THE JOURNAL

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THE SEMANTICS OF COMPOUNDING IN ENGLISH AND TIV LANGUAGES

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Abstract
This research examines the semantic aspect of morphological compounding in the English and Tiv languages. The choice of the two languages is motivated by the fact that research works in word formation generally, and compounding particularly, in Tiv language have not taken this dimension. And with adequate studies of this nature in the English language, what is or not obtainable in the Tiv language can be discovered through a comparative method of analysis. The study is designed on a survey method, with both primary and secondary sources of information. The study finds out that a number of these compounds in both English and Tiv languages have heads referring to the categorical elements that have the basic meanings of certain compounds. Again, the English language, just like the Tiv language, is still identified with a number of compounds described as exocentric. These are compounds that are realised holistically without necessarily regarding any of the components as a head. But copulative compounds are discovered to be rich in English, but skeletal in the Tiv. It is concluded that the comparative analysis could help, to a great extent, in solving the problems usually associated with learning a foreign language. Therefore, learners of English, and especially from the Tiv community of speakers, can benefit richly from the research work which is shown to have phenomena contribution to this area of linguistic study.

Keywords: compounding, copulative, endocentric, exocentric, languages, semantics.

Introduction
Compounding remains a prominent source of word creation in many languages such as Tiv and English. It is defined severally as a process of bringing together two or more already existing words to form a single lexical unit. Pyles (1971: 289) defines compounding as:

Putting together two or more words to make a new word with a meaning in some way different, if only in being more specific, from that of its separate elements in juxtaposition – for instance, a ‘black board’ is not the same thing as ‘blackboard’ ...

It is an additive process of word creation that contributes prominently in the building up of the vocabulary of many languages such as English and Tiv. In favour of the English language, Elesawy (2002:24) says that compounding as a morphological process is long in usage, and well known in English since the days of Chaucer till early and late modern periods. The author refers, for instance, to garlic as an old English compound from ‘gar’ = spear + ‘leac’ = ‘leek’. Strang (2015:27) also confirms that “especially, but not exclusively, in the fields of science and technology, abundant new formations depend on processes more akin to compounding than affixation”.

The formation of compounds is generally based on three basic aspects of linguistic analyses: the phonological criteria for compound; the syntactic or grammatical classification of compounds, and the semantic consideration of compound forms. The current discussion focuses on how compounds are semantically classified. This refers to the meaning component involved in the classification of morphological compounds. This research concerns the semantic aspect of compounding as it affects the English and Tiv languages. The choice of the two languages is motivated by the fact that research works on word formation generally, and compounding
particularly, in Tiv language have not taken this dimension. And with adequate studies of this nature in English language, we are helped to discover what is or not obtainable in the Tiv language through a comparative method of analysis.

A fact has been sustained in linguistic investigation that difficulties are often encountered in the learning of a second or foreign language with a distinct structure. Such a problem is hoped to be tackled in this study. After a discovery of what it is and what is not in the chosen languages, certain adjustments can be made by the Tiv speakers in their use of the English language. Moreover, this is by all means a source of additional knowledge for continuous researches in the area of language studies.

Methodology

This study is designed on a survey method. For information from the English language, the researchers relied heavily on secondary sources, referring to books, research papers and other relevant academic material. For data on the semantics of Tiv compound system, the researchers’ consulted older and competent Tiv speakers in addition to the researcher’s knowledge of the Tiv language. This was supported by the use of Tiv language Bible from where certain words were discovered to be useful for analysis.

Conceptual Framework

There exist a number of compound types based on the semantic classification. The compounds are described as: endocentric, exocentric, copulative and appositional.

(a). Endocentric Compounds

An endocentric construction, according to SIL (2014:1), is a construction that contains: a head, which is the single obligatory element in the construction (except in coordinate constructions, which have multiple heads), one or more optional elements subordinate to the head. The optional elements can, in the proper context, be omitted without loss of grammaticality. The head is a syntactically adequate substitution for the whole construction. An endocentric compound, therefore, comprises a categorical element that contains the basic meaning of the entire compound. That meaning-determiner is commonly called a head, and it partners with a modifier, which limits the meaning involved. An example is seen in the English Compound chalkboard, with ‘board’ as the head, and ‘chalk’ as the modifier. This obviously carries the meaning of a board that is meant for chalk. Another example is found in the English compound steamboat as compared with boat which is a modified, expanded version of boat with its range of usage restricted, so that steamboat will be found in basically the same semantic contexts as the noun boat. The compound also retains the primary syntactic features of boat, since both are nouns. Hence, a steamboat is a particular type of boat, where the class of steamboats is a subclass of the class of boats. Endocentric compounds tend to be of the same word class as their head, as in the case of doghouse. Headedness, according to Bauer (2008:1), is shown most clearly by hyponymy, and this means that the compound as a whole is a hyponym of its head. So, traffic-light is a hyponym of light, but not a hyponym of traffic.

(b). Exocentric Compounds

In contra-distinction to endocentric compounds, none of the components in exocentric compounds is perceived as a formal head, and its meaning cannot always be determined transparently from its constituents. Khullar (2003:1) describes them as ‘‘compounds with no clear head inside them, giving rise to semantic arbitrariness and opaqueness’’. Hotdog, for instance, is not necessarily hot; neither does it refer to a dog. In the words of Nordquist (2016:5);
Nordquist, also acknowledges Adams (2013) who explains exocentric generally as the term that describes expressions in which no part seems to be of the same kind as the whole or to be central to it. The noun change-over is exocentric, and so are ‘verb-complement’ noun compounds like stop-gap, along with adjective + noun and noun + noun compounds like air-head, paperback, lowlife. These compounds . . . do not denote the same kind of entity as their final elements. “Adams goes on to say that exocentric compounds are "a rather small group in modern English" (Nordquist, 2016:10). In determining a word class for an exocentric compound, the whole lexical item is considered irrespective of the parts that constitute it. This explains why a must-read, which consists of two verbs, is not a verb but a noun. Bahuvrihi is an alternative term for exocentric compound, sometimes treated as its famous type.

Distinguishing it from endocentric compounds, Bauer (2008:1) describes an exocentric compound as one without a relationship of hyponymy among its elements, and which appears, therefore, to lack a head or probably to have a head external to the compound itself. Such is the case with English words like redhead = a person with red hair; flat-foot = policeman; and egg-head = intellectual.

The notion of exocentricity was extended from syntax to the morphological form of compounds by Bloomfield (1935) who himself linked the term exocentric compound with the earlier Sanskrit term bahuvrīhi, thereby establishing the equivalent use of the two terms in the subsequent technical literature.

A very striking difference, according to O’Grady and Guzman (2011:130), between English endocentric and exocentric compounds sometimes shows up in cases where the head is a word like tooth or foot which has an irregular plural form. Whereas the endocentric compounds employ the usual irregular plural (teeth, feet, etc.), the exocentric compounds permit the plural suffix –s for words such as tooth, foot and man. Examples of such kinds are provided as presented in the following table:

Table 1: Showing the differentiating examples between endocentric and exocentric compounds as described above, sourced from O’Grady and Guzman (2011:130)

<table>
<thead>
<tr>
<th>In endocentric compounds</th>
<th>In exocentric compounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wisdom teeth</td>
<td>Sabertooths (extinct species of carnivore)</td>
</tr>
<tr>
<td>Club feet</td>
<td>Big foots (mythical creature sasquatch)</td>
</tr>
<tr>
<td>Policeman</td>
<td>Watchmans (a type of portable TV)</td>
</tr>
<tr>
<td>Oak leaves</td>
<td>Maple leafs (Toronto’s NHL hockey team)</td>
</tr>
</tbody>
</table>

The difference between endocentric and exocentric compounds is not entirely a clear cut. At one end of the spectrum, we find prototypical endocentric compounds that are truly compositional and semantically transparent; e.g. first born (the eldest child) and mountain top (which is literally the summit of a mountain). The meanings of such compounds can be inferred from the meanings of their parts. At the other end of the spectrum, we find prototypical exocentric compounds whose meanings cannot be inferred from the meanings of their parts. E.g. ladybird, which is neither a lady, nor a bird, but a little round red beetle with black spots. Likewise, rocky road is not a road with rock on it, rather a cup cake dessert whose principal ingredients are milk chocolate and marshmallow.

A vast number of compounds fall somewhere between these extremes. Often, the meaning of the compound bears some relation to the meaning of the words it is made up of, but the meaning of the whole is not totally transparent. You can see this if you reflect on the meaning of compounds such as wind farm, fire engine, speed trap, brick-layer, bag lady and dinner lady.

(c).Copulative Compounds

Also known as coordinative compounds, copulative compounds have more than a single
semantic head. Each member of such a compound has a separate referent, and both elements constituting the compound are on an equal footing such that they can be paraphrased with the use of and. A *father-daughter* event, for instance, can be re-phrased as *father and daughter* event. A copulative compound also represents a coordinate connection between two concepts that are both identified concomitantly with an individual. This is what Olsen (2001:1) means when she expresses that “copulative compounds encompass a coordinative relationship between the two constituents such that both concepts are attributed simultaneously to one individual”. Compounds such as poet-doctor, farmer-driver, and songwriter-producer and so on, are some of the examples. On the types of copulatives, it could be arranged as:

a. Profession + Characteristics Activity. E.g.  
   *Actor – environmentalist*  
   *Director-pilot*

b. Profession + property. E.g.  
   *Robber – pastor*  
   *Journalist -- drunkard*

c. Characteristic properties. E.g  
   *Owner-driver*  
   *Tiger-human*

d. Profession + kinship. E.g.  
   *Teacher – father*  
   *Lawyer – son*

Basically, the constituents in a copulative compound refer to properties of the same entity.  

**d) Appositional Compounds**

In appositional compound, both elements have the same referent, very difficult to distinguish from endocentric, where compound narrows reference of head. A *student worker*, for instance, is a type of worker, but also a type of student. Other possible examples are:

*Student-teacher*  
*Songwriter-singer*  
*Ape-man*  
*Mechanic - electrician*

For Fabb (1998:69), an appositional compound is the same as a coordinate compound. He describes both as being constituted by elements that equally share head-like characteristics, as in *student-prince*, which refers to both *student* and *prince*. But traditionally, appositional compounds are lexemes that have two (contrary) attributes that classify the compound. This is equal to a situation like *A* and *B* provide different descriptions for the same referent, as in the case of *actor—director* which refers to one but not two persons.

**A Comparative Analysis**

A number of these compounds in both the English and Tiv languages have heads. A head in this context refers to the categorical element that has the basic meaning of an entire compound. The other element in partnership serves as a modifier that limits the meaning involved. Compounds with heads are described as *endocentric*. Examples are:

a.  
   *Secret cult*, with ‘cult’ as the head, and ‘secret’ as the modifier  
   *Open heaven*, with ‘heaven’ as the head, and ‘open’ as the modifier  
   *Wan kwase* = a girl, with ‘kwase’ as the head, and ‘wan’ as the modifier  
   *Gum-or* = a boy, with ‘or’ as the head, and ‘gum’ as the modifier

On the contrary, some of these compounds are named *exocentric*. In an exocentric compound, none of the components is perceived formally as a head, and its meaning is not always determined transparently from its constituents. Such is the case with:

b.  
   *Breakthrough*  
   *Born again*  
   *Gba-aondo* (in Tiv language) = nature  
   *Pendatyo* (in Tiv language) = most cherished wife  
   *whose meanings are not derived obviously from their constituent elements.*

But when a compound has more than a single semantic head, as it is found out with certain compounds, it is said to be *copulative* or *coordinative*. Each element in such a compound has a distinct referent, and both members constituting the compound are so placed equally that they can be rephrased with the use of *and*.  
   *AondoTer* = God father, for instance, can be paraphrased as; *Aondo man Ter* = God and Father. A copulative compound also represents a
coordinative relationship between two concepts that are both attributed simultaneously to one individual. Compounds such as; poet-doctor, farmer-driver, songwriter-producer and so on, suit that description.

Areas of Similarity and Difference
Endocentricity and Exocentricity of Compounds

This study has discovered that many compounds in both English and Tiv are endocentric. These are compounds that have heads, and any of such a head represents the meaning of an entire compound. In English, for example, we have:

c. Willing tools = ‘tool’ as the head
   Waste belts = ‘belt’ as the head
   Oversize = ‘size’ as the head
   Day dream = ‘dream’ as the head

In the Tiv Language, we could refer to:

d. Kyomkwase: Kyom (barren) + kwase (woman) = Barren woman
   Gbilinkwagh: Gbilin (empty) + kwagh (thing) = A no issue
   Cighanruamabera: Cighan (holy) + ruamabera (scripture) = Holy Scripture
   Igyamusu: Igyam (hell) + usu (fire) = Hell fire
   Nomhyowe: Nom (male) + hyowe (finger) = Thumb.

It is found out also that endocentric compounds in English are mostly right-headed. Apart from the above examples, the right-headedness can also be seen in:

e. Babysit
   Watchman
   Overdo
   Understate
   Blackboard.

This is quite similar to the Tiv compounds as earlier exemplified. It can be seen in:

f. Iniunkwase: Iniun (virginity) + kwase (female) = a virgin
   Hyo-nguhar: Hyo (finger) + nguhar (leg) = toe
   Gwarce: Gwar (strand) + ce (hair) = a strand of hair

   Igbor-ahi = bambara nut
   Kom-gbenda: Kom (baren) + gbenda (road) = scarcely used path

These are some of the right-headed compounds in the Tiv language. Yet, a good number of English compounds are left-headed. In direct contrast with right-headed compounds, left-headed compounds have heads on the left, and this equally means that the grammatical meaning of such a compound is achieved from the left-hand side of it. Some, among many examples are:

i. Director-general
   Attorney-general
   Passer-by
   Father-in-law
   Lady-in–waiting.

A number of compounds in Tiv are also found to be left-headed. Such is the case with:

j. Kwaghfan = wisdom
   Ter-kem = father-in-law
   Orgen = another person
   Wanakiriki= a little boy
   Kwaghbo= bad thing/something bad.

The English language, just like the Tiv language, is still identified with a number of compounds which are realised holistically without necessarily regarding any of the components as a head. This has been described earlier as exocentric compound. A perfect example is the English compound - white-collar, whose whole meaning has nothing to do with ‘white’ or ‘collar’. This can also be seen in A go-between and A silver fish.

In Tiv grammar, words such as the following are discovered:

k. Gbashima = determination
   Ibume-suwa = wrong fishing
   Tse-makeranta = old school

Endocentricity and exocentricity of compounds in both the English and Tiv languages as analysed above is represented in the following table:

Table2: Table showing endocentricity and exocentricity of compounds in both English and Tiv languages
Endocentric compounds

- E.g. daydream
- E.g. kyomkwase (barren woman)

Right-headed

- E.g. babysit
- hyo-nguhar (toe)

Left-headed

- E.g. attorney-general
- E.g. kwaghfan (wisdom)

Exocentric

- E.g. white collar
- E.g. gbashima (determination)

That schematisation, in addition to the previous analysis, confirms that both Tiv and English have both endocentric and exocentric features. And that both languages have instances of both right-headed and left-headed compounding as it is explained by endocentricity. The marking signs inside the table simply indicate what is present.

Copulative Compounds

Copulative compounds are realised in both the English and Tiv languages. We have defined them earlier as these compounds with more than a single semantic head. One example is Yesu Kristu, a Tiv word for Jesus Christ. Both ‘Yesu Kristu’ and ‘Jesus Christ’ are copulative compounds for the reason that each of them is double-headed. It has been mentioned earlier that each element in such a compound has a distinct referent, and both constituents of the compound are placed so equally that they can be paraphrased with the use of and. With this example, Yesu Kristu can be rephrased as Yesu man Kristu, just in the same way that we can have ‘Jesus and Christ’.

Copulative compounds are discovered to be abundant in English, but few in the Tiv. In the review of literature on page 7 of this study, copulatives were identified based on:

- Profession + characteristic activity
- Profession + property
- Profession + kinship
- A combination of characteristic properties.

We have a number of English examples for each type, but for the Tiv language, it has been discovered that copulatives can be formed, but with a combination of characteristic properties. The following table contains this information with specific examples:

Table 3: Table contains information on combinations for copulative compounds

<table>
<thead>
<tr>
<th>Copulative combinations</th>
<th>English</th>
<th>Tiv</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profession + characteristic activity</td>
<td>E.g. actor-environmentalist</td>
<td>X</td>
</tr>
<tr>
<td>Profession + property</td>
<td>E.g. journalist-drunkard</td>
<td>X</td>
</tr>
<tr>
<td>Profession + kinship</td>
<td>E.g. teacher-father</td>
<td>X</td>
</tr>
<tr>
<td>Characteristic property</td>
<td>E.g. tiger-human</td>
<td>E.g. kwase- mbaiv = woman-thief, a literal meaning of a woman who steals.</td>
</tr>
</tbody>
</table>

The marking signs under English and Tiv respectively represent the forms that are attestable and those that are not attestable. The available combinations are supported by one example in each case.

Conclusion

In summary, the semantic aspect of compounding, for instance, reveals that certain compounds consist of categorical elements that contain the basic meanings of the entire compounds; that is, the element that determines
meaning, commonly known as the head. The heads pattern with a modifier which limits the meaning involved. A number of compounds in both the English and Tiv languages have heads; such compounds with heads are described as endocentric. On the other hand, some compounds are called exocentric, which means that none of the components involved is perceived formally as a head, and its meaning is not always determined transparently from its constituents. Yet, certain compounds have more than a single semantic head, with each member of such a compound having a separate referent. Copulative compounds are also realised in both the English and Tiv languages. But while copulative compounds are discovered to be abundant in English, they are observed to be few in the Tiv language.

References
SOCIOLINGUISTICS AND ENGLISH LANGUAGE TEACHING AND LEARNING: A PERSPECTIVE OF SOCIOLINGUISTIC COMPETENCE

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Abstract
Sociolinguistic competence has been an integral part of communicative competence in that it includes learning pragmatic and sociolinguistic knowledge about how to use language linguistically and socially appropriately. Sociolinguistics is the study of language and the society. However, a number of studies highlight the lack of such communicative skills among second language learners regardless of their proficiency level of linguistic knowledge. More specially, learners may not be able to develop sociopragmatic knowledge of language as much as grammatical knowledge of the language being learnt. Its dynamic growth makes English an international language that connects people all around the world. As a consequence, English can be regarded as the common focus of all English speakers who do not share a language or a culture. As a matter of fact, English is spoken in different settings and levels of intercommunication. As a result, speakers must know many sociolinguistics elements in order to avoid inaccuracies and misunderstandings during communication. The development of sociolinguistic rules can guide learners in the choice of appropriate forms which should be closely integrated in language teaching and learning curricula. Sociolinguistic competence should be a leading goal for all those who teach English as a second language, which simultaneously represents a challenging task as well.

Key Words: Sociolinguistic, sociolinguistic competence, communicative competence.

Introduction
Nowadays English is the language of globalisation, international communication, commerce and trade, music and the media, therefore different motivations for learning it come into act. As Richards (2001) stated, English is no longer viewed as the property of the English-speaking world but it is an international commodity sometimes referred to as ‘English an International Language’. In today’s increasingly globalized world, the ability to express oneself in a second or foreign language has become a vital skill (Mizne, 2007). A second language speaker is considered fluent if he or she is able to use the language in a range of situational contexts such as talking in a formal meeting, or making telephone calls. However, no matter how long the second language learner is exposed to the target language, he or she might still have difficulty in expressing that language to a native speaker in different social settings. Recent methods and approaches in teaching English as a second language focus on English as a practical tool and world commodity rather than a cultural enrichment. Due to such circumstances, the Communicative Language Teaching approach becomes paramount. As such, the principles of this approach are: Language learning is communicative competence; Learners learn a language by using it to communicate; Fluency and accuracy are important keys of authentic and meaningful communication. The inconsistency between the language teaching methodologies and the specific needs for language use in the real world has become more distinctive than ever. Kramsch (2014) highlights this tension: “…there has never been a greater tension between what is taught in the classroom and what the students will need in the real world once they have left the classroom. In the last decades, that world has changed to such an extent that language teachers are no longer sure of what they are supposed to teach or what real world situations they are supposed to prepare their students for”.

