assured his heart that it was worth it" (194). The statement above records the price people must pay for certain actions and applauds the self-sacrifice of a person to salvage the community. Adache from the excerpt obtains power to salvage the situation of his community. He acquires power that he does not use to enrich himself like most leaders do. He rather uses his power to put an end to the arrows of anguish faced by his people. This is one quality that is hardly found in Nigerian leaders today, yet, it is possible, and this makes the text a realistic text as solutions to problem do not come on the platter of gold.

Imbued with power as reflected in the text, Adache asks the Chairman for the release of youths that are detained without breaking any law (196). He also demands that in one week the Oladam Health Centre be equipped satisfactorily and orders that the herdsmen be directed to clear out of Oladam in three days (196). He "released a whoosh from his mouth that spilled liquid fire all over his would be assailant" (196), when one herdsman charged at him with his sword in the chairman's office. "The chairman and his guest remained frozen on their seats" (196). Adache meets the herders that were reluctant to leave at Udabodo during his tour to inspect the level of compliance with his directives. Adache "raised a loud incantation. Instantly many cattle broke into a wobble; several shrank and crumbled on their abdomen, while others ran amok! On witnessing

this unprecedented, fearsome phenomenon, the herdsmen handlers fled in many directions ...” (197). It is reported again that “the LG chairman had miraculously and fully equipped the Oladam central Health Centre within days and more; he facilitated the exodus of the herdsmen and had apologized to the elders for the past neglect as well as harassment. Finally, he had resigned from office” (199).

The excerpts above are emphasised to showcase the selfless nature of a true leader tired of the travails of his people. He seeks and obtains power that he knows would put an end to his community’s travails rather than use such to intimidate and oppress others as is the business of today. It is pertinent to note that after issuing an ultimatum to the chairman for instant action, he goes out to inspect whether or not the orders are obeyed, during which he notices some loopholes and acts accordingly. This is what is lacking in today’s leaders and is rather facilitating poor leadership. People are not ready to sacrifice for selfless service, Adache serves as an epitome of self-sacrifice and selflessness that should be emulated by leaders if they would ever be good leaders. Of course, the text does not let him go unrewarded which indicates that there is a reward for this kind of sacrifice as well.

Critique of Cultural Solutions Proffered to the Societal Ills in *Arrows of Anguish*

From the text, every offence is traditionally punished or frowned at depending on the gravity, this serves as a deterrence to intending offenders. *Arrows of Anguish*, as a committed text, calls for Nigerians to frown at, and punish offences appropriately to deter others from duplicating such offences. To curb human wickedness and cruelty, the text lets Ogoto and her mother die as punishment for their crime of betrayal and killing Echeune, Adache’s wife. The gods of Oladam eliminate them accordingly (170), thus making a statement that ills be punished appropriately for a better society. The text showcases the potency of the traditional values of a community by giving much power to the gods in Oladam. Also, chief Ije’s crime of betraying the community by selling out to the herders and also masterminding the death of king Unugbo is punished by the gods to discourage intending offenders. *Arrows of*

Anguish allows the gods to wipe out chief Ije and his entire family after he confesses to his crime to serve as deterrence for others (105 – 6). Even when the people and elders of Oladam choose only to banish Ije and his family, in his attempt to escape punishment, the “gods meted out swift and ferocious judgment on Ije and his nuclear family” (109). Ije and his family are thus banished forever by the gods.

Another prominent depiction of employing traditional means to solve their problem in the text is the permanent solution they put to the herdsmen harassment. It is recorded that herdsmen became bolder as they moved everywhere, even in Oladam central. The herdsmen didn’t have the courtesy to pay respect to elders and leaders as they entered the community (82). The influx of herdsmen overwhelms the community. It becomes clear that the herdsmen are above the laws of the land and can do anything since they are backed by the security agencies. The community realises and thinks, “we must stop looking for legal ways to address the challenges they pose”(174)! In the realisation that the security agents tilt more towards the invaders and offer nothing tangible in terms of protecting the citizens, they stop their total reliance on the state security agencies and seek to protect themselves. The elders and youths thus cry out to their gods for a solution to the problem, and eventually get the desired solution. The god of Oshimiri intervenes as evident in the dialogue by the herdsmen leader and the Chairman that:

Something strange and terrible e don happen por de Okwungaga road”
“Yes, what happened?” “Sudden, mighty darkness cobber ebrewear at once”, he continued in his broken English “when it clear, my feeble dem sis or sebin trailer with shanu coming, dem come disafear with dem dereba and moto boy. Apter searching, we find cow down, down de hill bottom, dem die all shanu, zhefeefle, ebretin, dukan su” he concluded, brushing one palm repeatedly off the other”. (185)

Their dialogue is one out of the many used in

Arrows of Anguish to relate the story using the linguistic freshness of Nigerian English which can equally lend the novel to a postcolonial study. The quotation therefore reports the strange incidence that gives the community victory over their attackers, that is, how herdsmen all die at Okwungaga road to the amazement of the reporter.

The text illustrates the people's belief in their gods since legal means continually fail them, they resort to their traditional god of Oshimiri that is ever waiting for them to ask. They also know that the gods of Oladam will not abandon them (186). And their gods visit vengeance on their behalf, as they expected. This demonstrates that even without the aid of government, the people can look inward and bring about a lasting solution to perturbing issues using traditional values, which is a culturally based approach to solving problems. The culturally based approach is also another method of solving societal problems in the society as demonstrated in the text. Considering the present scientific age in which the world operates, modern writers should also address how to scientifically and progressively move their societies forward in order to catch up with the rest of the world that has gone to the moon, mars and so on. Can Africans afford to continue to rely on pseudo-spiritual/cultural practices to liberate their society from the numerous problems staring them in the face? The author has proffered trad-esoteric solutions to addressing the social problems exposed in the community of Oladam. Though it is not the place of the critic to prescribe the formula an author should adopt in his or her writings, the critic owes the larger society the debt of pointing the way forward to more realistically based avenues of solving societal problems.

Conclusion

This paper, using the lens of realism, has

explored leadership failure and human brutality in the Oladam community of *Arrows of Anguish*. The paper establishes that poor leadership brings about untold hardship due to leaders' insensitivity to the travails of a society. The paper makes a statement that insensitivity in the society breeds lack of social amenities like potable water, and results in ill-equipped healthcare centres, neglect of the educational sector as is the case in Nigeria now, and worst of all the herdsmen invasion to conquer and occupy other people's lands. The paper also investigates the diverse ways in which people are ill-treated and dehumanised leading to deaths and psychological trauma. The paper further links the challenges in *Arrows of Anguish* to those prevalent in Nigeria, thus stating that the text has investigated real life events in so far as it has depicted what people really do.

Emphasising self-sacrifice and selflessness, that are traits of good leadership in *Arrows of Anguish*, the paper applauds the community's efforts to ameliorate their suffering by acting in unity. The paper also upholds the need for a true leader exemplified in the character of Adache who salvages the torrents of anguish faced by the Oladam community. This paper concludes that only a committed true leader can take people to the Promised Land where there would be peace, unity, and love as demonstrated by Adache, who uses his power to direct massive positive change for his community within a short period. The paper therefore urges writers to also adopt other scientifically based and modern realistic avenues as viable ways of addressing societal problems. However, one must commend *Arrows of Anguish* in its ability to expose the prevailing social ills that are ravaging the average Nigerian society and proffering cultural solutions to such problems.

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READING SKILLS DEVELOPMENT AND TEACHING TECHNIQUES IN MODERN PERSPECTIVES: GREATER EXPERTISE FOR TEACHERS IN CONTEMPORARY PRE-PRIMARY AND PRIMARY SCHOOLS

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Abstract

This article aims at updating pre-primary and primary schools' teachers with capabilities for satisfying the educational needs and expectations of these fundamental levels of formal education. Accordingly, the article examines the reading skill as a literacy and receptive skill of language in contemporary perspective. It also highlights on the types and importance of reading according to current practices. Moreover, the article describes strategies of effective readers as well as ways for improving pupils' reading skills as they are related to teachers of modern pre-primary and primary schools. Furthermore, it explains atmosphere/environment for reading at early childhood, and the factors that influence reading readiness as well as methods of teaching reading to beginners for the benefit of the trainers explicitly and the trainees in return. In the process, these concepts are explored upon through library-based research in which the researchers consulted books and articles obtained from libraries and the internet. This is because it is found to be a suitable means of collecting required data and information in a qualitative research like this one. In this regard, important contemporary knowledge, experience and expertise are found and gathered for modern-day teachers to fit and meet the current needs and expectations of the present education system.

Keywords: Reading Skill, Effective Readers, Reading Readiness and Teaching Beginning Readers.

Introduction

Reading is an active receptive skill that comprises the interaction between the reader and the text to be read where comprehension and analyses of information presented in the text are required (Okonkwo & Danner 2010). That is, reading is an activity of receiving someone ideas, feelings and thoughts through written symbols in which there is a need to make effort to understand the content information. So, reading is the extraction of the necessary information from a text, and a complete understanding of what had been read (David 2010). This implies that to read is to comprehend the information contained in a text.

Therefore, reading is the foundation to

education and learning other subject areas as well. Subject areas depend on reading so that they should be understood and the reader can comprehend the content as well as ask/answer questions. Consequently, a person with limited reading skills may not accomplish many tasks that are related to reading such as reading signs, reading passages, reading correspondence and applying for a job among others. Without information on reading readiness and family characteristics influencing it, foundation for reading will not be laid for children. Accordingly, pupils are likely to have reading shortfall as well as understanding deficit as they start schooling. Lack of foundation for reading will in turn affect

pupils' academic performance and progress through pre-primary and subsequent levels of schooling. In addition, it is likely to hamper their social progress as well (Ponizt, et al 2009).

1.1 Statement of the Problem

Reading is the basis for learning. Through it other subject areas can be understood especially where the reader can comprehend the content, ask as well as answer questions during the teaching-learning process. Therefore, any deficiency in the foundation of reading will in turn affect academic performance of pupils as well as their progress from the pre-primary and primary levels and other subsequent levels of schooling. Besides, reading deficiency is likely to hamper social progress of pupils. Consequently, this article attempts to explain and describe essential concepts and issues pertaining to reading readiness and strategies for teaching reading to modern pre-primary and primary pupils as postulated by contemporary scholars (David 2010, Carder 2010 and Swartz 2012) for improving the teaching-learning activities.

1.2 Aim and Objectives

The aim of this article is to keep contemporary teachers of pre-primary and primary schools abreast of the competences required for fulfilling the educational needs and expectations of these indispensable levels learning. Specifically, the objectives of this article are to:

- i- explain the concept of reading skill, the types of reading and importance of reading based on current perspectives;
- ii- describe strategies to adopt in ensuring effective reading as well as ways for improving pupils' reading skills in line with modern pre-primary and primary teaching learning activities;
- iii- clarify reading environment for early childhood, the factors that influence reading readiness as well as methods of teaching reading to beginners using contemporary best practices;

2.1.1 Reading as a Language Skills

Reading skill is one of the four language skills. Without it, language acquisition will be difficult. Reading is a gate way of comprehension. A good reader is able to understand sentences and

structure of written text. Therefore, one important way to develop communication competence is through extensive reading. Study by reading extensively, which is necessary in reading comprehension, will expose students to a new range of vocabulary (Pazhach & Soltani, 2010). Abetunji (2007) describes reading skill as the act of translating symbols or letter into word or sentences that have meaning to an individual. This indicates that it is the ability to understand what is seen in a text, through processing the information and obtaining meaning from it.

2.2 The Types of Reading

The development of reading skills plays a vital role in learning of English. There are different types of reading. Each of them has its own peculiarities and serves different purposes. Therefore, understanding what each of the different types of reading entails and its situations of usage will help teachers to make better choices with their pupils. These are: scanning, skimming, extensive reading and intensive reading.

2.2.1 Scanning

According to Herbert (2006), Scanning as a reading mode is aimed at finding the necessary information in the text through deep comprehension of the facts and analysis of grammatical constructions. Often, in this mode, the text is cross-examined for the pressure of unfamiliar words so that, after their translation, it will be easier to read the text fully. Similarly, scanning refers to glancing quickly through a text to search for a specific bit of information (Nuttall 2006). In addition, Scanning denotes reading to search for specific information (Nunan, 2009). This type of reading is also known as study reading.

2.2.2 Skimming

As a reading mode, Skimming is used to get to know and understand if the information is useful such as when viewing a book in a store or a magazine on the shelf before buying it (George & Akin 2000). In this case the text is also viewed quickly but not as carefully. The goal is not to search for specific facts but to evaluate the text for complexity. Also, Nunan (2009) claims that skim reading is a type of reading in which readers read rapidly to establish what a text is about in a general way. Likewise, Nuttall., (2006) argues that

skimming means glancing swiftly through a text to determine its gist.

2.2.3 Extensive Reading

Jacob & Emmanuel (2000) stress that the purpose of extensive reading, as a type of reading, is to get acquainted with new information. In this mode, people read art or scientific literature without being distracted by new unfamiliar words. This type of reading implies the mastering of the general image and the receipt of new unfamiliar information.

2.2.4 Intensive reading

Intensive reading typically is a type of reading used in the study of English in order to intensively pursue the proposed short teaching text. With this type of reading, grammatical constructions, unfamiliar words and phrases are intensively examined (David 2010).

2.2.5 Silent Reading

Silent reading, as the natural way of reading, involves reading without vocalization in which no sounds must be made and no liping as well (Okonkwo & Danner 2010). This type of reading is especially useful to a student who needs to concentrate to comprehend and reflect on what is being read. Therefore, it is the type recommended for vital activities in teaching-learning process such as writing assignments and preparing for examinations.

2.3 Importance of Reading

Reading to children is the most important thing that parents can do to help children acquire language, prepare for school, and assist them to develop keen interest to learn (Russ et al., 2007).

- Reading to an infant helps create brain-pathways and lay the groundwork for language development (Fox 2001). When a child listens to someone reading, there is increased activity in the language output center in his/her brain as the spoken words are being stored into the memory (Keller & Just 2009). These imply that, reading accelerates brain development of children and expands their ability to memorize.
- Reading is an essential step in understanding language because familiarity of the sound system of a language enables them to move from oral to written language, understand the

individual constituents of language, and advance an understanding that letters are made from sounds (Roberston, 2011). That is, language leaning is facilitated through reading.

- Reading aloud to children inculcate long lasting desire of learning and create a good relation between the children and the individual who is reading to them (Butler, 2005). In essence, reading to a child is a great way to connect with that child and build a bond around learning.

2.4 Reading Strategies of Effective Readers

David (2001) stresses that for reading strategies to improve students' reading comprehension, teachers should introduce the strategies of effective readers: activation, informing, monitoring-clarifying, questioning, searching-selecting, summarizing and visualizing-organizing.

1. Activating: priming the cognitive pump in order to recall relevant prior knowledge and experiences from long term memory in order to extract and construct meaning from text.
2. Informing: bringing together what is spoken (written) in the text, what is unspoken (unwritten) in text and what is already known by the reader in order to extract and construct meaning from the text.
3. Monitoring-clarifying: thinking about how and what one is reading for purposes of determining if one is comprehending the text combined with the ability to clarify and fix up any mix-ups.
4. Questioning: engaging in learning dialogues question with text (authors), peers and teachers through self-questioning, question generation, and question answering.
5. Searching-selecting: searching variety of sources in order to select appropriate information to answer questions, define word and terms, clarify misunderstands, solve problems or gather information
6. Summarizing: restating the meaning of text in one's own words different words from those used in the original text.

7. Visualizing-organizing: constructing a mental image or graphic organizer for the purpose of extracting and constructing meaning from the text.

However, most of these seem more applicable to intermediary and advanced readers. For example, informing strategy requires inference and context consideration to construct meaning from a text. Likewise, summarizing entails paraphrasing. To paraphrase, one needs certain vocabulary attainment. So, beginning readers may not be able to apply these strategies.

3.1 Ways for Enhancing Reading Skills in Pupils

There are certain ways to improve reading skills in children. The ways can help to improve reading skills by creating connections with the materials, building fluency in reading and increasing understanding of meaning. Swartz (2012) and Carder (2010) suggest seven ways as follows: -

1. Ask question:
Teachers ask the pupils questions about what they are reading. Question promote critical thinking of pupils and leads to lively conversation in class.
2. Make a “mind movie”
As a teacher ask the pupils to visualize what is happening in the text and describe it as movie. Making a “movie in mind” helps pupils makes sense of what they have read and retain it as well. This helps improve reading comprehension.
3. Create new endings
Discussing alternative story outcomes is an entertaining way to help pupils improve reading by using their imagination and inference skills. After the teacher and his/her pupils finish reading a book, it is important to create a different ending or the next story in a series.
4. Now hear this
Read aloud to pupils every day. Listening to reading help pupils use and understand language more easily. However, the teacher doesn't have to be to full-time reader in the class. This is because classmates often love to read to their colleague and appreciate reading together

as well. Therefore, use these as exciting alternatives to enhance reading skills.

5. Add variety
Pupils improve reading by practicing with a wide variety of reading materials including magazine, newspapers and website. Also increase reading opportunity by having reference books, poetry and picture books all-round the school.
6. Re-reading is pre-wording
Re-reading help children further clarity of the meaning behind the words. Engage your pupils in re-reading each day for at least some minutes to improve reading ability and retain information.
7. Follow the leader
Pupils will live by teacher examples. Therefore, motivate the pupils by setting aside reading time. Becoming associates with books will interest the pupils. Also, taking pupils to visit library, getting excited about new arrivals and taking books where ever you go enhance interest.

These ways are essential for improving reading readiness. In addition, motivation may play a vital role in boosting reading skills of pupils. This is because when pupils are offered or promised incentives for a reading task, attainment will be higher and greater. Accordingly, motivation, in form of words of encouragement, helps a lot in language learning to the extent that its absence can be a challenge to a learner (Msuega A., Tughgba T. E. & Ahemen M. S. 2021).

3.2 Early Literacy Skills in Children

In nursery and primary school, among the most specific and vital skills is learning to read. According to Jacob (2016), young children are eager and ready to learn. Because literacy competence opens the entries for all other academic learning, preschool and nursery school pupils are to be taught reading in emergent literacy skill to help realization of later success in school (Jacob 2016). The fundamental language skills that lead to emergence of literacy include phonemic awareness, print awareness, phonological awareness and vocabulary (Adesun 2012 & Jacob 2016).

- Phonemic awareness involves understanding that sound units exist and the recognition that they make up words (Adesun 2012). This implies that it includes understanding that spoken words are made of individual sounds. In this regard, pupils are able to read unfamiliar words because they use knowledge of phonemes to sound out the word.
- Print awareness – this is another important foundation skill that should be developed in nursery school years. Print awareness is simply the idea that spoken words are represented by written symbols. Children start to develop the concept that meaning is conveyed through words; that printed words are separated by spaces; and that some words in print look longer than other words as part learning (Adesun 2012). He added that children need to learn that, in English, a book is read from left to right and from top to bottom. Parent/teachers need to teach pupils that a book has a title, illustrations and the pupils need to read the print not the pictures in the book. Similarly, Hart & Risley (2009) postulate that pupils recognize the correspondences between the spoken and written language through listening to the sounds making a word.
- Phonological awareness, as an important foundation skill for literacy which is developed in early childhood. Phonological awareness refers to the ability to manipulate the sounds that make up language independent of meaning. That means, phonological processing is the use of information about the sound structure of language in interpreting written input. Phonics is methodically taught though starting with helping pupils to sound out individual letters and then blending these letters into a word (Adesun 2012).
- Vocabulary is a list of words that speakers of a language use (Hatch & Brown 2005). This implies that vocabulary is a fundamental aspect of learning English without which, learners find it difficult to communicate, express ideas or opinions,

comprehend simple text, and listen to instruction. However, there are some generally known aspects in teaching vocabulary namely, pronunciation, spelling, meaning and word usage. Consequently, Ur (2009) states that form (pronounce and spelling), grammar, collocation, meaning, and word formation are the aspects of vocabulary which are needed to be taught. Methodically, when teaching vocabulary, introduced the new words; practice the words to help move them into long-term memory and use some visuals in teaching activities attract the pupils' attention and deliver the information easily.

These basic literacies are to be taught chronologically. Thus, the attainment of the skills moves from phonemic awareness, phonological awareness to vocabulary. This is because vocabulary involves meaning and word usage in addition to pronunciation and spelling. It is crucial for a language learner to attain these basic skills. This is because the phonemic system of the English language is irregular in terms of orthography and phonology unlike in most of African indigenous languages (Muhammad M. & Ishaku J. 2020). That is, the spelling system and sound system have no direct similarity resulting to the inconsistency between spellings and pronunciations rules in English.

3.3 Reading Environment for Early Childhood

Field & Quthrie (2013) stress that the atmosphere and environmental setting up serve as the key factors influencing young children learning and playing. Environment, with regard to children education, focuses on systematic recognition of the alphabet and word reading opportunities so that it will be easy for children to grasp and develop a good reading habit. Pictorial books are more appealing to children and more likely to attract them unconsciously to reading. In addition to environment, reading needs to become part of family and school activities (Shufee 2012).

Therefore, at home, parents should be in charge of offering a place of visual reading experience for children including arranging mini library, as well as living in a comfortable, love and warmth surrounding (Ponitz et al., 2009). In this

sense, reading is not restricted to school environment, but it is extended to any small library or study room functions as an artistic reading environment provided by parents for their children at home. Consequently, the environment serves as the key factor influencing young children's reading which deals with providing adequate and functional reading opportunities for children at home then in school (Buyes et al., 2009). For pre-school children, an efficient and relevant environment serve as a motivation toward comprehensive and meaningful reading (Jones & Brown, 2011). In this regard, designing reading environment for pre-school children offers effective incentives for them to engage in reading activities in various situations.

4.1 Reading Readiness

Reading readiness is a state of development which prepares the child mentally and emotionally for reading experiences where the child becomes ready, willing and capable of reading (Okonkwo & Olayemi 2016). This entails that reading should be taught only when the child has attained a mental maturity, possessed adequate listening and speaking capability as well as has interest and desire to read. Reading readiness is influenced by a group of inter-related factors which can be broadly classified as physical and mental, social-emotional.

4.2 Factors that Influence Reading Readiness

There are certain factors that influence reading readiness. These include the following as postulated by Okonkwo & Olayemi (2016):

1. Physical readiness

For a child to be physically ready for reading, he must:

- Hear and see properly;
- Possess functional speech organs;
- Demonstrate evidence of word recognition and perception.

2. Mental readiness

Mental readiness has to do with the child's intellectual capability to demonstrate his ability to:

- Demonstrate evidence of word recognition, for example, recognizing a word as the name of an object, person, place etc.;

- Pronounce words properly by accurately producing the sounds;
- Speak in complete sentences;
- Recite rhymes and short poems;
- Tell and listen to simple stories and poems;
- Participate in conversation and discussion;
- Give and reports of activities carried out;
- Use a variety of vocabulary items in oral communication;
- Name pictures and shapes;
- Demonstrate eagerness to read.

3. Social-emotional readiness

For a child to be socially and emotionally ready for reading, he should:

- Show good emotional adjustment to the school;
- Possess satisfactory social traits;
- Have adequate experimental and conceptual background;
- Have a keen interest and desire to read.

4.3 Method for Teaching Beginning Reading

In reading activities, phonemic awareness, alphabet knowledge and phonetic knowledge referred to as knowledge of individual sounds, are all necessary for children to become literate but they are not sufficient. This is because the main goal is reading with understanding. Other methods such as 'look and say' and learning experience are ways of helping children to make meaning of words. If taught proper, pupils should be able to read with fluency. Fluency is the ability to read a text quickly, accurately, with expression, and with comprehension. Fluent readers recognize words automatically and organise them into phrases in order to help understanding (USAID 2018). Similarly, fluent reading comprises accurate reading of connected text at a conversational rate with appropriate prosody or expression (Hudson, Mercer, and Lane, 2000).

4.3.1 Sound, Letter and Syllables

The phonics method is based on the connection between individual letters and sounds. Children study how to put together letters and sounds such as 'b-a-t, bat'. This method is also called bottom-up approach. This is because it starts

with smaller units and moves towards a bigger situation of reading. It involves children becoming acquainted with the sound that letters or sets of letters make known as phonics and appreciating how these are appropriately put together to make sounds within words. This is referred to as phonemic awareness.

Thus, phonics and phonemic awareness are important methods because they enable pupils to 'sound out' written words that they don't recognize even if they do not comprehend the meaning of the word. Teachers need to know which sound(s) are represented by which letters or spelling in the language they are teaching. This is because letter representations of sounds and combinations of letters are not the same in all languages and pupils need to learn what sounds are represented by single letters and combination of letters such as 't' 's' or 'g' and 'sh' 'th' or 'nk' respectively for them to be able to read single sounds then simple words.

Accordingly, this approach can be useful and exciting when it is embedded in rhyming. Hearing and prediction rhyming words and syllables is a strong guess of reading ability. For example, if pupils realize that certain words sound similar and carry similar spellings, they do not have to sound each one out:

man, fan, ran, can,
send, spend, trend, end,

Words like the above are called 'word families'. Word families and words with repeated sounds and syllables are often found in children's songs, rhymes and riddles. Pupils can learn to recognize and read syllables and then put them together to make words.

4.2.2 The Look-and-Say Method

The look-say- method of teaching reading links whole words with their meanings without breaking them down into sounds first. In this regard, children need to remember the shape and look of the word so that they recognize it again. The look-and-say method is very useful for the many words whose spelling do not match their sound such as the 'said' or 'when'. Look-and-say also known as whole word is a method in teaching initial reading where learners are encouraged to acquire a sight vocabulary through memorisation (Nunan & Carter 2001). However, effective

teachers combine the phonics method and the look-and-say method when teaching reading.

4.2.3 Language Experience Approach

The language experience approach focuses on children's experience and enables them to read about their own lives, in their own words. In this regard, skills for reading are based on their knowledge of the language they are using and, on their home, and community background. Because reading through this method is based on the people known and the experiences possessed, the pupils work whole words and sentences rather than letter and parts of words. This approach allows pupils to speak before they read and write.

Steps in Language and experience approach:

- Experience: children talk about or do many things at home and at school, usually with other people.
- Description: children talk about what has happened to them, to each other and/or to the teacher or the class.
- Transcription: children write about the experiences they have described. Before their writing skills have developed. They can draw or try out writing, or the teacher can write down what they want to say.
- Reading: the children read what they have written to the whole class or to the part of the class.

Conclusion

In conclusion, adding to the experience of teachers to facilitate learning activities, the article explains the concept of reading skill as a receptive and literacy skill of language; the types of reading; and importance of reading as well according to current viewpoints. Furthermore, it describes strategies to adopt for ensuring effective reading as well as ways for improving pupils' reading skills as they are related to teachers of contemporary pre-primary and primary schools. Likewise, it explains environment for reading at early childhood and the factors that influence reading readiness as well as methods of teaching reading to beginners to enhance teaching-learning activities at these essential levels of learning. These are done in an effort to improve teachers' expertise to enable them deliver more appropriately in the teaching learning activities

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REIMAGING THE PASTORAL IN BARINE NGAAGE'S *SONG OF DAWN*

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Abstract

Creative texts deploring the oil-induced destruction of the natural environment of the Niger Delta parsimoniously romanticize the lost pastoral environment. The idealization of the pastoral is stimulated not by an interest to essentialize the pastoral, but by a concern with the oil politics in Nigeria with its vitiating import for the human dependants on the environment. As instantiated in Olaniyi Okunoye's "Alterity, Marginality and the national Question in the Poetry of Niger Delta" and a few other essays are examined in this paper, the concern for the effects of the oil politics is also heaved into the scholarship generated by the environmental texts. Departing from the anthropocentric focus of much of the literary scholarship on the Niger Delta environment, this paper with a slant towards culture and environment intersection in Ecocriticism, examines in Barine Ngaage's *Song of Dawn* the imbrication of culture and the environment. The collection reveals a culture and nature interface in which both establish their utility on the basis of the existence of the other with neither being dominant over the other.

Keywords: Niger Delta, oil politics, poetry, *Song of Dawn*

Introduction

At no time in human history have the perilous effects of human's deleterious activities against nature been more felt than in the twentieth and twenty-first centuries. Humans' daily engagements to modernize society have continued to catalyze the modifications in the biodiversity, humans and non-human-nature imbrication globally. To Eco-critics, the sustained devaluation of nature is facilitated by its subordination to humans' materialistic and damaging activities.

The continuous destruction of the environment has prompted nostalgia for the idyllic past in the eco-conscious globally. For the litterateurs, the nostalgia is expressed through imaginative engagements that idealize the rustic past. Roger Rosenblatt's contention that nature remains inspiratory to man's creative pastime validates this point (qtd in Glen Love 65). Greg Garrard (38) traces the attempt to reimage nature, particularly the pastoral, to classical Alexandrian poet, Theocritus. Garrard (37) also argues that the pastoral midwifed ecological concern in America's precursory nature writings of Henry Thoreau, Walden Emmerson, and Racheal Carson who attempt to reconnect nature to humans. The attempts are trans-historical as Lawrence Buell

also identifies in William Faulkner's *The Light August* the attempt to reconnect humans to the landscape (172). The attempt to re-join with the landscape through literary engagements, consequently, is an attempt to rewire man and nature sometimes through the exploration of the pastoral. Pastoral is generally interpreted as a contrast to or an escape from the urban, retreat or return to the wilderness and or the wild. Shakespeare's *As You Like it* is a quintessential illustration of the kinesis from urban to the wilderness.

Pastoral has been identified by different Eco-critics from the US and Britain. Terry Gifford identifies three types of pastoral. The first is classical pastoral with its provenance in poetry, evolving to drama and discernible later in the novel. Pastoral in this sense was associated with the simple shepherd life (1). This perception of pastoral, according to Gifford, is summed up by Leo Max as "No shepherd, no pastoral" (1). The second is any literature that depicts "the country with an implicit or explicit contrast to the urban." (2) This is celebratory of the country in contrast to the urban. The third is pejorative of the celebration of the mere depiction of nature, interpreting such as idealization of the real country life (2).

Pastoral has had different interpretations across ages. It has ever remained relevant to human existence. To, Ettin, like comedy and tragedy, “the term pastoral denotes experiences and ideas that are permanent parts of our thinking and writing” (qtd in Love). This permanent influence of the pastoral or the environment on parts of our thinking and writing is evidenced in writings that have emerged from Nigeria from the first generation of writers of English expression in the middle of the twentieth century to those of the threshold of the twenty-first century – from the early writings of Amos Tutuola, Chinua Achebe, Gabriel Okara, Wole Soyinka J.P Clark-Bekederemo, to Isidore Okpewho, Niyi Osundare, Ken Saro-Wiwa, Tanure Ojaide, Kaine Agary, Helon Habila, Ebi Yeibo, G’ Ebinyo Ogbowei and others.

In Nigeria’s Niger Delta, the sustained butchering activities against the natural environment and their consequences were brought to the fore in the twilight of the twentieth century through creative texts by these writers. They recast the despoiled environment through oil and gas exploration activities by multinational companies, and the corollary forceful environmentalism by the youths of the region. Some of the emergent imaginative texts birthed by the environmental ferment include Isidore Okpewho’s *Tides*, Ken Saro-Wiwa’s *A Month and a Day*, Kaine Agari’s *Yellow-Yellow*, Tanure Ojaide’s *Tales of the Harmattan*, *The Activist*, Ebi Yeibo’s *Maiden Lines*, G’ Ebinyo Ogbowei’s *Marsh Boy*.

Although these texts, in deploring the oil-induced destruction of the natural environment, parsimoniously romanticize the lost pastoral environment. This is because the idealization of the pastoral is stimulated not by an interest to essentialize the pastoral, but by a concern with the oil politics in Nigeria with its vitiating import for the human dependants on the Niger Delta environment. The concern for the effects of the oil politics is also heaved into the scholarship generated by the environmental texts – Olaniyi Okunoye’s “Alterity, Marginality and the national Question in the Poetry of Niger Delta” and a few others that are examined in this paper are quintessential to this focus. In his essay, Okunoye explores in the poetry from Nigeria’s Niger Delta

the fate of minorities in the politics of Nigeria. He interprets the Niger Delta as the postcolonial *other* in the Nigerian nation because of its marginal position in the country. Okunoye’s examination of the poetry collections is exclusive to the pastoral.

Dike Okoro, in his essay on Ojaide’s *Tales of the Harmattan*, seems to be in the same boat as Okunoye as he examines the poems in the collection through the prism of Nigerian politics (19, 20). Okoro’s interpretation is not different from James Tsaaior’s exploration of Ojaide’s “Delta Blues and Home Coming,” which ascribes the polluted Niger Delta environment to the politics of *otherness* in postcolonial Nigeria (175, 77, and 179).

Sunny Awhefeada, Ngozi Chuma-Udeh and Owwoke Owhofasa in their respective essays explore the environmental texts on the Niger Delta purely from Ecofeminists’ perspective, paying particular attention to the consequences of the deleterious activities of multinational oil companies on the environment and the woman. All the scholarly essays sparingly mention the devalued pastoral.

Cajetan Iheka seems to have summarized the African scholarship on the environment, much of which is on the Niger Delta, observing that it foregrounds the human victims of environmental despoliation, marginalizing the nonhuman nature that is the first direct victim of the pollution from the multinational oil companies (1, 2, 6). Iheka’s observation about the essays is consistent with Ecocritics’ contestation, particularly Deep ecologists against anthropocentrism vis-à-vis man and nature duality. Shallow ecologists’ advocacy for a balance between nature or the environment and culture seems to accommodate the connection between the pastoral and culture is illustrated in Barine Ngaage’s collection of poetry, *Song of Dawn* and from the prism of Ecocriticism theory, particularly within the precinct of nature and culture fusion, this essay examines Barine Ngaage’s *Song of Dawn* with an intent to highlight the imbrication of the pastoral and culture in the poet’s part of the Niger Delta.

Written in the heat of the oil-induced Niger Delta environmental crisis that midwived the emergence of the creative texts from the region, Ngaage’s *Song of Dawn* is unexpectedly silent on

the oil politics, foregrounding instead the pastoral. The text's quiet on the blazing issue of the day may be responsible for the paucity of scholarly responses to the collection as the focus of much of the scholarship on the despoiled Niger Delta environment is situated within the mould of politics of *otherness* in postcolonial Nigeria.

Recalling the Pastoral and Culture Mix in *Song of Dawn*

Ngaage's *Song of Dawn* from its title is suggestive of the beginning, the pastoral, the unsullied nature, time of innocence or the pastoral before the urbanization of the countryside. Through recall of his pupal adventures in the countryside in the Niger Delta, the poet explores the pastoral before urbanization and its attendant devaluation of the natural environment. Given the pastoral interest highlighted in some of the poems in the collection, this essay examines in Ngaage's collection his idealization of the pastoral blended with culture.

The poems in the collection reimagine the pastoral life of a countryside folks in the Niger Delta. The recall is depicted through a voice of innocence associated with shepherding: the innocence serves as a metaphor for the unsullied pastoral before its devaluation through human technological advancement. The recall is also executed in a delightful tone reflecting the poet's nostalgia for the rusticity as revealed from the prologue to the epilogue of the collection. In the "Singing My Devotion," the poem that prefaces the collection, the poet expresses gratitude to the father and mother for exposing him to the pastoral culture in the years of yore:

I sing my devotion to dad for the years my
Blank mind combed the mangroves and farms
I sing my devotion to mum for the
Mores she dished out to me at dawn.

Having been exposed to Western education in his older years (education that disconnect from the African pastoral past), one would expect the poet to have been severed from and ashamed of the countryside past. He rather romanticizes his past seeing it as a proud past that has helped to shape his future as he recalls:

I sit in the chair of folk-farming
I know the tiny leaves that clothe both traditions
I sew them as clothes for dogo title
And weave the rains of years
Into the sunshine of tomorrow.

Ngaage's reminiscence and romanticisation of the pastoral are symptomatic of Gabriel Okara's in his *Fisherman's Invocation*. The latter in his adult years, he reimagines his riverscape from which adulthood struggles have detached him and longs to reconnect with it. Okara's nostalgia is celebratory of the pastoral as he says:

I hear your call!
I hear it far away;
I hear it break the circle of crouching hills.
I want to view your face
again and feel your cold
embrace; or at your brim
to set myself and inhale your breath; or

Like the tree, to watch
my mirrored self unfold
and span my days with
songs from the lips of dawn. (103, 104)

The two poets relive their relished Niger Delta's past where nature, man and culture cohere. The similarities are suggestive of the influence of the older poet on the younger.

Ngaage's collection, divided into two major parts, is celebratory of the pastoral with which culture is an inextricable part. The headings are parts under which subsume different poems depicting the different shades of Nigeria's deltaic environment – the riverscape and the landscape. The poems dwelling on the riverine milieu in the division come under the heading, "Canoe Song," while those that explore the material land are grouped under the heading "Farm Song." All the poems are a recall of different pupal adventures of the poet in the pastoral expressed through a child-like innocence, aptly underscoring the natural blend of the pastoral and culture. Glotfelty and Fromm validate the fusion of the environment and culture when they contend that, "[...] all ecological criticism shares the fundamental premise that human culture is connected to the physical world, affecting it and affected by it. Ecocriticism takes as its subject the

interconnections between nature and culture [...] (xix). The connectedness of the two serves as the fulcrum of the analysis of the poems in the collection.

“Picking Periwinkles,” suffused with images from the environment, is one of the poems grouped under “Canoe Song” recalling the poet’s adventure in the swamp of his deltaic environment. The poem is about the poet persona and his young friends’ initiation into the culture of picking periwinkles from the marsh in the Niger Delta. The adventure poem reveals an idyllic culture sculpted by the environment. It is divided into two parts with the first three stanzas ushering the reader into the riches of the natural environment and culture to which youthful adventure is tethered. The unity among the three – nature, culture and humans – is underpinned by the boys’ excitement over their adventure in their idyllic environment:

Our feet drum the paths to the creek
Hazy dust flies around us.
Green groves of yam cluster and match hand-in-hand
Words fence against words as one boy shouts
“I slay you with that light green species of yam”
And counters “I slay you with the other” (12).

The above lines reveal a bucolic milieu enriched with abundant yam species that the elated boys jokingly deploy as verbal fencing tools against each other. The stanza immediately succeeding the first two furthers the depiction of the rich environment whose paths are strewn not by groves of yam but by corn as well:

Corn stems are dots in-between yam mounds
They scatter like helpless grains
Waiting for the dive of sparrows;
White seeds line on ridges of corn
Clothed in their shields against
Predators and ill-tempered weather;
Our claps throw birds off
They dodge like military airplanes. (12).

The expression, “They scatter,” disconnects human agency from the luxuriant growth of the corn. The flourish of the corns provokes intercourse in the biodiversity as the corns allure the birds of the air to themselves.

The above picture of the pastoral is not an Arcadia, an idealized pastoral; it is a realistic picture reimagined by the poet as validated by the humans’ interactions with the environment. The rural humans and nature intercourse, consequently, constitutes the second division of the poem. The persona reveals in the succeeding stanzas:

Our feet are vehicles on the road of youth
We arrive at the aching joy of the first initiation.
Air whistles by as we trek the path romanced by
Many ancient feet that have gone to roost;
We cement it beyond the power of threatening
grass. (12)

The above two stanzas reveal the bond between the natural environment and its human inhabitants as a natural part of nature, the “Air whistles” to the joyous feet on the path to the marsh to pick periwinkles (12).

The picking of periwinkles by the young boys might look as interference with nature as argued by Fredrick, who wants a perfect relationship between man and nature in which neither is dominant (147). Ngaage’s position here, in contrast, is in tandem with shallow ecology, which is not a postulation of a radical break with the consumption of nature, but advocacy for a balance between humans and nature. Therefore, the poet’s reimagining of the picking of periwinkle is only man’s innocuous interactions with nature explored through cultural adventure. The harmlessness of the adventure is mirrored in the naive delight of the poet persona and his young friends as he recounts:

Periwinkles fall like a ludo seed on its board
We dice periwinkle, they sound
“clink, clink, clink, clink, clink”
We throw the dice again, again, and again (13).

The poem “Search” relives yet another of the childhood adventures of the poet in the riverscape. Like the poem examined above, the recollection of the past comes laced from its beginning to the end with palpable images of a simple life in a riverside environment. The environment is simply exploited for daily survival, not for showing human baseless ostentatious lifestyle. It is the simple life that binds man to the natural environment with neither seen

as predatory to the other. The persona reveals the bond from the first stanza when he says:

We sit at dawn on a bank, the sea ebbs and breaks
The cola of silence. We have overtaken dawn
Our bodies have swept the mists
From the leaves along the path to the sea (14).

The picture above is that of teenagers with bare bodies symbolic of the Edenic naturalness interacting with the organic environment as expressed in the bare bodies sweeping the early morning mists off the leaves on the path that leads to the sea. They have gone to the seaside to “mine and milk the sea” of some of its riches (14).

The above-quoted lines essentialize a culture resulting from an age-long interface with the environment. This is underscored in the sundry engagements of the young boys in the bucolic environment in the succeeding stanzas – they attempt to fish for such riverine creatures as crabs, periwinkles and mudskippers. Their adventure on the marsh, which might be considered by the city dwellers as dirty, to the young boys is, however, a life to which they are gleefully habituated despite the occasional perils. Their joy in the adventure derives essentially from nature’s generous rewards of their daily effort as persona recounts, “My calabash is a mixed porridge dish –/Crabs, mudskippers and periwinkles have/Travelled one-tenth of the journey to the brim (16).

With this largess of nature, they have to return to the dry land with their catch, crossing the river that has ebbed, covering every part of temporarily the dry marsh, and submerging every part of their bodies, except their necks. The successful crossing of the river with their catches is a significant cultural exploit for which the persona says they give themselves “chicken feathers” as “hunter-heroes of shellfish” (16).

The hunt for treasures of the sea continues in the next poem “*Hunt*” indicating their habitual interaction with the natural environment. The poem explores the different methods employed by the fisher folks – the equivalent of shepherds – to survive in the riverine environment. Eloquent in this childhood adventure is an image of a fishing culture shaped by the riverine environment and this can be seen from the first stanza in which the persona says:

We fly our canoe hunting for treasures of the sea
The sky descends as a thick blanket
We pass in-between the tunnel of the blue sky and
blue sea; volumes of
Water war against our canoe and run into the mouth
of the Bonny Sea;
We turn from the talking sea into a silent creek (17).

The sky and the sea are pictured to have met, leaving only a tunnel for the seafarers. The waves of the sea are configured as an army warring against the canoe of the adventurers that sees as an intruder on its territory.

Despite the seeming inhospitality of the waves of the sea, there is a symbiogenesis between the non-human and human nature as the humans, for their daily survival, make in-road into the former. While the journey on the sea is an illustration of this point, it is further demonstrated in the stanzas after the first. The second stanza, for instance, captures human cultural extension into the depth of the sea by dropping on the floor of water a fish trap that the person refers to as “Our net houses” that “are landlords” “ready to rent out tiny creatures in the creek” (17). Expectedly, the landlordry is transient, but not without its consequences on the aquatic non-human inhabitants that include crayfish and catfish trapped as harvest in the netted houses.

The harvest of catches is then dislocated from the natural environment to an alien one in which they struggle as “They jump, kick, beat mud...” (18).

The poems extol the riverscape life as a conflation of culture and the environment. The same confluence of culture and the natural environment is noticeable in the poems under the “*Farm Song*”.

Nature and Culture Mix

In “*Farm Song*,” the thrust of the poems under this division is the landscape. Its exploration demonstrates a balance in eco and anthropocentrism. There is a balance between human and non-human nature with independent utility. This is consistent with Garrard (125) discountenance of Deep ecologists’ biocentrism that he interprets as capable of being misanthropic.

“*Mother Emerges*,” which introduces this section of the collection, underscores the utility of

nature to humans. The poems begin with a six lines stanza that exposes the link between humans and nature in the bucolic milieu. The first three lines tell of the communal benefit of the cock to the pastoral community. Its value is considered beyond nutrition, which a single cock is incapable of serving at a communal level. It is rather captured as a major contributor to the daily engagements of the agrarian community as it crows at dawn kick-starts the farmers' day as revealed in the line "Communal cock crows at the wake of the farming season" (41). The bond between humans and nature is continued in the last three lines concluding the first stanza. In these lines, there is however a shift to depict the wholeness of an idyllic society – the imbrication of nature and culture.

The above point is explored in the lines, "Earth drinks gin to mark the season / Urban dwellers ebb home-ward /To drink the ancient wine of tradition (41). Libation to the earth, which ushers in a new season, is indicative of the veneration of nature or its deification. This is consistent with position on the relationship between nature and culture – that nature is God-given, the one into which humans are born; while culture is what humans make out of nature. The interpretation of nature as culture is not as loud in the urban setting as it is in the pastoral environment as illustrated in the above-quoted lines. In opposition to the pastoral, the urbanized are dislocated from the acculturation of nature. Consequently, the seasonal return to the countryside is something the city dwellers look forward to as it gives them the opportunity "to drink the wine of tradition," to reconnect with nature and culture (41).

The second and the third stanzas in the unevenly structured poem sustain the depiction of the human, culture and nature synthesis in which none is portrayed as domineering. Each rather derives its utility based on the existence of the other. The intercourse among the trio is mirrored through the mother, a pregnant pastoral woman introduced in the six lines of stanzas two and three. She steps out at dawn, carrying "raffia basket" (41) – symbolic of the age-long farming culture of the people. This signification is clearer in the lines, "She is a mask of tradition" (stanza three) and

"The female mask is the mother of the dead and the living" (stanza four) (41). The "mother" is therefore a link to a long inextricable connectedness of the people's culture to nature as expressed in "mother of the dead and the living" (stanza four, 41).

The persona in the succeeding stanzas extols the pastoral culture where love instead of money functions as a means of payment for services as the persona recounts, "Love buys hands to clear grass and trim trees/She returns again and trades in/Love on another's farm (41). This is a culture of altruism that urbanization has substituted with money. This referent culture of love is not cheap as it is associated with toils as revealed in:

Young men bathe the morning dew
They toil for hours, labour tows their strength
Sun frowns at noon
The ground is armed with resistance
Blisters leave pain stamps on their palms (41).

The toils of the young men in the blazing African sun for free can be associated only with the idyllic past that the persona relives with delight.

"Crops to Earth," another poem in the Ngaage's poetry collection also explores the agrarian culture, revealing the relationship between the farmer and the natural environment. The poems image nature as a nurse itself for human benefits, particularly in the sundry ways the different seasons of the year that aid the growth of different crops. For pepper, the cool harmattan season is its best nurse. The person also captures the growth process of the pumpkin – being buried in the ground to die to multiply itself anew. The persona seems to exalt nature as he ascribes to it the potency to create a new life from a dead one. This is expressed in the concluding stanza, "Earth kills singleness / In the factory of multiplicity / New forms rise up from death.

The poem, "Harvest" seems to be a continuation of the one above as it explores the planting season as well. "Harvest" examines the joy of planting in the pastoral, particularly at the time of harvest. Structured in three-line stanzas, the first of which reveals the process of harvesting yam that advertises its maturity through its stem turning brown. This discovery is followed by its unearthing.

The second stanza gives a clue to the time of the harvest – the rainy season, a period when the farmlands are flooded by the rains that drown the cassavas, vitiating their usefulness. Nevertheless, the harvest time is one of rejoicing as, “One woman’s world radiates with sunshine” as she sings, “yam is king, his glory is on our lips / Cassava is mother, she feeds us monthly” (49). Significantly implicated in these quotations is an inextricable thread that binds the joys and sorrows of people to their natural habitation. The joys are triggered not by the purchase of an expensive brand-new car or the completion of a luxury edifice, but by the harvests from the farm. This is a collectivized experience symbolized in the referent “woman,” who, as has been earlier stated in this essay, is a representation of the general farming culture of the people and this is validated in the quotation through the use of the pronoun “us” (49), an apposition to the nominal phrase “one woman.” The eulogizing of the crops during harvest with such an epithet as “king” (49) suggests an indissoluble connectedness between the pastoral folks and nature.

“Forest of Yam” in Ngaage’s collection of poems also reveals the relationship between nature and culture. The poem unveils humans’ sundry interpretations of or attitudes towards nature by the pastoral folks. Nature is collectively configured in the agrarian community as a person with multifaceted functions – as a communal guard, benefactor, solicitor, and judge. Mythicized as a woman in the poem, nature functions as a communal guard to everyone’s farm produce, ensuring that every thief is dealt with. Her power as a guard is configured as awe-stirring that, “Nobody cuts a tree and somersaults / Another’s wealth into his custody; / not even the bravest dares” (51).

Feminised, nature is ascribed the tag of a communal benefactor as the persona says she is, “The woman of the forest, whose / Lap carries the farm wealth of the town” (51). As a solicitor and judge, nature is communally adjudged unbiased as thieves are not spared but sent “to their graves” (51).

This quality of nature as a judge is evocative of a parallel between the pastoral life and the urbanized. In urbanised Nigeria, many official

thieves walk free on the streets because of the existence of a corrupt and consequently inept law enforcement system. Conversely, this is not the case with impeccable nature as the poem concludes in the last stanza:

Not even the faithful dream that
Yam will take wings and fly;
Not only the faithful know the
Myth sanitises the head of wrong
And orders the society on the path of health (51).