The lack of promoting sociolinguistic competence in foreign language learners becomes more evident when they start to use English for actual communication in real life. Many linguists have used the term competence in different...
contexts to refer to different types of knowledge. The term competence however was originally set out by the father of linguistics Noam Chomsky. In his book ‘Aspects of the Theory of Syntax’. Language learning came to be seen as a social and cognitive process. It is evident that teaching how to use language in classroom setting is not a simple task that could be changed readily. Learning a second/foreign language is a holistic process that requires not just the mastery of structural, discoursal, and strategic rules but also, learners have to internalise sociolinguistic rules to assist them in the choice of appropriate forms (Yu, 2006).

**Sociolinguistics and Sociolinguistic Competence**

Sociolinguistics can be defined as the relationship which exists between a language or languages and the culture and tradition as well as the politics of a particular community. It is a discipline which assigns functions to various languages which exist in a community, and such functions may suggest that a language be used as a mother tongue, another as second language and yet another as a foreign language. Sociolinguistic as a discipline, provides answers to such questions as: who speaks what language to whom and when and to what end. Sociolinguistic competence on the other hand, is the learning of pragmatic aspects of various speech acts such as the cultural values, norms and other socio-cultural conventions in social contexts. The specific ability to use a second language in various ways that may fit in various social settings in which the communication takes place is called sociolinguistic competence, and without this ability, even the most perfectly grammatical utterances can convey a meaning entirely different from what the speaker intended because there are several factors that are to be considered when communicating in second language such as age, gender, status of the participants and the formality of the setting. Specifically, sociolinguistic competence can be generally divided into two areas. One is appropriateness of form, that is, pragma-linguistics, which signals “the particular resources that a given language provides for conveying particular illocutions” (Leech, 1983:11); the other is appropriateness of meaning, that is, socio-pragmatics, which defines the ways in which pragmatic performance is subject to specific socio-cultural conventions and values (Kasper & Blum-Kulka, 1993).

**Communicative Competence**

Widdowson (1989:135) described communicative competence as “…communicative competence is not a matter of knowing rules for the composition of sentences and being able to employ such rules to assemble expressions from scratch as and when occasion requires. The communicative competence considers language as a tool used for communication. This competence focuses on the development of four language skills, and on the correlation between the skills. The term “competence” is derived from the concept of “performance” firstly proposed by Chomsky in the 1960s. The former is the linguistic knowledge of the idealised native speaker, an innate biological function of the mind that allows the speaker to generate the indefinite set of grammatical sentences that constitutes the target language whilst the latter is the actual use of language in concrete situations. Canale and Swain (1980) defines it in the context of second language teaching as a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse.

Based on their view, communicative competence comprises four areas of knowledge and skills. These are grammatical competence (also called linguistic competence) or the acquisition of phonological, morphological, syntactic and semantic rules. In other words, it is the mastery of the language code itself. According to Canale (1983), grammatical competence refers to mastering the linguistic code of the language that is being learnt; sociolinguistic competence means knowing the socio-cultural rules of the use of the second language; discourse competence refers to the ability to select and arrange lexical items and syntactic structures in order to achieve well-formed texts; strategic competence refers to the ability to command verbal and non-verbal
devices in order to compensate insufficient mastery or to enhance communication. Bachman (1990) suggested that language knowledge includes two types of knowledge that a second language learner must internalise: a) Organisational knowledge, that is, knows how to control the formal structure of a second language so as to produce correct sentences and organise these in texts. It subsumes grammatical and textual knowledge. b) Pragmatic knowledge, which involves knowing how words and utterances can be assigned specific meanings in context and function according to the user’s intentions. This knowledge is also structured in lexical knowledge, functional knowledge and sociolinguistic knowledge.

Types of Competences in the Process of Language Teaching

As it was mentioned above, communicative approach and the term ‘competence’ brought into discussion different aspects of the communicative competence; all these aspects are interwoven and it suffices to discuss each below:

i. Sociolinguistic Competence

Sociolinguistic competence is the ability to interpret the social meaning of a linguistic item and to decide and use language in an appropriate social meaning for communicative purposes. As Savignon (1983:37) mentions, “Sociolinguistic competence is the knowledge of socio-cultural rules of discourse and language. It requires an understanding of the social context in which language is used; the roles of participants; the information they share, and the function of interacting”. As Erton (2007) further explains in his article Applied Pragmatics and Competence Relations in Language Learning and Teaching, the sociolinguistic information which the speakers convey to each other share a pragmatic competence which helps them to interpret and act in different situations by making use of different contextual clues. Other included components are: ‘culture’ and ‘interaction’, which reflect the fundamental concepts of verbal and non-verbal communication.

ii. Interactional Competence

Kramsch (1986: 367) in her article From Language Proficiency to Interactional Competence defines the term ‘interaction’ as “…interaction entails negotiating intended meanings, i.e., adjusting one’s speech to the effect one intends to have on the listener. It entails anticipating the listener’s response and possible misunderstandings, clarifying one’s own and the other intentions and arriving at the closed possible watch between intended, perceived, and anticipated meanings.” As Erton (2007) concludes, considering this definition, it can be said that interactional competence not only makes the use of structural rules of language, but also runs the psycho-linguistic and socio-linguistic functions of language which help to provide accuracy and clarify to the mutual comprehension of the speech acts covered in the course of a conversation. Thus, the so called ‘functional competence’, involves the ability to establish the tie between the question and its equivalence in particular real life situation, recognising the speaker’s intention by evaluating his/her body language, awareness of the semiotic symbols used, types of social interaction (i.e. introducing, greeting, farewell, etc.), the communicative functions of language, acting accordingly and appropriately.

iii. Cultural Competence

Lyons (1990:302) defines the term culture as, “socially acquired knowledge i.e. the knowledge that someone has by virtue of his being a member of a particular society”. Thus, cultural competence is the ability to understand and use language in a way that would be understood by the members of that culture. According to Le Page (1978:41), “When we come to the central question of ‘competence’ we have to ask: ‘What is it an individual needs to know, in order to operate as a member of this society?’ A society only exists in the competence of its members to make it work as it does; a language only exists in the competence of those who use and regard themselves as users of that language. Here, the term ‘competence’ is regarded as a living social action which effects social behavior in order to be achieved clearly and to avoid misunderstandings.

iv. Strategic Competence

Strategic competence is an ability which deals with the knowledge of language and the ability to use this knowledge effectively and appropriate in order to take an active part in communicative
interaction. As Erton (2007:64) further clarifies, “…the strategic competence as the link that ties ‘everything’ together. A typical example for this case can be: if you are late to a meeting and if you need to find a good excuse, the white lie that you utter at that time is a product of your strategic competence which reflects criteria of the competence types that the language user has. However, under the title strategic competence, the critical and the creative aspects of the human mind can also be considered as well”. Thus, under such speaking terms, there is accordance between strategic competence and critical thinking. Richards (1998:95) says, “Critical reflection refers to an activity or process in which experience is recalled, considered and evaluated, usually in relation to a broader purpose. It is a response to a past experience and involves conscious recall and examination of the experience as the basis for the evaluation. As such, this process can be considered as a strategy between questions and answers and stimulating critical thinking.

v. Discourse Competence
Erton (2007: 64) says “…discourse competence deals with the ability to arrange sentences into cohesive structures. In Discourse Analysis, the term discourse competence is studied within the limits of conversational interaction where language is considered a tool for successful communication. Such interactional patterns can be of great variety”. As Akmajian (1997:369) exemplifies, “There are many forms of discourse and many forms of talk- exchange. Letters, jokes, stories, lectures, sermons, speeches, and so on are all categories of discourse: arguments, interviews, business dealings, instruction, and conversations are categories of talk exchanges. Conversations (and talk-exchanges in general) are usually structured consequences of expressions by more than a single speaker”. Therefore, the development of discourse competence helps the language learner to gain insight by experiencing different interactional patterns in varying socio-cultural and physical contexts.

vi. Pragmatic Competence
Pragmatic competence refers to the ability to comprehend, construct, and convey meanings that are both accurate and appropriate for the social and cultural circumstances in which communication occurs. Pragmatic competence is the ability to analyse language in a conscious manner (Holmes & Brown, 2007:524). It refers to the ability to comprehend, construct utterances which are accurate and appropriate to the social and cultural circumstances where the communication occurs. Blackman cited in Barron (2003:173) identified pragmatic competence as one element of communicative competence, placing pragmatic competence as part of illocutionary competence, which is a combination of speech acts and speech functions along with the appropriate use of language in context. In order for second language learners to acquire pragmatic competence, they need to acquire cultural understanding and communication skills.

**Why is Sociolinguistics Needed in Language Teaching Classes**

The teacher should understand that most sociolinguists such as Labov believe that all languages are equal when it comes to esteem and usage. By teaching English, it is therefore, crucial to disregard any form of prejudice or class differentiation towards the existing culture of the child and the English culture. In the same vein, sociolinguistics knowledge is relevant in deriving the style to teach English in class because in both situations, students have to be taught to assimilate the language and culture that comes with it in order not to totally disrespect or forego his own culture and values of his first language as it may cause other social problems. Sociolinguistics is the study of language and society. So, someone teaching English language from a sociolinguistic point of view will be able to understand the importance of language in different contexts. English is a global language right now and its use is continuously spreading. But, sociolinguists also believe strongly in the importance of all languages and not seeing one language as better or more superior than others. Hence, sociolinguistic knowledge will simply help a teacher to understand and teach the dynamics of English language and its place in society on a better level.

In language teaching, knowledge of sociolinguistics will enable second language
teachers’ not to merely emphasise learners to acquire linguistic features or how to use the language in communication without considering the important of culture from not only the language but also from the cultural background of the various English users all over the globe where English is used. Moreover, Hinkel (1999) illustrates how teachers’ view of ourselves, our students, and relationship among cultures are represented not only through explicit instruction regarding cultural differences in rhetorical and aesthetic values for texts, but also implicitly in the course content, assignments, and class discussions which engage with the students.

Therefore, based on the teachers' awareness of language variation to the diversity of language use and users from different cultural background, the need to create situations that will arouse the students awareness of the differences in language so as to avoid misunderstanding or miscommunication, and to improve their academic language in order to get better opportunity of study or occupation in future becomes pertinent. Research has proven that students who have language variation awareness, a positive attitude towards learning of variation, and a clear understanding of the role of variation and identity, culture and communication, learn language fast.

Linguistically, sociolinguistics came into existence due to a plain dissatisfaction with structural linguistics from a communicative point of view. As a matter of fact, Chomsky’s theory of competence was refuted by Hymes (1972) who held that Chomsky’s theory is ‘sterile’ as it mainly focuses on the mere knowledge of the grammar rules of a language with no much consideration to the actual knowledge of the usage of a language. He stated that “Communicative competence encompasses the knowledge of how to use the language in the real world, without which the rules of grammar would be useless” (1971). Historically, sociolinguistics contributed largely in the birth of the communicative language approach as a response to the Audio-lingual Method. The incorporation of the sociolinguistic norms in English learning classes is not restricted to the communicative language teaching approach. On the contrary, ever since these norms have been introduced to the field of learning strategies and teaching methodologies, the sociolinguistic competence have been put into account in all the after-coming methods and approaches. Now it can no longer be ignored seeing the huge impact it had left behind at all different levels. Succinctly put, however, the relevance of sociolinguistics to the teaching of English as a second language can be viewed from the following perspectives: teacher role, classroom management, curriculum design, accountability for stylistic variations, and the importance of the four language skills. Indeed, language is not merely structural (i.e. about grammar rules), but it also has a social dimension which is recognised as the sociolinguistic component.

Sociolinguistic Competence and the Teaching/Learning of a Second Language

Ya (2008) argues that one of the factors that make sociolinguistic competence so hard to acquire is the variance in cultural rules of speaking as well as the social, cultural and pragmatic elements that inherently exist in that competence. To put it differently, what is appropriate in one cultural situation might be entirely inappropriate in another one. The language learner often cannot differentiate between the rules of speaking of his or her native context and those of the target context. These rules of speaking can be gradually acquired when the learner is immersed in the target culture. As for the second or foreign language context, raising learners’ awareness about the rules of speaking might help them acquire these skills more efficiently and in less time (Mizne, 1997).

It is clear that sociolinguistic competence is a multifaceted and multi-layered one that requires knowing how speakers of a language use it to communicate in a way that will not bother one another. Such social, cultural and pragmatic aspects would be hard to acquire without being integrated into the culture, however, it is not impossible. Access to books, videos and any materials that reflect the culture of the target language community is available. There are also more opportunities available that enable people from different cultures and countries to come together whether face-to-face or online. However,
how these resources are brought together and how they are implemented and made use of by language teachers in the classrooms are the key issues in the teaching of sociolinguistic competence. This leads to the question of how second or foreign language teachers can develop the sociolinguistic competence of their learners? “We don’t learn from experience. We learn from reflecting on experience.” (Dewey, 1938:13). Dewey makes a simple but powerful point: experience is not the source of learning, but rather it is reflection on this experience. The four skills in language learning: reading writing, listening and speaking do not occur in isolation in communicative texts or activities. In order to shape a good socio-pragmatic competence for the language learner, the following should be taken into consideration:

1. The goals and the objectives of a language course should be designed to meet the needs of the language learner to help them develop and improve their communicative competence. Since the primary goal of learning a second language is to provide fluency and accuracy in written and spoken modes of communication, first, the language teacher and the learner should pay attention to design communicative activities which would help to develop the communicative competence. Stern (1983:346) summarises ‘competence’ in language teaching as: The intuitive mastery of the forms of language; the intuitive mastery of the linguistic, cognitive, affective and socio-cultural meanings, expressed by the language forms; the capacity to use the language with maximum attention to communication and minimum attention to form; the creativity of language use. Obviously, the term competence invites both the teacher and the learner to develop linguistic and sociolinguistic skills, in order to achieve complete and accurate communication.

2. The language teacher should design the course material to engage the learners in the pragmatic, coherent and functional uses of language for communicative purposes. As Erton (1997:7) claims, “The functional study of language means, studying how language is used. For instance, trying to find out what the specific purposes that language serves for us, and how the members of a language community achieve and react to these purposes through speaking, reading, writing and listening”. The sociolinguistic competence of the learner must be well developed; consequently he or she will be able to conduct communication with accuracy. The development of coherence and the ability to react in different situations show a good level of functional competence. The grammar of the target language should not be taught in isolation with its use. The learner should be able to put his or her knowledge of language into practice.

Moreover, awareness of the importance of sociolinguistics competence in the process of acquiring a target language is paramount. As Mey (1993:185-6) states, “Linguistic behavior is social behavior. People talk because they want to socialise, in the widest possible sense of the world: either for fun, or to express themselves to other humans, or for some ‘serious’ purposes. Thus, Mey claims that, language is a tool for human beings to express themselves as social creatures and the language used in that particular context is important in terms of linguistic interaction that takes place. Such a context naturally presupposes the existence of a particular society, with its implicit and explicit values, norms, rules and laws, and with all its particular conditions of life such as; economic, social, political and cultural.

There are two basic ways of introducing and teaching sociolinguistic competence. One of them is resorting to cultural models where students are explicitly or implicitly taught cultural elements ingrained in language use and/or integrating speech acts as situations where learners are forced to use language in consideration of socio-pragmatic factors such as social status of the hearer, the degree of imposition, or the content of the request. Classroom environment may not be an appropriate context where sociolinguistic competence can be developed due to several reasons unique to any learning experience in English as a second language context such as non-authenticity of the content of the materials. For example, Izumi (1996) highlights that in developing sociolinguistic knowledge, most non-native speakers (NNS) who teach English, experience challenges such as their own lack of...
knowledge, the existing curriculum requirements, the various teaching goals, students’ motivation, and evaluation procedures. These factors play a critical role in the process of learning how to use language in an appropriate way because the major concentration of most English as a second language learners is devoted to learning what the rules of language are and how they can produce grammatical sentences rather than how they can produce appropriate sentences that fit the specific social context. For example, whatever the proficiency level of English as a second language learners is, there is usually room for development in their socio-pragmatic use of language because Bardovi and Harlig (1996) claim that proficiency does not improve concomitantly with the ability to use foreign language appropriately by operationalising their sociolinguistic competence. Izumi (1996) concludes that for all the challenges in learning and teaching of sociolinguistic competence, it is possible to help students to will also react coherently and accurately as a result of good mastery of the sociolinguistics competence.

**References**


**Conclusion**

The purpose of the application of different teaching and learning activities is to help students become more effective, fluent and successive communicators in the target language. Most importantly, both teachers and textbooks alike need to emphasis to the learner that language is composed of not just linguistic and lexical elements; rather, language reflects also the social context, taking into account situational and social factors in the act of communication. And sociolinguistics competence is a combination of these factors; as such the development of the sociolinguistic ability should be accepted as one of the primary goals of teaching. Sociolinguistic competence will secure pupils/students good levels of understanding and functional competences as well. Students/pupils promote and acquire this competence by raising their awareness in the rules of sociolinguistic use of language.
Press.


A GLANCE AT ETHNICITY IN NIGERIAN POLITICS

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Abstract
Ethnicity is one of the two most obtrusive elements in African politics. (The other element is religion). Highly ethnicised, African politics is generally a ruthless struggle among the ethnic groups for political dominance. Ethnicity has been implicated in the majority of the continent’s political crises, for example the Nigerian civil war, the Rwandan genocide and the South Sudan civil war. Africans have a stunted sense of shared citizenship; and, incontrovertibly, they have nurtured the tree of ethnic politics planted by their colonial rulers. Nigeria is one of the countries where ethnicity has predominated in the national scheme of things. This paper glances at certain aspects of this element in that country’s politics. Firstly, it glances at its creation by the British. Secondly, it glances at its manipulation by the political elite. Finally, it glances at its gradual recession. Data came from the copious literature that exists on the phenomenon of ethnicity in African politics.

Key words: Ethnicity, African politics, Nigeria, Nigerian politics.

Introduction
Ethnicity is one of the obtrusive features of state organisation in Africa. In that continent, ethnicity does not only influence governance, but also influences private interactions among compatriots from different ethnic groups. Its influence in the society is so pervasive that a romance, for example, which was morphing into marriage could be scuttled just because the couple do not share ethnicity. In many countries the ethnic groups, behaving like internece rivals and incompatible entities, perceive each other as out-groups who must be contained, subjugated or even eliminated. Due to high ethnic identity salience, political power has been the monopoly of the ethnic majorities in countries like Nigeria and Kenya. In those countries, the majorities always win the presidential election. In many multiethnic countries, elections are not a test of popularity but a test of might and capacity for violence among the ethnic groups. In countries like Kenya, post-election violence has been largely due to the predetermined resolve to reject election results by losing candidates from the ethnic minorities. Among most ethnic groups, the sense of shared ethnicity is higher than the sense of shared citizenship.

Most African countries are made up of numerous ethnic groups (Dowden, 2009, p. 63); and while some ethnic groups are easily differentiable, others are not. The Hutus and Tutsis of Rwanda and Burundi exemplify the latter scenario. (In those two countries, the physical differences between the Hutus and Tutsis were essentially a factoid invented to further the ends of European colonialism). The other major problem with ethnicity on the continent is that the number of ethnic groups has not yet been conclusively determined in most countries. For example, in Nigeria this problem exists because new ethnic groups are still being discovered (Anugwon, 2000, p. 65). According to Mustapha (2003, p. 1), new groups are still being discovered because of a “common myth” created by “problems of classification and data gathering as well as the tendency for ethnic segments to coalesce or differentiate in the face of economic or political developments.” Due to ethnic politics, the size of the ethnic groups is also contested. It is also one of the major reasons for census rigging.