The poet eulogizes nature through its mythification. These qualities ascribed to nature may be interpreted as mere myth, yet the significance is validated by the communal sanity the fear of nature’s incorruptible judicial prowess provokes among the people.

“Masquerade Sport” is a further exploration of the overlap of culture and nature in a pastoral setting. Structured in three stanzas of three quatrains, the seemingly sonneted poem begins with a line-up of plantain trees imaged as a fence and mothers, “Carrying twin children in both hands” (52). While they stand on its owner’s farm, the plantains are so jealously protected by the farmer that, “Not even an armed donor offers a / Sick finger to another.” But they lose their protection to a cultural festival as “...a / Licensed masquerade declare” the

“Farm free to performers” (52). These lines educe a picture of an Edenic age festival during which period the individual right of ownership, particularly over plantain, melts into communal ownership. This picture is clearer in the lines of the last quatrain:

Not even the masquerader’s farm
Is free from selflessness, when tradition
Issues free booty of plantain for all;
Plantains fly in the sky in the season of charity
(52).

These lines above basically reveal not just a cultural life but unveil a simple life of a people threaded into nature.

The blend of nature and the idyllic man is also explored in the poem, “An Old Farmer’s Language.” Also seemingly sonneted in structure, but void of the characteristically defining rhyming

pattern, the poem is celebratory of the bucolic man's flawless understanding of his natural environment. The first quatrain reveals a symbolic picture of a non-Westerly schooled old farmer to whom the word "Geography" and its study of "the wind movements" are alien.

The second quatrain however unfolds contrary information about the aged man – albeit not westerly-trained, he is profoundly educated in nature as:

He orders yam seedlings
Into peaceful union with the wind
They sway gracefully in the rhythmic dance
Against seasonal storms (59).

The last quatrain seems to conclude that his understanding of "Geography" predates western education. It is, "Geography in the folk tradition of the farm" and "He understands the intestines of nature / He professes as a scholar" (59). These quoted lines of the poem suggest that the wisdom of the African pastoral is by no way inferior to western knowledge.

The present urbanization with its westernized life style in the reasoning of the poet is but a continuation from the past and this is argued in the epilogue, "Continuity of Dawn." This is succinctly expressed in the lines of its first stanza, "Stars have climbed the / Rungs of fish and yam / Into the light of modernity. The lines also suggest that the pastoral with its simplicity has grown urbanized people.

Conclusion

While the poems in the collection, especially those examined in this essay, do not clearly analogize the pastoral past with a contrastive urbanised present, underlying them is however a comparison of the two periods in human interactions and disconnect from nature. These poems, written in a language free from turgidity, underlining the simplicity associated with the pastoral life, reminisce an idyllic past that has doubtlessly bowed to the torrent of urbanization inaugurated by technology. Obvious in the poems is an intersection of a pastoral culture and the nonhuman nature: neither is explored as domineering over the other. The environment is reinvented as the sculptor of the culture of the people. This presentation of the intersection of culture and the environment in the pastoral overturns the anthropocentrism allegation associated with Deep ecologists.

Tried as much as he does to reminisce and reimage the lost pastoral, Ngaage, however, does not decry its extant devaluation and the urgent need for remediation. Consequently, it is bereft of the practical environmental commitment as demanded by Lawrence Buell in his definition of Ecocriticism – that it is "the study of the relation between literature and environment conducted in a spirit of commitment to environmentalist praxis". (430)

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REFERENCE, POLITENESS AND PARTICIPANT: COMPLAINTS IN LETTERS TO THE EDITOR IN *DAILY GRAPHIC*

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Abstract

This paper focuses on complaints as found in ‘Letters to the Editor’ (LEs) in the *Daily Graphic* of Ghana. It seeks to discover the forms and modes of reference that writers use for the various participants in the LE. The paper brings together the politeness theory and Hymes’ (1972) categorization of participants in the complaint event. From closely analyzing fifty-three samples of LEs that were collected in over a period of four months, the study establishes that complainants of LE writers identify or refer to the participants either by a variety of specific terms (such as first personal pronouns and personal names) or by a range of plurality terms (such as *the police*, *IMT staff*), as this has implications for politeness. The findings support earlier findings by Hartford and Mahboob (2004), but also reveal a preponderance of generalized terms and no-mentions in reference to the parties responsible for either causing or redressing the grievance.

Keywords : complaints, Letters to the Editor, participants, , reference, politeness

1.1 Introduction

A speech act, as first introduced by John L. Austin in 1962, can be defined as “an utterance as a functional unit in communication” (Deveci, 2003). It is an act that a speaker performs when he makes an utterance. An apology, a greeting, a complaint, an invitation, a compliment, or a refusal, are well known examples of speech acts. Contrary to Dowty, Wall, and Peters’ (1985) claim that to explain the meaning of a sentence is “to specify its truth conditions”, Austin describes “the total speech act in the total speech situation” and warns against oversimplifying complexities of meaning, in particular, by reducing meaning to descriptive meaning. Thus, Austin distinguishes between two kinds of utterances: ‘constative utterances’ (also called ‘constatives’) and ‘performative utterances’ (also referred to as ‘performatives’). Constatives (e.g., statements and assertions), according to Austin, can be evaluated along a dimension of truth (i.e., as true or false), but performatives (made with performative verbs such as promise, name, bet, agree, swear, declare, order, predict, warn, insist, declare or refuse) on the other hand cannot be evaluated as either true or false but by what he calls ‘felicity’. Oishi (2006) explains that by uttering a performative sentence,

the speaker indicates a certain speech situation where a certain convention exists.

Dovetailed with the concept of speech acts are the concepts of ‘face’ and ‘(im)politeness’ (Goffman (1955), Brown and Levinson (1978), etc.). According to Redmond (2015), some definitions of face focus on the social context, some on the linguistic, and some on the interpersonal with certain commonalities cutting across. Brown and Levinson (1978) account for two varieties of ‘face’ - ‘positive face’ and ‘negative face’, and claim that every individual has these two face-wants. For positive face want a person wishes to be well thought of; this being manifested in ‘the desire to be understood by others and the ‘the desire to be treated as a friend and confidant’ (Grundy, 2008). Negative face on the other hand refers to a person’s wish not to be imposed on by others and to be allowed to go about their business unimpeded with their rights to free and self-determined action intact. The concepts of speech acts and face had been thought of as universal until quite recently. For instance, Spencer-Oatey (2005) points out that many linguists such as Matsumoto (1988), Ide (1989) and Mao (1994) condemned Brown and Levinson’s notion of (negative and positive) face

from the Japanese point of view. This is on the basis (according to Matsumoto) that “they have ignored the interpersonal or social perspective on face, and they have over-emphasized the notion of individual freedom and autonomy” (Spencer-Oatey, 2005) against collective face.

This study is a follow-up to an earlier study on politeness strategies in letters to the editor (LEs) in which the relationship between politeness and the kind of reference (specific or generalized) assigned to various participants of the LE was noted (Acheampong 2017). This phenomenon led to the current investigation into how authors of LEs selectively make references to the various participants of this special kind of complaint speech events as a means of (im)politeness (i.e., a strategy minimizing the effect of such complaints) and thereby, threatening or saving face for the various participants or otherwise. Thus, in a collection of fifty-three LEs from the *Daily Graphic* of Ghana, the study assesses the referencing forms (whether direct or indirect, etc.) that writers of the LEs select for identifying each of the four participant types that are usually involved in the speech act of complaint – i.e., 1) the object of complaint; 2) the affected party; 3) the offending party; and 4) the redress party.

2.1 The Complaint Act

Complaints are considered as Face threatening speech acts. Unlike other speech acts such as requests and apologies which usually threaten the speaker’s own face and sometimes both the speaker’s and hearer’s face, the complaints may threaten the hearer’s face only. In the complaint act, the speaker expresses a displeasure, discontent or disappointment “about someone or somebody” in the speech event (Allami, 2006). The person or ‘thing’ being talked about may be present on the scene of the speech or not, and the ‘complained to’ may or may not be the one responsible for the unacceptable act. There are thus two types of complaints – direct complaint and indirect complaint (also commiserations – a kind of complaints that is meant to foster friendship and healthy relationships). According to Allami, ‘complaint has also been classified as a particular speech act – in reaction to a “socially unacceptable act” – to imply severity or directness’ (citing Brown & Levinson, 1987). He states further

that complaint has been further defined as a speech act to give the speaker a way to express “displeasure and annoyance” as a reaction to a past or on-going action the consequences of which are perceived by the speaker as affecting him unfavorably (Olshtain & Wienbach, 1993). Here then, in complaint, the speaker is given the opportunity to get off his chest what he feels a bother.

Among other things, the complaint act functions 1) to express displeasure, disapproval, annoyance, censure, threats, or reprimand as a reaction to a perceived offense/ violation of social rules; 2) to hold the hearer accountable for the offensive action and possibly suggest/request a repair (Olshtain & Weinbach, 1993), and 3) to confront a problem with an intention to improve the situation (Brown & Levinson, 1978).

2.2 The nature of an LE/Public Complaint

Public complaints may refer to complaints which are made for the consumption of the general public. This kind of complaint may express public opinion on something or the view of a selected minority group or even that of an individual. Usually, it is meant to draw public attention to an event, past or ongoing, which may affect all or only those concerned. Public complaints are mostly found in newspapers in the form of editorials and Letters to Editors. This paper focuses on Letters to the Editor (LEs).

As Hartford (2002) notes, public complaints have received very little attention among speech act analysts. Perhaps, this is because they often do not regard written discourse as actual speech acts. But what is spoken can also be written down (Hartford 2002). This kind of complaint may be seen to exhibit characteristics of both direct and indirect complaints: not all “hearers” of the complaint (i.e., potential addressees and readers in the case of LEs) are held responsible for the offence, while other participants (also potential addressees and readers) are. In a direct complaint, the addressee is held responsible for the offence, while in an indirect complaint the addresser is not blamed for the offence but some third party. This distinction is necessary because not the entire readership of the complaint letter is held responsible for causing the problem; and it is also possible that those responsible for the offence may

not even get to read the complaint at all, thus making it an indirect complaint. When the offending party reads the particular letter in question it then becomes a direct complaint.

One typical feature of the LE as an example of public complaints is that there is usually no means of determining the authorship of a particular LE. For example, there is no means of accessing the name of the author of an LE and other important variables such as age, etc.

2.3 The LE as a speech act

There has been so much work done on speech act, and some on complaints too. There have also been several works on LEs within journalism and media studies (e.g., da Silva, 2012; Nielsen, 2010) and in other fields of linguistics such as discourse analysis (e.g., Ewurum & Chukwu 2021). As a means of complaint, the LE promises a lot to be discovered from it as a type of indirect complaint within speech act theory because it also involves speakers and audiences, although the audiences may be physically absent from the scene of the complaint.

In fact, Cook (1989) indicates that spoken and written language are different but yet similar in many ways by pointing out how “conversation, being unplanned, relatively unpredictable, unaided by writing and involving frequent turn taking is different from other discourse and needs different treatment in the classroom” (p 115). He explains that many types of speech (like trials and meetings) are planned in advance or structured by customs and rules, while many types of discourse exist intermediate between writing and speech; there is also spoken language which is read or learned from a script (like news bulletins and plays) or based on written notes (like talk and lectures)’ as examples.

Olshtain and Wienbach (1993), Allami (2006) and Hartford and Mahboob (2002) are examples of studies on the speech of complaints). The focus on the complaint LE in speech act studies has primarily been on the structure of the genre and politeness as a means of mitigating the face-threat (Acheampong 2016, Hartford & Mahboob 2004 and Boxer and Pinkering 1995).

2.3 Participants of the Complaint Event

‘Participants’ form an important inclusion in Hymes’ (1972) SPEAKING mnemonic which

forms the core of his ethnography of speaking. Hymes identified four possible participants of a communication in general and by extension speech acts. These are 1) the addressor (originator of the message); 2) the Speaker/Writer (conveyor of the message); 3) the Hearer/Reader (direct recipient of the message); 4) the addressee (the intended recipient of the message). These participant roles have a typical deixical nature – the roles identified here are not static: any participant can assume any role depending on where they stand in the conversation at any particular time. For example, the person who has audience at any time is the speaker/writer, while whoever is giving audience at any time is the listener/reader. Whilst making the complaint, the writer or addresser would employ various means, devices and strategies aimed at politeness as well as reducing the full negative effect of the complaint. In the case of the complaint event, four specific participants are manifest in terms of the roles they each play in the event, i.e., 1) the object of complaint; 2) the affected party; 3) the offending party; and 4) the redress party. I analyze how these four specific roles apply in the case of Ghanaian complaint LEs in English published in the *Daily Graphic* of Ghana.

Public complaints are a very interesting phenomenon to study as speech acts. Meant for public consumption, the genre embraces all manner of topics from all manner of people and complainers employ all manner of strategies at putting across their cases. Since the addressee of an Indirect Complaint (IC) is not held responsible for the unacceptable act but rather some third party, it is worthy of note that in LEs the editor is only a passive actor in the complaint event in spite of the fact that he receives the letter of complaint. He/she is not even the complained to, neither is he expected to course redress. In some way, he s/he is more like a commiserator, a mere conduit for addressing the persons concerned. In Direct Complaints (DCs), however, the speaker takes responsibility to call the attention of the hearer to the undesirable outcome of some action on his (hearer’s) part.

3.1 Methodology

Fifty-three LEs of complaint nature were purposively sampled from the *Daily Graphic*, a

daily newspaper of Ghana, for the study. Although not for the purposes of comparative analysis, secondary and primary data were gathered from two sources – Acheampong’s 2017 data based on the *Daily Graphic* and *Daily Graphic* April to July, 2020 respectively. The combined data helped to ascertain the consistency of the phenomenon in the LEs over time and to ensure that unique relevant cases, which appeared in one set of data only were not overlooked. It is important to note that all the published LEs section of the newspaper were of the complaint type – some were praise/appreciation to some deserving entities, etc. It was thus necessary to specifically hand pick only those in the form that would be relevant for the purpose of the study. The LEs covered issues on education, roads, road traffic/safety, tele-communication companies, etc. Once selected, each letter was read to determine the set of participants involved, i.e., 1) the object of complaint; 2) the affected party; 3) the offending party; and 4) the redress party were identified. The manner of referring to each participant(s) was analyzed and some inferences were drawn.

4.0 Results and discussion

4.1 How LE writers make reference to the participants in the complaint event of the Ghanaian LE

This section presents the analysis and results from the data, which sought to find out how writers of the LEs make references to the various parties to the complaint event, i.e., the affected party, the offending part, the redress party and the object of complaint in terms of directness or otherwise. Generally, three reference types were identified for each of these participants – specific reference, generalized reference and unmentioned, except in the object of complaint for which the references tend to be either specified or unspecified. The detailed discussion is presented below.

4.1.1 The party affected by the problem

The affected party is usually the group or individual that suffers the effect of the problem alluded to in the complaint. In the majority of cases, the LE writers generally give some form of identity to the party that is affected by the problem described in all the LEs analysed. This identity is both direct and specific, and sometimes, generalizes. Where a specific reference occurred,

the writer specifically named an individual (personal or institutional) name or his office or both, or a pronoun as the conversation may demand. Specific reference to the offending party occurs very minimally. In fact, there were only two cases of specific reference examples in the entire data. The fact that specific references occurred a very few times in the data indicates how rare and unpopular this type of reference is. This way of referencing the affected party is as a means to save face for them, the writers probably not wanting to embarrass them in the process of doing them a favor by reporting on their behalf something that they otherwise may not be in a position to do for themselves. In the first example below, the writer wrote on behalf of another person, while the writer of the second did so on his/her own behalf as part of a group of which he is a member.

Extracts

- 1) I wish to comment on the unfair treatment that I think has been meted out to *Mrs Abrokwa* ...
- 2) I wish to share this grievance about the behaviour of the West African Examinations Council
- 3) I need intervention, Mr. President

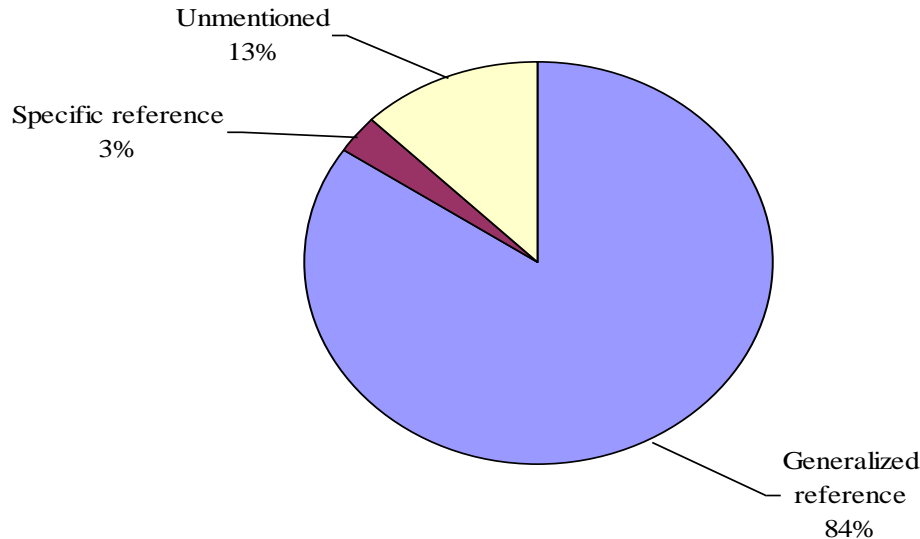
The affected party may also be addressed in generalized or plurality terms which is common. The fact that generalized reference terms are more popular than specific reference terms may stem from the fact that most of the complaints affected groups and pluralities and rarely individuals (Hartford and Mahboob, 2004). The probability of avoidance for face-saving and politeness is also high under the circumstances. Below are examples where the affected party is referred to in generalized terms. It will be noted that while these references identify some specified groups of people, they fall short of identifying particular persons/individuals who are affected by the object of complaint.

Extracts

- 4) I wish to express my feelings and those of many contractors on the plight of *Contractors* in the country.
- 5) Where the *service persons* would lay his/her head throughout the service period is something that is less important to us as a nation.
- 6) ... about 90% of the *IMT Staff* in Ghana are casual workers and are not properly paid.

Figure one shows a representation of percentage values for the analysis that reference the affected party.

Figure 1: Reference type for offended party



As can be noted from figure 1, the references for the affected party are usually in generalised reference terms (84.0%, N=44). This probably results from the fact that the affected party is usually a group of people and, therefore, cannot be named individually. It is only in cases such as '*I need your intervention, Mr. President*' where the affected party may be named personally because the problem affects him personally as an individual. Even then, the person's actual name may be cited only as part of the subscription appended at the end of the letter. It will be noted from figure 1 that more LE writers preferred to leave the affected party unmentioned (13.2%, N=7) rather than refer to them in specific reference terms (3.8%, N=2).

4.1.2.1 The causing or offending party

This party involves the person or people whose action or inaction has brought about the problem being described, i.e., the object of the complaint. The LE writers mostly named the offending party, although, similar to the situation of the offended party, writers of the LEs made minimal specific references to them. However, the indicated names were often group (plurality) or generalized names while a few writers left this

party unmentioned. For instance, the reference terms in the following examples are institutional names of those held responsible for causing the problem. Although these types of references name a group or an entity, they are nonetheless classified as specific because they do hold accountable, a particular identifiable group responsible for the causing the undesirable situation. However, for better clarification, this kind of reference will be preferably referred to as quasi/semi specific reference based on the fact that it refers to a relatively small number of people (e.g., the people who work in a particular company or the executive or the management of such an outfit), but fails to name any particular identifiable individual/person as the referent. For instance, the names *Menzgold*, *Passport Office* and *Brussels Airlines* in extracts 7-9 below are all names of specific, identifiable bodies but they do not identify any personal individual as the culprit. They are thus quasi/semi-specific references.

Extracts

- 7) Victims of *Menzgold* have still not got over the nightmare and betrayal of the company.

- 8) Why did the *Passport Office* give us February 7 as the collection date when they knew our passports won't be ready?
- 9) Please help me to get the attention of *Brussels Airlines* and their local office because they have misplaced my suitcase, since September, and they do not seem to be serious tracking it.
- We find examples of generalized references in the sentences below.
Extracts
- 10) The reason for this is that *commercial drivers* park right on the dual carriage lanes to drop off and pick up passengers.
- 11) Lately, I have observed that most *ladies* driving to work in the mornings, due to pressure at home and / or time, either fail to apply or leave partly complete their makeups.
- 12) Thus, *they* have resorted, while behind the wheels, to using the interior driving mirrors as dressing mirrors, posing a danger not only to themselves but the entire commuting public.
- 13) In some cases, the *technical workers* leave the bricks on the sidewalks without replacing them even though they have finished working.

Figure 2 shows the distribution of values for the three types of references for the offending party.

Figure 2: Reference type for offending party (Causing)

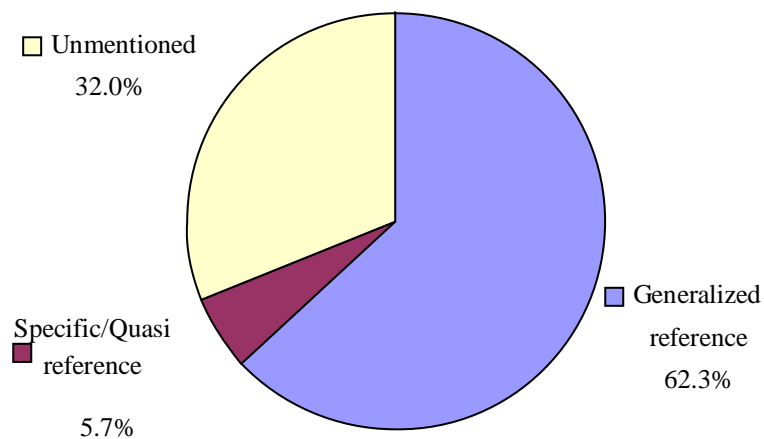


Figure two indicates that most LE writers (62.3%, N=33) refer to the offending party in generalized reference terms and only 5.7% (N=3) in specific reference terms, whereas 32.0% (N=17) prefer to leave the party unmentioned. The party is unmentioned probably because, as Hartford & Mahboob, 2004 noted, the writers do not know who the perpetrators are, or they deliberately want to avoid mention of them as a means to save face for them. The fact that a mere 5.7% of the total letters made specific reference to the offending party shows how unwilling LE writers (to wit complainers) are to reveal who the real culprit(s) of an offence is. An interesting observation here though is that LE complainants are more likely to

name a culprit in specific reference terms than they would the affected party. This is communicated by the reduction from nearly 84% in generalized to the affected to 62.3% versus the respective slight rise from about 4% to 5.7% in specific reference terms. We see a rather phenomenal rise in the unmentioned references from 13.2% for the affected party to 32% for the offending party. There appears to be no clear reason why this pattern, except the apparent reason of writers not knowing who the culprits are, or deliberately leaving them unmentioned because they consider it unnecessary or simply to save face for either the offending party or themselves or both.

4.1.3 The redress party

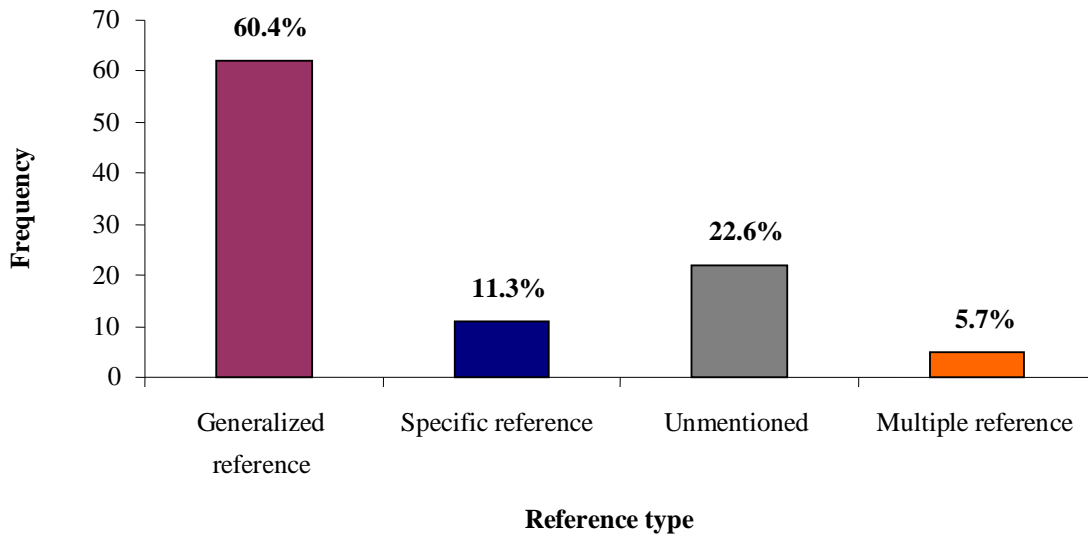
This refers to the person or group of persons who wield some form of authority or power and are either expected to correct the problem described, or are actually called upon by the writer to do so. The case of this group, in terms of reference, is not very much different from that of the offending group. However, there is an additional reference type dubbed *multiple* reference when it comes to the redress party. The writers mostly named the redress party in generalized/ plurality terms. The following are some examples.