As citizens vie to control the common wealth, they are apt to mobilise those factors that fragment them into distinct groups. For example, they may instrumentalise their ethnic heterogeneity, forming ethnic associations and sub-ethnic associations such as hometown associations (HTAs). (In Nigeria, the Igbos of Enugu and Ebonyi states espouse Wawaism, to protect themselves against the predominance of the Igbos of Anambra State). They may also restrict electoral support to only those from their
own ethnic group (the so-called “sons of the soil”) or to “outsiders” who have manifest readiness to gratify the parochial interests they are pursuing. This paper probes African politics, focusing on ethnicity in Nigerian politics.

**Pervasiveness of ethnicity**

Ethnicity has been a feature of state organisation in Nigeria since colonial rule created the arena for antagonistically competitive contact among the ethnic groups who hitherto were barely aware of each other’s existence. Achebe (1983, p. 5) considers it as the country’s major obstacle to national integration. Ethnic rivalry has been dominated by the three largest groups, the Yoruba, Igbo and Hausa-Fulani. Ethnicity is a problem that permeates the whole gamut of national existence: politics is ethnicised; the economy is ethnicised; justice is ethnicised; personal relationships are ethnicised. In the scramble to dominate the political space, the ethnic groups haul their differences to the front row of the scramble. Even conflicts that were given a decent burial many decades ago are exhumed and assigned a role in the scramble.

The criticality of ethnicity to the realisation of parochial goals in the Nigerian scheme of things is one of the factors incentivising Nigerians to politicize ethnicity. As noted by Agbu (2011, p. 12), “ethnicity only becomes relevant as a result of the politicisation of ethnic identity in the struggle for power or political competition.” Nigerians may disregard ethnicity when they plan to rob the common vault; but they will recruit it if their contest straddles the ethnic fault line. As noted by Achebe (1983, p. 5), “*Tribe* [ethnicity] has been accepted at one time as a friend, rejected as an enemy at another, and finally smuggled in through the back-door as an accomplice.”

**Origin of ethnicity**

The debate over the extent to which colonialism should be blamed for the problem of ethnicity in Nigeria is an endless one. But of particular interest in the debate, is the vehemence of the contention that colonialism made Nigerians to become acutely aware of their ethnic diversity through the arena for conflictive contacts it created, namely the urban centre. To this contention, ethnic conflict began as an urban phenomenon. Those who contend thus, contend that ethnic identity only became a salient issue in intergroup contact after Nigerians were forcibly brought together under colonial rule and made to become acutely aware of their belonging to significantly different ethnic groups. Nnoli, one of those who have probed the deepest recesses of African ethnic politics, has trenchantly accused colonialism of politicising ethnicity in the country. As he has argued (2008, p. 143),

> The British colonial administration encouraged communal sentiments among Nigerians... The encouragement was reflected structurally by the administrative system of indirect rule. It started out as an instrument for overcoming the pervasive, financial, personnel, and communications problems of the colonial administration in Northern Nigeria and ended up as a means for reinforcing communal identity among Nigerians, creating a new sense of communal identity where none existed, and providing a new symbolic and ethnocentric focus for the urban population.

Colonial rulers made ethnicity a sociocultural phenomenon in interethnic relationship. Their policy of divide and rule frustrated cross-ethnic solidarity against colonial rule (2008, p. 5). It also schemed to keep contact between the northern and southern parts of the country to a minimum. As Coleman has noted (1958, p. 322), “[B]y far the most important single feature of British policy [of divide and rule] was the effort made to preserve the Muslim North in its pristine Islamic purity by excluding Christian missionaries and limiting Western education, by denying northern leaders representation in the central Nigerian Legislative Council during the period 1923-1947, and by minimising the contact between the northern peoples and the more sophisticated and nationally-minded southerners temporarily resident in the north.” Of course, there were
interest conflict in the pre-colonial period, but they were mostly those engendered by territorial ambitions or occasional inefficacy of diplomacy in conflict resolution. That is to say that, despite the assertion to the contrary, conflict and insecurity were not the predominant phenomena in the country before the British arrived to subdue and rule the people.

Eurocentric, racist scholars like David Hume, Georg Hegel and Hugh Trevor-Roper have fetishised inertness in pre-colonial Africa. Those scholars were geniuses who, tragically, indulged their imagination, allowing it to be polluted by their fallacy of inertia about the continent prior to colonial intrusion. The depravity of their assumption has certainly detracted from their contribution to historiography. If the continent was inert and saturated with violence as these victims of false memory have claimed, how could Africans, for example, have successfully engaged in long-distance trade or conducted marriage between clans and ethnicities? Or how could they have built wonders like the pyramids of Egypt? The truth is that the continent’s architecture of law and order began to crumble only after Arabs and Europeans made Africans a fungible commodity in international trade. Slave trade, without doubt, retarded the progress of African development.

Of course, Africans did fight wars; and like Smith (1989, pp. 3-4) has noted, “among most West African peoples the regulation of peaceful contact with outsiders was accompanied by some regulation of their warfare, often constituting a mitigation of that warfare.” (In modern times, the West has fought wars with the savagery of the Assyrians and Chaldeans). With the availability of European arms, making war almost became a pastime in the continent. As Smith (1989, p. 5) puts it, “It must … be remembered that much of the unrest which characterises the history of pre-colonial West Africa was stimulated by the export trade in firearms, behind which was the foreign demand for slave labour.” This was one of the truths Basden (1982, p. 202) omitted to acknowledge when he said that war was a pastime in pre-colonial Igbo land. But even if war in pre-colonial Igbo land was a pastime, European firearms infused the profit motive into it when people began to use them for export slave trade.

European arms exacerbated Africa’s insecurity by increasing the efficacy, allure and scope of violence. Furthermore, they brutalized the natives, making them become less amenable to dialogue. Before the introduction of European guns, war was not the primary option in conflict resolution in most African societies. The point can be exemplified with the Igbos. In pre-colonial Igbo land, war was not absent, but it was a trace element in the sociopolitical organisation. There were three kinds of war. In *ogu okpiri*, “the understanding is that no bodily harm involving loss of blood should be allowed. Contestants club their opponents down until they surrender or run away” (Ogbalu, 2006, p. 43). In *ogu mma*, “Instruments like spears (*opii*), bows and arrows (*uta na aku*), slings (ebe) and stones might be used but the important thing is [that] nobody should be killed” (Ogbalu, 2006, p. 43). In contrast, in *ogu egbe*, “the use of guns was prominent and other lethal weapons might be used [and] Contestants are free to kill their opponents or take them prisoners” (Ogbalu, 2006, p. 43). The clear inference from *ogu egbe* is that European guns gave war in pre-colonial Igbo land a new face.

Attributing ethnic rivalry in Africa to colonialism, Nnoli (2008) has contended that colonialism sowed the seed of ethnic politics when it created the urban areas to which people from different ethnic groups flocked in search of opportunity. Anthropologists who were recruited to study the native culture ‘discovered’ and/or invented differences between the ethnic groups. Those differences even where they really existed had been mostly latent, passive and anodine. But to achieve their goal of imperial subjugation, the anthropologists invented special meanings for them. As noted by Nnoli (2008, p. 52), “Conflict does not arise naturally because groups of people are different, but because special meanings are attached to these differences that make them appear irreducible and incompatible. The Hutu and Tutsi lived together for centuries without resorting to violence, but in colonial and neo-colonial societies their reconstructed identities have turned into focal points of violent conflicts.
in Rwanda and Burundi.” Falola (2016, p. 225) agrees with Nnoli that ethnic animosity is a legacy of colonialism: “Nigerians inherited those assumptions regarding the divisions of people into races, places, ethnicities, and states. The idea of the “ethnic nation” and the Nigerian nation emerged simultaneously.”

The ethnic rivalry that ensued in the urban area involved two fronts: between the ‘sons of the soil’ (the indigenes) and the migrants and among the migrants themselves. (Both the indigenes and the migrants unwittingly aided the establishment of colonial rule in their country). The indigene-migrant dichotomy that ensued in the colonial urban centres is one of the factors emasculating the efforts at peaceful ethnic coexistence in the country. Jos, for example, has been grappling with the problem of long-lasting animosity between the indigenes (who are predominantly Christian) and Hausa-Fulani settlers (who are predominantly Muslim). The rural-urban migration instigated by colonialism had its psychological price tags. One of the tags was the feeling of vulnerability and insecurity. One of the ways through which the migrants tried to overcome the feeling was to form ethnic associations (Nnoli, 2008, p.106). Some of such associations were the Igbo State Union and Egbe Omo Oduduwa. The associations were formed to pursue these two predetermined self-interested objects: to promote members’ interests and to mobilise political support for kinsmen. They played a major role in entrenching ethnic chauvinism in Nigerian politics. For example, the apparently close alliance between the Pan-Ibo movement [the Ibo Federal Union] and the NCNC Pan-Nigerian movement …alarmed the leaders of other nationalities, who saw what they suspected to be a growing threat of Ibo domination” (Coleman, 1958, p. 341).

In the North, the colonial rulers encouraged the development of a separate ethnic identity with its deliberate policy of isolating strangers in the new residential quarters called sabon gari (visitors’ quarters). Sabon gari wrecked whatever potential there might have been for northern urban centres like Kano and Kaduna to become melting pots of ethnicities after the fashion of Lagos. Also, the administration of the two regions was bifurcated even after they were amalgamated in 1914. For example, the Central Legislature which was established in 1923 only legislated for the Colony and Southern Provinces of the country (Okafor, 1981, p. 97). It legislated for the south until 1947, when it began to receive members from the three regional legislatures. Those twenty-four years of separation must have played a role in creating the problem of hemispheric identity for the country. What was the motive for cramping contact between the two parts? Did the British initially want to break the colony into two countries on the eve of its independence like they did with India which they broke into India and Pakistan? It was possible they had contemplated a forced divorce on the eve of independence.

In the Igbo urban centre of Enugu, suspicion of strangers was mild, probably because of the Pan-Nigerian philosophy of Nnamdi Azikiwe. In May, 1953 Umar Altine, a Fulani cattle trader from Sokoto, was “elected President of the Enugu branch of the NCNC with the support of Ibo middle class” (Sklar, 2004, p. 208). The following year, he was elected chairman of Enugu Urban District Council. In 1956 when Enugu was elevated to the status of municipality, he was elected its first mayor. He was a militant supporter of Azikiwe, and was supported by the middle class most of whom were affluent “strangers” opposed to the attempts by the “indigenes” to hijack the municipal politics. But he was also a pawn in the struggle between the Igbos and strangers for the control of Enugu politics and economy. He was particularly used against Eyo Ita (the non-Igbo Leader of Government Business in Eastern Region) when he fell out with Azikiwe. In April, 1957, Altine lost out as mayor in the indigene-stranger power struggle; however, in 1958, he was re-elected, this time on the platform of newly-formed Association for One Nigeria, a splinter party of NCNC. Altine, Baba Sule (another northern resident) and most non-indigene residents who ironically included a number of migrant Igbes were forced to form the Association for One Nigeria by the exclusionary politics of the “sons of the soil”. The Stranger Elements Association which morphed into the Association for One
Nigeria so as to qualify to stand for the 1958 mayoral election were responses to the clannish politics of those who claimed ownership of Enugu. In the West, the Igbo-dominated NCNC was able to closely rival the Yoruba-dominated Action Group. Because of Lagos's sizable migrant population, it was very difficult for the Yoruba, the ‘original owners’ of Lagos, to achieve absolute control in its municipal politics. Lagos, the seat of colonial administration, could not effectively shut “strangers” out of its politics. However, the Yoruba gained the upper hand in the municipal politics after independence, forcing Igbo stalwarts like Azikiwe to ultimately fall back on the East from where they came. In Lagos, the hub of nationalist politics, the Yoruba who were the ‘sons of the soil’ formed the Egbe Omo Oduduwa to checkmate ‘migrant invasion’ by the Igbo. As Oluwole Alakija, a founding member of the association, lamented,

We were bunched together by the British who named us Nigeria. We never knew the Ibos, but since we came to know them we have tried to be friendly and neighbourly. Then came the Arch Devil [Azikiwe] to sow the seed of distrust and hatred…. We have tolerated enough from a class of Ibos and addle-brained Yorubas who have mortgaged their thinking caps to Azikiwe and his hirelings (1948, p. 4).

The association morphed into the Action Group in 1951 and was allegedly used in the same year by Awolowo to abort Azikiwe’s dream of becoming the first premier of the Western Region. Achebe (1983, p. 6) describes Awolowo’s action as “the death of a dream-Nigeria in which a citizen could live and work in a place of his choice anywhere, and pursue any legitimate goals open to his fellows; a Nigeria in which an Easterner might aspire to be premier in the West and a Northerner become Mayor of Enugu.” Awolowo’s action served only to aggravate Igbo clannishness. According to Nnoli (2008, p. 211), the AG was “the first party of the Nigerian petty bourgeoisie to be inspired by, found on, and nourished by ethnic chauvinism and regional parochialism.” (Despite the resentment towards the resurgence of Igbo influence in Lagos politics, Lagos is, arguably, the only non-Igbo state where the Igbos have become an indispensable part of politics). Ethnic politics undermined nationalism in the country and might have delayed its independence. North’s objection to Anthony Enahoro’s 31 March 1953 motion in the House of Representatives for “the attainment of self-government for Nigeria in 1956,” independence might have prolonged colonial rule by four years---from 1956 to 1960. Northern legislators, led by Ahmad Bello, had demanded the replacement of the phrase “in 1956” with the phrase “as soon as practicable”. Their objection forced NCNC and AG members to stage a walkout (Coleman, 1958, p. 399).

**Manipulation of ethnicity**

Clever people know how to harness differences. For example, in the Bible, Paul contrived to frustrate his trial in Jerusalem before the Roman tribune Claudius Lysias by dividing his accusers---the Sadducees and the Pharisees---who had submerged their doctrinal differences in order to frustrate the Gospel. According to Acts 23:6-9 (ESV),

Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial.” And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all. Then a great clamor arose, and some of the scribes of the Pharisees’ party stood up and contended sharply, “We find nothing wrong in this man. What if a spirit or an angel spoke to him?

Ethnicity is one of the factors that abet politicians’ manipulation of the electorate. Nigerian politicians manipulate ethnic differences in two major ways. Firstly, they may form ethnically-based political parties. The politics of
the First Republic (1960-1966) was dominated by three ethnically-based parties, namely the NCNC dominated by the Igbos, the AG dominated by the Yoruba and the NPC dominated by the Hausa-Fulani. Two incidents enlarged the footprint of ethnicity in Nigerian politics in 1951, namely the formation of AG and NPC and Azikiwe’s failure to become the first premier of the Western region. Awolowo had in 1948 called Nigeria “a mere geographical expression” (Coleman, 1956, p. 320). As its name indicated, the NPC (the Northern People’s Congress) was a regional project that catered to the interests of the northerners (Nnoli, 2008, p. 213). It ensonced itself in the north and made no recognisable effort to outgrow its regional dashiki. As noted by Olusanya (1980, p. 567), it “was purely a northern party and it made sure that this fact was well advertised.” Its leaders who were so enamoured of feudal privileges schemed to insulate the region against the rival parties. To evince their parochialism, they never canvassed votes in the other regions, preferring instead to support splinter parties such as the Nigerian National Democratic Party (NNDP) led by Samuel Akintola and the National Independence Party led by Eyo Ita, which they used to checkmate Awolowo in the West and Azikiwe in the East respectively. So parochial were they that they even made every effort to prevent AG and NCNC campaigning in their region. Only the NCNC evidently endeavoured to outgrow regionalism and ethnicity. As Falola et al. (1991, p. 87) put it, “[W]hereas the NCNC tended to encourage pan-Nigerian nationalism, most educated elite in western and northern Nigeria stressed upon regionalism.” For most of its existence, the AG was conflicted between ethnic insularity-cum-regionalism and Pan-Nigerianism.

Three events in 1951, namely the formation of AG and NPC, the foiling of Azikiwe’s plan to become Premier of the Western Region and the implementation of the Macpherson Constitution impacted the Pan-Nigerian character of the nationalist struggle. For example, as Coleman (1958, p. 351) has noted, “The victory of the Action Group over the NCNC by a sizable margin in the 1951 elections in the Western Region was the triumph of regional nationalism.” As to the Constitution, he has also noted,

There can be little doubt that the implementation of the Constitution of 1951 accelerated the drift toward subgroup nationalism and tribalism. Educated Nigerians who aspired to fill the new positions of power and status opened up to Nigerians by that constitution realized that their most secure base of support would be the people of their own groups...In the struggle that ensued, tribalism was the dominant note; but when appealing to the people for support, the competing parties strove to outdo each other in the use of nationalist slogans (1958, p. 352).

The Second Republic (1979 -1983) was also vulgarised by ethnicity. Awolowo and Azikiwe had roused themselves from the political quiescence of the thirteen years of military rule (1966-1979) to dominate the politics of that Republic. Their two arch-rivals from the north, Ahmadu Bello and Tafawa-Balewa, had been killed in the 1966 coup. The Gowon regime (1966-1975) projected Awolowo into the top echelon of political leadership by making him de facto vice-head of state. The ethnically based political parties they formed afforded them the platforms to contest the presidential election in 1979 and 1983. Awolowo’s party, the Unity Party of Nigeria (UPN), which was popular in the Yoruba area, did not win even one single governorship in the other regions. Azikiwe’s party, the Nigerian People’s Party (NPP), which was popular in the Igbo area, managed to scrape the governorship of the north central state of Plateau. Northerners who this time round did not have Bello and Tafawa-Balewa to lead them managed to safeguard their region from “invasion” by Awolowo and Azikiwe. Unlike NPC, the north-dominated National Party of Nigeria (NPN) ran candidates, and even won elections, in the other regions. Its desperate attempt to gain a foothold in Awolowo’s stronghold was one of the instabilities that invited the December 1983 coup.
Recession of ethnicity

Three factors have slowly eroded the influence of ethnicity in Nigerian politics. The first is the Constitution. The Constitution (Sections 222, & 223) requires that the political parties’ membership and activities reflect the country’s federal character. The major implication of this requirement is that regionally-based parties like the All Progressives Grand Alliance (APGA) which has ruled Anambra since 2006 are unlikely to win the presidency. It was that requirement that almost choked the Alliance for Democracy (AD). To become a national party, AD after transmuting into the Action Congress (AC) and then the Action Congress of Nigeria (ACN) merged with the Congress for Progressive Change (CPC), the All Nigeria Peoples Party (ANPP) and a splinter of APGA to form the All Progressives Congress (APC), the ruling party. APGA’s protracted infancy could fling it into extinction if it loses the 2022 governorship election in Anambra State. The Constitution (Sections 133 and 134) also requires the president-elect to have broad national acceptance, which means that he or she must have, in addition to winning the most votes in the election, carried two-thirds of the states and Abuja. The major implication of this requirement is that presidential candidates are obliged to canvass cross-ethnic and regional support. The Constitution (Section 14) further requires that the president should apply “the Federal Character” principle (inclusive government), which means that he should distribute federal offices in a manner that benefits all regions and ethnicities.

Political parties use diverse ways to satisfy the second requirement. One such way is to pick their vice-presidential candidates from different ethnic groups. The following table shows the ethnic mix:

<table>
<thead>
<tr>
<th>Period</th>
<th>President</th>
<th>Vice-President</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979-1983</td>
<td>Hausa-Fulani</td>
<td>Igbo</td>
<td></td>
</tr>
<tr>
<td>1999-2007</td>
<td>Yoruba</td>
<td>Hausa-Fulani</td>
<td></td>
</tr>
<tr>
<td>2007-2010</td>
<td>Hausa-Fulani</td>
<td>Ijaw</td>
<td>President died</td>
</tr>
<tr>
<td>2010-2015</td>
<td>Ijaw</td>
<td>Hausa-Fulani</td>
<td></td>
</tr>
<tr>
<td>2015-</td>
<td>Hausa-Fulani</td>
<td>Yoruba</td>
<td></td>
</tr>
</tbody>
</table>

One of the virtues of the presidential system of government is that it has forced seekers of political offices to seek broad-based ethnic, religious and regional support. The system has certainly cramped ethnicity. According to Lergo (2011, p. 92), the presidential system “helps to discourage political party formations on strict religious, regional, or ethnic lines, and encourages political discourse and participation on ideology. This development has had an empowering effect on minority ethnic groups as can be seen in election reforms and results since 1979.” In fact, the country since 1979 has been spared the kind of ethnic politics that undermined the First Republic.

The second virtue is that, by demanding national acceptability of parties, the system has increased the bargaining power of the ethnic minorities. This is true, even though the politics is still dominated by the three ethnic majorities, namely the Igbo, the Yoruba and the Hausa-Fulani.

The second factor is state creation which started off as a war effort (a gambit to undermine Biafra among ethnic minorities like the Efik and Ibibio) but has fortuitously enhanced both the bargaining power of the ethnic minorities and the imperative of broad-based politics. According to Lergo (2011, p. 92), “subdividing Nigeria into states is a positive development, not only for minorities, but also for the country as a whole. It reduces the power of the central government. It helps to demystify the political invisibility of regional ethnic majorities and encourages cross-regional coalitions, not only between minorities but also between majority and minority ethnic groups... The creation of states has also helped to prevent the emergence of tribal or ethnic heroes. Instead, politicians are forced to transcend ethnicity and region, religion, and be national heroes. It is a positive outcome of state development that Nigeria can no longer produce tribal leaders such as Sarduna [Sardauna] of Sokoto, Obafemi Awolowo, and Nnamdi Azikiwe.” state creation...
has largely assuaged the minorities. Ironically, it has aggravated the country’s problem of disunity. As the ICG (2012, pp. 1-2) has noted, “Nigerians who live in states other than their states of ancestral origin are referred to as non-indigenes, no matter how long they and their parents have lived in the state. This is important, because non-indigenes are often prevented from exercising the full citizenship rights enjoyed by indigenes... In a bid to prevent the domination of some groups by others, the Nigerian Constitution inadvertently made provisions that undermine effective national citizenship and loyalty to the nation. State creation is politicised, which is the reason why, for example, the Igbo-dominated southeast region has fewer states than the other regions.”

The third factor is the civil war. For the Igbo, the civil war has not only de-coupled the minorities such as the Efiks and the Ibibios, it also has re-energised centrifugal sub-ethnic consciousness among the Igbo of the Niger Delta. Such consciousness of separate identity has divided the Igbo into “core Igbo” and “peripheral Igbo”. The latter now self-identify as “Ika” (in Delta State) or Ikwerre (in Rivers State), an identification that has made them distinct sub-ethnic groups. It is interesting to note that the Ikwerre played a role in the confiscation of Igbo properties in Port Harcourt after the civil war. In the Second Republic (1979-1983), they joined the minorities in Rivers and Cross River States (which were part of the defunct Eastern Region) in supporting the north-dominated NPN. Governors Clement Isong and Melford Okilo were elected on that party’s ticket. The Mid-Western region which has a sizeable Igbo population was controlled by the NCNC in the First Republic. However, in the Second Republic the region supported the north-controlled NPN. The North has experienced defection too. Its monolithic clout has been unravelling with the agitation by the minorities, particularly those in the North Central states of Plateau and Benue, for a divorce. In 1979 and 1983, the Igbo-dominated NPP won a landslide victory in the Christian-dominated Plateau State. It also closely trailed NPN in neighbouring Benue State. According to Magstadt (1994, p. 421), the resentment of the minorities against the majorities was one of the sources of tension during the 1950s, when the country’s independence was being negotiated.

**Conclusion**

Nigeria is one of the countries that are still taking baby steps towards sustainable nationhood. Its efforts at self-governance have been mostly unsuccessful, with the result that six decades after independence, it is still a collection of fractious ethnic groups. One of the first things Nigerians did after becoming independent in 1960 was to fight a civil war (1967-1970). That war appears to have demolished all prospects of modus vivendi among its ethnic groups. Dowden (2008, p. 440) once said that he was surprised the country had not imploded: “By any law of political or social science it should have collapsed or disintegrated years ago.” Ethnicity, which can enrich cultural diversity, is the major obstacle to the efforts at national integration. It is also evidently a major reason for the country’s protracted infancy. It has caused a civil war. It has also caused many other crises that have equally menaced the country’s continuing existence. Because the ethnic groups do not share sense of nationhood, they scramble to corner the political space for the largest piece of the “National Cake”.

Both Nigerians and the British who colonised them are complicit in the problem of ethnic rivalry. The latter created it, while the former have embraced it as a destiny of nation. As noted by Falola (2016, p. 246), “As the pattern ensued in all colonies, European policies created the divisions, and African leadership manipulated them.” The former have so nurtured it that it has become a verity of contact among the ethnicities. As Cunningham (2014, p. 3) has noted, “In African politics, ethnicity is a salient cleavage within the political spheres of nations.” The influence of ethnicity will decrease with the resetting of the coordinates of relationship among the regions and ethnicities. In Nigeria’s political parlance, this phenomenon is called ‘restructuring’. Restructuring evokes memories of the civil war, for it was the politics and economics of that war that paved the way for power grabbing by the centre. Since that war, the federal government has been augmenting its powers at the expense of the sub-national
governments. The current federal structure fosters rivalry among the ethnic groups, as the centre is considered to be an arena for brutal test of strength by the groups. A return to the pre-war federal structure will definitely deglamourise the centre, thereby making governance a contest of development visions rather than a contest of ethnicities.

References

TRANSLATING POETRY FROM FRENCH TO ENGLISH: THE CASE OF LEON DAMAS’ “HOQUET”

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Abstract

Literary works are written in literary language which is charged with connotative meaning. No wonder it’s translation poses a lot of problems for translators. To be able to translate a literary work from one language to another, a translator must understand all the nuances and render the message in the target language without losing its meaning and it’s informative value. Translation implies the passage from one language to another, the meaning and intention of the original text. According to the interpretative method, translation is extracting the meaning and intention of a given text in a language (language A) and rendering the same meaning into another language (language B) in order to produce the same effect. Literature on the other hand is a written or oral work with aesthetic purpose. It is the totality of works of the mind as they are produced by word or writing, and are reflected in terms of content, form and expression. Poetry which is one of the genres of literary texts is a piece of writing in which the words are carefully chosen for the images and ideas they suggest, and in which the sounds of the words when read aloud often follow a particular rhythmic pattern. This article examines the peculiarities of literary translation with particular reference to poetic translation and how it can be translated. A translation of Leon Damas’ “Hoquet” into English was undertaken. At the end, it was discovered that different translation techniques were applied while the ethnographic and historical knowledge played important roles.

Keywords: Literary translation, literature, translation, poetic translation, poetry.

Introduction

Every domain of translation presents its own challenges. Translation of literary texts differs from other types of translation due to its challenges and peculiarities. The form of a literary text is not a simple vector of ideas of notional content but the content can only be determined through the development of the message to the point that what the author wants to say matters as much as what is said.

The form of a literary text is determined by the specific logic intended by the writer. A close observation shows that the language of a literary text is overcharged, hyperbolic and filled with vivid metaphors, sound effects and new rhythms.

What really differentiates a literary text from other types is the peculiar use of language through the use of stylistic figures like proverbs, homonyms etc. That is why a literary language is connotative and ambiguous resulting in diverse interpretations by readers.

Barthes (147-155) makes a distinction between an author and a writer. He describes an author as someone who works on his words and has an aesthetic concern while the writer sees language only as a means or an instrument of communication conveying meaning or a thought. In other words, the latter wishes to convey a message without any ambivalence or ambiguity. He says things directly while the former uses symbolic language to convey his message.

According to Israel Fortunato (31), “A literary work, unlike a pragmatic text does not convey concrete information with foreseeable consequences, rather a literary text conveys an experience, a world view, morals, universal and timeless truths and aesthetic values that leave their marks on the reader. A literary text can be said to give emotional rather than an intellection experience”.

For a literary text be well translated from the source language to the Target language as a work or art, the translator must begin to process its creation because his work entails recreating in another language, (TL) a work that
already existed in a given language (SL). This is not because the translator is free but because he does not have a choice but recreate new cultural values. In fact, a literary translator is forced to be creative in the use of language. His work ceases from being a linguistic operation but the perfect understanding of historical, cultural and social elements (Nwanjoku: 32).

Although literary writing may appear as everyday writing, words are charged with cultural and emotional elements. They willingly assume symbolic and metaphorical functions; they are interwoven, report to each other and are organised into networks. Quoting Israel (19) “Form and ideas complement each other and merge to give what Valery calls “une composition indissociable de son et de sens” (an inseparable composition of sound and meaning).

The interpretation of a literary work is not a simple mental activity but a quest involving affectivity and leading to an infinite number of hypothesis. A literary work requires the cooperation of the reader as a condition for actualising its content. Besides the understanding of the message and language proficiency, it requires other extra-linguistic competences like the ability to understand presuppositions, and idiosyncrasies, etc. Mounin (16) affirms the fact the translation, especially in the fields of theatre, cinema, etc., has non-linguistic aspects.

Indeed, too often, the literary work is considered untranslatable because it may not be possible to establish the exact duplicate of the original. But according to Israel, if we accept the fact that literary translation is impossible, we deny the very essence of the translating operation which is based on the differences of idioms and we also condemn ourselves by stating that the understanding of a foreign literary work is impossible if we do not understand the language (17).

In order to translate a literary text, Fortunato Israel invites us to appropriate the text to be translated. This appropriation, according to him, is not a choice but an imposition by the very nature of literary writing. According to him, to appropriate a text properly, it is necessary first of all to internalize the message that is always present, and then to assimilate the style and aesthetic intention. In other words to understand the whole socio-cultural environment, then applying creativity to recreate another text that belongs to you, but in conformity with the target language that is not beyond the original.

In general, each language has its own peculiarities, its own lexical system woven into the physical and socio-cultural context of its speakers/users. That may be the reasons for the Italian aphorism “Traduttore, traditore” which means that all translations are unfaithful because they betray the thought of the original text and are difficult and sometimes impossible to established equivalence or lexical correspondences while translating them.

The vocabulary of a language forms the system that is peculiar to that language. There are therefore all the chances that the vocabularies of two languages may not be the same. In order words, no word for word or literal translation is possible. In fact, the translation of literary texts requires compulsory bilingualism and biculturalism. To preserve all the peculiarities of the literary text in translation, the translator must integrate himself in them and have a very good understanding of the original language and its author to detect the message and that of the target language to be able to render correctly the message.

Translating literary text is always more difficult than the translation of other types of text because literary texts have specific values called the aesthetic and expressive values. The aesthetic function emphasizes the beauty of words (diction), figurative language, metaphors, etc. On the other hand the expressive function puts forwards the writer’s thought or process of thought, emotion, etc. A translator faced with this sort of text must try to transfer these specific values into the target language.

Nature of Poetic Translation

Poetry is difficult to translate from one language into another because of its nature of emphasising linguistic form rather than using language purely for its content. According to Poetry.org, poetry is an ancient Greek word ποιεμαν (poieo) which means I create (http://www.poetry.org/hwatis.htm). Nwanjoku (47) describes poetry as a composition in verses...
characterised by economy of words and images that possesses emotive tone. Poetry uses condensed or compressed form of language to convey emotions or ideas to the reader’s or listener’s mind or ear; it uses devices such as assonance and repetition to achieve musical or incantatory effects. Poems frequently rely on their effect on imagery, word association, and the musical qualities of the language used. The interactive layering of all these effects to generate meaning is what makes poetry.

American dictionary online defines poetry as a piece of writing in which the words are carefully chosen for the images and ideas they suggest, and in which the sounds of the words when read aloud often follow a particular rhythmic pattern. While Poetry.org defines poetry as an art form in which human language is used for its aesthetic qualities in addition to, or instead of, its notional and semantic content. It consists largely of oral or literary works in which language is used in a manner that is felt by its user and audience to differ from ordinary prose.

The most important thing in poetry is the connotations and the “baggage” (the weight of words) that words carry. The shades and nuances of meaning in a poem can be difficult to interpret and can cause different readers to perceive a particular piece of poetry differently.

Poetry differs most of the time from prose in that the language used is meant to convey meaning in a more expansive and less condensed way, frequently using more complete logical or narrative structures than poetry does. Poetry is often created from the need to escape the logical, as well as expressing feelings and other expressions in a tight, condensed manner.

**Methods of Translating Poetry**

According to Nwanjoku (47), a poem is a composition in verse that is characterised by the economy of words and images possessing an emotive tone. It is very difficult to translate the content and the form into another language at the same time because no two languages have the same syntactic structure.

Nida (161) explained that translating a poem means composing another one. « traduire un poème c’est composer un autre poème ». The translator of a poem is forced to compose a new poem that must elicit the same reaction from the readers of the target language.

The uniqueness of poetic texts lies in the fact that the author, unlike other authors, emphasizes the text itself. He does not present information in a direct, transparent manner, but uses special means that have been created throughout history or even creates his own. The author of a poetic text wants to move the reader and creates a transvestite language, embellished with great evocative power.

The ability to chat in a foreign tongue does not create a poet. Nor does knowledge of the language of the original text qualify a translator to be a poet. Poetry as a genre of literature is special compared with other forms of literary works. In a poem, the beauty is not only in the choice of words and figurative language but also with the formation of rhyme, rhythm, metre and specific structures and expression that may not conform to daily language usage.

Lots of methods have been proposed in translating a poetic text. Nwanjoku (41) citing Lefevere proposed seven methods in order to translate poems. These are: phonemic translation, literal, metrical, verse-to-prose, rhyme, free verse translation and interpretation.

**Phonemic translation**: This recreates the sounds of the source language in the target language while trying to transfer the meaning. Here a paraphrase of the content of the poem is done. The result may sound awkward and sometimes may not convey the original meaning and may sometimes leave some parts of the original meaning.

**Literal translation**: This is a word for word translation. This method may not be able to transfer the original meaning. The phrase and sentence may fall apart without making any sense.

**The metrical method**: This emphasizes the reproduction of the verification of the original text into the TL. Since each language has its own specific stress and pronunciation system, this may result in inappropriate translation in terms of meaning and structure. It favours’ a part of the poem at the expense of the totality of the poem.

**Verse to prose**: This method emphasizes the transfer of the meaning of the
original poem into target language (TL). However, its structure is deformed. Physically the result may be appropriate but semantically inadequate or inappropriate.

**Free verse translation:** This method may enable the translator get accurate equivalents in the TL with a sound literary value, while the rhyme and meter tend to be ignored. This result may be physically different but semantically the same.

**Interpretation method:** The last method proposed by Lefevere is interpretation, and there are two types: version and imitation. A version of a poem in the TL will semantically be exactly the same with the original but totally different structurally. Whereas an imitation is a different poem but the title, topic and starting point are the same as the original.

Poetic texts develop from the language, another semantic system where there is a new equivalence of elements: The usual links of words are broken and a different order is established that removes the prohibitions specific to the language system and its logic. Each element does not have an independent reality but is found in a particular content that makes it possible to build an autonomous whole where everything becomes significant, where everything intervenes to build the meanings: the arrangement of words, the meter, the verse, the rhyme used, the choice of certain words with certain connotations, etc. All this make a poetic text semantically rich. Sometimes, this richness can produce effects of opacity, vagueness, which give rise to different interpretations. It is this semantic and stylistic richness that sometimes lead to denial of the possibility of translating poetic texts because it may be impossible to recreate the same richness in another language. Fortunator Israel has resolved this question of fidelity to the meaning in a way in the interpretative method because the method does not seek to establish an equivalent of forms but an identity of meaning and effect produced on the recipient.

Etkind cited in Albir (1990) in his essay on poetic translation titled *Un art en crise. Essai de poétique de la traduction poétique* (1982) defends the possibility of poetic translation, conceiving it as a ‘recreation’ that must preserve the form of a poem and whose laws are defined both by the original text and by the aesthetic norms of the target literature. Etkind says that a poem is an organism in which each element has a vital importance: rhythm, rhymes, verses, syntactic composition, phonetic and musical organization coexist and fusion into a system. Creative talent, inspiration, a certain predisposition of mind and a taste for writing are characteristics peculiar to authors of poetic texts and must also exist in the poetic translator if he wants to achieve results that are similar to those of the original with his own translation. This is why the translator of poetic texts must have a talent of a poet.

**Translation of Leon Damas’ “Hoquet” to English Language**

Leon Gontran Damas was born during the colonial era in Cayenne, French Guyana by a mulatto father of African European origin and a mixed mother of Amerindians and African origin but was raised by his adopted mother who privileged a European upbringing. The bourgeois attitude and attempt by his parents at assimilation influenced him later in the conception of Negritude (Jones 1988).

In translating “Hoquet”, there is the need to understand what pushed Damas to write his poems the way he did. “Hoquet” is one of his numerous poems in the collections “Pigments” which were reflections on his life experiences as a young man living in the colonial era.

Pigments was the first collection of his poems published in 1937 and was said to be the source of Negritude movement which he said inspired *Cesaire’s Cahier d’un retour au pays natal*. According to Racine Daniel, the collection had influence beyond literary production and has been translated into several African languages and English language.

**Methodology Applied**

According to Etkind, a translator must recreate a poem that must preserve the form and whose laws are defined both by the original text and by the aesthetic norms of the target literature. In translating “Hoquet” (Hiccups), combinations of methods were used to arrive at the present translation.

The initial step began with the reading
of the poem and the bringing into fore the lingual complexity of the poem. The literal or word for word translation did not always represent the meaning of the text rightly, but in some cases the word for word was apt as it was able to convey the meaning. However, the form (structure) of the poem was almost conserved to bring the reader nearer to Leon-Gontran Damas’ poem.