Extracts

- 14) I kindly recommend that *journalists* become a little more circumspect with the ranks in the military
 Figure 3 represents reference types for the redress party.

- since the Ghana Armed Forces are particular with their ranks and a disciplined institution as such.
 15) I am, therefore, calling on *the police* to check this nuisance on the N1.
 16) While it plainly poses potential danger, no worker of *the Ministry of Roads and Highway* has taken action to date.
 17) *The Anorfu and Konkombas* (redress) must cease fire now and realize that the common enemy they must fight together is poverty, hunger, illiteracy and underdevelopment.

Figure 3: Reference type for the redress party



The figure shows 60.4% (N=32) of the writers using generalized reference terms for the redress party. Other examples of the generalized reference types of the redress party include the following from the data: *The government, ...authorities/ powers that be, all the stake holders, the general public, Ghanaians* and pronouns such as *us/we*. A handful of quasi/semi-specific references were identified for the redress party too. For instance, although a reference term such as *hospital administration* is to a degree more specific than others like ‘the general public’, authorities, or ‘Ghanaians’, they still fall short of naming a

particular individual to go for.

Whereas the references name some people as responsible for redressing the problem, these reference terms are not specific enough to point to a particular individual. The problem with this kind of reference is two-fold: while it shields the actual parties responsible and thus saves face for them, it puts other innocent members who are probably doing their part by working hard into/within the same bracket with those who are in one way or another responsible for causing the problem.

Only 11.3% (N=6) of the articles studied used specific reference terms for the redress party.

This is close to one hundred percent increase of the 5.7% specific reference to the offending party as in the examples below. Specific reference is made to certain individuals as the redress party either by their actual names, or by their official titles or both. In the first example both the official position and the actual personal of the redress party are mentioned.

Extract

- 18) In the same newspaper, we read that the *Minister of the Interior, Mr Ambrose Dery*, rendered an unqualified apology for the physical assault on the journalists.

Other examples of specific reference to the redress party include '*the minister for communication*', '*the president*' and '*The Chief Justice, Mrs Theodora Woode*'. The 22.6% (N=12) which did not mention the party at all may have done so for reasons similar to those of the writers who failed to mention the offending party, i.e., they did not know who, or they wanted to save face for them or they deemed it as obvious and unnecessary to mention. The case for the unmentioned redress party, however, is particularly face-saving for the entity concerned especially where the redress party is also the causing entity or wields the power for redress but is simply negligent or resting on their responsibility. The first example below seems to encourage this line of reasoning.

Extracts

- 19) These can be corrected (*by who?*) if there is proper and effective staff supervision at the centers.
20) Please help (*who should?*), as the Daily Graphic is now difficult to buy, unless you buy the Daily Guide.

In a small number of cases, LE writers made references that can be referred to as multiple references to the redress party. This was in situations where the writer felt that more than one person or entity was responsible for or at least could bring their authority to bear in ensuring that the issue is redressed. A meagre 5.7% (N=3) of the writers made reference to more than one entity for the redress. Although small in figure, this type of reference was recognized as very important to the study as it added an entirely new item to the analysis. The move was seen to be more the case of authors wanting to save face for the supposed

responsible party than of they not knowing who they should be. In the example below as many as eight separate but related entities are called on, albeit indirectly, to bring their expertise and authority into action to get the issue redressed.

Extracts

- 21) With the uncontrolled sprawling communities dotted on both sides of the motorway, it has become apparent that interested bodies, notably *the Ghana Highway Authority (GHA), National Road Safety Commission (NRSC), National Security, the Motor Traffic & Transport Department (MTTD) of the Ghana Police Service, the Ministries of Transport and Roads and Highways*, particularly *GHA*, charged with ensuring safety on the stretch have deliberately refused to think outside the box and/or are playing ostrich to the apparent danger associated with crossing the facility, especially by school children.

In certain cases, the offending party is at the same time the redress party. Many of the letters considered had this kind of reference, which is due to the nature of the problem described where the offending party is the same expected to have the problem redressed. For example, in an LE titled *UDS students encounter many difficulties* (Acheampong' 2017data), the writer blames the problem on the inaction of the university *authorities* and therefore expects the same authorities to take action to correct the problem. Also in *Nii Kojo Mankralo of Bortianor* (Wed, April 29), and *Nii Teiko Akpake Family denies story* (Mon, June 15), both of which were rejoinders reacting to previously published letters, the newspaper and its editor, implicated in '*your*' *paper*, were considered both the offending and redress party at the same time because it was the paper that published wrong information and was expected, therefore, to correct it.

4.1.4 The problem or object of complaint

Since the head act forms the core of the complaint act, there can be no way of making a complaint without stating it categorically. As a result, the LE writers (100%) always explicitly name the problem being described, which also forms the head act. The object of complaint is usually introduced in a summarized form at the beginning of the letter as part of the introduction/background, or as the head act as the case may be.

The object of complaint, i.e., the head act, is usually described with negative and pity-drawing adjectives, adverbs and expressions, which are clear indications of the writer’s strong emotions and attitude toward the various participants of the complaint (Hartford and Mahboob). Examples of such examples from the data include the following: Extracts

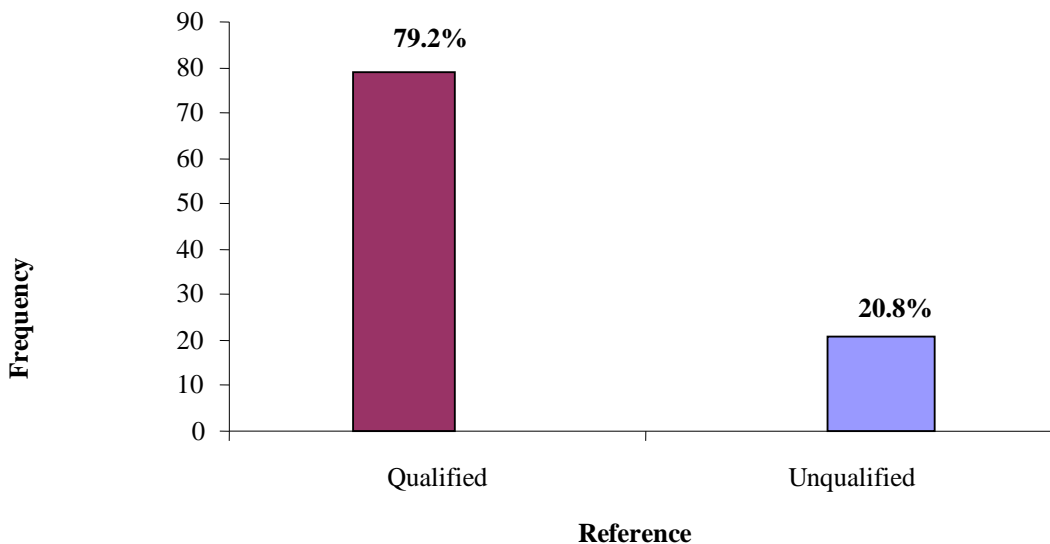
- 22) It is unfortunate that the management of the Ghana Railway Company Limited is looking on *sheepishly* as its numerous patrons are given a *raw deal*.

Other references occurring in the same LE are *so irregular, ostensibly, dilapidated, looking on without doing anything* and *poor service*

((Acheampong’s 2017 data)). Another example is the case of *plight, a lot of nightmare and unpalatable experience...*, ... *at very exorbitant cost, cumbersome procedures, embarrassment and unrealistic rates*, all of which pertain to the LE (Acheampong’s 2017 data).

The fact that each set of expressions above was used in one LE as indicated by the source of reference is an indication of the strong emotions the authors attached to the object of complaint. Some writers, however, presented the objects of complaint plainly without any modifying or qualifying words or expressions. The chart below is representative of letters with qualified/modified object of complaint and those without such modification.

Figure 4: Reference to the object of complaint



The chart above shows 79.2% (N=42) representation for qualified/modified object of complaint and 21% (N=11) for unqualified object of complaint. The chart shows that whereas the majority of LE writers will either choose to refer to other participants of the complaint in generalized terms or leave them unmentioned, most of them would apply the use of emotional expressions in making reference to the object of complaint. Of course, this points to the attitudes of desperation, frustration, anger and dismay that are often attached to the object complaint.

5.1 Discussion and Conclusion

Two main referent strategies were identified by which LE writers made reference to the participant of this speech act: to mention or not to mention. When mentioned, it is one of typically three types, i.e., specific reference, generalized reference, or multiple reference. They may either refer to participants in specific terms (either by their real names or by their office), or in general/plurality terms as it is typical of such complaints

to affect groups. The kind of reference technique employed may have certain politeness (face-saving/ face-threatening) implications for the various participants as was seen in the analysis. Whereas specific reference terms are usually face-threatening, generalized reference terms tend to save face of the named party, likewise the situations of non-mention. The offended party is described with words and expressions that draw pity from the reader, while especially the object of complaint, and sometimes the offending party is described blatantly with 'harsh' words to show the complainer's attitude to the issue at stake and its perpetrators. For each case, the object of complaint, without which there is no complaint, is specifically mentioned.

Constituting a form of complaint, it appears that the LEs are inherently face-threatening because they come up against some participant members of the speech act, whether conspicuous or hidden. Given the fact that politeness strategies such as avoidance (of mention) and generalized referencing are typically face-saving whereas others like specific referencing may be face-threatening (Acheampong, 2016), it appears that authors of the LEs make use these strategies to deliberately or unconsciously preserve or shame face for selected participants of the speech event. It seems to emerge that LE writers are more specific with mention of the redress and affected parties more than the offending parties (at % yet to be measured. While there is usually a single

referenced offending party to a complaint, there could be multiple redress parties referenced for the same complaint event, some of whom sometimes are themselves the culprit. Is this resulting from our scare to name and shame or from the sheer desire to avoid or even to save face?

Implications

The study has both social and educational implications for all.

- 1) Politeness is a social value that all people are expected to display in our day-to-day interaction with others and the way/manner of referencing others is a key way to demonstrate this. It is imperative, therefore, to deliberately expose people at all social levels (including those in the corporate world) to employing various forms of reference terms and use them appropriately with greater understanding of the dynamics and be intentional about their choices.
- 2) The LE is a special type of easy that students are taught in schools. Given the fact that (im)politeness is a key element in social interactions, and that the complaints act is highly potentially face-threatening, it is necessary that learners are deliberately taught at some point early enough in their education to make informed and intentional selections of reference forms in the LE as well as in other cases where relevant. A common understanding base of such dynamics will help to make a better and fairer judgment of LE writers on what is (im)polite in terms of the reference forms they employ.

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RITUALS, DEMOCRACY AND GOVERNANCE IN OUR CONTEMPORARY SOCIETY: A READING OF ESIABA IROBI'S *NWOKEDI* (A PLAY)

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Nigeria.

Abstracts

The reconstruction and renewal of the society which rituals enact in traditional society have drawn the interest of contemporary dramatists in charting a course for the society beleaguered in political debauchery and social imbalance. This study examines the positions of the playwright in *Nwokedi* (A Play) as he offers antidote for the nagging problem of governance in our society through the traditional approach of rituals. Esiaba Irobi expresses disdain for governance in our contemporary society and advocates for its reordering through rituals. This paper assesses the workability of his propositions in redeeming our societal ethos and thereafter proffer acceptable solutions to the governance problem bedeviling our society. The paper concludes that the playwright's intervention is premised on demonstration of the artist's calling in social advocacy.

Keywords: Rituals, governance, *Nwokedi*, cleansing, rites, society, people.

Introduction

Rituals play significant roles in determining the wellbeing of the people in traditional African society. The importance of rituals hinges on the societies' prioritisation of purification of persons and the community at regular intervals. This purification or cleansing gives a sense of renewal to the community and rebirth to person(s) living therein.

In an attempt to fulfill their social responsibility, African playwrights recourse to the traditional society, investigate such measures that invigorated spiritual and moral status of the people and apply them in solving prevalent problems in our contemporary society. Adeoti (89) notes that:

Sometimes the playwrights creatively explore aspects of indigenous culture to articulate their political and artistic concern. One significant aspect of indigenous culture explored in contemporary drama is the tradition of purification.

The contemporary playwrights have realised that the level of decadence in our society contributes significantly to quality of politics and administration in our society. Hence, they see a need for ritual cleansing of the degenerate society, in order to minimise or reduce to the barest

minimum incidence of corrupt practices and immoralities. To this end, Irobi explores the essence of rituals in bringing about desired change in the society.

In *Nwokedi* (A play), Irobi presents revolutionary change of the status quo in Osisioma, a hypothetical African society which has experienced corrupt governance for a long time. The setting of the play symbolises some African or developing countries which have been experiencing misgovernance over the years. The Ekumeku age group which is similar to modern prodemocracy group spearheads the call for change and *Nwokedi* Jr., son of a serving senator, heads the group. The age group is disenchanted with the failed promises of the politicians, which has brought about corrupt tendencies of the politicians and the underdevelopment of the area.

Consequently, *Nwokedi* Jr. publicly revolts against his father, *Nwokedi* Snr. during his campaign for reelection and chose Ozoemena, an unemployed graduate, to contest in place of his own father and the people accepts *Nwokedi*'s proposal. This development causes his father to disown him, but *Nwokedi* remains unperturbed in his quest for entrenchment of good governance and orderliness in the society.

Meanwhile, the people of Osisioma carry out

annual rituals on the 31st December, which is celebrated with the spilling of the blood of a ram. Nwokedi, as the leader of the Ekumeku, the youth group that organises the festival, reorders the programme and substitutes the animal blood with human's. Thus, he machetes both Senator Arikpo, his brother-in-law and Nwokedi Snr. his father to cleanse the land of evil and invigorate it with renewal.

UFO – BEARER: An evil year has died with its ugly burden. An evil year has crawled past hunch-backed with grief and anguish. The hungry earth is gorged with blood.

CHORUS: And blood is the rain that falls upon the land.

NWOKEDI (A play) (93)

Nwokedi's murder of his father gives him renewed strength and he is able to carry on with the task of cleansing the society. Nwokedi sees his father as a hindrance to his aspiration and now that his father is out of the way, his aim will be achieved. This attitude is in consonance with Sigmund Freud's (176) postulation in "Totem and Taboo" as cited by Eric Gans thus:

Cannibal savages as they were, it goes without saying that they devoured their victim as well as killing him. The violent primal father had doubtless been the feared and envied model of each one of the company of brothers: and in the act of devouring him they accomplished their identification with him, and each one of them acquired a portion of his strength...

Similarly, Nwokedi Jr.'s action reflects the concern of literature as puts forward by Marxists that "the function of literature is to make the populace aware of social ills and sympathetic to action that will wipe those ills away" (Dobie 95). In essence, the people accept the violent aspect of ritual Nwokedi undertakes as a necessary means of effecting change in the troubled society.

However, it is wrong to classify Nwokedi Jr.'s action as a means of festering personal discord with his father whom he sees as an obstacle to realisation of moral ethics in the society. Therefore, we disagree with Douglas's (116) view

that: "... public rituals may express public concerns when they use inanimate doorposts or animal sacrifices: but public rituals enacted on the human body are taken to express personal and private concerns ..." Given the sociological privilege a senator's son enjoys in Nigeria, it will be improper to attribute Nwokedi's action to settling personal scores with his father, because his grouse with him is for public good and killing his father is aimed at redressing the ethos and values of the society and not for personal concern.

The Playwright – Esiaba Irobi

Esiaba Irobi belongs to the category of Nigerian writers referred to as emerging writers. This group of writers projects the cultural milieu of the Nigerian people as well as satirises contending issues in the Nigerian society. The first generation of Nigerian writers is: Christopher Okigbo, Wole Soyinka, Chinua Achebe etc. The second generation is: Niyi Osundare, Tanure Ojaide, Olu Obafemi, Zulu Sofola, Femi Osofisan, Festus Iyayi, What distinguishes the emerging writers from the previous generations of Nigerian writers is the emphasis on satire, due apparently to their disdain for misgovernance in the country. Obafemi describes these writers thus:

The generation of Nigerian writers who began to flourish from the late eighties had no pretension of any sort to committing their writing to specific ideological standpoints. These young men and women were and are justifiably impatient with the exponential rate at which chaos and incoherence which manifest in poverty, injustice and squalor have overtaken the country, richly endowed, but wantonly impoverished by philistine and cynical leadership (29).

Irobi, however, situates his writings within the sphere of the Igbo cultural realm (Igbo is one of the three major ethnic groups in Nigeria) and this is projected in his other plays: *Cemetery Road*, *Froned Circle*, *Am I Too Loud*, *Hangman Also Die* and *The other side of the mask* Ajumose describes Irobi's drama in the following words:

...Irobi has specifically interpreted myth within the Igbo cultural tradition to suit the contingency of a post-military

Nigerian generation. More so, Irobi has articulated nascent dramatic and cultural theories that corroborate the corpus of his distinctively polemical drama. (37)

Aside from drama, Esiaba Irobi also writes poetry and his collections have won him accolades in the Nigerian literary climes. Among his published poems are: *Cotyledons* (1987), *Inflorescence* (1989), *Why I Don't Like Phillip Larking and Other Poems* (2005).

Nwokedi (A Play): A Reflection of the Nigerian Socio-Political Environment

The playwright reflects the turmoil in the socio-political ordering of Nigerian society through the satiric portrayal of decadent governance of both military and civilian administrations. Both the military and the civilians have the Nigerian society at different times and the results have been disastrous for the populace as a result of corrupt practices of the leaders.

Irobi registers his displeasure with the state of affairs in Nigeria through his characters, especially the protagonist, Nwokedi Jr. and to a significant extent, Mrs. Nwokedi. In the first act of the play "first circle", (*Nwokedi* is a three acts play and the acts are named: "First circle", "second circle" and "Third circle" respectively), the playwright reveals the inept leadership of the politicians which results in bad governance, mindless plundering and siphoning of the people's recourses. Irobi reiterates that the people should do away with their complacency and confront the politicians by preventing them from seeking re-election. Senator Arikpo informs Mrs. Nwokedi how the youths of Ugep revolted against him and touched his magnificent house because he failed to heed their warning that he should not seek re-election.

ARIKPO: They planted a bomb in the parlour and blew it into pieces. In-law, they razed it to the ground, to the very foundations.

MRS NWOKEDI: Why?

ARIKPO: They said I built it with stolen money, political money, corrupt money, the voter's money. They said I didn't perform in my first term of office (cynically). That as a senator, I should have made laws which would abolish

unemployment in this nation. Imagine that, in-law. What one man can bull-doze the Senate into manufacturing jobs for the jobless multitudes parading the myriad streets of this nation?

Nwokedi (A Play) (4)

The attitude of Senator Arikpo is common place in the Nigerian political set up, as politicians do not see performance as a yardstick for seeking re-election to office. Such politicians rely on "god fatherism" (a Nigerian English coinage which means political leadership that exerts undue influence on elected political office holders. Such influence, more often than not, is to the detriment of the populace) and their stupendous wealth in foisting themselves on the hapless masses and the people. The mass of the people, in most instances, indulge the politicians who perpetually confine them to penurious existence. Irobi satirises similar situation in the Nigerian society in a bid to advocate for a better society for the people to live in. However, in the Nigerian society, a Senator Arikpo, will be allowed to campaign, contest and probably rig himself into office while the people will only grumble and lament their predicament of misrule of additional four years. Jega (2007) notes:

... elected Nigerian civilian leaders have demonstrated ample evidence of squandering of opportunities for national greatness and an inordinate ability to merely muddle up our socioeconomic and political predicament (179)

The prevalence of unaccountability in governance in Nigeria has limited the socioeconomic development of the nation and rendered infrastructural facilities prostrate. Consequently, the populace becomes the most hit in terms of neglect and dubious politicians who caused untoward hardship for the people enjoy their opulence by junketing across the globe and amassing stupendous wealth. As this worrisome situation continues, Nigerians, in most instances, look on as they are confined to miserable existence or lay their complaints on the doorstep of God for solution to their palpable problem.

The playwright proposes challenge of the politicians in order to stop their intransigence. Such challenge will question the rationale behind the re-election of the corrupt and inept politicians

and makes the people to determine whether their performance actually merits a second time in office. Nwokedi demonstrates quintessence of patriotism through his rejection of his corrupt father in public and presenting a resourceful young man in his place.

The playwright uses “a play within a play” device to reveal the episode where Nwokedi Jr. inspired Ekumeku youths to reject his father. The device enhances entertainment and strengthens the plot of the play. In *Nwokedi*, the “play within the play”, through Mrs. Nwokedi, the readers experience how Nwokedi denounces his father’s re-election bid, advises the people to reject him and urges them to accept the candidacy of a young unemployed graduate, Ozoomena, to replace him at the Senate.

MRS NWOKEDI: (*Pointing at Arikpo*) Standing beside me is a distinguished rogue, a political obscenity, a resourceful liar who thinks he can come here every four years and commandose us into selling our destiny to him. Before you Ekumeku, is a high-degree thief, a confidence trickster, a carapace tortoise whose gray-haired eneration as ruptured our future and left us floundering in the wind like yellow leaves in harmattan. This same crook standing here, this vegetable who calls himself my father, summoned us like this four years ago. Did he not?
(Emphasis mine)

Nwokedi (A Play) (11)

Nwokedi’s conduct is in contrast with ethnic jingoism that is in vogue in Nigerian politics. It is rare to see a politician’s son, his entire family or his community to reject him on account of non-performance in the Nigerian society as Nwokedi has done in this play. Ethnic consideration plays significant role in determining acceptability of politicians. Performance, more often than not is overlooked. Kukah (1999) is of the view that:

Most students of the African political scene are agreed on the fact that both ethnicity and religion are the most

dangerous threats to the attainment of democracy in Africa (93).

Nigeria’s growth and development are stunted and ultimately retarded because ethnic bias is placed above genuine patriotism and service to the country. Irobi, through his protagonist, canvases for a synergy between performance and re-election into office, and that, in the occasion of failure, unsatisfactory or non-performance of a politician, he should be rejected right from his immediate family to the entire community.

The stance of the playwright on politicians does not in any way connote that, he has preference for military rule in Nigeria. The conduct of Nwokedi at the National Youth Service Orientation Camp demonstrates the playwright’s outright rejection of military institutions and government in Nigeria. Nwokedi rebelled against the military authority at the Orientation Camp in order to educate the other young graduates that military authority is an anathema to development and growth in the country. The following conversation between Nwokedi and the NYSC Orientation Camp Commandant, Awado, attests to the former’s disdain for the military:

AWADO: Come here! Why you no dey for parade? (*Nwokedi ignores him*) No be you I de ask? Why you no dey for drill?

NWOKEDI: (*With epical disgust*) Drill? Isn’t it drill that took away your reasoning?

AWADO: (*grabs Nwokedi by the arm*) I dey ask you! Why you no dey march?

NWOKEDI: Marching deflects a man’s thoughts, deflects his reasoning, turns him into a zombie.

Nwokedi (Play) First Circle (26)

Nwokedi’s abhorrence for the military indicates that the military governments have not fared better in governance of the Nigerian society and as such, may not be a preferable option. It would be recalled that, the country went through unprecedented oppression, repression and tyranny during the years the military governed. Consequently, there was stagnation in economic development. Dasylyva (2003) notes:

In recent times, the Nigerian polity has witnessed the worst of violence

and gross violation of fundamental human rights during the last two decades of military rule. This is predictably so because the military government is fundamentally an aberrant government. Its usurpation of power from the civilian government makes it hyper-sensitive to criticism, besides it is trained to kill and to destroy (not build) the enemy. The military in Nigeria seemed until recently, to have often regarded itself as an army of occupation treating the citizens, the intelligentsia in particular, as an enemy.