HOQUET

Pour Vashti, et Mercer Cook

Et j’ai beau avaler sept gorgées d’eau
trois à quatre fois par vingt-quatre heures
me revient mon enface
dans un hoquet secouant
mon instinct
tel le flic le voyou

Désastre
parlez-moi du désastre
parlez-m’en

Ma mère voulant d’un fils très bonnes manières à table
Les mains sur la table
le pain ne se coupe pas
le pain se rompt
le pain ne se gaspille pas
le pain de Dieu
le pain de la sueur du front de votre Père
le pain du pain
Un os se mange avec mesure et discrétion
un estomac doit être sociable
et tout estomac sociable
se passe de rots
une fourchette n’est pas un cure-dents
defense de se moucher
au su
au vu de tout le monde
et puis tenez-vous droit
un nez bien élevé
ne balaye pas l’assiette

Et puis et puis
et puis au nom du Père
du Fils
du Saint-Esprit
à la fin de chaque repas

Et puis et puis
et puis désastre
parlez-moi du désastre
parlez-m’en

Ma mère voulant d’un fils mémorandum

Si votre leçon d’histoire n’est pas sue
vous n’irez pas à la messe
dimanche
avec vos effets des dimanches

Cet enfant sera la honte de notre nom
cet enfant sera notre nom de Dieu
Taisez-vous
Vous ai-je ou non dit qu’il vous fallait parler français
le français de France
le français du Français
le français français

Désastre!
parlez-moi du désastre
parlez-m’en

Ma mère voulant d’un fils
fils de sa mère

Vous n’avez pas salué voisine
Encore vos chaussures de sales
Et que je vous y reprenne dans la rue
Sur l’herbe ou la Savane
à l’ombre du Monument aux Morts
à jouer
à vous ébattre avec Untel
avec Untel qui n’a pas reçu le baptême

Désastre
Parlez-moi du désastre
Parlez-m’en

Ma mère voulant d’un fils très do
très ré
très mi
très fa
très sol
très la
très si
très do
ré-mi-fa
sol-la-si
do
Il m’est revenu que vous n’étiez encore pas
à votre leçon de vi-o-lon
Un banjo
vous dites un banjo
comment dites-vous
un banjo
vous dites bien
un banjo
non monsieur
vous saurez qu’on ne souffre chez nous
ni ban
ni jo
ni gui
ni tare
les ‘mulâtres’ ne font pas ça
laissez donc ça aux ‘nègres’

(Léon-Gontran Damas, Pigments, 1937)

HICCUPS
For Vashti and Mercer Cook

And I tried to gulp lots of water
Three or four times in 24 hours
My childhood instinct
in rousing Hiccups
Like the black cop

Disaster!
Tell me about disaster
Tell me

My mother wanting a son with good table manners
Hands on the table
You don’t cut bread
You break bread
You don’t waste bread
God’s bread
Bread of sweat from your father’s brow
Bread of bread
A bone is eaten carefully and discretely
A stomach must be sociable
and all sociable stomachs cannot do
without belching
A fork is not a toothpick
Don’t wipe your noise
In the sight of everyone
Be straight, a straight nose
does not wipe the plate
And then and then
and then in the name of the Father
and of the Son
and of the Holy Spirit

and at the end of each meal
and then and then
and then disaster
tell me about disaster
tell me

My mother wants a memorandum son
if you don’t learn history lesson
you will not go to Sunday mass
with your Sunday outfit
this child will bring shame to our name
this child will be the name of our God
shut up
have I not told you to be speaking French?
The French of France
The French of the French
The French French

Disaster!
Tell me about disaster
Tell me
My mother wants a son
Mummy’s son
You did not greet our neighbour
Your dirty shoes again
Don’t let me catch you on the street
Under the trees or at the savane
Under the shadow of the monument of the Dead
Playing and fighting with such a someone
Someone who hasn’t received baptism

Disaster!
Tell me about disaster
Tell me
My mother wants a child very do
Very re
Very mi
Very fa
Very sol
Very la
Very si
Very do Re-mi-fa
Sol-la-si-do
I realized you were not yet at your vi-o-lin lesson
A banjo
You say a banjo
What did you call it?
A banjo
You mean a banjo
No sir
You will know we don’t allow it in our house
No ban
Nor jo
Nor gui
Nor tar
Mullatoes don’t do that
It is for the negroes

Nor gui
Nor tar
Nulattoes don’t do that
It is for the Negros

Conclusion
Translating poetry is not a mean task. Going through various methods proposed and translating ‘Hiccups’, it has been discovered that following methods strictly may not yield the desired result. However, this study confirms the difficulty in the translation of poetry and affirms the fact that a translator who ventures into poetry must have bias for poetry without which he may not be able to do justice to the work. A poetic translator is therefore called upon to recreate a new poem that at the same time convey the meaning and provoke the same emotion as the original text in the mind of the target language readers.

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LA TRADUCTION ET LES PROBLEMES DE FAUX-AMIS

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Résumé
Cette étude vise à présenter les problèmes de faux-amis dans la traduction. La traduction signifie le passage d’une langue A- la langue source à une autre langue B- la langue cible. La traduction est une activité complexe qui ne doit jamais être réalisée par un charlatan. Cela explique pourquoi nous devons toujours travailler avec des traducteurs professionnels qui ont la connaissance approfondie des deux langues et cultures avec desquelles ils travaillent. Il est toujours nécessaire de traduire clairement et précisément afin d’avoir une bonne traduction. Au cours de l’opération traduisante, le traducteur rencontre beaucoup de mots qui sont identiques graphiquement mais qui ont des significations complètement différentes. Ces mots sont les faux-amis qui dans l’autre côté influencent la qualité de la traduction et rendent la traduction inappropriée.

Mots-clés : Traduction, langue, faux-amis, traducteur

Introduction
La traduction est une opération la plus vitale pour l’homme qui englobe plusieurs disciplines et chacune parmi eux a ses propres codes et exigences. Elle est aussi une activité essentiellement humaine, malgré qu’on ait maintenant la traduction automatique. Certains théoriciens la définissent des manières différentes. La traduction d’après Ukoyen est «L’acte de transmettre les idées et les informations d’une langue à l’autre par écrit » (3). Flamand la définit comme «… rendre le message du texte de départ avec exactitude (fidélité à l’auteur) en une langue d’arrivée correcte, authentique et adaptée au sujet de la destination (fidélité au destinataire) » (50).


Pour cela, il est toujours nécessaire de traduire fidèlement et précisément. Ajenwa souligne que la fidélité en traduction signifie «une conformité thématique et stylistique d’une traduction au texte original » (1). Essentiellement, l’usage de la fidélité en traduction est d’avoir la garantie d’un résultat optimum car le traducteur d’un texte à la responsabilité de demeurer strictement fidèle à la forme et au fond du texte original. Il exige un niveau de qualité plus élevé sinon une mauvaise traduction peut avoir des répercussions extrêmement couteuses car la traduction ne supporte aucune erreur.

Cependant pendant l’opération traduisante, il est toujours impossible de réaliser une fidélité absolue à cause de certains facteurs linguistiques et culturels issues des divergences entre les langues différentes. Aucune traduction n’est parfaite. Toute traduction est subjective à la perfection. Ekundayo maintient que si l’on doit insister pour obtenir une traduction sans aucune perte d’information, donc, non seulement la traduction, mais toute communication ne sera effectivement pas possible, car aucune communication que ce soit intersémiotique ne pourra avoir lieu sans quelques pertes d’information. La perte d’information fait partie intégrale du processus de la communication (40).

Quant à Corinne cité par Alic, la traduction suppose non seulement le contact de
deux langues, mais aussi le contact entre deux cultures et deux civilisations. C’est justement ce contact qui est à l’origine des phénomènes d’interférence qui peuvent engendrer l’emploi fautif d’un terme à la place d’un autre avec lequel il présente des ressemblances. Ces termes s’appellent des faux-amis et leur emploi représente une faute fréquente chez les apprenants d’une langue étrangère (132).

**Notion de faux-amis.**

D’après Koessler, Maxime, Derocquigny et Jules « les faux-amis désignent des mots dont l’identité de forme n’entraîne pas nécessairement l’identité de sens » (42). Vinay et Darbelnet affirment que les faux-amis du traducteur sont :

_Ces mots qui se correspondent d’une langue à l’autre par l’étymologie et par la forme mais qui ayant évolué au sein de deux langues, et partant de deux civilisations différentes, ont pris des sens différents._ (70)

Cela veut dire que les faux-amis sont des mots qui appartiennent dans deux langues différentes ayant la même représentation graphique mais leurs significations sont différentes. Quand ils sont traduits littéralement, il aboutera à un contre-sens. Donc, le problème de faux-amis d’après les définitions citées relève du fait que le traducteur a affaires aux contacts culturels et il convient de dire que plus des langues viennent en contact, plus la possibilité de trouver des mots ayant les mêmes sens ou les mêmes formes.

**Causes/formation des faux-amis**

Les faux-amis n’existent pas a priori dans une langue. C’est l’insuffisante connaissance linguistique du locuteur bilingue qui les produit. Deroy souligne que c’est la connaissance linguistique inégale du locuteur bilingue qui les produit. Lors de la communication, un locuteur polyglotte, trompé par la similitude d’un mot étranger avec un mot de sa langue primaire, tient les deux mots pour des équivalents et utilise celui-là au sens de celui-ci, tout en ignorant que la signification du mot étranger n’est pas identique à celle qu’il attribue (43).

Ballard remarque que la cause la plus fréquente de l’apparition des faux-amis est la ressemblance des signifiants des signes de deux langues différentes, signifiants qui se trouvent souvent en relation d’homonymie ou paronymie (9). Il maintient aussi que le nombre de cas d’homonymie est très grand et dans certaines situations, l’homonymie représente un danger pour l’apprenant d’une langue étrangère (9). Quelques exemples des faux-amis anglais/français

<table>
<thead>
<tr>
<th>Anglais</th>
<th>français</th>
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<tbody>
<tr>
<td>Accommodate</td>
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<td>Agreeable</td>
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<td>Callous</td>
<td>calleux</td>
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<tr>
<td>Confidence</td>
<td>confidence</td>
</tr>
<tr>
<td>Pain</td>
<td>pain</td>
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Il faut remarquer que les faux-amis qui apparaissent dans la communication résultent du défaut de connaissance des codes différents et appartiennent au langage de l’individu et non à la langue même. Les emprunts sont souvent des faux-amis car ils n’ont pas dans la langue emprunteuse le même sens que dans la langue donneuse. L’emprunt est l’un des procédés techniques de la traduction proposée par Vinay et Darbelnet. Baldinger affirme que l’emprunt est une forme d’expression qu’une communauté linguistique reçoit d’une autre communauté soit par besoin (matériel ou affectif), soit par la supériorité sociale de la communauté donneuse. Le mot emprunté, a comme tout signe linguistique une double nature : il a une forme et
un ou, éventuellement plusieurs sens (16). Les mots empruntés ont toujours une évolution sémantique différente, mais l’homonymie a empêché l’utilisateur non natif du français ou anglais un réemploi fautif. On remarque aussi que quand nous sommes dans des situations différentes, les faux-amis représentent l’actualisation fautive d’un emprunt d’une autre langue.

Une autre cause de faux-amis est le résultat du rapprochement erroné entre le français et l’anglais. Parfois les faux-amis apparaissent à cause de l’étylogie fautive d’un terme. Cela nous conduit à une traduction infidèle. Par exemples : « I am going to the Library » traduit comme « Je vais à la librairie » au lieu de dire « Je vais à la bibliothèque ». « The information are real » traduit comme « Les informations sont vraies » au lieu de dire « Les renseignements sont vrais. » « There is an agreement between the two parties » traduit comme « il y a un agrément entre les deux parties » au lieu de dire « Il y a un accord entre les deux parties ». Connaît des traductions fautives en français.

La formation des faux-amis est aussi envisagée d’une part du point de vue des erreurs de la traduction ou bilinguisme et d’autre part du point de vue du processus de l’emprunt. Étymologiquement, on distingue les faux-amis qui sont des mots apparentés. C’est-à-dire, les mots qui résultent en raison de l’emprunt linguistique de ceux qui sont des mots non apparentés ; c’est-à-dire, des homonymes ou des homophones.

Les mots apparentés résultent quand une langue A emprunte un mot à une langue B. Plus tard, le mot change de sens dans la langue B dans la situation où deux langues différentes utilisent un même terme évolue d’une autre langue, mais chacun parmi deux l’utilise dans un sens différent. Un locuteur de la langue A risque de tomber dans le piège du faux-amis quand il apprendra la langue B et donc rencontrera le même mot. À l’intérieur de cette catégorie, on distingue les faux-amis complets et les faux-amis partiels

**Faux-amis complets**


Finalement, il faut noter qu’à cause de racines communes anciennes, les langues française et anglaise ont évolué différemment et les faux-amis complets sont fréquents.

**Faux-amis partiels**


Pour surmonter ces problèmes traductifs et obtenir un résultat désiré, Horgulin et
Bernard proposent une approche méthodique de traduction basée sur le principe linguistique. Ils insistent que pour « la communication ait lieu, on ne doit pas heurter le génie de la langue d’arrivée » (75).

**Conclusion et Recommandations**

En conclusion, la traduction est un processus et moyen de la communication. Elle implique le contact de deux langues, deux cultures et parfois deux civilisations. C’est justement ce contact qui est à l’origine des phénomènes d’interférence et résulte à l’emploi d’un faux-amis à la place d’un autre avec lequel il présente des ressemblances. Donc, il est nécessaire d’avoir une connaissance approfondie de la structure du champ semasiologique pour l’interprétation de tout contexte car c’est un seul moyen de démasquer les faux-amis et d’avoir une bonne traduction.

Pour résoudre les problèmes de faux-amis dans la traduction, nous recommandons les suivants :

Nous devons apprendre et faire attention aux faux-amis car ils vont nous aider à la bonne traduction. C’est toujours nécessaire de traduire seulement les idées car les constructions des phrases ne sont pas la même dans toutes les langues. Pour cela, on ne doit jamais traduire un texte mot par mot.

Nous devons apprendre à repérer les mots dont nous méfier. Un mot peut avoir plusieurs sens et lorsqu’un mot ne signifie rien, on doit chercher les autres acceptions au dictionnaire car il est important de considérer les acceptions.

Le traducteur d’un texte doit maîtriser parfaitement la langue source et la langue cible. Ayant la connaissance approfondie de la langue et de la culture est une condition indispensable pour avoir un travail de qualité. La connaissance approfondie des deux langues de travail va aussi aider le traducteur d’éviter les ambiguïtés. L’ambiguïté provoque très souvent de malentendus.

Le traducteur doit avoir les compétences rédactionnelles qui lui permettent de formuler clairement et correctement le texte traduit. Il doit éviter les redondances. Un texte avec des redondances n’est pas quelque chose agréable à lire.

Finalement, le traducteur doit avoir beaucoup d’expérience et doit être également intelligent car les deux sont très utiles pour saisir les nuances et pouvoir interpréter pertinemment les différentes ambiguïtés.

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PROBLEMS OF FRENCH-IGBO PROSE TRANSLATION: VINCENT OKEKE AND HIS IGBO TRANSLATORS

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Abstract
Literature continues to play an undeniable role in modern societies. A national literature becomes an international literature when its readership transcends national boundaries. Consequently, many African writers choose international languages like English, French, German or Arabic as their languages of expression of African culture. However, a few African writers concerned about the development of indigenous African languages use indigenous African languages as their languages of expression knowing fully well that such works will have a limited readership and may never be recognized at the international scene. It is noteworthy that translated literature often forms the literary compendium of English, French, German Arabic and other international languages. Achebe and Soyinka are read by Francophones while Oyono and Bâ are read by Anglophones through the efforts of literary translators. Furthermore, through literary translators’ efforts Igbo readers can read the French Author Molière while French readers can read the Igbo author, Nwana. This study sets out to evaluate the problems encountered in translating Okeke’s French novel Le Syndrome 419: Le Frère Terrible (2001), into Igbo as Mpụ 419: Nwanne Omekome

Keywords: Prose, Okeke, French, Igbo, translation, problems

Introduction
Interpretation and translation have continued to ensure intercultural communication among speakers of different languages. Whereas interpreting takes care of oral communication, translation takes care of written communication. Our study focuses on translation as it seeks to make available to Igbo readers the wisdom and knowledge embedded in Okeke’s Le Syndrome 419: Le Frère Terrible. Although one often hears the assertion that translators are traitors, translators continue to serve as intercultural bridges that permit readers to have access to materials written originally in foreign languages. Multilingualism is a linguistic feature of pre-colonial and post-colonial Africa. The argument on whether African literature should be written in African languages or non-African languages remains inconclusive. Nevertheless, literary practice in Africa is currently a multilingual activity as literature in foreign languages exists side by side with literature in indigenous African languages.

Nigerian literature is expressed in foreign and indigenous Nigerian languages. Nigerian literature written in English language occupies an enviable position in world literature because Nigerian authors like Achebe who wrote originally in English language are read extensively. Through literary translation, these Nigerian authors are equally read in other languages of the world such as French, German and Arabic. It is pertinent to point out that Achebe’s Things Fall Apart has been translated into Igbo language by Nwankwo (2008). Literary translation involves to a large extent literary appreciation or interpretation and literary re-creativity from a source language to a target language. According to Simpson (2007:238) “in literary translation, we have the case of a creator only a step removed from the original author”.

Furthermore, Ajunwa (2014:30) notes that “translation could be viewed at one or more levels. The first level is that in which the translator is translating directly from the source language (SL1) into a target language (TL1)”. Therefore, the translation of Okeke’s Le Syndrome 419: Le Frère Terrible, from French (SL1) into Igbo (TL1) as Mpụ 419: Nwanne Omekome, represents the first level translation. Our discussion hereafter will be limited to this first level translation as it relates to reproducing
in, Okeke’s original proseic message written in French.

**Synopsis of Okeke’s *Le Syndrome 419: Le Frère Terrible / Mpụ 419: Nwanne Omekome***

*Le Syndrome 419: Le Frère Terrible*, is a fiction written in French by Vincent Onyema Okeke in 2001. As the title indicates, drawing from the notorious and Nigerian christened ‘419’ crime, Okeke uses the experience of two naive and poor Black Students in France, who become victims of indiscriminate acceptance of a Blackman who pretends to be a student in France, but turns out to be an international criminal; to warn humanity on the dangers of human relations based on outward appearances like colour of skin rather than on proven character and integrity. To share Okeke’s message and literary ingenuity with Igbo readers, Ihechi Nkoro, Livinus Eke and Emeka Iwunze translated *Le Syndrome 419: Le Frère Terrible* into Igbo as *Mpụ 419: Nwanne Omekome* (2017).

**Methodology**

The theoretical framework for the translation is a synthesis of Sociolinguistic theory of translation as represented in Nida’s communicative theory of translation (Nida, 1991). Our method of study will be comparative and analytical as we would seek to highlight the problems encountered in our attempt to reproduce in the Igbo version, the original message of *Le Syndrome 419: Le Frère Terrible*.

**Problems Encountered in Translating *Le Syndrome 419: Le frère Terrible* into Igbo**

House (2009:79) points out that globalization resembles traditional translation processes in that in order to make one product available to many people, it becomes necessary to ‘localize it’ by translating it.” Hence, translating, in seeking to localize, entails numerous linguistic and socio-cultural problems. Writing on translation and world literature, Damrosch (2012:411-412) underscores “irreducible problems that translation always faces, however simple the text in question, however uncomplicated the history of its transmission and reception”. Reflecting on the translation problems of developing countries, Simpson (2007:315) emphasizes the need for Africa to increase its translation research so as to understand better the symbiotic relationship between translation and stylistics as well as contribute to the virgin field of scientific endeavour. Our present study is part of our response to Simpson’s call. Furthermore, Timothy-Asobele (2016: 184), in his recent study on translation studies in Africa, opines that “every translator is plagued by this problem of reconciling accuracy with readability.” In addition, Eddin (2017:1) opines that since “translation is by no means only a linguistic process, culture stands as a stumbling block to a smooth process of translation.” In what follows, we shall highlight the problems encountered in translating Okeke’s novel under study into Igbo. The problems are categorized as linguistic, sociocultural and technological.