(215)

Irobi's renunciation of the corrupt politicians and his denunciation of the military institution in his play provide enough justification that he hinges salvation of the country on credible democratic rule. Such civil governance must prioritise the welfare of the people through provision of adequate infrastructural facilities which will impact meaningfully on the existence of the people and make the leaders accountable to them. The contemporary situation of graft, pilfering and squandering of the nation's resources by the political class is not acceptable to the playwright, hence his call for a total overhaul of the system. The playwright's postulation is in line with Ngugi Wa Thiongo's assessment of the role of writers in our societies as he observes that:

A writer responds with his personality to a social environment which changes all the time. Being a kind of sensitive needle, he registers, with varying degrees of accuracy and success, the conflicts and tensions in his changing society. Wa Thiong'o (47)

Irobi insinuates that our society and the political gladiators require ritual cleansing for positive changes to take place. In the play Nwokedi takes on the people's oppressors violently, which is in line with Marxists' revolutionary leaning of outright rejection of complacency of the people in the face of moral degeneration in the society. He confronts the political loafers and looters of the common till,

headlong in order to revert power back to the people. Hence, Nwokedi can be considered a Marxist because as Dobie (90) notes, "the Marxist, then works to reveal the internal contradictions of capitalism so that the proletariat will recognise their subjugation and rise up to seize what is rightfully theirs".

The Paradox of Purification in the Play

In traditional African society, ritual cleansing is prescribed for bestowing renewal on a debased society. Such ritual is couched in blood sacrifice, which the generality of the people believe, is capable of relieving them of their myriad of problems. So, everyone looks forward to the time, a ritual would be performed for the reinvigoration of the land. Kyalo (2013) observes that: "Ritual is, often communal, consisting of prescribed actions performed periodically and /or repetitively. Ritual is a form of giving confidence in the face of dangers" (34).

In the play, the Ekpe festival is performed annually to celebrate the death of the old year and birth of the new one. It takes place on the 31st December of the outgoing year and Nwokedi has been mandated to carry out the slaughter of the sacrificial animal at the shrine of the gods. The blood of the sacrificial animal is meant to renew the strength of the land and the common till.

Consequently, courage is required from anyone undertaking the ritual of regeneration which Nwokedi is to perform. Nwokedi's age grade and the society must have noticed such virtue in him, and his actions in the play leaves no one in doubt about his bravery and revolutionary aura, which are demonstrated at every instance in the play. In the first instance, Nwokedi, who as a son of a serving Senator is expected to give unalloyed support to his corrupt father because of the immense benefit such cooperation is capable of bestowing on him, rebelled against his father in the glare of public scrutiny. Thus, altering the societal posturing of giving support to your kith and kin, even when he or she violates the norms and nuances of the society. Irobi speaks to the society through the protagonist of his play on the need to do away with politics of ethnic loyalty and team up with the progressives in order to move the nation forward.

Nwokedi also challenges overbearing

posturing of the military at the NYSC orientation camp by beating up Awado, a soldier in charge of parade. Such feat is novel in the Nigerian society, where the military prides itself as an arrogant institution that sees the people as underlings. Nwokedi hinges the liberation of the people on challenging the system that holds them in captivity and he does not see anything wrong in what he has done. The following conversation ensued between Nwokedi and the other corps members who do not want him to endanger his life through confrontation with the military officers.

HABIBA: Please drop these things and run
CORPER: Run for your life

NWOKEDI: Run? Why should I run? Why? (Fierily) This is our moment. When we must gather our strength and energies into the demands of a revolution. This is the moment when what makes us young men and women must muster us to the last and supreme sacrifice.

Nwokedi (A Play) (28)

Though the soldiers thereafter subject him to merciless beating, he has made a statement in ridiculing the military institution which the civilians had held in awe before then. The incident enhanced people's perception of Nwokedi as a hero because Habiba sees him as a kind of man she can date due to his bravery.

Nwokedi exhibits appreciable intelligence in unraveling the mysterious deaths of his sister and nephews who are members of the family of Senator Arikpo. It is through this revelation that the readers are made aware of the debauchery of Nigerian politicians in going to the extent of using their family members as rituals in order to entrench themselves in office. Senator Arikpo offers weak a defense to the allegation, hence raising the suspicion of his culpability and emphasising the brilliance of Nwokedi. Before then, everyone had believed that the wife and child of Senator Arikpo had died in the inferno that occurred in his house and it is the demonstration of sheer intelligence of Nwokedi that gave Senator Arikpo up. Hence, the playwright reiterates that liberation of the society should be anchored on enlightened citizenry in the

mould of Nwokedi, who combines courage with intelligence.

In the village, the tradition of ritual cleansing involves spilling the blood of ram, but Nwokedi believes the desecration of the ethical values in the society is enormous, hence the need for greater sacrifice in form of human blood. He initiates the change of sacrificial offering and executes the ritual through spilling the blood of his father (Nwokedi Snr.) and brother-in-law (Senator Arikpo). Thus, Nwokedi becomes the voice of his people throughout the play, as they appreciate his gallantry and give him the needed support. Osu (2011) holds the view that:

In the later play, *Nwokedi*, however, the dominant revolutionary atmosphere is that of a people who have transcended the realm of the old civilization. This signifies some moralist ideological progression in Esiaba Irobi. All through Nwokedi's rampaging and blood thirsty campaign of cleansing the society, the people stood solidly by him and the Ekumeku cult of young revolutionaries.

Though the play is written in the 21st century with its civilization, yet the playwright is able to blend traditional ritual practices with modern ideology in advocating for change in our value system. In an interview with Gbemisola Adeoti (2010), Esiaba Irobi avers that. "... The approach I am suggesting might involve slicing a few throats. But isn't sacrificing necessary for change?" Thus, he has proffered solutions to the problem of inept governance confronting the Nigerian society. Though the solution Irobi is proposing appears to be flawed and may not be realisable in the present dispensation because of our multi - ethnic orientation and religious dispensation.

Irobi's position in this play is contradictory, he advocates for politics devoid of ethnic and tribal considerations which is in tandem with the contemporary reality for nations desirous of growth and unmitigated development but on the other hand, the playwright's advocacy for traditional form of cleansing is capable of plunging the country into unimaginable crises. Irobi's approach of employing traditional values of rituals may generate unimaginable tension and lead to political quagmire in a multi - ethnic society

Conclusion

Irobi espouses the tenets of good governance and committed followership in *Nwokedi (A play)*. He sees this as the panacea for the evolution of an enduring society. To this end, the playwright advocates for politics devoid of undue favouritism, where performance will be the yardstick for sustaining political office holders in power. Irobi's

postulation on ritual cleansing is apt but the violent mode, he is suggesting is aberrant because of the backlash of ethnic colouration which it is capable of unleashing on us. If there would be ritual cleansing, such should not involve human sacrifice, because the violence which would erupt on its account may be too much to bear.

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AUDIENCE-CONSCIOUSNESS IN CONTEMPORARY AFRICAN POETRY

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Abstract

Since African poetry emanates from the socio-political schisms bedeviling the African cosmos, contemporary African poetry has seen a shift from exclusive euro-modernist tradition of obscurantism, ‘syntactic jugglery’ which obfuscates the assimilating capacity of the common man. The aesthetics of the shift is obviously evident in the simplistic language of its medium of instruction; the infiltration of oral traditions; the special place created for the peasants in the reading and relish of poetry. Ultimately, this essay reveals, through critical comments on the poetry of the euro-modernist poets and that of Niyi Osundare’s generation, who are audience-conscious, evident in the simplified language of their poetry for the apt understanding of the layman, that the masses enjoy the poetry written in workaday English, while a selected few relish the one produced with convoluted syntax and complex imagery. After creating these dialectics, the researcher concludes that, though minimalism appeals to a vast majority of audience, poetry should not be made to yield recklessly to craftlessness, or be reduced to poetry of ‘unaesthetic’ prose statement.

Keywords: Contemporary African Poetry, audience-consciousness, minimalism, pidgin, Euro-modernist.

Introduction

The audience is a vital aspect to be taken into close consideration in communication. It is of utmost importance to consider many variables as they concern the audience, who are expected to be recipients of the message intended by any given writer. The level of education, experience, age, among other things, are often ever taken into critical consideration, or else the whole enterprise would be misconstrued, and communication plunged into a fiasco. Thus, any writer who desires to be widely read and understood, must painstakingly select his diction and style appropriately to suit prospective audience.

It must be acknowledged strictly, nonetheless, that no writer, however obfuscating, obscure, deliberately or otherwise, is stripped of the sense of an audience. In this vein, the first generation of Nigerian poets: Wole Soyinka, Okigbo, and Clark, whose esoteric and complex poetics is elusive of commonplace people, and even some elite, had their audiences in mind. However, it is clear-cut that they wrote not for the consumption of the common man, or for profit-making. Though considerably obscure they are,

they remain archetypes to those whose interest lies sea-deep in aesthetics, and same, who read for transport, and are particularly interested in the sublimity of art, especially poetry as it had been since the time of pope and early on.

To broach a discourse on this, it is imperative to reproduce the livid, no less sentimental outlook and censure of the maverick, eccentric critic, Chinweizu Ibikwe and his soul-mates, interred in the farthest plane of the dearth of ideology. Commenting on what they pigeonholed ‘incomprehensible’ Eurocentric poetic style of the first generation of Nigerian poets, they ridiculously assert that:

...the poetry of the Ibadan-Nsukka Poets tends to be craggy, lumpy, full of obstructions, unnecessarily and artificially difficult. Simple ideas are often deliberately clothed in esoteric idiom (IGB).

This they believe to be over-indulgent, elusive, privatist and alienating, because their audience is limited and the barely literate persons cannot read and consume the substance of their poetry. This is further accentuated by Thomas Inyabri when he

asserts that theirs is a “willful obscurity”, privatism, and abstractness (Cited in Alu, Nesther Nachafiya, 64).

This problem led to ardent demands and open agitations for authentic African imagery, laments, invocations and the re-rooting of modern poetry in oral traditions. The new breed poets principally sought to demystify African poetry through the simplification of its language and the shift to the prominent use of traditional imagery and oral tradition, which a vast majority of African construe maximally. Commenting on the new trend as seen in the poetry of Ojaide and his contemporaries, Abdu Saleh affirms that:

Osundare’s poetic style marks him as a representative voice of the group. Through a studied critique and reworking of language of their predecessors, Osundare leads the group in their tacit task of liberating and demystifying the business of poetry to many readers. As language and language use lie in the essence of poetry, African poetry can only gain, its distinctive voice quality by the degree to which its language-African or borrowed European- is shaped and reflected in local African experience” (49).

Obi Maduakor, another important voice in Nigerian poetry, however, believes that the new direction in the language of poetry has to do with the Nigerian civil war. The emergent style and the themes of their poetry tended to address the new socio-political and economic realities of the nation. He asserts that “a new attitude in language — the war revolutionized the attitude to language of Nigerian poetry imbued it with new energy, a new direction and a new urgency. (49).

Audience Consciousness in Contemporary African Poetry

The emergence of the second generation of Nigerian poets surfaced and provided an answer to the riddles supposedly posed by the Afro-Euro-modernist triad. Ojaide’s poem ‘Naked Words’ does not only acknowledge the place of the audience; he also pours out his mind on what should constitute authentic African verse and the need to decolonise it. He is of the conviction that words used in constructing African should be plain ‘naked’ and altogether accessible. He divulges that:

This is a family ceremony

to which the world has come,
If outsiders understand us
let them imbibe our wisdom and secrets
but we will not change our songs
because of their presence,
we will not sing their songs here
to show that we have heard them
sing about themselves,
Let us not learn from teachers
who have no love for our land.
We must speak the truth
about ourselves to ourselves.
Without interpreters, middlemen.
(Cited in Nachafiya, 64)

This is echoed by Osundare when he queries vividly in his socially committed temper that “are we supposed to read it or toss it back to the shelves in endless desperation” (Cited in Christopher Babatunde Ogunyemi, 249). For him, poetry should talk to and for the suffering masses, who need to be aware of their plight and challenge the institutions responsible: for their state. For instance, Osundare sets out in *Songs of the Marketplace* to redefine poetry as “a life spring/which gathers timbre/ the more throats it plucks/harbingers of action /the more minds it stirs”(1). The poet rejects the earlier preconceived exclusive and obscure nature of African poetry. The poet quickly reworks the equation that amounts to African poetry, restating its nature, its dimension and acceptable medium as he emphasizes accessibility to its target audience. Apparently more reassuring and comforting to an erstwhile estranged audience, the poem poetry illustrates this new posture:

Poetry is
No oracles kernel
For sole philosopher’s stone
Poetry
Is
Man
Meaning
To
Man (1-2).

Similarly, in a lucid language, Osundare’s “forest Echoes”, condemns the unholy realities of social decadence, moral atrophy, potential gambit and disappearing laughters in the face of humanity and

equates the contemporary imperfections and impermanence to the flora, the disappearing trees and the forests, arising from man's cruelty to his environment. The poet's concern for those trees takes him to the forest, where there is a picture of beheaded habitat, through the outright artificial destruction of these essences by man. Osundare shows his discomfort about how the flourishing forests of old times have now undergone some very unhealthy transformation. In simple language he laments that:

A forest of million trees, this
a forest of milling trees,
wounded, though by time's axe
and the greedy edges of Agbegilodo's
matchet. (5)

What supporters of this school find more thrilling and fascinating is the poets "...unapologetic and assertive use of African myths, folklore, proverbs and speech patterns derived from their oral literary traditions" (Terhomba Shija, 254) and familiar idioms and imagery, which fraternise them with especially local audiences.

Ojaide censures complex poetic style and lends fervent credence to syntactic minimalism, because of his conviction that only through such style will the vast majority of the masses be carried along as they will be able to decipher the semantic implications of symbols and images and the general idea being put forward by the poet. And since the so-called esoteric, elitist, obscurantist style of the threesome: Soyinka, Okigbo and Clark, supposedly alienates even a great number of the elite, poetry realised as a compromise between low and high art will yield itself quite easily to all literate members of a stratified and bedevilled society. In the poem "Labyrinths of the Delta" Ojaide leaves no reader in doubt about his minimalism:

We took off without thought of where we were going...
And paths opened for our anxious feet
It was not for fun men and women split from bed...
We rushed into the vast night
Living not in our homes
But caravaned in hope. (23)

"Ojaide's language is narrative, simple and direct, telling the story of people under siege" (Tayo Olafioye, 10), and it appeals to both local and foreign audiences as the message does not need an

interpreter for proper understanding. But the case is sure to vary relatively and substantially when juxtaposed with Soyinka's "Ulysses" which says:

It turns on quest cycles, to track a skein
Of self through eyeless veils, stumble on warps
Endure the blinds of spidery distortions, till
Swine-scented folds and caressing tunnels
Come to crossroads at the straits, between
Vaginal rocks.

Obviously, the above excerpt is almost incomprehensible to the average reader, and the only justification for such complexity, beyond the matter of ideology, is Donatus Nwoga's conviction that:

It would be naive, however, to think that because the poems (of the Euro-modernist poets) are written by fellow Africans, they should be understood, appreciated and enjoyed immediately and without any effort by the African readers. No writing of any value can yield its beauties so easily to any reader. We know, for example that the English have been writing books upon books to help themselves understand their own poets. We must be ready to work for our enjoyment and our mental and emotional development (iii).

But essentially, however, poets must pay critical attention to the vast majority of the barely literate populace in Africa, or else the ultimate essence of his communication to the audience, especially, that of this present generation, will be defeated with such elegant linguistic construction and almost unfamiliar imagery.

It is believed that the language of committed poetry must be disambiguated, categorically straightforward, commonplace- almost without any embellishment. In his substantiation of this proposition, Aderemi Bamikunle remarks that contemporary African poetry, especially that of the generation that preceded the troika:

...is socially committed on the side of the underprivileged. As such it is to avoid all forms of elitism in language use by being accessible. As a corollary, his subjects will be down-earth as he avoids such metaphysical flights of the imagination of the elitist poetry of his predecessors. (35)

He believes that accessibility should be the hallmark of any committed poetry, since it is designed to struggle for a better society for the

downtrodden in society. This evident in the poem “Advice” in *Village Voices*, where he say:

To yourself
Friend, be true
You farm a hundred yams
And you tell us it is two hundred
Alright
After eating a hundred yams
You will eat a hundred lies.(42)

The above poem does not require any interpreter; a ‘cypherpunk’ to decode its meaning to even the less than average reader, because he or she can tell without any difficulty whatsoever, that the poem is making a commentary on deceit; the deceptive nature of our politicians.

Osundare, in “The Villager Protest”, again makes his usual social commentary using workaday expressions. What is fundamentally fascinating about the poem, is the poet’s consciousness of his audience. Using familiar diction and imagery, he reveals in unequivocal term the deceptive nature of the politicians, who come during electioneering, telling the masses that:

We’ll build schools
We’ll build hospitals...
We’ll give the farmer
The best for his sweat
And make poverty
A thing of the past. (47)

But upon winning their elections, they eccentrically transmogrify into tyrants and oppressors of the masses, who elected them into power and breaking every single promises made during campaigns. Hence, they engage in all sorts of immoral life-style: they become promiscuous and squander lavishly and prohibitively their constituency allowances on their personal and worthless needs. They become new men, whose faces can no longer be seen on the streets but only their cars are seen when they “they thunder through the streets/and/our dust -laden mats announce the departure of the man of power”. (48).

According to Agema, modern African poets, especially the generation after the first a high level of social commitment, averring that “their commitment is much that even their words and language used in writing bears the trademark of dedication” (Agerna 2008).

The need to reach out to wider and varied

audiences is significantly a driving force behind the introduction of Pidgin as a medium of communication in contemporary Africa. And also because Pidgin is a pejorative language and associated with the low social group, hence the language of commitment to the suffering masses. Since any literate, semi-literate African person understands Pidgin, poetry rendered in this medium will appeal to a vast majority of Africans and he will be able to pick up a book of verse and read to his relish. And beyond the African audience, the West can also read and get the messages of such pieces. As Peter Onwudinjo posits:

Pidgin is the language of West African urban cities where millions of Nigerians from various linguistic backgrounds dwell and eke out a marginal living. Pidgin is the highway to the Nigerian urban poor audiences most of whom do not read and write. Pidgin poetry yields its meaning without undue tasking of the intellectual resources of the reader. Just as the rendition of folktale captures the attention of an audience in the hands of an experienced raconteur, so does a creative performer of pidgin poetry capture the attention of the listening audience in the motor park, market place. Because pidgin is so powerful, and reaches a wider local audience... (vii).

In contemporary times, Pidgin has become one of the accepted mediums of writing poetry. It has been accepted as a viable language capable of sustaining works of literature. Ohaeto remarks that “it is clearly this capability of pidgin to sustain works of literature — since it is a language that bridges orality, a language that absorbs several cultural elements as it communicates- which has made it yield creative possibilities for the Nigeria poet (25).

For instance, Ezenwa Ohaeto, writes most of his poetry in pidgin, and he is able to capture a wider audience because of his consciousness. He tells us in the “I Wan Bi President” that:

I never see president hungry
I never see president thirsty
President no go worry for road
Police no go stop am for checking
President no go worry for house

Na government cook dey prepare food
Na government dry cleaner dey wash cloth
Na government driver dey drive motor
Na him make I wan bi president (57).

Using simple pidgin, he exposes the tyrannical and selfish nature of our leaders. He exposes the weaknesses, carefree and insensitive nature of our presidents who are power drunk. He satirizes their inhuman treatment of their citizens:

President dey go where e like
President dey do wetin e like
If president wan travel
Na siren dey clear road
Dem cley param param piroo piroo
Every car go run comot for road too
Na president dey pass for road (58).

The poet has never seen a president walk ten miles, and they are fundamentally free from all social travails and sufferings. The presidents' servants are well to do; their wives are very happy and their children are accorded with preferential treatment. All these luxuries and high degree of comfort triggered his quest to be president. The interesting thing about the diction of this poem is its simplistic nature, and its ability to carry every literate African person along and even western users of English.

Asika Ikechukwu Emmanuel posits that, with the use of the Pidgin language, our poets create poetry very familiar to the woman in the market, a palm-wine tapper on a tree, a fisherman in a boat and a weary tout smoking under the mango tree on a hot dizzy day. The Pidgin language speaks to their people and speaks for them too, since poet write for the people and their conditions (96).

In tandem with the idea and call to decolonizing the Africa poetry from many and

Euro-modernist modes and conventions of poetry making; in the quest to address a wider audience other than the Nigerian environment yet retaining the local imageries, ideas and worldviews peculiar to the Nigerian people but alien to the Western world; and in the task of finding the equivalent of thoughts and replacement of native ideas in the African environment without losing their beauties and sense of originality, Pidgin poetry has come to serve as the bridge between these two great divides, creating poetry in the beauty of the native language and still appealing and making a sense to non-natives of the language (98).

Conclusions

It is obvious that complex poetic style alienates a vast majority of audience, but that of a minimalist kind avails itself and yields it meaning considerably easily to a large number of the audience. Beyond this, is the supposition that simplified diction and commonplace imagery, as well as oral traditions betray more commitment relative to the obscure, hence virtually incomprehensible style, which seemingly, is meant for the consumption of a selected few in society. But then again, we must, in our quest to appeal to a wider audience, remember to reflect on the disjunction between poetry and other genres of literature and also ensure that we do not produce artless art; poetry of prose statement, all because we want to be widely read. Noteworthy is the fact that both form and content are fundamental to art, especially poetry. In all, we must endeavour to produce poetry that is a compromise between high and low to create equilibrium and be able to sustain the interest of both those on the upper and lower rungs of the ladder of social mobility.

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INTEGRATION DES ACTIVITES EXTRASCOLAIRES DANS L'APPRENTISSAGE DU FRANÇAIS AUX ECOLES SECONDAIRES DU NIGERIA

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Résumé

On attend des apprenants français de Nigéria qu'ils soient non seulement compétents en matière de communication, mais aussi en matière de culture et d'interculturalité afin de les préparer à la réalisation des objectifs de développement durable. La recherche et l'expérience en classe révèlent que de nombreux apprenants nigériens en langue française ne sont pas compétents en matière de communication et d'interculturalité. Cette étude a donc pour but de montrer que cette condition défavorable peut se régler par l'intégration des activités extrascolaires dans les écoles secondaires. L'étude montre entre autres, la nécessité des activités extrascolaires ; les principes des activités extrascolaires ; des défis de la réalisation d'activités extrascolaires et comment faire face à ces défis. De plus, l'étude suggère, qu'un club de français soit créé dans toutes les écoles au Nigéria ; que ces activités soient enrichies des expressions scolaires courantes et quotidiennes qui permettront aux apprenants de communiquer librement avec leurs amis et leurs enseignants en français à l'école. La mise en place d'activités extrascolaires peut s'avérer difficile et coûteuse. Donc les enseignants de français devraient s'y prendre à temps pour trouver du matériel et une aide financière.

Mots Clés : Activités extrascolaires; Compétence communicative; Enseignement secondaire au Nigeria; Langue française.

Introduction

Le français a été introduit dans le système éducatif nigérian pour une interaction harmonieuse avec ses voisins francophones. Aujourd'hui, l'apprentissage de la langue française va au-delà de la communication avec les voisins et vise le développement des valeurs éthiques, morales et civiques nécessaires à l'établissement d'une base solide pour l'apprentissage tout au long de la vie en tant que fondement de la pensée scientifique et réfléchie (FRN, 2008). L'objectif est de préparer l'enfant nigérian à une bonne interaction sociale, à la cohésion nationale, à la préservation de la culture (FRN, 2004) afin de pouvoir rivaliser favorablement avec le monde international et de saisir les opportunités d'emploi. Il est important de mentionner ici que l'intégration d'activités extrascolaires dans l'enseignement et l'apprentissage du français est un moyen d'atteindre ces objectifs. Les apprenants, en général, et les jeunes en particulier, aiment apprendre lorsqu'ils s'amuse et que l'apprentissage est réel. L'âge de la jeunesse ou de l'adolescence est une période aventureuse où les

apprenants font preuve d'un sens élevé de la créativité, de l'innovation et de la pensée critique.

À ce stade, ils ont beaucoup d'énergie stockée en eux et veulent la dépenser à la moindre occasion. Grâce aux activités extrascolaires en langue française, les domaines cognitif, affectif et psychomoteur des apprenants sont développés. Les activités extrascolaires sont définies par le dictionnaire Merriam-Webster comme des activités scolaires qui s'inscrivent dans le cadre d'un programme d'études régulier. Il s'agit d'activités apprenants (telles que l'athlétisme) approuvées officiellement ou semi-officiellement et généralement organisées, liées à l'école et ne donnant généralement lieu à aucun crédit académique. Les activités extrascolaires (AES) se sont avérées très utiles pour le développement des compétences communicatives et culturelles chez les apprenants d'une langue. Dans l'enseignement des langues étrangères, l'importance des AES est soutenue par les exigences de la compétence communicative. Ce fait est soutenu par Yildiz (2016) qui déclare que les étudiants peuvent développer leur compétence communicative, leur

compétence grammaticale et leur compétence sociolinguistique en prenant la parole dans le club de débat, en écrivant des histoires ou des articles pour des journaux dans le club de journalisme et en étant individuellement un correspondant sur Internet pour un autre apprenant étranger.