A) **Linguistic Problems**

Firstly, in this study, linguistic problems refer to instances that involve choosing one lexical item in preference to another in an attempt to reproduce the message of the source text in the target text. Such instances include synonymy, orthography, foreignization or indigenization of loan words. Secondly, paucity of lexicographic tools in Igbo language constitutes another aspect of linguistic problems encountered in translating Okeke’s novel under study into Igbo.

i) **Synonymy**

Synonymy is one of the commonest sense relations in human languages and could involve a lexical item or a sentence. Where synonyms are context-determined, synonymy may not constitute a problem to the translator. Nevertheless, in translating *Le Syndrome 419: Le frère terrible* into Igbo, the translators had difficulties in choosing between the Igbo banking synonyms ‘ụloakụ and ọbaego’ whose French equivalent is ‘banque’ and English equivalent is ‘bank.’
### Examples

<table>
<thead>
<tr>
<th>S/NO</th>
<th>Le Syndrome 419…</th>
<th>Mpu 419’</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Banque= pp.17, 30, 31</td>
<td>ọloakụ / ọbaego =pp.17, 32, 33</td>
<td>Bank</td>
</tr>
</tbody>
</table>

### ii) Orthography

The studies of Emenanjo (1986, 2016), Mbah (2003) and Agbedo (2009) point out the inconsistencies in Igbo orthography standardization efforts made. It is noteworthy that at the time of the translation of the French novel under study into Igbo, 2017, orthographic inconsistencies abound in current Igbo literature.

For instance, the Igbo expressions ‘ọ bụla / ‘ọbụla’ (each, every) and ‘ma ọ bụ’ / ‘maọbụ’ are instances of orthographic inconsistencies in current Igbo literature. The translators consider *Le Syndrome 419: Le frère Terrible* consider ‘ọ bụla as two words and ‘ma ọ bụ’ as three words as seen in Eme (2015:5), Emenanjo (2015:179-180) and Onukawa (2017:8, 19).

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<table>
<thead>
<tr>
<th>S/NO</th>
<th>Le Syndrome 419…</th>
<th>Mpu 419’</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>p.vi = …frère ou soeur</td>
<td>p.viii =… nwanna ma ọ bụ nwanne</td>
<td>Brother or sister.</td>
</tr>
<tr>
<td>2</td>
<td>p.vi =…pour autant qu’on veule se…</td>
<td>Vii= ma ọ bụrụ na mmadụ χoro ka…</td>
<td>If someone wants to…</td>
</tr>
<tr>
<td>3</td>
<td>vii= où l’on peut tutoyer</td>
<td>p.viii = … na ya mara onye ahu ma ọ bụ na o nwere ihe jikoro ha.</td>
<td>.that he / she knows the person or that there is a relationship between them</td>
</tr>
<tr>
<td>4</td>
<td>p.1= ou, tout le monde,</td>
<td>p.xiii= ma ọ bụ, onye o bụla</td>
<td>Or, whoever</td>
</tr>
<tr>
<td>5</td>
<td>p.2 = …ou bien</td>
<td>p.xiv=ma ọ bụ</td>
<td>Or</td>
</tr>
<tr>
<td>6</td>
<td>p.3= …du café, du thé ou du chocolat…</td>
<td>p.1=… kofị, tii ka ọ bụ chokoleti…?</td>
<td>Coffee, tea, or</td>
</tr>
<tr>
<td>7</td>
<td>p.3 = … quand il s’agit de boisson chaude….</td>
<td>p.2 = mgbe ọ bụla</td>
<td>Whenever</td>
</tr>
<tr>
<td>8</td>
<td>p.5= vrai ou faux</td>
<td>p.4= ma ọ bụ eziokwu ma ọ bụghi</td>
<td>Whether it is true or false</td>
</tr>
</tbody>
</table>
iii) English and Loan words in the source Text

Literary creativity, such as the writing of prose, involves the use of many stylistic devices that vary from author to author. One of the significant literary devices seen in Okeke’s novel *Le Syndrome 419: Le Frère Terrible* is the use of English words that also exist in French. Such English loan words in the source text are retained in the Igbo version by the translators so as to recreate in the target text the stylistic effect in the source text.

**Examples**

<table>
<thead>
<tr>
<th>S/NO</th>
<th><em>Le Syndrome 419</em>...</th>
<th>Mpu 419'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pp.3-4 =O yes… Date of birth: 13 January 1950</td>
<td>p.2 = O yes… Date of birth: 13 January 1950</td>
</tr>
<tr>
<td>3</td>
<td>p.3 =Dr. Chris Jameson, Economist,</td>
<td>p.2 = Dr. Chris Jameson, Ikonomisti,</td>
</tr>
<tr>
<td>4</td>
<td>p.3 = Date of birth: 13 January 1950</td>
<td>p.2 = Date of birth: 13 January 1950</td>
</tr>
<tr>
<td>5</td>
<td>p.3= O yes</td>
<td>p.2= Oh yes,</td>
</tr>
</tbody>
</table>

iv) Choosing between Indigenous and Popular Loan words

Languages in contact affect each other in diverse ways. English language has been in contact with Igbo language for centuries not on the same official pedestal but on an enviable supreme official status that has not encouraged the growth and development of Igbo language and other indigenous languages. Indeed, even when efforts have been made by Igbo scholars to create indigenous terms to convey the meaning of certain concepts that first came into Igbo lexicon as loan words, many Igbo speakers prefer to use the older loan words thereby popularizing English language more than Igbo language. For instance, the Igbo banking terms, ‘ụloakụ and ọbaego’, are currently in use as well as the English equivalent of those terms ‘bank’. Since the Igbo terms ‘ụloakụ and ọbaego’ are natural and dynamic equivalents of the English banking term ‘bank’, the translators think that they are better options than the English term ‘bank’ to encourage indigenization of terms which contribute immensely to development of indigenous languages. Between the two synonyms ‘ụloakụ and ọbaego’, ‘ọbaego’, which appears to be more popular than ‘ụloakụ’, is preferred by the translators.

v) Foreignization or Indigenization of loan words

Whereas Igbo words naturally fit into the phonological system of the language characterized essentially by the VCV and CCV syllabic structure as in words like ‘Nku’ (wing), Mgbọ (bullet), ọnụ (mouth) and imi (nose), English and French loan words do not. It has been observed that in current Igbo literature, there is a growing attempt to naturalize or indigenize loan words to fit into the syllabic structure of the language as seen in Chinagorom (2013:12), Eme (2015:2) and Onukawa (2017:33). In translating the French text into Igbo, the translators adopted the naturalization or indigenization of all loanwords in accordance with Igbo syllabic system.

**Examples**

<table>
<thead>
<tr>
<th>S/NO</th>
<th><em>Le Syndrome 419</em>...</th>
<th>Mpu 419’</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>French, p.</td>
<td>Frenchị, p. v</td>
<td>French</td>
</tr>
<tr>
<td>2</td>
<td>Anglais, p.</td>
<td>Nglishi, p. iv</td>
<td>English</td>
</tr>
<tr>
<td>3</td>
<td>Republique, p.</td>
<td>Ripoböliki, p.v</td>
<td>Republic</td>
</tr>
</tbody>
</table>
iv) Paucity of Lexicographic Tools

Given that translation is both an activity and a product because every translation exercise ends in the production of a written message from a source language to a target language, translators often use written documents as great resources or tools. Monolingual, bilingual and multilingual dictionaries are some of the traditional documents used by translators. Our French-Igbo prose translation indicates that whereas monolingual and bilingual dictionaries abound in French, the translators’ search for an Igbo monolingual dictionary was fruitless as the translators are not yet aware of the existence of any Igbo monolingual dictionary. With regards to bilingual dictionaries that include Igbo language, the situation is more encouraging as Ugochukwu and Okafor’s Igbo-French dictionary titled *Dictionnaire igbo-français suivi d’un index igbo-français* (2004), helped the translators a lot. *Le Nouveau Petit Robert* (2008) is one of the monolingual French dictionaries used by the translators. The translators also used *Cassell’s French-English / English-French Dictionary* (1982).

B) Sociocultural problems

The study considers content or meaning-related problems as cases where there is no one to one correspondence in meaning of a lexical item in passing from French, the source language to Igbo, the target language. Though French and Igbo are not genetically related, cases of equivalent lexical items exist between the two languages as shown in Nkoro (2015), where Jacques Prévert’s French poem “Le Cancre” is translated directly into Igbo as ‘Iti’, because both the French noun ‘Le Cancre’ and the Igbo noun ‘iti’, which mean ‘a duns’ in English; are natural equivalents. However, in translating Okeke’s *Le Syndrome 419: Le frère terrible*, into Igbo as *Mpu 419: Nwanne Omekome*, the translators encountered some content or meaning-related problems due to synonymy and sociocultural factors.

Firstly, the French noun frère which occurs in the title and which is used extensively in the novel posed a semantic problem to the translators because of sociocultural factors. The French nuclear family system uses brother for members of the same nuclear family whereas in the Igbo extended family system, ‘frère’, that is, ‘brother’ can run from the family through a clan or community to a race, making room for French ‘frère’or English ‘brother’ to mean ‘nwanne’ (close relation) or ‘nwanna’ (distant relation). Hence, denotationally, the Igbo equivalent for the French noun ‘frère’ is ‘nwanna’ but contextually, the French noun ‘frère’ could also mean ‘nwanne’ in Igbo to connote a closer family relationship. Consequently, the Igbo translators chose ‘nwanne’ as the contextual equivalent of the French noun ‘frère’ as used in the French title, to connote the unconditional acceptance of a purported Black student in France who turned out to be an international criminal, by two other naive Black students in France. To the two naïve Black students, their common skin colour represent a close family tie. Secondly, adjectives of colour constituted a problem to the translators as the French and the Igbo paradigms for colour representations are different.

Examples:

<table>
<thead>
<tr>
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<th><em>Mpu 419</em>’</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Frère = p. iv, vi, vii, viii, p.1, p.2 Title</td>
<td>Nwanne Title</td>
<td>Relation, sister, brother</td>
</tr>
<tr>
<td>2</td>
<td>p.62 = Le métro</td>
<td>p.66= Metro</td>
<td>Underground, subway</td>
</tr>
</tbody>
</table>
C) Dearth of Translator’s Tools & Technological Problems

The impact of Information and Computer Technology (ICT) in all 21st Century human activities including translation practice is undeniable. Digital speed enjoyed when typing an English text using an English keyboard is quite relaxing and the output very enormous. On the contrary, speed and productivity decrease when an English keyboard is used to type an Igbo text because most of the Igbo alphabets are not represented on the English keyboard. Non-availability of an Igbo keyboard was the greatest technological problem encountered by the translators. Although symbols in the English Keyboard were used, the process of locating and inserting the symbols to get correctly written Igbo words was quite time-wasting and cumbersome. Again, e-dictionaries which are readily available on internet for English and French are not available in Igbo which made the translators’ attempt to produce an equivalent text in Igbo less digital and very tasking. It is noteworthy that whereas the French online dictionary Le Grand Dictionnaire Hachette-Oxford - Français-anglais, anglais-français. (2009). https://www.cultura.com/le-grand-dictionnaire-hachette-oxford-9782012814189.html was used by the translators, no online dictionary could be found for Igbo language. The magnitude of ICT-related problems encountered by the translators in seeking to produce an Igbo text equivalent to the original French text, underscores the call by Makinde and Tom-Lawyer (2016: 646) for the development of tools that will ensure the use of all Nigerian languages in ICT, and according to Ogunkeye (2006:76), put Igbo and other Nigerian languages ‘on the global market’.

Conclusion

Many indigenous and non-indigenous languages are in contact in Nigeria. French and Igbo represent the category of an indigenous Nigerian language and a foreign language being
In Nigeria, communication in Igbo and French has several dimensions including literary translation. Literary translation is a veritable means of intercultural communication between the French literary world and the Igbo literary world. Our study focused on problems of French-Igbo prose translation. Data for the study were drawn from Vincent Okeke’s French Novel *Le syndrome 419: Le frère terrible* (2001) and its Igbo version *Mpu 419: Nwanne Omekome*, translated by Nkoro, Eke and Iwunze (2017). The study which adopted the communicative approach to translation shows that the translators encountered linguistic, sociocultural and technological problems. An attempt was made to solve the linguistic problems through structural adaptations to the target language while the sociocultural problems were solved through the use of loan words and sociocultural adaptations to the target audience. However, we think that orthographic representations of loan words in current Igbo literature need to be investigated further by Igbo scholars. With regards to technological problems, we are of the opinion that since prose translation into Igbo language is a written communication, that an interdisciplinary research that will make Igbo keyboards as readily available in Nigeria as the English keyboard would enhance translation activities that involve Igbo and other languages of the world.

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ANALYSE COMPARÉE DES PHRASES SIMPLES ET IMPERSONNELLES EN FRANÇAIS ET EN YORUBA : UNE APPROCHE GENERATIVE TRANSFORMATIONNELLE

Amos Iyiola
Department of European Studies
University of Ibadan

Résumé
Généralement, la langue est un moyen de communication alors que la syntaxe est l'étude des structures grammaticales des langues. Les travaux antérieurs ont examiné l'analyse contrastive et comparée des discours grammaticaux sans prêter attention à la comparaison des phrases en français et en yoruba en se servant de la grammaire générative transformationnelle de Chomsky. Donc, cet article tente à comparer les phrases simples et impersonnelles en français et en yoruba afin de bien fortifier les yorubaphones apprenant le français en tant que langue étrangère au niveau syntaxique. L'analyse des données est basée sur les quatre formes de la transformation Chomskyenne notamment la transformation de suppression; la transformation de l’insertion ; la transformation de substitution et la transformation de mouvement de la grammaire générative transformationnelle de Noam Chomsky. L’étude a révélé que les phrases dans les deux langues ont presque la même structure sauf une petite différence dans la position de certains éléments linguistiques tels que l’adverbe et l’adjectif en Yoruba qui remplacent surtout la fonction de l’article en Français. Aussi, l’étude a montré que les phrases impersonnelles dans les deux langues ont les mêmes structures.

Mots Clés: Phrases Simple et Impersonnelle, Yoruba, Français, Grammaire générative transformationnelle

Introduction
L’analyse syntaxique est centrée sur la structure et la fonction des phrases dans une langue particulière. La langue est un instrument de communication auquel l’expérience humaine s’analyse, différemment dans chaque communauté, en unité, en nombre de telle expression phonique s’articule à son tour en unités distinctives et successives les phonèmes en nombre déterminé dans chaque langue, dont la nature et les rapports mutuels différents sont aussi d’une langue à une autre. Donc, considérant l’affirmation que les faits de langue sont « arbitraires » ou « conventionnels », nous voulons analyser deux langues conventionnelles, l’une Européenne et l’autre, une langue Africaine. La langue Française et la langue Yoruba sont des langues qui ont presque les constituants communs parlant des structures des phrases. Le Français est une langue Européenne parlée dans plusieurs pays du monde y compris l’Afrique dans les pays tels que; le Niger, le Benin, le Cameroun, la Côte d’Ivoire, l’Algérie, le Tchad, le Togo et ainsi de suite.

Les Phrases Yoruba
La phrase Yoruba est classifiée en plusieurs divisions selon la fonction du verbe et les déterminants qui aboutissent à des différentes propositions d’une phrase car les verbes sont les noyaux des phrases Yoruba (Awóbùlúyì, 1997). Dans la langue Yoruba, il y a la phrase impérative, la phrase averbale, la phrase d’une série de verbes, la phrase des verbes divisibles, la phrase idiomatique, la phrase assimilant, la phrase d’objet spécifique, la phrase reportage, la phrase impersonnelle, la phrase des verbes symétriques, la phrase de cause, la phrase interrogative, la phrase des objets semblables, la phrase des adverbes semblables, la phrase négative, la phrase conditionnelle, la phrase intemporelle et la phrase d’adverbe d’actualité (Awóbùlúyì, 1997: 114-132).


La Phrase Interrogative (Gbólóhùn aşèbèèrè) : C’est une forme de phrase qui est désignée à poser
des questions. En Yoruba, on distingue deux classifications, à savoir, la phrase interrogative qui s’utilise des mots suivants (les tags) à l’initiale de cette manière de poser des questions: Şé, njé, ki, ta, ëwo, mébò, då, ìkọ, bi. Par exemple,

Şé Adé wá? (Est-ce qu’Ade est venu?)
Njé o gbó? (Est-ce que tu entends ?)
Sèbí aago ti lù? (Est-ce qu’il est l’heure?)

Aussi y a-t-il la phrase interrogative sans «tag» mais, tout élément de cette question doit être coordonné avec un ton aigu et terminé par un point d’interrogation. Par exemple,

Baba ti kú ? (Papa est mort ?)
Orìje ti tán ? (Le repas est fini ?)
È ti dákè? (Taisez-vous ?)

La Phrase Déclarative (Gbólóhùn Alálàyé): Celle-ci explique la nature ou l’état d’une chose. Par exemple,

Igi ìrókò ga fíofío (L’arbre iroko est trop grand)
Ilé-ìsé nátá jọ patápátá (L’usine est totalement brûlée)

La Phrase Propositionnelle (Gbólóhùn Oníbò): cette phrase a deux propositions dans lesquelles l’une est principale (olórí gbólóhùn) et l’autre est subordonnée (gbolohun afìbọ). Par exemple :

Kárímù yóò je èbá bí ó bá jí (Karimu mangera ‘èba’ quand il se lèvera)
Kárímù yóò je èbá (Proposition Principale)
Bí ó ba jí (Proposition Subordonnée)
Mo ra ajá tí ó tóbi (J’ai acheté un chien qui est grand)
Mo ra ajá (Proposition Principale)
tí ó tóbi (Proposition Subordonnée)

La Phrase Négative (Gbólóhùn Oní): La phrase négative en Yoruba comporte au moins un mot négatif. L’origine de tel mot peut être; le verbe, la préposition, l’adverbe, par exemple; tì (pas du tout), Kò (ne….pas). Kó, maa/má, ì(ne…..pas), l’adverbe ‘ko’ manifeste comme ki, o, i, e, on, à l’oral. Olówóòkére (1980) identifie deux formes de négation en Yoruba notamment; la négation inhérente, qui est démontrée à travers les éléments lexicaux (par exemple «kò», qui annule la proposition nominale et «tì» qui annule la proposition verbale) et la négation manifeste qui est exprimée par certains morphèmes grammaticaux. Par exemple,

O tì (Pas du tout)
Èmi kó (Ce n’est pas moi)
Kó lọ (Il ne va pas)
Má lọ mó (Ne va plus)

La phrase négative aussi existe en se servant du préfixe « ai » avec les noms formés à partir de la combinaison des noms et le mot « ni », ex; ní + òwò = lówó (riche) → ai + òwò = àilówó (pauvreté).

La Phrase Impersonnelle (Gbólóhùn Aláìlólùwà): C’est une phrase qui ne s’applique à une personne spécifiquement mais, elle est à la troisième personne du singulier ‘O’ comme le sujet. Par exemple,

O dára pé ó tètè dé (C’est bon qu’il soit arrivé tôt)
kò bó sí í pé kò lọ (ce n’est pas bon qu’il ne soit pas parti)

On peut reconstruire ces phrases sans changer leurs sens. Par exemple:

Pé o tètè dé dára (Le fait qu’il est arrivé tôt est bon.)
Pé kò lọ kò bó sí í (Qu’il n’est pas parti est anormal)

«Pé» dans ces deux dernières phrases joue le rôle du sujet, c’est-à-dire qu’il remplace l’antécédente ‘O’)

Les Phrases Françaises
La langue est un moyen de communication, et la communication linguistique comprend de différentes phrases dont chacune a son intonation propre et est suivi d’une pause importante. Les phrases sont de
deux formes desquelles les types de phrases sont distingués. Tout d’abord, d’après les éléments de contenu de phrase on distingue quatre phrases à savoir; la phrase simple et la phrase complexe; la phrase verbale et la phrase non verbale. Deuxièmement, d’après la nature de la communication et l’intention de locuteur, quatre espèces sont identifiés notamment; la phrase déclarative, la phrase interrogative, la phrase exclamative et la phrase impérative (Grevisse et al, 1989 :67-70).

**La Phrase Simple:** La phrase simple est une phrase qui comporte un seul verbe conjugué et qui exprime un sens complet. Elle commence par une majuscule et se termine par un point. Elle est aussi constituée d’une seule proposition indépendante. (Nathan 1995 :424). Par exemple,

Pierre est content.