Grâce à aux activités extrascolaires, les apprenants utiliseront la langue en dehors de la salle de classe et auront suffisamment de pratique dans la vie réelle. De plus, Cherng, Turney & Kao (2014) soulignent que les activités extrascolaires facilitent la socialisation. De leur part, Guèvremont, Findlay & Kohen (2014), les activités extrascolaires augmentent le développement positif de soi, quel que soit le lieu où les activités ont lieu (à l'école ou en dehors de l'école). De même, Kort-Butler & Hagewen (2011) soutiennent que les adolescentes qui assistent aux activités extrascolaires dans l'école ont tendance d'avoir une meilleure estime de soi plus que celles qui n'y jamais assistent. Ces activités, comme postulent les auteurs derniers, soutiennent les caractéristiques des approches que les enseignants de langues appliquent dans le processus d'enseignement des langues étrangères, telle que l'approche communicative. Par conséquent, les apprenants qui s'impliquent dans des activités extrascolaires créeront une plateforme pour l'acquisition de la compétence de communication. En plus, selon les auteurs, l'éducation n'est pas seulement une question mentale et logique, mais aussi émotionnelle ce qui implique que les apprenants n'apprennent pas seulement par des instructions verbales qui sont généralement données en classe dans une atmosphère formelle, ils peuvent également apprendre par des instructions non verbales dans le domaine des activités extrascolaires (Kort-Butler & Hagewen, 2011).

Yildiz (2016) souligne le rôle des activités extrascolaire (AES) dans le développement de la créativité des étudiants qui incluent : l'augmentation de la motivation et la créativité, le développement de stratégies d'apprentissage et l'amélioration de la capacité des apprenants à planifier, à gérer leur temps et à s'agir en tant que leaders, etc. Yildiz, à la fois, soutient que à travers ces activités, les apprenants apprennent à mieux communiquer, même si c'est dans leur langue

maternelle, ce qui finit par promouvoir leurs compétences générales en matière de communication et de socialisation. Par ailleurs, De plus, Yildiz postule que les activités extra scolaires aident aussi les apprenants à réussir dans l'apprentissage des langues naturelles et leur application authentique. En un mot, Yildiz conclue que la participation à des activités extrascolaires, qu'il s'agisse de sports, de clubs ou de programmes scolaires, a un impact positif sur la vie du participant.

Principes Généraux pour des Activités Extrascolaires Efficaces

Des activités extrascolaires ou des activités culturelles sont des activités réalisées par les apprenants, qui sortent du cadre du programme normal d'enseignement scolaire, collégial ou universitaire. Ces activités sont généralement volontaires (par opposition à obligatoires), sociales, philanthropiques et impliquent souvent des personnes du même âge. Les apprenants et le personnel dirigent ces activités sous le parrainage de l'école (Law Insider.com, 2021).

Pour que les activités extrascolaires soient efficaces dans l'enseignement des langues, Foster (2008) donne aux enseignants les principes suivants qu'ils devraient prendre en compte : Les programmes de l'AES doivent être organisés en fonction des besoins et des intérêts des apprenants, d'une part, et de leur programme de langues, d'autre part. Dans l'ensemble, les activités doivent être suffisamment variées ; Les compétences orales doivent être mises en valeur; cela peut se faire par le biais de jeux de rôle, de débats ou de présentations de sujets qui nécessitent un travail de groupe ; La coopération en équipe est essentielle ; Les enseignants doivent reconnaître les différences individuelles des apprenants et leurs besoins. Les AES devraient préparer les apprenants à la vie démocratique en leur enseignant des attitudes et des dispositions souhaitables. Les opportunités offertes aux apprenants dans les AES doivent être égales pour chaque apprenant. Le fait que les apprenants soient pauvres ou riches, beaux ou laids, travailleurs ou paresseux ne devrait pas être un argument pour les diriger vers les AES (Foster, 2008). Les AES peuvent être éducatives si elles développent les qualités de leadership, de participation

intelligente, de citoyenneté et d'initiative des élèves.

De plus, les AES peuvent être financièrement exigeantes pour l'achat de matériel pédagogique et de costumes qui donc nécessitent le soutien de l'école et/ou de sponsors externes. De l'autre côté, les apprenants doivent avoir la possibilité de s'exprimer dans les AES et ils doivent apprendre leurs erreurs en faisant et en observant leurs pairs. En plus, les AES doivent correspondre à l'âge des apprenants. En général, la planification est très importante pour les activités extrascolaires efficaces ce qui est illustré par ce proverbe "si vous ne planifiez pas, vous prévoyez d'échouer". Les enseignants doivent planifier les activités et programmes extrascolaires pour le trimestre en tenant compte du temps alloué aux activités et du nombre de semaines disponibles pour l'enseignement dans un trimestre. Les enseignants des clubs doivent soumettre leurs activités au

début du trimestre pour examen et approbation par la direction de l'école aussi bien que leur budget.

Calendrier des Activités Extrascolaires

L'un des facteurs qu'on a noté affectant l'exécution efficace des activités extrascolaires dans l'école secondaire est le problème de la planification du programme. Dans le système éducatifs secondaires, il existe beaucoup de clubs tels que : JETS club, Young farmers club, Literary and Debating club, Drama club, FCS (Fellowship of Christian Students), Press club, Science club, RedCross, Boys' Brigade, Boys' Scout, Girls' Guild, French club. Pour éviter les chevauchements d'activités et les conflits d'horaires et de lieux de réunion, on suggère aux autorités scolaires de rationaliser le nombre d'activités/clubs pour un trimestre. La table ci-dessous est un exemple d'un calendrier des activités scolaires proposées par l'auteur de cette communication présente.

JOURS DE RÉUNION	EXTRASCOLAIRES	LIEUX D'ACTIVITÉS
Deux fois par semaine	Des refrains connus en anglais chantés en français, chansons assorties, l'engagement et l'hymne national	Pendant l'Assemblée Scolaire
Lundi	Activités des Clubs d'anglais/français/musique	Dans des lieux différents
Mardi	Activités des Clubs de langues locales (Hausa, Yoruba et Igbo)/Club de sciences pour les apprenants des classes JSS et pour les apprenants des classes de SSS.	Dans différents lieux désignés
Mercredi	Nettoyage du terrain	Complexe Scolaire
Jeudi	Sports	Terrain de sport
Vendredi	Réunion religieuse	Hall de l'école
Samedi/ jours de la semaine	Excursion	Dans des lieux choisis

Les Activités Extrascolaires dans l'Apprentissage du Français

Les activités Extrascolaires sont depuis longtemps reconnues comme un outil important dans l'enseignement des langues étrangères (Juzeleniene, Alesiunaite, Bruneviciute & Rasciauskaite, 2017). L'introduction d'activités extrascolaires dans l'apprentissage du français permettra donc d'améliorer la compétence

communicative des apprenants grâce à une extension du temps et à des occasions supplémentaires de s'exprimer dans la langue. Il existe des plateformes identifiées sur lesquelles les activités extrascolaires en français peuvent être réalisées. En voici quelques-unes : La salle de réunion de l'école, le terrain de sport, le concours de français interclasse, la journée de discours et de remise des prix, la journée de l'association parents-

enseignants, le club de français, les excursions, etc. Voici quelques activités extrascolaires qui pourraient être réalisées sur chacune des plateformes.

1. Le terrain d'assemblée de l'école : Lors de l'assemblée de l'école, les apprenants peuvent chanter en français des refrains familiers en anglais. Ils peuvent chanter en français des chants de marche. Ils peuvent réciter l'Engagement et l'Hymne national en français. L'enseignant peut également leur apprendre à dire de courtes prières en français. L'école peut dévouer un ou deux jours pour chanter, réciter et même lire de courtes histoires pendant l'assemblée général de l'école en langue française.

2. Terrain de sport : Exemples d'activités sportives : Aérobie, Exercices, Pratique du commentaire de match en langue française. Le professeur de français peut enseigner aux apprenants la façon de commenter un match de football en français.

3. Compétition de français entre classes : Les élèves peuvent organiser des débats et des quiz en français avec le guide du professeur. Ils peuvent chanter la même chanson et jouer la même petite pièce de théâtre pour la compétition.

4. Discours et remise de prix/association parents-enseignants : Les activités telles que les chansons françaises, les pièces de théâtre qui doivent être introduites et expliquées en anglais pour la compréhension de tous les participants peuvent être présentées lors de ces occasions. Les apprenants peuvent également lire des documents intéressants et éducatifs. Une personne lira en français et l'autre l'interprètera en anglais.

5. Activités de club : Les activités de club comprennent toutes les activités mentionnées ci-dessus. Les clubs sont un excellent moyen pour les apprenants de participer à des activités qu'ils aiment, d'acquérir de nouvelles compétences et d'interagir avec leurs amis des autres classes. Les clubs de l'école secondaire peuvent couvrir une grande variété de sujets. Les réunions ont généralement lieu après l'école. Chaque club a généralement un enseignant ou un membre du personnel qui fait office de superviseur. Les apprenants peuvent également occuper des postes de direction au sein du club, tels que président, vice-président et secrétaire (Yildiz, 2016).

6. Excursions/les sorties éducatives : Des excursions peuvent être organisées une fois par trimestre. Un champ ou une excursion est un voyage effectué par un groupe de personnes dans un lieu éloigné de leur environnement habituel. Elle permet aux apprenants d'acquérir des connaissances de première main en dehors de la salle de classe, par exemple une excursion au musée, au zoo, à l'industrie ou même au pays étranger tel que le pays de la langue cible. L'excursion est un type d'immersion linguistique. Les études montrent que l'immersion linguistique est le meilleur moyen d'apprendre une langue étrangère. Les enseignants doivent accélérer les compétences d'écoute et d'expression orale de leurs apprenants en les plaçant dans un environnement où ils peuvent discuter avec les habitants, participer à des ateliers linguistiques et apprendre en interagissant avec les arts du pays (Robertson, 2009). Elle doit être liée à une unité ou à un concept que les apprenants ont étudié en classe. Cela permettra de s'assurer que les apprenants ont appris le vocabulaire et les concepts français appropriés nécessaires pour donner un sens à l'expérience de l'excursion. Les enseignants doivent introduire l'excursion en indiquant comment elle s'aligne sur les concepts appris en classe, ainsi que le ou les objectif(s) pédagogique(s) de l'activité. L'activité doit être interactive et nécessiter une certaine réflexion analytique, et elle doit être expliquée aux apprenants avant l'excursion.

Pendant l'excursion, il peut être utile d'avoir des planches à pince ou des morceaux de carton que les apprenants pourront utiliser pour prendre des notes. Pour documenter les expériences et le vocabulaire qu'ils rencontrent, les apprenants peuvent dessiner ou prendre des notes dans un journal, sur un document ou sur des flashcards. Ils peuvent également prendre des photos ou des vidéos de leurs expériences, qu'ils pourront ensuite partager en classe.

En plus, l'enseignant doit s'assurer qu'il se familiarise avec les attentes en visitant le site Web et/ou en parlant avec le guide touristique quelques jours avant la visite. Le lendemain, l'enseignant doit demander aux apprenants d'écrire sur leur journée. S'ils ont des difficultés à écrire leur expérience, l'enseignant ou un élève plus avancé

peut être le scribe pour écrire les idées. Une fois l'expérience écrite, les apprenants seront capables de la lire car elle est rédigée dans leurs propres mots. Ils peuvent réaliser cela en groupe.

En petits groupes, les apprenants peuvent remplir un organisateur graphique qui leur demande d'énumérer ce que j'ai aimé, ce que j'ai appris, ce que je recommande aux autres, etc. Ils peuvent partager certains des éléments de leur liste, puis la classe peut discuter de leurs réponses au devoir de classe pour la sortie éducative (Robertson, 2009). L'enseignant peut également planifier des micro-voyages. Les micro-voyages permettent aux apprenants d'explorer leur communauté et de découvrir leur plein potentiel. Voici quelques-uns des nombreux endroits où les membres du club pourraient se rendre.

Terrains du campus et parcs voisins :

L'enseignant et les élèves peuvent faire une micro-excursion dans la cour de l'école ou dans un parc local pour enrichir une unité sur la nature et la faune sauvage tout en renforçant le vocabulaire des sens, des couleurs et des concepts de quantité et de taille. Ensemble, les apprenants apprenant créer un mur de mots composé de photos prises ou dessinées lors de leur promenade. Quelles caractéristiques géographiques physiques ont-ils vues ? Quels types d'animaux ? Ensuite, les apprenants peuvent écrire des histoires descriptives se déroulant dans le lieu qu'ils ont visité en utilisant le vocabulaire recueilli et défini ensemble par la classe. Pour préparer cette micro-voyage, ce projet de mur de mots en groupe et cette tâche d'écriture individuelle, l'enseignant doit passer en revue le vocabulaire que les apprenants sont susceptibles de voir et d'expérimenter, et inclure les images correspondantes.

L'épicerie du coin

L'enseignant peut contacter les magasins locaux pour leur demander de faire venir la classe. La visite d'une épicerie pourrait enrichir une unité sur la nourriture, la cuisine et les sens. Les écoles situées dans des zones reculées pourraient créer une épicerie simulée dans la classe avec des emballages alimentaires recyclés. Individuellement ou en petits groupes, les apprenants pourraient rédiger la recette et le budget de leur plat préféré, qui pourrait être un plat

célébrant les traditions de leur famille. Les élèves pourraient ensuite préparer leur recette ou la recette française qu'ils ont apprise pour la partager avec la classe, puis rédiger des critiques sur les plats des autres.

Rue locale

Dans le cadre d'une unité sur les transports et les voyages, le club peut organiser un micro-voyage dans la rue en dehors de l'école. Les apprenants pourraient faire une chasse au trésor photographique pour documenter et pratiquer le vocabulaire qui décrit les caractéristiques des routes et des transports. Ils pourraient ensuite créer et présenter des brochures de voyage sur le quartier où se trouve l'école ou écrire un poème ou une courte histoire sur ce qu'ils ont vu pendant leur promenade (Schwartz, 2020).

Les Activités du Club Français

Des exemples d'activités extrascolaires qui peuvent être apprises dans un club de français incluent : L'aérobic, les jeux, les sports, les jeux de rôle, les chansons, le visionnage de vidéos de la vie/culture française pour la comparer avec celle des apprenants, les expressions françaises utilisées dans le club, la cuisine, la pâtisserie, la coiffure tout en français, la politique, fêter l'anniversaire des et de l'enseignant etc. Les étudiants doivent être autorisés à suggérer ce qu'ils souhaitent apprendre puisqu'il s'agit d'une approche centrée sur l'étudiant. Les apprenants doivent aussi être encouragés à créer leurs propres activités à l'aide de l'enseignant. Il faudra que ces activités se composent des activités pratiques quotidiennes des apprenants. Il est également conseillé à l'enseignant et aux élèves de venir au club avec des photos de personnes faisant des activités. L'enseignement et l'apprentissage doivent se faire par le biais de démonstrations, d'objets réels ou d'images.

Nous présentons ci-dessous quelques activités dont l'enseignant peut guider les apprenants à apprendre, par exemple, Se présenter, Décrire ta journée et Des exercices d'entraînement. Les apprenants apprennent à se présenter, décrire sa journée et faire des exercices d'entraînement etc. Voici, un exemple d'un dialogue pour se présenter.



La description de la journée typique d'un écolier racontée par une mère d'un fils de 11 ans

- 6h30 réveil, il est fatigué et à la tête d'un veilleur de nuit, même après une bonne nuit de sommeil. Étrangement, il a tout de même l'énergie pour taquiner ses deux sœurs. Étrange...
- 7h30 au plus tard nous quittons la maison. C'est le moment pour nous de discuter, faire un petit jeu,... Nous épelons les mots compliqués pour l'entraîner à écrire en français étant donné qu'il étudie dans une école néerlandophone. En voiture, ça arrive aussi qu'il écoute les infos pour être à jour pour l'école...
- 8h20 nous arrivons à l'école (parfois plus tard et parfois en retard, ça dépend aussi de la circulation).
- 8h30 début des cours : les cours commencent souvent avec une leçon de mathématiques et les jours de piscine, ils vont nager à 9h30 et retour à 12h00
- 10h20 première récréation qui dure 20 minutes. Ses camarades et lui jouent à touche-touche.
- 10h40 reprise
- 11h25 deux fois par semaine il a cours de gymnastique jusqu'à 12h15
- 12h15–12h30 mini récréation : ils discutent de jeux vidéos, de football s'il y a eu un match la veille.
- 12h30 c'est l'heure du repas! Ils ont jusqu'à 13h00. Pas de repas chaud pour lui car je préfère faire le repas au soir, non seulement parce que le repas chaud pour 3 enfants ce n'est pas donné et aussi parce que ça me donne plus de contrôle sur ce que les enfants mangent.
- 13h00 jusqu'à 14h00: la grande récré. C'est le moment pour lui

de salir ses vêtements en jouant au foot ou à touche-touche.

- 14h00 reprise des cours : généralement par thème : l’Egypte, les dinosaures, la première guerre mondiale, ...
- 15h10: fin des cours théorique mais l’école se termine à 15h30.
- 16h00 jusqu’à ce que je vienne les chercher, ils sont à la garderie.
- 18h30 au plus tard, à la maison (parfois bien plus tôt, surtout les mercredis).
- 19h00 tour à tour les enfants passent à la douche. Les filles m’aident à dresser la table ou font leurs devoirs.
- 19h45: à table !
- 20h30 : au lit. Bien sûr qu’il essaie toujours de rester un peu plus tard. (Kawaya, 2018).

Journée type d'un élève du niveau primaire pendant la covid-19

Avant le départ de la maison, lavage des mains à l’eau savonneuse au moins 20 secondes. Prendre le masque par les attaches et l’apposer sur le visage. Départ pour l’école. Si l’apprenant prend l’autobus, il devra mettre du gel alcoolisé sur les mains avant de prendre place dans l’autobus. L’apprenant doit prendre sa place habituelle dans l’autobus. Si l’apprenant va à l’école en marchant, il doit s’assurer de garder au moins 1 mètre de distance avec les autres jeunes qu’il côtoie. Le port du masque n’est pas requis à ce moment. L’apprenant ne doit en aucun temps toucher à la surface de son masque, le mettre sur son menton lorsqu’il veut parler avec un autre jeune ou pour éternuer (facultatif)- si l’élève ne porte pas de masque, il doit éternuer ou tousser dans son coude de bras en tout temps (TakuaiKAN, 2020).

Comment organiser sa journée au collège ?

Pas question de badiner avec le temps à l’école. Selon Parentips (2018), le respect des horaires permet jour après jour d’organiser la vie scolaire. Chaque minute compte dans une journée rythmée et entrecoupée par les sonneries du collège. Elles sont un peu répétitives et

contraignantes mais c’est pour la bonne cause puisque la ponctualité est l’un des secrets de l’organisation du collège. Cela constitue un apprentissage au quotidien pour l’enfant devenu autonome et mobile au sein de l’établissement. Mais attention, la journée de l’enfant ne s’arrête pas à la sortie des classes, elle continue en effet par un travail personnel à la maison. La ponctualité, le respect des horaires et un dur travail sont les traits d’un bon citoyen. Avec l’exposition consciente, l’apprenant réalisera des buts et la philosophie de l’éducation de Nigeria.

Pour qu’un collège fonctionne bien, avec ses **7 séquences de cours par jour** (4 le matin et 3 l’après-midi), il faut que chacun, enseignant comme élève, respecte les mêmes horaires, c’est l’un des éléments essentiels pour vivre en société. L’heure d’ouverture des portes varie en fonction des établissements : entre 8h00 et 8h30 dans les grandes villes et parfois jusqu’à 9h00 en zone rurale, où le collège est souvent plus difficile d’accès et le temps de trajet plus long. Dans tous les cas, l’établissement ouvre en général dix à quinze minutes avant le début des cours, ce qui laisse le temps aux premiers arrivés de « se réveiller » doucement en discutant avec leurs camarades.

Sachez que, souvent, les 6e et les 5e se mettent en rang dans la cour pour « monter » en classe sous la conduite de leur professeur. Les retardataires devront donc se rendre seuls et directement dans la salle de cours dont le numéro est précisé sur leur emploi du temps. Cependant, non seulement un élève retardataire fait perdre un temps précieux au professeur qui s’interrompt pour l’accueillir, mais surtout son arrivée casse la dynamique du cours. Selon son temps de retard, il devra aller chercher un billet de retard, d’absence ou bien finir l’heure en permanence.

Une journée type au collège :

- **07h50** : accueil des élèves
- **08h00** : sonnerie
- *Les élèves montent en classe avec leur professeur.*
- **08h05** : sonnerie. Début des cours.
- **09h00** : sonnerie.
- *Intercours : les élèves rejoignent la salle où le cours suivant aura lieu. Chacun se*

range devant la salle et attend son professeur avant d'entrer en classe.

- **09h05** : sonnerie. Début des cours
- **10h00** : sonnerie
- *Récréation*
- **10h10** : sonnerie. Fin de la récréation
- *Les élèves montent en classe avec leur professeur*
- **10h15** : sonnerie. Début des cours
- **11h10** : sonnerie. Récréation et sortie des externes
- **11h15-12h15** : repas
- *Récréation*
- **13h10** : sonnerie
- *Les élèves montent en classe avec leur professeur.*
- **13h15** : . Début des cours
- **14h10** : sonnerie
- *Intercours : les élèves rejoignent la salle où le cours suivant aura lieu. Chacun se range devant la salle et attend son professeur avant d'entrer en classe.*
- **14h25** : sonnerie. Début des cours
- **15h20** : sonnerie. Récréation
- **15h25** : sonnerie. Fin de la récréation
- *Les élèves montent en classe avec leur professeur.*
- **15h30** : sonnerie. Début du cours
- **17h15** : sonnerie. Fin des cours
- *Il y a en moyenne 16 sonneries par jour, à l'exception du mercredi.* (Parentips, 2022)

Exercices d'entraînement

Incorporer le français dans une routine d'entraînement peut être amusant. Outre l'amélioration de la compétence communicative des élèves, des exercices tels que les squats au poids du corps peuvent augmenter la force du bas du corps et du tronc car ils font travailler les abdominaux, les fesses, les hanches, les cuisses, les mollets et les tibias. Il y a quelques directives simples à suivre pour rendre le processus plus agréable et plus éducatif, comme les suggère Bonne (2021). Voici quelques étapes que l'enseignant peut suivre pour guider les élèves du club de français dans l'apprentissage d'exercices d'entraînement qu'ils peuvent pratiquer dans un espace vide ou sur un terrain de sport. Ces activités sont destinées à améliorer la compréhension orale et auditive des élèves.

L'enseignant guide les élèves à apprendre :

- i. Les mots généraux pour chaque exercice/sport tels que : Respirer ; S'exercer; Transpirer; S'échauffer ; Les Redressements assis etc.
- ii. Les parties du corps telles que : la main, le coude, le doigt, le cou, le pouce, le menton, l'ongle (m), le pied, le bras, le dos, la hanche, le mollet, la jambe, la cheville, la cuisse, l'orteil (m), le genou, l'épaule (f)
- iii. Les directions de mouvement telles que : en avant, à l'envers, en arrière, dessus, dessous, en haut, en bas, autour, en tournant, à travers etc.
- iv. Verbes de mouvements : Sauter, Planer, Marcher, Sautiller, Se déplacer sur la pointe des pieds, Glisser, Tend les mains, Voler, Se baisser, Se baisser la tête, Courir, Relever, Plier, Bondir, Étirez vos mains, Coup de pied, Frapper, Tapez, Levez la tête, Claquez des doigts, Gifler/Claquer/Tapoter, Marquez le temps.

Il est également nécessaire d'enseigner ou de réapprendre les chiffres, par exemple de 1 à 20, pour compter les pas et les mouvements.

v. La pratique Exemple d'une séance d'entraînement : Lunges

Les fentes font travailler les cuisses, les fesses, les hanches et les muscles abdominaux

Comment les faire ?

- Tenez-vous debout, les pieds joints.
- Avancez une jambe en faisant une longue foulée, en pliant le genou et en posant le pied à plat sur le sol.
- Pliez le genou de la jambe d'appui vers le sol.
- Utilisez les muscles de la jambe avant pour revenir à la position debout.
- Répétez l'exercice avec la jambe opposée. (Bubnis, 2020, notre traduction)

De nombreux jeux d'apprentissage du français abondent sur Internet, par exemple: KidSpeak, Puzzles, Tongue Twisters, Hangman, Jeux de rôle,

Jeux vidéo en français (Takelessons, 2021).

Remarque : Avoir les textes divers sur un sujet exposera les élèves à beaucoup de lexique. Il est conseillé à l'enseignant d'étudier les textes avec les élèves. Et ensuite, il explique le texte et demande aux élèves de construire leurs propres expressions.

Conclusion

Cette étude a examiné l'utilité des activités extrascolaires pour améliorer non seulement la compétence communicative des apprenants et leur intérêt pour l'apprentissage du français dans les écoles secondaires au Nigéria, mais aussi pour renforcer leur acquisition de valeurs morales, éthiques et civiques pour une bonne citoyenneté et une bonne estime de soi, répondant ainsi aux objectifs et à la philosophie de l'éducation nationale. L'étude révèle, entre autres, que les programmes des activités extrascolaires doivent être organisés en fonction des besoins et des intérêts des apprenants, d'une part, et de leur programme de langue, d'autre part. Les activités extrascolaires peuvent être éducatives si seulement ils développent les qualités de leadership, de participation intelligente, de citoyenneté et d'initiative des étudiants. En outre, l'étude a découvert que le manque de planification des activités extrascolaires en tant qu'école peut entraîner un chevauchement des heures de réunion avec d'autres clubs. Il a également révélé que les activités extrascolaires peuvent être stressantes pour les apprenants s'ils sont surchargés par ces activités. Ensuite l'étude a montré certaines activités extrascolaires qui pourraient être organisées dans un club de langue française et lors d'excursions.

Recommandations

1. Les enseignants de français devraient être encouragés à recourir à des activités extrascolaires, car cela aidera les apprenants à acquérir des compétences communicatives et culturelles, ce qui contribuera à leur propre maîtrise de la langue et à leurs compétences pédagogiques.
2. Les professeurs de français devraient être formés à

l'application de l'approche communicative et à la gestion des activités extrascolaires.

3. Pour éviter de surmener les apprenants, il est recommandé d'organiser deux ou trois activités par trimestre de manière répétitive.
4. Les principes des activités extrascolaires devraient bien suivis afin de soutenir l'intérêt des apprenants pour le club.
5. Pour surmonter le problème du chevauchement des réunions avec d'autres clubs de l'école, l'autorité scolaire devrait examiner les propositions des enseignants concernant les clubs pour le trimestre et fixer l'heure et le lieu de chaque réunion.
6. Le nombre de clubs auxquels un apprenant devrait être autorisé à appartenir devrait être indiqué afin d'éviter de les surcharger et d'encourager une pleine participation aux clubs.
7. L'observation montre que les écoles publiques et de nombreuses écoles privées n'ont pas de clubs français fonctionnels où les activités extrascolaires peuvent être apprises et pratiquées. Sur ce point, chaque école devrait encourager, superviser et soutenir les activités des clubs dans leur établissement.
8. Les activités extrascolaires peuvent s'avérer difficiles et financièrement exigeantes en raison de l'équipement des activités. Leur mise en œuvre exigera de la part des enseignants une passion pour l'enseignement de la langue, un engagement, la créativité, l'innovation et la patience et de la par la direction de l'école, la mise à disposition du matériel nécessaire et des incitations.

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INTEGRATION DE LA TECHNOLOGIE DE L'INFORMATION ET DE LA COMMUNICATION DANS L'ENSEIGNEMENT DU FRANÇAIS AUX ECOLES SUPERIEURES NIGERIANES

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Résumé

L'enseignement des langues étrangères s'est toujours appuyé autant que possible sur les possibilités techniques de son époque. L'enseignement et l'apprentissage des langues étrangères passent inévitablement par des moyens technologiques qui facilitent les pratiques de classe. L'introduction des TIC accompagne progressivement les programmes scolaires nationaux et constitue une étape importante dans la concrétisation de la réforme éducative dans notre pays. Nous étudions comment le TIC est intégré dans l'enseignement du français aux écoles supérieures nigérianes. L'étude se délimite à Nwafor Orizu College of Education Nsugbe Anambra State. Les résultats montrent que l'intégration de ces nouvelles technologies dans l'enseignement des langues étrangères prend déjà en charge le personnel enseignant en le considérant comme étant l'élément essentiel dans cette orientation. Nous constatons qu'il reste beaucoup de chemin à parcourir pour une intégration des TIC dans l'enseignement du français à Nwafor Orizu College of Education. Le ministre de l'éducation et la gestion de l'école devraient proposer un plan d'action pour la formation des enseignants à la pédagogie et à l'usage des TIC et pour l'achat du matériel technologique pouvant répondre aux besoins de communication, de développement d'habiletés intellectuelles et sociales.

Mots clés : enseignement, français, langue étrangère, TIC

Introduction

Dans plusieurs pays du monde, surtout dans les pays développés, l'utilisation des technologies informatiques de la communication (TIC) dans la dispensation des cours est devenue la nouvelle méthode d'enseignement. Cette technologie permet au professeur d'avoir l'opportunité de se connecter au monde à travers l'internet pendant son cours et en même temps, l'utilisation des TIC rend le cours plus interactif. Ceci permet à une compréhension plus vaste des étudiants dans n'importe quelle classe utilisant les TIC.

En tant que pays en développement, le Nigéria se lance dans l'utilisation des TIC dans l'enseignement et surtout le département des langues. Avoir accès à l'Internet et savoir utiliser le Tableau Blanc Interactif (TBI) et les autres outils informatiques donnent la possibilité au professeur d'exploiter les milliers des ressources pédagogiques disponibles sur internet. Pour pouvoir atteindre le but de pays en développement

avant l'année 2025, les professeurs et apprenants Nigériens doivent maîtriser l'utilisation de l'ordinateur et de l'outil informatique pour rendre la salle de classe plus vivante. C'est ainsi que nous avons décidé d'entamer cette recherche pour permettre aux enseignants et aux apprenants qui ont des difficultés dans l'utilisation des TIC, de se familiariser avec ses matérielles informatiques. Quelques apprenants sont déjà ouverts aux TIC qui se sont imposées comme un nouveau mode de vie, mais ils ne n'utilisent pas comme un moyen d'apprentissage.

On sait que les TICE contribue positivement sur la motivation des étudiants. Ainsi, leur intérêt pour le savoir augmenterait, d'abord, parce que les nouvelles technologies peuvent constituer un support et un véhicule attractifs des connaissances ; ensuite grâce à la possibilité qu'offrent les TICE de communiquer et d'utiliser le langage sans contrainte et spontanément. Ce qui permet de manier la langue sans peur ou timidité.

En plus, nous tenterons de cerner les besoins réels des étudiants par rapport aux TICE. Ainsi, l'étudiant aurait besoin d'une maîtrise technique des TICE, telles que : le traitement de texte, Tableur, utilisation des logiciels...etc. mais aussi une maîtrise de la recherche bibliographique, développer la recherche, et la création afin d'améliorer l'apprentissage.

Les TICE, bien souvent, rendent légitime l'emploi de structures linguistiques du domaine de l'oral, de néologismes et même de nouvelles orthographes dans des situations authentiques de communication (Facebook, Twitter, Skype etc.). Elles permettent aussi la découverte des différents parlers, des accents régionaux, de l'intonation spécifique des personnes. Les TICE aident encore les élèves à prendre conscience de l'importance du multilinguisme et du multiculturel. Par ailleurs, elles incitent à écrire, à manier la langue. Toutes ces possibilités qu'offrent les TICE ne peuvent qu'améliorer les compétences linguistiques en général.

Questions de la recherche

1. Quelles sont les TIC employées par les professeurs à Nwafor Orizu College of Education dans la classe de FLE ?
2. Quel est le taux d'usage de ces TIC dans l'enseignement de français à Nwafor Orizu College of Education Nsugbe ?

Échantillons/technique d'échantillonnage

Le département de français à Nwafor Orizu College of Education Nsugbe a été utilisé dans cette étude. L'étude s'est limitée à une population des étudiants en tous les étudiants et professeurs de français. Au total, nous avons une population de 72 étudiants et 9 professeurs. Cette recherche est réalisée dans l'année scolaire 2021/2022.

La Politique TIC et le secteur de l'éducation au Nigéria

La déclaration de politique de promotion des Technologies de l'Information et de la Communication (TIC) en 2018 par le ministre de l'éducation vient de réaffirmer la contribution attendue de ces technologies au développement socio-économique du Nigéria. Considérées comme un secteur transversal, les TIC concernent tous les domaines de la vie humaine. Le développement des TIC permettra à l'ensemble de la population nigérienne de devenir des cyber-

citoyens (Akude, 37).

Utah, Nwachukwu et Ezeonyim (48) ajoutent que « *les TIC serviront ainsi de levier pour impulser le développement économique et social et faire du Nigéria, à l'horizon 2025, une société de l'information, solidaire, épanouie et ouverte* ». La politique des technologies de l'information et de la communication en éducation donne à l'étudiant les compétences et les savoirs qui lui permettent de rechercher les informations dont il a besoin. C'est pourquoi les acteurs dans le secteur éducatif urgent que tous les ordres d'enseignement puissent s'approprier les TIC pour améliorer le système éducatif. Les TIC doivent être vues comme un passage obligé pour l'accès au savoir et à la connaissance de l'école primaire jusqu'au supérieur. Pour ce faire, les stratégies et les actions prévues dans le document de politique et stratégies des TIC au Nigéria (2003) sont les suivantes : introduction des TIC dans le système éducatif, réforme des systèmes d'enseignement scolaire et universitaire ; adaptation des programmes et méthodes d'enseignement, raccordement progressif des établissements scolaires et universitaires au réseau Internet, dotation des établissements scolaires et universitaires en réseaux intranet, recyclage et formation des formateurs TIC, formation des formateurs alphabétiseurs aux TIC équipement des établissements scolaires et universitaires en matériels et logiciels de TIC, Mise en place des centres de formation et de recherche en TIC parmi les autres.

Notons que la question fondamentale qui se pose est de savoir à quel moment toutes ces stratégies et actions prévues seront mises en application. Car jusqu'ici, le gouvernement fédéral n'a pas officiellement intégré les TIC dans le système éducatif nigérien (cours d'informatiques dans l'enseignement). Pour le moment, l'introduction des cours d'informatique et même l'intégration des TIC dans l'enseignement restent des initiatives prises par certains établissements scolaires surtout ceux du privé ; quelques-uns du secteur public leur ont emboîté le pas, c'est le cas du NIIT, à Onitsha et dans les autres États au Nigéria. Il y a aussi des autres petites écoles spécialisées dans l'informatique comme, Swintec Computers, Noble Computer, pour ne citer que

cela. Les programmes enseignés sont fonction des initiatives personnelles de ceux qui interviennent dans cette discipline et de la conviction des responsables de ces établissements par rapport à l'utilité de l'outil informatique et aux atouts que comportent les TIC.

Les théories spécifiques aux environnements TIC

Legros (2002), en s'appuyant sur les travaux de Taylor (1980) et Levy (1997), signale trois conceptions du rôle de l'ordinateur utilisé à des fins d'apprentissage. *L'ordinateur-tuteur (computer tutor)*, en vigueur dans les premières applications TIC, des années 80 à la moitié des années 90, reproduit la posture behavioriste. Cette posture repose sur une conception instructionniste où la relation pédagogique n'évolue pas. Dans ce contexte, l'enseignant prescrit à l'apprenant une succession d'exercices structuraux de type écouter-répéter effectués de façon individuelle. Si avec les TIC la typologie des exercices proposés aux apprenants évolue dans la diversité, il ne s'agit encore que d'environnements fermés (cédéroms), ponctuellement utiles comme ressources complémentaires mais qui ne représentent pas une réelle innovation pédagogique. De ce point de vue, l'ordinateur comme l'enseignant restent des instructeurs.

L'ordinateur-outil (computer tool) ne présuppose pas selon Legros d'« intentions didactiques précises ». Il s'agit d'utiliser des programmes qui ne sont pas conçus spécifiquement pour l'apprentissage des langues mais que l'enseignant s'approprie pour préparer son cours et/ou proposer aux apprenants des activités recourant par exemple au traitement de texte, à des documents authentiques. La plupart des plate-formes d'apprentissages en ligne procèdent de cet usage, maîtrisé à des degrés divers par les enseignants. Si cette conception du rôle du support informatique ne prend pas encore en considération les apports spécifiques de l'instrumentalisation didactique, que ce soit en termes de cognition ou en termes de valeur culturelle des artefacts, il n'en demeure pas moins que l'enseignant voit son rôle renforcé. En effet, la mise en place de tâches pédagogiques sur des supports détournés de leur usage initial suppose de

la part du praticien qui prépare son cours un effort de raisonnement, de créativité. Dans ce contexte, l'enseignant, utilisateur de supports numériques est amené à définir la pertinence de la tâche et des ressources qui lui sont associées en termes d'intégration, de scénarisation, de conception. Se profilent alors des figures quasi-professionnelles sur lesquelles nous reviendrons plus loin : l'utilisateur, l'intégrateur et le concepteur.

L'ordinateur enseigné (computer tutee): dans ce cadre l'ordinateur est « sous le contrôle de l'utilisateur ». L'apprenant, le plus souvent dans le cadre de simulations, doit instruire le système, à l'alimenter avec ses connaissances et son savoir-faire. Cette façon d'envisager le rôle des technologies est évidemment plus porteuse car elle rend l'apprenant actif dans une situation où il doit prendre des décisions, résoudre des problèmes, contrôler à la fois le support et ce qu'il en fait. Ce type d'environnement et cette conception impliquent des interactions entre pairs, un travail coopératif centrés sur une tâche d'apprentissage définie à l'avance.

Legros (2002) dégage le potentiel cognitif de cette conception : « la construction des connaissances y est liée à la manipulation des objets d'un environnement, de l'observation des effets en retour et à la formalisation réflexive des observations opérées ». Dans cette approche, l'influence manifeste des postulats socio-constructivistes, couplée à la nécessaire réflexivité sur l'usage, placent le praticien en position d'intégrateur, de facilitateur et d'accompagnateur. Si l'enseignant participe à la conception de l'environnement, on peut même le qualifier d'architecte d'une forme de cognition élaborée. Ce qui suscite certes un enrichissement du rôle de l'enseignant mais requiert en retour des compétences poussées, autres que celles qu'il déploie pour l'élaboration du matériel didactique "papier".

Les TIC dans l'Enseignement du FLE

Incontestablement, l'influence des TIC dans tous les domaines de la vie se fait sentir à tout moment. Les TIC fournissent des moyens novateurs, non seulement pour la diffusion des connaissances mais aussi pour l'exploration de stratégies d'enseignement et d'apprentissage qui favorisent la construction des compétences :

accessibilité de l'information, échange de courriels, consultation de sources documentaire, communication et échange en temps réel ou différé avec des communautés d'apprentissage, interactivité, multimédia.

Plusieurs études tendent à démontrer que les apprenants manifestent une motivation plus élevée pour une activité d'apprentissage qui fait appel aux TIC que pour les approches coutumières en classe. Bracewell et Laferriere, (1996), Lapierre et Gingras, (2001), Ouellet, Couture et Gauthier, (2001). Cet intérêt vient du fait que les TIC permettent de diversifier les objectifs, les méthodes, les supports, les projets et les résultats d'apprentissage. Chez les apprenants du français à Nwafor Orizu College of Education, les apports pour l'enseignement du français sont particulièrement riches dans la mesure où il est possible de trouver sur la Toile de nombreux documents authentiques, documents qu'il serait impossible de se procurer d'une autre manière pour les enseignants exerçant hors des pays de langue française.

Ces documents peuvent être audio, vidéo ou écrits. Leur exploitation est ensuite similaire à celles de tout document authentique. D'autre part, les ressources sont telles qu'il est possible de les renouveler, ce qui permet une approche culturelle contenant des informations actuelles et non plus datant de plusieurs années et rapidement obsolètes, comme dans le cas des méthodes « papiers ». L'enseignant a également accès à un réseau inépuisable d'informations pédagogiques et de formations par le biais des sites spécialisés ou des listes de diffusion. Il peut ainsi trouver les réponses à ses questions mais aussi idées et soutien. Une communauté internationale d'enseignants de français se crée de cette manière et favorise les échanges de ressources et de savoirs.

Dans le domaine de pédagogie l'internet joue un rôle primordial, l'intégration d'internet par exemple, en classe de langue permet à l'apprenant d'être en contact avec des documents réels reflétant donc la culture et la langue telle que vécue et utilisée. Le décalage entre le « normes » langagières et linguistiques présentes dans les documents didactisés et celles de la langue en contexte sont annihilées. Celle mise en contact avec une réalité sociale de la langue ne peut être

que motivante. Il ne s'agit plus d'apprendre une langue des livres mais une langue utilisée et pratiquée à des fins de communication.

L'ordinateur, vecteur de l'apprentissage a un rôle désinhibant contrairement au tableau noir, qui a toujours une action paralysante sur les apprenants, quel que soit leur âge. Le poste informatique rend l'apprentissage vivant, il répond aux commandes de l'apprenant et ne peut émettre une quelconque critique sur le discours produit. D'autre part, l'apprentissage est actif. Il est assez surprenant de constater une diminution des erreurs d'orthographe dans un texte produit au moyen d'un traitement de texte, même lorsque le correcteur automatique n'est pas sélectionné. Il engendre une réflexion sur la langue qui est beaucoup moins importante lors d'une production sur feuille. D'autre part l'utilisation des exercices en ligne, tout systématiques soient-ils, permet d'intégrer un caractère ludique à l'apprentissage et de dédramatiser les erreurs et donc de favoriser les progrès.

Cette dimension interactive de l'apprentissage a pour effet de provoquer et d'encourager l'autonomie dans l'apprentissage. Mais en confiance, l'apprenant éprouvera du plaisir à aller par lui-même sur d'autres sites, à découvrir d'autres aspects de la langue et à acquérir par là même des compétences de compréhension mais aussi des compétences lexicales, grammaticales et interculturelles.

Les TICE pour communiquer entre apprenants

La communication est au cœur des apprentissages. Les théories socioconstructivistes ont par exemple montré toute l'importance des échanges et des interlocutions dans la construction des savoirs. Dès lors, on ne peut apprendre qu'avec les autres et par les autres (Mirza, N. & Perret-Clermont, 2008). Les pédagogues précurseurs comme Freinet avait bien compris l'intérêt de la correspondance entre classes couplée à l'usage des technologies innovantes (pour l'époque) comme l'imprimerie.

Les technologies éducatives actuelles interrogent fortement cette dimension car - même si la communication fait partie de l'acronyme TICE - les mécanismes en jeu dans une situation d'apprentissage sont fortement modifiés lorsqu'on utilise des technologies. Le téléphone portable, les

forums électroniques, les blogs, les chats, la vidéo-conférence, ... sont autant d'exemples plus ou moins utilisés dans le cadre de cours complètement ou partiellement à distance. En quoi ces différents dispositifs encouragent-ils la collaboration entre apprenants, en quoi parasitent-ils les échanges ou les normes de la communication ?

Les recherches dans le domaine sont extrêmement riches et diversifiées. De nombreux travaux abordent les questions en lien avec les modalités de communication. Dans les années 90, Ross, Morisson, Smith & Cleveland (2004) ont démontré tout l'intérêt qu'il pouvait y avoir à la mise en place de réseaux entre des classes distantes. Des expériences comme Apple Classrooms of Tomorrow (ACOT), qui ont duré près de 10 ans, en sont de bons exemples. Riel (2000) a démontré qu'un travail en réseau entre plusieurs écoles distantes, portant sur l'élaboration commune de chroniques et de textes différents, avait permis aux élèves impliqués dans le projet (dès la première année de l'expérience) de faire des progrès énormes dans la maîtrise de la langue (syntaxe, vocabulaire etc.).

D'autres chercheurs (Dwyer, Ringstaff & Sandholtz, 2001) ont montré que l'usage des ordinateurs développe la communication entre apprenants. Au sein d'une même classe, l'utilisation que l'on a faite de la technologie n'a pas du tout isolé les apprenants les uns des autres, mais a, au contraire, multiplié les relations entre eux. Dans un registre plus spécifique, Foulon-Molenda (2000) analyse l'impact du regard dans les échanges à distance. Les conclusions de l'auteur sont néanmoins partagées. Pour certains l'image est un avantage et pour d'autres elle n'est pas indispensable. Il semble que cela dépende davantage de la situation et des aspects (fonctionnels ou relationnels) sur lesquels se centrent les interlocuteurs. Flor (1998) soutient de son côté que la tâche est l'élément déterminant.

Delium (2003) a mis au point le logiciel OSCAR qui propose un environnement de communication médiatisée structurée par les actes de langage. Ce programme est un outil qui permet

à la fois de mettre en place des discussions dans des environnements d'enseignement en ligne mais il donne en plus au chercheur l'opportunité d'analyser de manière détaillée ce qu'il se passe dans les interlocutions entre les différents acteurs. Cette fonctionnalité permet par exemple aux tuteurs ou aux accompagnateurs d'intervenir plus judicieusement. Dans ce registre et selon Linard (2001), la communication semble particulièrement déterminante si l'on veut réduire le taux d'abandon des apprenants souvent élevé dans l'enseignement à distance. Dans ce sens, le rôle des tuteurs ou des accompagnants s'avère déterminant et les modalités qu'ils mettent en place pour rester en contact avec les étudiants.

Présentation et analyse des données

Il en ressort deux questions indispensables sur le thème de la recherche que nous avons abordé dans le chapitre un. Nous présentons ci-après les questions posées et les réponses qui leur ont été données. L'analyse quantitative a été faite à partir des données recueillies au moyen de questionnaire.

Question de recherche 1

Quelle sont les TIC employées par les professeurs à Nwafor Orizu College of Education, dans la classe de FLE?

La réponse à cette question a été fournie par les étudiants et les enseignants dans la liste des TIC utilisée dans l'enseignement de FLE. Cette liste est composée de plusieurs TIC qui sont à la disposition des enseignants pour enseigner les étudiants dans une classe de langue parce que l'utilisation des TIC est un moyen efficace de mobiliser les apprenants et de les aider à développer leurs compétences d'expressivité orale dans un contexte naturel. Nous les avons demandés d'identifier les TIC intégrés dans leurs classes.

Tableau 1 : Identification des TIC utilisés par les enseignants du FLE à Nwafor Orizu College of Education (Réponses des étudiants)

Nos	Les TIC	Oui	Pourcent	Non	Pourcent
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1	La télévision	55	100%	0	0%
2	La radio	55	100%	0	0%
3	La clé USB	22	40%	33	60%
4	L'ordinateur	31	56.4%	24	54.6%
5	Le tableau blanc interactif	0	0%	55	100%
6	Le téléphone portable	0	0%	55	100%
7	L'internet	0	0%	55	100%
8	Le laboratoire de langue	55	100%	0	0%
9	Le satellite	0	0%	55	100%
10	Le projecteur	55	100%	0	0%

Le tableau démontre que les étudiants ont identifié juste quatre parmi les 10 matériels de TIC intégré par les professeurs pour l'enseignement du français.

Tableau 2 : Identification des TIC utilisés par les enseignants du FLE à Nwafor Orizu College of Education (Réponses des enseignants)

Nos	Activités de communication	Oui	Pourcent	Non	Pourcent
1	La télévision	9	100%	0	0%
2	La radio	9	100%	0	0%
3	La clé USB	3	40%	6	60%
4	L'ordinateur	31	33.3%	24	76.9%
5	Le tableau blanc interactif	0	0%	9	100%
6	Le téléphone portable	0	0%	9	100%
7	L'internet	1	10%	8	90%
8	Le laboratoire de langue	9	100%	0	0%
9	Le satellite	0	0%	9	100%
10	Le projecteur	9	100%	0	0%

Le tableau 2 relève que les professeurs universitaires de français ont identifié parmi les 10 matériels de TIC intégré par les professeurs pour l'enseignement du français.

Question de recherche 2

Quel est le taux d'usage de ces TIC dans l'enseignement de français à Nwafor Orizu College of Education?

Nous avons demandé aux étudiants de français en quatrième années d'études universitaires à Nwafor

Orizu College of Education d'indiquer le taux d'usage des TIC incorporées par les professeurs pour les motiver à apprendre. On a retenu dix matériels de TIC que nous avons examiné. Les tableaux 3 et 4 présentent les réponses des étudiants et des enseignants respectivement

Tableau 3 : Le taux d'usage de ces TIC dans l'enseignement de français à Nwafor Orizu College of Education (Réponses des étudiants)

Nos	Activités de communication	Moyen	Décision
1	La télévision	1,28	Rejetée

2	La Radio	2,98	Acceptée
3	La clé USB	1,30	Rejeté
4	L'ordinateur	2,03	Rejeté
5	Le tableau blanc interactif	1,89	Rejeté
6	Le téléphone portable	1,68	Rejeté
7	L'internet	2,0	Rejeté
8	Le laboratoire de langue	2,71	Accepté
9	Le satellite	1	Rejeté
10	Le projecteur	2,97	Accepté

Le tableau démontre que les étudiants ont identifié juste trois TIC parmi 10 matériels de TIC utilisés régulièrement par les professeurs pour l'enseignement du français .