La phrase simple peut être verbale ou averbale. La phrase simple est verbale ou minimale quand elle possède un verbe conjugué et un groupe nominal. Par exemple,

Le petit garçon joue.

La phrase non-verbale ou nominale est une phrase qui est composée d’un élément ou plusieurs éléments. L’élément peut être;

- un nom- voleur !
- un adverbe- dehors !
- un adjectif- curieux !
- Une interjection- ouf !

De plusieurs éléments, On a par exemple;

Superb ta robe !

Quel raseur, Ce Pierre !

Dans ce type de phrase, le verbe est sous-entendu car, les deux phrases ci-dessus ont leur origine ainsi;

Ta robe est superbe.

Pierre est un raseur.

**Les Phrases Obligatoires**

**La phrase Déclarative:** C’est un type de phrase qui permet de montrer l’attitude que l’on adopte à l’égard du fait que l’on énonce. Elle possède les éléments des phrases interrogatives, exclamative, impérative et une modalité de la phrase. On distingue aussi deux formes de phrase déclarative : la phrase affirmative et la phrase négative.

**La Phrase Affirmative:** exprime ce qu’un fait. Elle est aussi caractérisée par la voix, soit active soit passive. Par exemple,

J’ai mal aux dents.

Romeo aime Juliette.

Juliette est aimée de Romeo

**La Phrase Négative:** exprime le contraire de l’idée de la phrase affirmative. Elle exprime qu’un fait n’est pas.

Je n’ai pas mal aux dents.

Romeo n’aime pas Juliette.

En Français, il y a différentes manières d’exprimer des idées négatives. On pourrait utiliser l’adverbe ‘non’, ne avec autres mots de sens négative tels que; guère, point, rien, jamais, personne, que etc. Par exemple,

Je t’pardonnerai(PA) → je ne te pardonnerai jamais (PN)

On y voit (PA) → On n’y voit rien (PN)

Aussi y a-t-il l’usage des préfixes : Im, Ill, dys, in. Par exemple,

Il est possible de revenir tôt (PA) → il est impossible de revenir tôt (PN).

D’autres exemples sont: légal → illégal, égal → inégal.

Il y a l’usage de préposition ‘sans’. Par exemple,

Je mange du pain avec le beurre. →Je mange du pain sans le beurre.
Elle est aussi présentée sous la forme d’une phrase incomplète ou d’une phrase nominale. Par exemple,

Si j’avais su !
Quelle belle voiture !

Le sujet d’une phrase exclamative peut être à l’inverse. Par exemple;

Il est bête ! → Qu’il est bête !

La Phrase Interrogative: celle-ci exprime une interrogation, c’est-à-dire une demande d’information. La phrase interrogative est en quatre formes; l’interrogation totale, l’interrogation partielle, l’interrogation directe et l’interrogation indirecte.

L’interrogation Totale: c’est lorsqu’un énoncé demande à une réponse par oui, si, ou non avec une éventuelle reprise de la phrase. Par exemple,

Pierre est-il arrivé ? → Oui, Pierre est arrivé.

L’interrogation Partielle: c’est l’interrogation qui reçoit une réponse qui ne fait pas parti des éléments de la phrase. Par exemple,

Où as-tu mis mon livre ? → Sur la table.

L’interrogation Directe: c’est la question d’une proposition subordonnée. Par exemple,

Dis-moi, qui est arrivé?

La phrase interrogative peut être formée ainsi; Par l’inversion du sujet; Par le niveau et degré de l’intonation; Par l’emploi de la locution « est-ce que »; Par les mots interrogatifs tels que :

Les pronoms interrogatifs; qui, lequel, lesquels, laquelle, lesquelles, à quoi. Par exemple,

À quoi penses-tu ?

Des adverbes interrogatifs; comment, où, pourquoi, quand. Par exemple,

Où part-il ?

Des adjectifs interrogatifs; quel, quels, quel, quelles. Par exemple,

Quel âge a-t-il ?

L’emploi de « qui est-ce qui, qui est-ce que, qu’est-ce qui, qu’est-ce que » à l’initiale de la phrase. Par exemple,

Qui est-ce que tu vois ce soir ?
Qu’est-ce qui se passe?

La Grammaire Transformationnelle

La grammaire transformationnelle comporte une base et un composant transformationnel, ainsi que la base produit les structures de surface. Le composant sémantique interprète les structures profondes tandis que le composant phonologique les structures de surface. Velicu (2005) opine que la base, un sous-composant syntaxique constitue de deux parties: les règles structurales de syntagme dites composants catégoriel et lexique. Dans les règles structurales, on peut avoir la règle de réécriture de divers types: règles de branchement (qui produit la structure syntagmatique, réécrivant un axiome de base à des symboles catégorielles simples).

P → SN+SV; SN→N+GN ; GN→Det+N ; SV Aux+ GV ; GV→ V+SN ; Det→ le, la, un.
- règle de sous-catégorisation, qui réécrivent un symbole catégoriel (simple) a symbole complexe ; SC (+ N + commune + Dénombrable + Anime), qui réécrit le symbole catégoriel N).

Akeusola (2002) postule que les éléments lexicaux dans le lexique se caractérisent par des traits syntaxiques qui comprennent trois rubriques syntaxiques qui spécifient la position dans laquelle l’élément lexical serait mis ; les rubriques sémantiques qui nous guident vers le sens et les rubriques phonologiques qui nous guident quant à l’orthographe et à la prononciation du mot.

La Transformation est le deuxième sous-composant de la syntaxique. Parlant des règles transformationnelles, la structure profonde (SP) est convertie et transformée à la structure superficielle (SS) (Chomsky, 1971:187). Il faut remarquer que dans cette optique l’une des fonctions majeures des règles transformationnelles est de convertir une structure profonde abstraite qui exprime le contenu d’une phrase en une structure de surface (superficielle) assez concrète qui en indique la forme. Elle sert aussi à assurer ces fonctions:

-La Suppression Transformationnelles: quelque éléments pratiques d’une structure profonde sont
supprimes pour en transformer a une structure superficielle.
Ex: i) un homme a mangé une pomme et un autre homme a mangé du pain
   ii) un homme a mangé une pomme et un autre – a mangé du pain
   iii) un homme a mangé une pomme et un autre – du pain

Les phrases ci-dessus montrent la suppression du mot «homme» et « a mangé» dans la deuxième et troisième phrases respectivement pour avoir le SS.

-L’insertion Transformationnelle: est utilisé pour introduire un autre élément linguistique qui n’est pas un élément fondamentale de la (phrase) Structure profonde à la structure de surface.
Ex: Le mari de Marianne est mort → C’est le mari de Marianne qui est mort.
Les éléments « c’est » et « qui » sont introduites par l’insertion transformationnelle pour avoir la SS de la première phrase. Cette règle permet de transformer une phrase déclarative/affirmative à une phrase emphatique à travers l’usage du mot ‘c’est’.

La Substitution Transformationnelle: permet de la transposition d’un élément linguistique avec un autre dans deux ou plusieurs phrases.
Ex: Agnès mange du pain et je mange du pain aussi → Agnès mange du pain et je le mange aussi.
Le deuxième syntagme verbal est remplacé par un autre « le mange » à l’aide de la substitutionnelle.

Le Mouvement Transformationnelle: permet du déplacement des éléments linguistiques de leur position initiale dans la structure profonde (SP) à une nouvelle position dans la structure de surface (SS).
Ex: a) elle démarre rapidement
   b) elle démarre comment ?
   c) comment démarre-t- elle ?

Chomsky (1971: 31-32): déclare que les composantes phonologique et sémantique n’ont donc tous deux qu’une fonction d’interprétation. Chacun d’eux utilise l’information fournie par le composant syntaxique sur les formants, leurs propriétés inhérentes et leurs relations à l’intérieur d’un énoncé donné. Par conséquent, le composant syntaxique d’une grammaire doit caractériser pour chaque phrase une structure profonde qui en détermine l’interprétation sémantique et une structure de surface qui en détermine l’interprétation. La première est interprétée par le composant sémantique : la seconde par le composant phonétique».
Ex: i) Jean constate qu’on l’a volé.
   ii) Qu’on l’a volé, Jean constate**
Analyse
La présente étude des phrases françaises et celles du yoruba à ce niveau fera l’analyse en se servant des règles de transformation quadriparties et de l’analyse syntaxique. Tout d’abord, on fait l’analyse des phrases simples des deux langues, choisissant des échantillons déjà discutés dans ce mémoire. La Transformation est la description explicite, ordonnée, généralisée ou effectuée sur les phrases de base qui sont des phrases de la structure profonde, Il y a quatre modèles de la transformation qu’on s’applique à analyser les phrases. Notamment : transformation suppression, transformation insertion, transformation substitution et transformation mouvement.

La Transformation Par Suppression
1) Le petit garçon joue une balle
2) Le petit -----joue une balle
3) Le petit joue une balle

Pour avoir la SS, un élément de première phrase est effacé qui est la structure profonde permettant à engendrer la troisième phrase dite la structure de surface. Ceci peut être représenté par un arbre syntaxique ci-dessous.

La même phrase en Yoruba est transformée ainsi:
4) Omodékünrín náa n gbá bóólù (Le petit garçon joue une balle)
5) Omodékünrín náa n gbá bóólù (Le petit joue une balle)

Structuralement, en Yoruba ces deux phrases n’ont pas de différence car l’adjectif « petit » et le nom qu’il qualifie « garçon » sont déjà utilisés ensemble comme un mot. Mais dans le cas où les deux mots
sont séparés, on pourra avoir une transformation différente. En Considérant:
6) Omọdékùnrìn kékeré naa n gbá boólù
7) Omédékunr in --------- náà n gbá bọólù
8) Omọdekùnrin náà n gb boólù

Dans ce cas, la phrase de numéro huit (8) est la structure de surface engendrée à travers l’effacement d’un élément linguistique du syntagme nominal de numéro six (6).
À partir de l’arbre schématique du schéma 4, la différence de la position de déterminant des deux langues sont révélées. Le déterminant est à l’initial d’un nom qui accompagne, mais il est place après le nom qu’il décrit en Yoruba. Parfois, il est sous-entendu à l’oral et à l’écrit il est évité surtout quand le déterminant n’est pas si important comme le cas de « une » attaché à l’objet directe. Aussi, l’introduction de « n » avant le verbe « joue » est significatif en Yoruba. Le « n » est un élément du verbe utilisé comme auxiliaire en exprimant une action du présent non-terminée. Cela nous montre que le présent en français joue deux rôles; il exprime une action habituelle et une action inachevée y compris.
Schéma 4: L’arbre syntagmatique de la transformation de suppression.

La Transformation Par Insertion

En se servant de même phrase « le petit garçon joue une balle », on peut générer une structure de surface en ajoutant un autre élément linguistique à l’initiale ou au milieu de la structure profonde.

Cette phrase:
9) Le petit garçon joue une balle (SP)
10) le petit garçon joue une balle
11) c’est le petit garçon qui joue une balle (SS).

Il est évident à travers l’arbre syntagmatique du schéma 5 que l’engendrement des phrases infinies est aussi possible dans la langue Yoruba. Le changement d’une phrase affirmative à une phrase emphatique est la structure de surface réalisée. Les deux éléments linguistiques utilisés sont agent de la phrase emphatique. De plus, une boîte qui contient le point d’interrogation dans le cinquième schéma montre que cet article n’existe pas en yoruba.

Schéma 5: L’arbre syntagmatique de la structure de surface d’une phrase simple généré par insertion

La Transformation Par Substitution

Prenez une phrase de langue Yoruba:
11) Ilé-üşé na ti jó patapatá
12) Ilé-üşé náà jona lau
13) Ilé-üşé naa ti jo tan patapata
Ici, deux éléments linguistiques relativement associés sont ajoutés pour générer la Structure de Surface de numéro treize. La phrase traduite en français doit être *La compagnie est brulée totalement.*

14) *La compagnie est brulée totalement.* Donc, son arbre syntagmatique est montré ci-dessous.

**Schéma 6: L’arbre syntagmatique de la structure de surface d’une phrase simple généré par substitution**

**La Transformation Par Mouvement**

Certains éléments linguistiques sont permutés afin d’engendrer une nouvelle phrase de la structure de surface. D’après cette phrase d’origine Yoruba; 9) *Ile-iṣẹ nàà ti jó pátápátá* », on pourra faire l’hypothèse de telle phrase ainsi: 10) *Ile-iṣẹ nàa jo bii ti bawo ?* 11) *Báwo ni ile-iṣẹ naa se jó ?* De l’autre côté (Français), on peut y avoir;

12) *La compagnie est totalement brûlée.*
13) *La compagnie est brûlée comment?*
14) *Comment est-elle brûlée, la compagnie?*

À partir des hypothèses ci-dessous, deux autres phrases sont générées qui remplacent la structure profonde. En outre, la passivation est une transformation de permutation. La seule différence est l’introduction d’un agent et le changement du temps.
Comment est-elle brûlée la compagnie

Schéma 7: représente l’arbre syntagmatique de la structure de surface d’une phrase simple générée par mouvement.

L’analyse transformationnelle des phrases impersonnelles
À partir de l’explication déjà donnée des phrases impersonnelles, il est un peu difficile d’analyser cette phrase avec les différentes formes transformations de la théorie standard. Mais, on essayera considérant cette phrase: Il neige depuis ce matin.

La Transformation Par Suppression
37) Il neige depuis ce matin
38) Il neige matin
39) Il neige ce matin
Ces trois phrases ont révélé le processus de la transformation qui engendre la SS de numéro (39) Le mot qui indique le temps de l’action est supprimé au numéro (38) afin d’avoir une nouvelle phrase.

La Transformation Par Mouvement
40) Il neige depuis ce matin
41) Il neige depuis quand ?
42) Depuis quand neige t-il ?
Cette transformation permet le déplacement des certains éléments d’une position à l’autre. Aussi pour arriver à une phrase complète et grammaticale, on ajoute un élément de l’inversion (t).
La Transformation Par Substitution
La phrase « il neige depuis ce matin » peut recevoir une transformation de substitution en considérant ce processus:
43) Il neige depuis ce matin
44) Il neige matin
45) Il neige dès du matin

On a essayé de substituer certains mots linguistiques par d’autres mots de différents formes et parties de la linguistique sans ôter le sens.
« Depuis » (préposition) est remplacé par « dès » (préposition), « Ce » un adjectif démonstratif qui introduit le nom « matin » est remplacé par un article partitif « du » qui est formé d’après l’article défini « le » et la préposition « de » la substitution à la même signification

La Transformation Par insertion
On peut ajouter ces présentatifs « c’est….qui » à la phrase impersonnelle, mais le résultat est un peu différent d’autres, car elle devient une phrase emphatique à cause de l’emphase qu’elle a reçu, mais la
position envisagée sera changée.

47) Il neige depuis ce matin

48) C’est lui qui neige depuis ce matin

49) C’est qu’il neige depuis ce matin

Mais, en considérant une autre phrase impersonnelle en Yoruba, on constate que la forme des phrases impersonnelles des deux langues se ressemblent. Voyons; ó dára pé o tètè dé (C’est bon qu’il soit arrivé tôt) supprimant certains éléments de cette phrase, on arrive à ce processus:

50) O dára pé o tètè dé (C’est bon qu’il soit arrivé tôt).

51) Pé o tètè dé (……arrive tôt est bon)

52) Pé o tètè dé dára (Le fait qu’il est arrivé tôt est bon.)

La transformation de la phrase numéro cinquante (50), dite la structure profonde (SP) aboutit à la structure superficielle de numéro cinquante deux (52) où le pronom (Ó), (Il, en français) qui introduit chaque constituant du couple de cette phrase est transformée en un et considérant la traduction, le verbe « arriver », à infinitif fonctionne comme un nom qui signifie que la phrase est impersonnelle. Néanmoins, le sens de la phrase originale est retenu. Ce développement est représenté à l’arbre numéro 15

Schéma 14: L’arbre syntagmatique de la structure de surface d’une phrase Impersonnelle (en français) par insertion et substitution.
Schéma 15: L’arbre syntagmatique de la structure se surface d’une phrase Impersonnelle par la suppression (en Yoruba).

Ayant faire l’analyse transformationnelle des phrases simples et phrases complexes de Yoruba et Français, en se servant des quatre modèles de la transformation de, Chomsky cité par Akeusola (2002), nous noterons que les deux langues examinées ensemble ont presque les mêmes éléments linguistiques. Il est à noter que le Yoruba n’a pas d’article à ajouter aux noms soit définis ou indéfinis, mais les adverbes et les adjectifs sont plus utilisés pour décrire les noms. La structure des phrases Françaises et celle des phrases Yoruba comportent presque les mêmes éléments linguistiques qui rendent l’analyse transformationnelle des deux langues possible.

Conclusion

Notre travail est centré sur l’analyse transformationnelle des phrases En se servant du composant syntaxique de la grammaire générative de Noam Chomsky, nous avons examiné la structure des phrases simples et phrases impersonnelles. Nous arrivons à citer les significances notées à travers l’application des quatre formes de la transformation notamment la transformation de suppression; la transformation de l’insertion ; la transformation de substitution et la transformation de mouvement ainsi : D’abord, on constate que les deux langues ont presque la même structure de la phrase sauf une petite différence qui concerne la position de certains éléments linguistiques tels que l’adverbe et l’adjectif en Yoruba, qui remplacent surtout la fonction de l’article en Français. Le résultat nous montre que les phrases impersonnelles dans les deux langues ont les mêmes structures. A travers ce travail, nous avons jugé alors qu’il serait plus bénéfique pour l’étude ou l’analyse des langues étrangères et des langues africaines de prendre en considération les structures et les constituants de ces langues cibles. Voilà pourquoi nous avons désiré que l’adoption de l’analyse Transformationnelle des phrases des deux langues choisies soit d’un grand intérêt.
linguistique.

Références


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ANALYSE CONTRASTIVE DE L’EMPLOI DE LA NÉGATIF EN FRANÇAIS ET EN YORUBA
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Résumé
Il s’agit dans ce travail une étude contrastive de l’emploi de la négation en français et en yoruba. Nous avons employé la méthode qualitative, Prenant l’analyse contrastive (AC) comme approche d’étude linguistique. Notre travail étudie les domaines de similitudes et de différences entre l’emploi de la négation en français et en yoruba dans le but de prévoir, les difficultés auxquelles les apprenants yoruba font face en apprenant la langue française. Par exemple, la négation en yoruba est exprimé par une particule préverbal « kọ ». Tandis qu’en français, elle se forme en mettant le verbe conjugué entre ne et pas ; ou alors entre ne et plusieurs autres mots selon ce qu’on veut exprimer. L’examen des syntaxes des deux langues dans ce travail donnera des explications à ces différences.

Mots-clés: négation, analyse constrative, langue, français, yoruba

Introduction


famille Niger-Congo est de plus divisée en familles Atlantique de l’ouest, Mande, Gur, Kwa, Congo- Bénoué et Adamawaubangiane.) [Notre traduction]

Le yoruba est classé par les langues nigéro-congolaises et appartient à la famille des langues Kwa. Adewole (1987) l’affirme quand il dit “Yoruba belongs to the Kwa group of Niger-Congo family of African languages” (p.1) (La langue Yoruba appartient au groupe Kwa de la famille Niger-Congo des langues africaines) [Notre traduction]. L’apprenant yorubaphone qui apprend le français rencontre un tas de problèmes syntaxiques. Sa compétence de la négation de sa langue maternelle lui pose des confusions surtout en essayant de faire une interprétation, en français, de sa langue maternelle.