Tableau 4: Le taux d'usage de ces TIC dans l'enseignement de français à Nwafor Orizu College of Education (Réponses des enseignants)

Nos	Activités de communication	Moyen	Décision
1	La télévision	2,20	Rejeté
2	La Radio	3,37	Accepté
3	La clé USB	1,57	Rejeté
4	L'ordinateur	2,33	Rejeté
5	Le tableau blanc interactif	1,6	Rejeté
6	Le téléphone portable	1,32	Rejeté
7	L'internet	1,73	Rejeté
8	Le laboratoire de langue	2,7	Accepté
9	Le satellite	1	Rejeté
10	Le projecteur	2,77	Accepté

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Le tableau 4 relève que les professeurs universitaires de français ont identifié quatre parmi les 10 matériels de TIC qu'ils utilisent régulièrement pour enseigner les apprenants de français. Selon les résultats obtenus dans le tableau ci-dessus, les apprenants disent que les matériels de TIC utilisés par les professeurs sont la radio (2,98), le laboratoire de langue (2,71) et le projecteur (2,97). Il ressort aussi du tableau 4 qui est

la réponse des enseignants, que ces dernières n'utilisent que la radio (3,37), le laboratoire de langue (2,7) et le projecteur (2,77) comme les matériels de TIC dans leurs classes. Alors, les deux groupes d'informateurs sont d'accord avec les constats de Laferiere, (1996), Lapiere et Gingras, (2001) qui soulignent que les apprenants manifestent une motivation plus élevée pour une activité d'apprentissage qui fait appel aux TIC que

pour les approches coutumières en classe, et que cet intérêt vient du fait que les TIC permettent de diversifier les objectifs, les méthodes, les supports, les projets et les résultats d'apprentissage.

Conclusion

Indéniablement, les TIC occupent une place primordiale dans les affaires de l'homme. En fait la prédominance des TIC se fait sentir dans toutes les disciplines, que ça soit dans le domaine social, religieux, médical etc., ses influences restent et resteront toujours inévitable et inestimable. Aujourd'hui, il est impossible de parler de l'enseignement/apprentissage sans avoir recours aux TIC. Les TIC offrent un grand avantage à l'enseignement/apprentissage du français langue étrangère. Il nous incombe alors, de signaler ici que l'enseignant du français langue étrangère FLE à Nwafor Orizu College of Education a un grand besoin de tirer le plus grand profit de cet outil fascinant et efficace pour motiver ses apprenants à acquérir les compétences de communication langagière, en rendant ses cours plus vivant et diversifié. Cela implique une demande de préparation et de formation de l'enseignant du FLE dans le domaine des Technologies de l'Information et Communication.

Or, par manque de formation, beaucoup d'enseignants n'osent intégrer les technologies de la communication dans leur pratique de pédagogique. L'intégration des TIC dans l'enseignement du français constitue une innovation pédagogique complexe. Elle demande des changements selon plusieurs dimensions : habiletés des enseignants (maîtrise de l'outil informatique), réforme des méthodes pédagogiques traditionnelles (pédagogie centré sur l'étudiant, révision du rôle de l'enseignant, formation, tant initiale que continue des enseignants etc.) et outils d'enseignement.

En ce qui concerne le matériel pédagogique : nous constatons qu'il reste beaucoup de chemin à parcourir pour une intégration des TIC dans l'enseignement du français à Nwafor Orizu College of Education. Le ministre de l'éducation et la gestion de l'école devraient proposer un plan d'action pour la formation des enseignants à la pédagogie et à l'usage des TIC et pour l'achat du matériel technologique pouvant répondre aux besoins de communication, de développement d'habiletés intellectuelles et sociales.

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ETUDE COMPAREE DU TEMPS PASSE INDEFINI ET SES VALEURS EN FRANÇAIS ET OGU

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Résumé

Cette recherche compare le temps passé indéfini et ses valeurs fonctionnelles dans les structures phrastiques en langue française et en langue ogu. Elle analyse l'extension au-delà de ses fonctions grammaticales et autres formes de valeurs en pénétrant dans autres temps. Aussi, le temps passé indéfini dans chacune des deux langues est étudié. La théorie contrastive ou comparative nous permet de comparer les deux systèmes de temps verbaux, mettant en relief les similarités et les dissimilaires. Les résultats nous montrent la nature et la manifestation distributionnelles du temps passé et comme ils sont employés en différents contextes expressives en langue française et en langue ogu.

Mots clés : passé indéfini, structure phrastique, langue ogu,

Introduction

Le langage est un talent naturellement inné en l'homme qui lui permet d'acquérir ou d'apprendre une langue de sa communauté. Chaque individu, surtout au niveau de l'acquisition et l'apprentissage internalise les règles grammaticales qui le permettent formuler les expressions sans difficultés suivant la position d'Adegbokun (2016 :16) donc, pour parler et écrire correctement une langue, il est nécessaire de connaître les éléments de catégories grammaticales servant à construire sa structure, de telle sorte que les productions réalisées soient en accord avec le génie de cette langue-là. Ceci pour dire combien cette capacité de construction (la syntaxe) est importante dans l'apprentissage de la langue. Autrement dit, pouvoir produire du discours, construire correctement des phrases ayant un sens témoigne de la maîtrise d'une langue et d'un bon apprentissage, d'une bonne manipulation des catégories.

Le moment qu'un individu se trouve dans une situation interactionnelle, le système cognitif humain parcourt certains mécanismes qui permettent à l'individu d'exploiter toute la connaissance qu'il a dans la langue de sa communauté pour communiquer. Hager-M'Boua (2014), observe qu'il y a la tendance qu'on pourrait évoluer au-delà du contexte. Donc, dans cette lumière nous visons nous pencher vers la notion de ce linguiste qu'il retire de l'école de

Grammaire Générative, et inclure autres aspects de la linguistique qui nous se lient aux temps verbaux du français et de l'ogu.

Koko (2016) explique que la langue Ogu appartient au continuum des èdèin Yoruba ou gbé. Les langues de cette catégorie sont l'Ogoun gbé, l'Anàgò gbé et le Fon gbé d'une partie de la République du Bénin, l'Ouatchi gbé, l'Ewe gbé et le Mina de la République du Togo, y compris certaines parties du Bénin. Ogun gbé est la langue largement parlée par les habitants de la ville accidentée, moderne et historique de Badagry et de certaines parties de l'État d'Ogun. Étant une langue mineure qui s'est retrouvée dans une région dominée par la langue yoruba, sa pertinence devient un peu risquée car plus de gens y parlent la langue yoruba que la langue ogu. La langue Ogu est une sorte de mélange de Yoruba, Fon gbé, Ewe gbé, Ouatchi gbé, Gen gbé et quelques autres langues locales au Bénin, au Togo et au Ghana.

Entre temps Osoba et Hunjo (2017) ont décrit la situation de la langue ogu, du comportement des jeunes sur le parler de cette langue. Le souci de ces chercheurs est que dans l'avenir proche ou lointain cette langue serait morte parce qu'il n'y aura pas des gens qui en parleront. Malgré que leur enquête fût concentrée sur la communauté de Badagry de l'état de Lagos, qui est une partie d'une communauté large, l'autre partie qui touche Yewa a l'état d'Ogu expérimente les difficultés pareilles. Leur position nous sert

comme un réveil et de motivation de de développer contribuer à la documentation de la langue ogu en relation d'étude comparative avec la langue française. Ce domaine de l'humanité et entre autres sauvegardée la langue ogu profitant de la langue française.

Le passé indéfini et ses différentes valeurs

Umaru (2000) dit que le passé indéfini déborde ses frontières pour exprimer un fait dans

un avenir proche grâce à des adverbes et des locutions adverbiales, comme le cas dans le dialogue.

La position d'Umaru montre que dans l'emploi du passé indéfini, s'étend au-delà de ses limites de fonctionnement et de valeurs et qu'il est nécessaire d'intégrer des adverbes et des locutions adverbiales suivant le modèle de conversation ou dialogue.

Considerons quelques exemples d'expressions comme ci-dessous :

1. <i>Papa, mon frère</i> s	va v+prés	à la bibliothèque, proche d'Ikoyi.
2 <i>Ikoyi eh, il</i> s	est revenu aux+v+prés	si vite ! cct

La manière dont l'emploi du passé indéfini dans l'indication du temps futur simple selon Umaru (Ibid. :29) donne l'impression qui fait différencier entre le souci de quelqu'un qui voyage et la certitude de surveillance de contraste entre la manque de connaissance de la voie et l'approchement du la place de son guide. Umaru nous fait savoir que cette connaissance de la distance actuelle fait telle personne de concevoir le fait qu'elle est déjà à sa destination décrite comme achevé. Ce chercheur nous fait savoir qu'il faut la conception d'une information non détaillée dans

lequel l'instruction de guide fait récurrence pour la raison de soucier de celui qui voyage.

Le passé indéfini de la valeur futur antérieur

Umaru (2000) nous porte à la connaissance que le temps passé indéfini dans sa valeur peut employer comme un *futur antérieur* et que l'intégration de l'*adverbe* ou une *locution verbale* devient exigeant comme dans la phrase ci-dessous :

. <i>Les enfants</i>	diront v+fut	à leur maman	le soir cct	quelles couleurs ils	ont choisies. aux+v+pp
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La proposition dernière comme nous l'avons ici « *quelles couleurs ils ont choisi.* » comme Kiro le nous explique devait être : est en (*futur antérieur*) ainsi il dit que :

Mais comme l'homme possède la langue et qu'il la manipule comme il veut, il emploie le passé indéfini à la place du futur antérieur et le message est intelligible à

l'audience francophone. En générale, l'essentiel est que l'information qui contient la phrase est transmise sans ambiguïté ou nuance en compréhension. Parfois en linguistique nous somme d'opinion qu'il y a besoin dans certains situation pareille à celle de la violation de certaines règles comme ce sont les parlent la langue qui déterminent comme une langue doit

fonctionnée sociologiquement ignorant certaines règles rigides de la langue humaine. C'est exactement ce qui se déroule dans cette valeur du temps passé. Nous récapitulons, comme Umaru K. K. l'affirme que telle forme de temps : **---v+fut -- - v+pp** ne peut pas être réalisé en fulfulde parce qu'elle n'a pas de du verbe auxiliaire avec telle combinaison de temps.

Le passé indéfini de la valeur du passé

Le passé indéfini a valeur du passé concerne soit-il le passé proche ou le passé lointain. Selon Umaru K. K. son emploi n'est pas moins pas moins

qualifié pour le décrire. Donc ce passé dit simple dans sa typologie est employé relater des actions qui sont déroulées dans le passé et que leur effet sont terminées dans le passé. Mais, en ce concerne le passé indéfini comme Kiro le relate avec la notion de Wagner et Pinchon (1967 : 241) : « laisse entendre que le procès achevé a créé notre actualité présente. » On pourrait dire que ces temps représentent la valeur du vrai temps passé comme il ne se mêle pas avec autres temps comme les autres variétés que nous avons déjà analysées dans cette section.

1. <i>Muritala Mohammed</i> s	<i>mourra</i> v+p.sple	<i>dans un attentat à Lagos.</i> cod
2. <i>Les oiseaux</i> s	<i>sont volés</i> aux+v+pp	<i>de l'arbre</i> ccl.

Donc, la phrase 1 nous renseigne que l'action était soudaine et inattendue et qu'il y avait de continuité. Ce qui veut dire qu'il n'y avait pas d'autres événements subséquents en ce moment pour effectuer le prolongement. Tandis qu'en 2, cette l'idée qui paraît ici indique les oiseaux ont fuis un danger ou plutôt voulaient chercher à manger ailleurs.

Le passé indéfini de la valeur d'exprimer la nostalgie

En ce qui concerne, le passé indéfini, appart les valeurs que nous avons déjà analysés ci-dessus qui sont hors du passe sauf celle du futur antérieur, il a une autre valeur qu'on peut dire correspond actuellement au temps passé en générale. A la mention de la nostalgie, de l'absence peut indiquer le fait de désertter ou fuir un endroit ou lieu surtout des oiseaux dont les gens jouaient de leur chanson.

Considerons quelques expressions pour éclaircir cette explication analytiquement :

<i>Toutes les mangues</i> s	<i>sont cueillies.</i> aux + v + pp
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Il est évident que le locuteur attendait trouver des mangues sur l'arbre, malheureusement, il n'en trouvait aucune. Ce qui est que le locuteur attendait de retrouver des mangues, il parcourt un dérangement psychologique que telles nombre de mangues étaient finies et que son sentiment de regret que les mangues soient si tôt finies.

Suivant la position d'Umaru (30) nous informe que dans une situation pareille tel argument et exemples on risque de croire que les deux temps verbaux ci-dessus analysés se

confondent. Mais le passé indéfini reste toujours un temps verbal du passé. Il faut seulement se rappeler que toutes choses ou faits ne viennent pas pour passer à jamais. Beaucoup de fait restent ou bien laissent leurs effets qui perdurent dans le présent, voire s'éternisent dans l'avenir. Alors, le passé indéfini est le temps verbal propre à décrire de telles situations et valeurs temporelles. Cette idée montre que chaque action qui se déroule au présent entre temps coulera vers le passé et d'autres viennent du futur pour passer par le

présent, l'essentielle le temps coule et les événements vont et viennent. Chaque est action est souvenue par ses effets qui pour le futur dans le temps futur.

La passée indéfinie de la langue ogu et ses valeurs

Cette section traite le temps passé, commençant

par le passé d'accomplissement, le passé indéfini, le passé de la valeur du futur simple, des verbes pronominaux, la forme des voix active et passive. Il y aussi, le temps du futur simple et la réalité dans l'avenir.

Le temps passé accompli

En langue ogu, on exprime le temps du passé accompli par l'usage de la particule *kó* qui est normalement insérée entre le sujet et le verbe, comme dans les expressions suivantes.

- Exemple :
- | | | | |
|---------------------|---------------------|-------------|--------------|
| 1 . <i>Zánnú ko</i> | <i>yi</i> | <i>Yewa</i> | <i>ègbé.</i> |
| sng.s | aux.+ v+ pas | ccl | Adv.t |
| -Zánnú | est déjà parti | à Yewa. | |
-
- | | | |
|----------------|-----------------|--------------|
| 2 <i>Agosu</i> | <i>ko bló</i> | <i>àzón.</i> |
| 3sng.s | aux. + v | cod |
| -Agosu | a déjà fait | le travail. |
-
- | | | | |
|--------------------|------------|--------------|--------------|
| 3. <i>Àsì tòwè</i> | <i>kó</i> | <i>nu</i> | <i>òsìn.</i> |
| 3sgn.s Dét. | aux | v+pas | cod |
| - Votre femme | a | déjà bu | de l'eau. |
-
- | | | |
|----------------|------------------|--------------|
| 4 . <i>Un</i> | <i>kó</i> | <i>dòhó.</i> |
| 1 sng.s | aux+v+ pp | |
| - J' | ai | parlé. |

Le temps passé indéfini de valeur indéfinie

Le passé indéfini de la langue ogu en tant que l'un des aspects du temps verbaux a son comportement particulier et distinctif, comme nous savons que dans les sections précédentes ont différentes formes, sans du verbe auxiliaire visible et des adverbess qui les distinguent, le temps passé devient indéfini. L'implication est qu'on ne sait exactement quand l'action s'est déroulée. Nous les analyserons quelques expressions comme ci-dessous.

- | | | | |
|-----------------|---------------------------------|---------------|---------------|
| . <i>Semasa</i> | <i>gbò</i> | <i>tònsón</i> | <i>Owode.</i> |
| 3sgn.s | v+pp | prép | ccl |
| <i>Semasa</i> | est arrivé (flex. sng) | d' | Owode |
-
- | | | | | | |
|--------------|---------------------------|----------------|---------------|--------------|---------------------|
| <i>Yé</i> | <i>pon</i> | <i>àhólúví</i> | <i>yí</i> | <i>to</i> | <i>ònúplónhome.</i> |
| 3pl.s | aux+v+pp | cod | v+inf. | prép. | ccl |
| Ils | ont vu (flex pl) | le prince | aller | à | l'école. |

Dosu	póthó	àvún étònpò	wa	fílè.
3pl.s	conj.		aux+v+pp(flex. pl)	ccl
Dosu	et	son chien	sont venus	ici

Nous notons qu'en langue ogu, qu'il y a graphiquement le manque des verbes auxiliaires que le participe passe reste invariable. De plus, il est observé que le pluriel est marqué par le sujet de la flexion, ce qui subit le radical du verbe au niveau du pluriel. Cette situation est franchement similaire à celle de la plupart des langues africaines comme nous l'avons observé de la part de Hager en langue abidji, Umaru Kiro en langue fulfulde et d'Adegbokun en langue yorouba parmi tant d'autres.

Nous faisons une analyse tabulaire pour mieux clarifier la situation de ce temps verbal. Dans cette lumière, nous nous servons de quelques verbes qui sont de la voix active en toutes voix pour examiner la réalité du participe passé et la nature de l'invariabilité flexionnelle du verbe de la langue ogu.

Tableau : 8 Une analyse tabulaire du temps passé indéfini

Radical	Infinitif	Active du passé indéfini
Fon (réveiller)	réveiller	Sewanu fon Dosu. (Sewanu a réveillé Dosu.)
Pronominal du passé indéfini		
Fon (se réveiller)	Se réveiller	<i>Un fon ègbé to oga àtón.</i> (je me suis réveillé à cinq heures.)
Passive du passé indéfini		
Fon (Etre réveiller)		<i>Àvú miton fon Sésí.</i> (Sésí s'est réveillée par votre chien.)

Tableau : 9 La considération d'un autre verbe

Radical	Infinitif	Active du passé indéfini
<i>mlón- àí</i> (coucher)		<i>Ajìnò mlón òvíví-súnnù àí.</i> (Maman a couché le petit-fils.)
Pronominal du passé indéfini		
<i>mlón-àí</i> (se coucher)		<i>Mawuyon mlón-àí.</i> (Máúwùbó s'est couchée.)
Passive du passé indéfini		
<i>mlón-àí</i> (être coucher)		<i>Agosu mlón-àí to àjító.</i> (Agosu est couché par tata.)

En ce qui concerne les désinences du verbe en générale, elles restent parce que toutes les personnes ont la même forme. De plus en ce qui concerne les verbes pronominaux, les pronoms personnels de d'objet ne sont pas graphiquement inclus, ce qui est le contraire de la situation en langue française. Nous accordons la position d'Umaru (39) qui montre en fulfulde 'Si le verbe pronominal du français se caractérise de la présence du pronom d'objet, le verbe pronominal du fulfulde se reconnaît par sa forme et son sens, alors il est préférable de parler de verbe à la voix semi-active' (48). On note qu'il n'y a pas d'irrégularité au niveau des participes dans la langue ogu.

Le temps passé indéfini a valeur du futur simple

En langue ogu, nous notons à la mention de l'emploi du passé du pour exprimer le futur simple, on peut se croire que c'est quelque chose qui est d'ambiguë. Le fait est que pour vraiment, il faut que le passé indéfini exprime une antériorité par rapport au moment de la parole.

L'analyse peut se faire comme ci-dessous :

	<i>Sésí</i> 3sng.s Sésí	<i>no</i> part. est en train	<i>dòhó</i> prés. de nous	<i>ná mín,</i> prép. cod dire	<i>dó Kojoh ko yi.</i> 3sng.s aux v+pp (que) Kojoh est parti.
Le moment de parole					Le moment d'action, antérieur au moment de parole

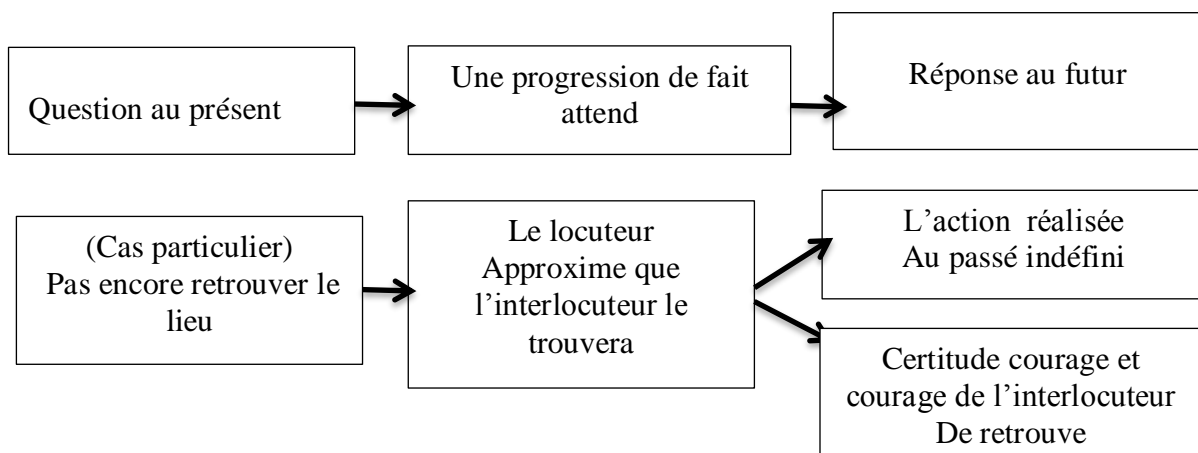
Umaru Kiro (Ibid. :40) est du point de vue que dans une situation pareille comme tout autre temps verbal, le temps indéfini se prête à d'autres valeurs temporelles de la langue en question. De plus, il du fait il vaut mieux que l'événement qui n'est pas encore réaliser soit alors exprimé dans une manière conversationnelle comme ci-dessous :

. Mautin,	<i>Min jeyi</i>	<i>òwéplònhómè 'Methodiste.</i>
fct grtical nul	2pl.s v+prés.	ccl (flexion d'intervertie)
Mautin,	nous allons	à l'école méthodiste.

. Úwó	<i>kùnhún</i>	juxtaposition	note	<i>fítè.</i>
2plr.s	v+ pp		v+ prés. impératif	ccl
Tu	conduis	, juxtaposition	arrêtes	ici.

Dans la situation quand la question est au présent, et qu'il y a une attente d'une action continuelle, la devrait être en futur. Dans un cas spécial, la réponse est au passé indéfini bien celui qui cherche n'a pas encore d'essence qu'il est train de chercher. Cette manière d'emploi du passé indéfini a deux valeurs qu'il faut noter. Celui à qui on parle qui a la connaissance de la proximité du lieu, voit le fait d'y arriver comme déjà réalité. Deuxièmement, la valeur est l'espoir, la certitude et le courage investi dans le moral de la personne qui cherche selon Umaru Kiro (Ibid. :41). Mais nous employons une autre forme d'analyse schématique pour explique le processus dans cette section.

Tableau : 1 Une présentation analyse schématique de ce processus



C'est dans cette lumière que dit Umaru Kiro comme, il nous l'intime que le passé indéfini entre autres, peut être employé pour exprimer un fait qui est envisagé à être réalisé dans un avenir, mais

antérieur à un fait exprimé par le futur. Ainsi en langue ogu nous pouvons faire quelques analyses avec l'exemple d'expression ci-dessous.

Exemple:

125. <i>Whémè,</i>	<i>un</i>	<i>ná pon</i>	<i>núdé whè</i>	<i>úwó</i>	<i>wa</i>	<i>to</i>	<i>ònúplónhome.</i>
adv. tps	1sng.s	aux+v+fut	pro réal.	2sng.s	aux+v+pp	prép	ccl
Le soir	je	verrai	ce que	tu	as fait	à	l'école.

Considérant que l'action de (voir) n'est pas à ce temps réaliser le moment que le locuteur parle, l'emploi du futur antérieur doit être fait, comme dans l'expression ci-dessous.

Exemple :2. Ø

126. Ce que tu	auras fait à l'école.
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Comme tel temps c'est réalisable en langue ogu, suivant la notion d'Umaru Kiro (2) nous optons pour l'emploi du passé indéfini ; malgré qu'il l'eût appliqué dans la langue fulfulde si on utilise le futur simple. Ainsi l'action de « *wa* » vient pares de « *pon* » alors que c'est l'action qui exprime cette forme verbale en ogu..

Conclusion

Nous avons noté que les deux langues dans cette recherche ; le français et l'ogu ont leur temps du passé et les extensions fonctionnelles qui touchent autres temps hors de l'emploi du passé. Nous notons qu'en français, les désinences verbaux sont différentes au niveau de nombre, du temps et parfois de genre mais en langue ogu l'aspect de temps, on ajoute les particules connectées au verbe. Avec les relativistes, leur notion authentique concernant les langues humaines qui

dissent que chaque langue à ces traits distinctifs à elle. Cette étude nous permet de contribuer, développer et documenter cet aspect de la langue ogu. Aussi, elle motivera et encouragera les autres chercheurs de faire leurs contributions pour sauvegarder la langue ogu et l'amené au niveau de standardisation.

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