Cette recherche vise à éclaircir ces confusions en examinant l’emploi de la négation dans les deux langues (yoruba et français) et en fournissant des explications possibles qui vont aider l’apprenant à surmonter ces problèmes. Aussi, on observe que le locuteur Yoruba apprenant le français tend à transférer et transposer l’emploi de la négation en yoruba dans la syntaxe française. Alors qu’en réalité de très profondes différences existent quant au fonctionnement de ce fait de langue dans les deux idiomes. Il est donc nécessaire de faire comprendre à l’apprenant l’usage de ce phénomène langagier dans les deux langues afin d’amener ce dernier à mieux l’appréhender dans la langue étrangère qu’il est en voie de s’approprier.

Définition de la négation
D’après le dictionnaire Hachette, Édition (2004), la négation est un « mot, groupe de mots qui sert à rendre un énoncé négatif »

Le Dictionnaire Universel définit la négation comme « l’Action de nier; son expression verbale, écrite... ». Selon Crystal (2008) la négation est « a process or construction in grammatical and semantic analysis which typically expresses the contradiction of some or all of a sentence’s marching.”(p.323) [un processus ou une construction dans l’analyse grammaticale et sémantique qui exprime typiquement la contradiction de quelque ou toute idée d’une phrase]. Nous comprenons d’après ces définitions que, négativer un énoncé c’est exprimer son contraire ou l’idée qui lui est opposée. Lorsque les hommes communiquent entre eux, ce n’est pas tout le temps qu’ils sont d’accord les uns avec les autres. Mais l’opinion contraire ou le refus peut être exprimée de diverses façons dans une langue.

La Négation en yoruba et en français : les marqueurs et les types de négation
Il existe plusieurs éléments qui permettent de construire la négation en Français et en Yoruba et leur emploi respectif détermine différent type de négation. Commençons d’abord par les marqueurs de la négation en français.

Les marqueurs de la négation en français
Selon Simone Oudot (1986) « Non is the adverb of negation most commonly used in French » (p.93) (Non est l’adverbe de négation le plus utilisé en français), elle a parlé en détail des marqueurs de la négation :

**Définition de la négation**
D’après le dictionnaire Hachette, Édition


D’autres marqueurs de la négation sont :

- ne…pas, ne…pas du tout, ne…point, ne …point, ne…plus, ne…guère, ne… personne, ne…rien, ne…ni…ni, ne…ni ne, ne…que, ne…aucun(e), ne…nul(le), ne… aucunement, ne…nullement etc.

a) Dans les phrases simples, _ne_ précède le verbe, et _pas_ (plus, jamais, etc.) suit le verbe.

b) Au passé composé, la deuxième partie de la négation précède le participe passé.

2. Ils _ne_ vont pas à l’école.

3. Ils _ne_ vont jamais à l’école.

b) La fille n’a jamais voyagé dans sa vie.

- Mais _personne, que, et aucun_ suivent le participe passé.

5. Je n’ai reçu aucun cadeau pendant mon anniversaire.

6. Il n’a parlé à _personne_ pendant la session.

- Les deux parties de la négation précèdent l’infinitif.

(8) Le professeur demande aux étudiants de ne pas faire du bruit.

d) _De_ remplace le partitif dans une phrase négative.

(9) Vous mangez du gâteau ? Non, je ne mange pas _de_ gâteau.

e) _Ne...que_ est l’équivalent de seulement en français. Que précède le mot ou les mots sur lequel porte la négation.

(10) La femme n’a _que_ quatre enfants.

D’après Ipam (1991), la négation avec ”_ne...que_“ est appelée la restriction, « … une négation qui ne porte pas sur toute la phrase : elle oppose un élément 1 qui est nié, à un élément 2 qui lui n’est pas nié : Le vent n’a brisé _que_ les palmes =Le vent n’a rien brisé [d’autre], mais il a brisé les palmes.»

f) _Rien, personne, et aucun_ sont des éléments de la négation irrégulière et ils peuvent être employés comme des pronoms sujets. _Nul_ n’est employé que comme un sujet. Dans ces cas, _ne_ précède le verbe.

(11) _Rien_ _ne_ marche ici.

(12) _Personne_ n’est dans la maison.

(13) _Nul_ _n’est_ important chez eux.

(14) _Aucun_ de ces étudiants _n’est_ venu.

(15) _Ni_ précède chaque mot sur lequel porte la négation.

(16) _On peut_ omettre _ne.

(17) _Jamais_ dans la vie !

(18) _Le malade_ _ne_ marche _plus_ guère.

(19) _Je ne_ vois _plus_ personne.

(20) _Il n’a_ _y_ a _plus_ rien à manger.

(21) _Il n_ écoute _jamais_ personne.

(22) _L’étranger_ _ne_ va _jamais_ nulle part.

(23) _Le voleur_ avoue qu’il _ne_ volera _jamais_ plus.

(24) _Il avoue de_ _ne_ _plus_ _jamais_ voler.

(25) _On emploie_ _Ni...non plus_ avec les noms pour mettre en relief les pronoms

(26) _Je ne suis plus_ malade. _Ni moi_ _non plus.

(27) _Il ne veulent plus_ se quereller avec nous. _Ni nous non plus.

(28) _Elle s’intéresse plus aux jeux. Ni moi non plus.

Les marqueurs de la négation en Yoruba (Atóka-iyísódi)

Il y a trois marqueurs de la négation en yoruba:

Kó/ô, ki, màà/ mà

a) _L’adverbe kó/ô_

C’est le marqueur de base de la négative en yoruba. C’est un constituant du groupe verbal connu sous le nom d’Àpólà – _iše_ en Yoruba. Ayò Bámgbóṣe (2001) mentionne cinq constituants qu’on peut trouver dans un syntagme verbal yoruba. Ce Sont:

i. _Le préverbal (Aṣáájù òrò –_iše_)

ii. _Le préverbe auxiliaire (Òrò –_iše Afarahe ibërè)_

iii. _Le verbe principal (Òrò –_iše kikún)_

iv. _Le postverbe auxiliaire (Òrò –_iše Afarahe iparì)_

v. _Le postverbal (Agbèyin òrò – _iše)_

b) **Máà/má**: on emploie cette négation dans l’impératif. On peut l’utiliser aussi après ibá, ibáà, gbódó, ki, le, férè, pour faire la négation du verbe qui la suit :
- Wa (venez).
(28) Má wá (ne venez pas).
- È bínú (fâchez vous).
(29) È màà bínú (ne vous fâchez pas).
- Ô lè ló (Tu peux aller)
(30) Ô lè mà ló (Tu peux ne pas aller).
- Ibáà pè wón (il pourrait les appeler).
(31) Ibáà mà pè wón (il pourrait ne pas les appeler).

c) **Kì**: On emploie kì devant ibá, yóò/yó/ó et des adverbes.
- Won dé ibè (ils y arrivent).
(32) Won kìbá dé ibè (ils n’y arrivent pas).
- A yó mò won (on s’est amusé avec eux).
(33) A kì yó mò wón mó (on ne s’amuse plus avec eux).
- Won ìkì (Ils se conduisent comme ça)
(34) Won ò kì ìkì wón (Ils ne se conduisent pas comme ça).

d) **Kò/ò**: Cette négation vient devant d’autres préverbaux et d’autres verbes dans une phrase :
- A kükú tèlé won (Nous les avons même suivis)
(35) A ò kükú tèlé won (Nous ne les avons pas même suivis).
- Ìyá ra asò (Maman achète un vêtement).
(36) Ìyá kò ra asò (Maman n’achète pas un vêtement).
- Won bá wa jà (Ils se querellent avec nous).
(37) Wọn ò bá wa jà (Ils ne se querellent pas avec nous).
- O lè ìkì (Tu peux le faire).
(38) O ò lè ìkì (Tu ne peux pas le faire).
- Baba Adììtú gbó nkankan.
(39) Baba Adììtú kò gbó nkankan rara…( Baba Adììtú n’a rien entendu du tout…) (Fagunwa D.O.2005)

e) **Kò kì; kò ou kì + màà/má**
On peut utiliser les deux adverbes ” kò kì” devant un adverbe ; on peut aussi employer kò ou kì + màà/má avec d’autres mots que màà/má peuvent suivre :
- Wọn ìkì puró (Ils mentent).
(40) Wọn kì ìkì puró (Ils ne mentent jamais).
- Wọn gbódó ìkì (Ils doivent le faire).
(41) Wọn ò gbódó mà ìkì (Ils ne doivent pas ne pas le faire).
- O lè ló (Il peut aller).
(42) Kò kì mà ló (Il ne peut pas ne pas aller).

**Les types de négation en Yoruba et en Français**
D’après Ayo Bamgbose (2001) en Yoruba, on reconnaît trois types de négation:
*iyisódi éyo òrò* (la négation des mots), par exemple àlò, àgbón, àjẹjẹtán.
(43) Bisi kò şàalù (Bisi ne s’excuse pas d’aller).
*iyisódi foran ihun gbóhùn* (La négation portant sur un constituant) par exemple :
(44) Şegun kò ìjìja. (Şegun n’a pas mangé de poisson.)
La négation porte sur l’objet (du poisson). Ce qui suggère que şegun a mangé quelque chose, mais pas du poisson.
"iyisodi odidi gbolohun" (La négation portant sur l’ensemble de la phrase). Par exemple :
(45) Olu kò lò mó (Olu ne va plus). (Adewole L.O.2007)
(46) Ojú kò tí lọ (L’heure n’est pas encore avancée = il y a encore du temps). (Olagoke O.2005).
Cela veut dire que l’action mentionnée dans la phrase, n’a pas du tout eu lieu.
Aussi en français, on reconnaît les trois types de négation ci-dessus mentionnée. Ce sont:

La négation des mots en français
La négation des mots en français se réalise avec l’ajout de préfixes.
Mé- + content = mécontent
(47) Jean est mécontent (la négation porte sur l’adjectif).

La négation portant sur un constituant, est une négation qui ne porte pas sur toute la phrase.
(48) Il n’a pris qu’un manteau (Il n’a pas pris autre chose, mais il a pris un manteau).

La négation portant sur l’ensemble de la phrase. Par exemple :
(49) Chima ne fait pas attention.

L’analyse contrastive de la négation dans les deux langues
Nous considérons les différents types de négation et la négation des types de phrases dans chacune des langues pour ensuite comparer leur fonctionnement. Nous comptons dégager par ce processus d’abord les zones de similitude qui peuvent faciliter l’apprentissage du français par un apprenant d’origine Yoruba. Ensuite, nous relèverons les zones de dissimilitude qui constitueraient des difficultés comme l’indique Debyser (1971).

... la mise en évidence, à propos de deux systèmes linguistiques quelconques, des différences d’organisation et de fonctionnement qui peuvent être une source d’interférences pour un locuteur passant de l’usage de L1 à celui de L2...dans un processus d’apprentissage(p.7)

Nous commencerons d’abord par considérer les types de négation et puis la négation des types de phrases. Nous travaillerons sur la négation des mots, la négation portant sur un constituant de la phrase, et celle qui porte sur l’ensemble de la phrase. Ensuite nous considérons les phrases déclarative, interrogative, injonctive et emphatique.

La négation des mots dans les deux langues
En yoruba, c’est une négation qui se forme par l’inflexion. Sa fonction est de faire la négation de la dérivation, des verbes ou bien des phrases verbales. Les éléments suivants sont des marques de la négation dans les dérivation :

a) En ajoutant le préfixe (afómó-ibèrè”) à- aux verbes ou aux phrases verbales, on obtient des noms :
(50) àì + lọ (aller)= àìlọ (incapacité d’aller).
(51) àì + lówó (avoir de l’argent)= àìlówó (le manque d’argent).
(52) àì + tètèdé (arriver à l’heure) = àìtètèdé (incapacité d’arriver à l’heure/ arriver tard)

b) En ajoutant le préfixe à- au premier verbe et le préfixe àì au deuxième verbe et avec l’élision de à- dans àì, on obtient également des noms en yoruba. Mais il se produit dans cette opération une assimilation de à-

Ayò Bámgbóse dans Fonólójì àti Gírámba yorúbá (2001) donne des exemples suivants:
Jẹ ; jẹ tán
Àje + àjẹtàn
Àjẹjtàn
D’autres exemples sont: àbùùbùtàn, àwígíbó, àkóògbón
Bù ; bù tán → abùùbùtàn → abùùbùtàn (quelque chose dont on en prend des parties mais qui ne finit ou ne s’épuise pas = intarissable)
Pa ; pa tán → àpààpatàn → àpààpatàn (une chose que l’on assène de coups pour la tuer, mais qui ne meurt pas =un immortel).
Wí; gbó → àwígíbó (qu’on avertit quelqu’un et que la personne ne fait pas attention. C’est-à-
dire une personne qui ne suit pas les conseils = un têtu).
Kó ; gbón → ákóðgbón → ákóògbón (personne difficile à éduquer = un inculte).
Ce type de négation est celle qu’on fait pour un verbe ou bien une deuxième phrase verbale. Comme
nous l’avons dit, en général, cette opération permet de former des noms en yoruba.

c) En ajoutant le préfixe a- au verbe ou bien à la première phrase verbale, que la deuxième
phrase verbale porte une marque de la négation.
   - Lo (aller): má dágbéré (sans dire à quelqu’un)
   -
   (53) Alọmádágbéré (celui qui sort sans dire à quelqu’un ou demander la permission)
   - Rẹru (porter une charge); má Sò (sans se décharger)
   -
   (54) Arẹrù másò (une personne qui porte une charge ou bagage sans la déposer)
   - kolé (bâtir une maison); má gbọ (sans y demeurer)
   -
   (55) Akọlémáàgbe (celui qui bâtit une maison sans y demeurer)
   - Pani (tuer quelqu’un); má yọdà (sans sortir l’épée)
   -
   (56) Apanimáàyodà (celui qui « tue » quelqu’un sans sortir l’épée =détracteur).

En français, la négation des mots se fait par l’ajout d’un préfixe à un nom ou un adjectif qui le donne
un sens négatif. Selon Ipam (1991)

   une phrase grammaticalement affirmative peut avoir un
   sens négatif : pour nier un nom ou un adjectif, on peut
   en effet les faire précéder d’un préfixe qui joue, du point
   de vue du sens, le même rôle qu’une négation.(p.38)

Donnons ci-dessous quelques exemples :

in- + capable = incapable
a- + verbal = averbal
a- + normal = anormal
im- + possible = impossible
il- + logique = illogique
non- + sens = non-sens
in- +tolérable

(57) Sa conduite est intolérable.

Cette négation permet de former les contraires des mots et elle est dite négation lexicale.

La négation portant sur un constituant en français et en yoruba

D’après Ipam (1991) la négation portant sur un constituant se définit comme celle « qui ne porte pas
sur toute la phrase : elle oppose un élément 1 qui est nié, à un autre élément 2 qui lui n’est pas nié »
(p.37) :

   - Le garçon a cassé toutes les assiettes (affirmation).
   (58) Le garçon n’a pas cassé toutes les assiettes (négation).
   - Les ouvriers travaillent toujours (affirmation).
   (59) Les ouvriers ne travaillent pas toujours (négation).
   - Il travaille dur (affirmation).
   (60) Il ne travaille pas dur (négation).
   - Ce vaurien a tout gâté (affirmation).
   (61) Ce vaurien n’a pas tout gâté (négation).
   - Tout le monde travaille le dimanche (affirmation).
Tout le monde ne travaille pas le dimanche (négation). (1)
Personne ne travaille le dimanche (négation). (2)

Au contraire, en langue Yoruba, la négation portant sur un constituant se fait par ajout de l’adverbe “Kò/ò” au verbe ou à un groupe verbal. Par exemple:
- Wole je eja (affirmation).
- Wole kò je eja (négation).

La négation portant sur l’ensemble de la phrase en Yoruba et en Français
La formation de la négation portant sur l’ensemble de la phrase en français est faite en ajoutant à la phrase affirmative la locution adverbiale ne…pas dont les variantes sont : ne…point, ne…plus, ne…jamais, ne…guère, ne…que et ainsi de suite, qui se placent de part et d’autre du verbe à la forme simple et de l’auxiliaire seule aux temps composés. Par exemple:
- Le bébé pleure toujours (affirmation).
- Le bébé ne pleure jamais (négation).
- Nous travaillons encore (affirmation).
- Nous ne travaillons plus (négation).
- La voiture marche bien (affirmation).
- Elle a tout mangé (affirmation).
- Elle n’a rien mangé (négation).
- L’homme a invité tous les voisins (affirmation).
- L’homme n’a invité aucun voisin (négation).
- Tout le monde arrive à l’heure (affirmation).
- Personne n’arrive à l’heure (négation).

D’autre part, pour faire la négation portant sur l’ensemble de la phrase en Yoruba, on ajoute l’adverbe kò/ò au verbe. Il se place devant le verbe dans une phrase:
- Wole kò wá (wole n’est pas venu).
- Ayò kò ké mo. (Ayo ne pleure plus)

L’adverbe kò en Yoruba contrairement à Ne… pas en français ne se déplace pas. Il se trouve toujours dans la position préverbale. Sauf l’adverbe mo qui est postverbal.

3.0. La négation des types de phrases en Yoruba et en Français
Ipam, (1991) opine que « les phrases verbales, déclarative, impérative et exclamative peuvent devenir négatives par l’addition de la locution adverbiale ne…pas (ne…point, plus, jamais, guère, que, etc.). » (p.37)

On peut employer la locution adverbiale ne… pas (ne…point, ne…plus, ne…jamais, ne…guère, ne…que etc.) pour faire la négation de presque toutes les phrases en français.
En revanche, en Yoruba, le choix des marques de la négation dépend du type de phrase. Prenons la phrase déclarative, interrogative, l’impérative et l’emphatique pour donner l’explication.

La phrase déclarative et la phrase interrogative
- Ce garçon a mangé ce matin (déclarative affirmative).
- Ce garçon n’a pas mangé ce matin (déclarative négative).
- Ce garçon a –t-il mangé ce matin (interrogative affirmative)?

Ce garçon n’a –t-il pas mangé ce matin (interrogative négative) ?
En yoruba Kò/ò ou kì est utilisée pour faire la négation des phrases déclaratives et interrogatives:
- Owó tó (déclarative affirmative).
- Owó kò tó (L’argent ne suffit pas) – (déclarative négative).
- Wọn rin lóru (déclarative affirmative).
- Wọn kí jí rin lóru (Ils ne sortent pas la nuit) – (déclarative négative).
- Ṣé è féè ọ ? (interrogative affirmative).
- Ṣé è è féè ọ? (Est-ce que vous ne voulez pas aller?)-(interrogative négative).
- Njé wọn rìn lóru? (interrogative affirmative).
(77) Njé wọn kí i rìn lóru? (Est-ce qu’ils ne sortent pas la nuit?) - (interrogative negative).

La phrase injonctive ou impérative :
- Mange là-bas (injonctive affirmative).
(78) Ne mange pas là bas [(la défense) - injonctive negative].
(79) Ne pas manger ici [(l’interdiction) - injonctive negative].
(80) Ne mange pas pendant la leçon [(le conseil) - injonctive negative].

On fait la négation de l’impératif en yoruba avec máà/má:
- È lọ (impérative affirmative).
(81) È má lọ (N’allez pas) - (impérative negative).
- Já (impérative affirmative)
(82) Má já (Ne te bats pas) – (impérative negative).
- Ké (impérative affirmative).
(83) Má à ké mó (Ne pleure plus) – (impérative negative).

La phrase emphatique:
Dans la phrase emphatique, on emploie les adverbes kó/ò, kí, kí ií še:

S           V

O

Àwa ni a fó ô (c’est nous qui l’avons cassé) – (L’emphase est mise sur le sujet « Àwa » (nous)).

S           V

O

(84) Kí ií še àwa ni a fó ô (ce n’est pas nous qui l’avons cassé).

O       V   S

- Ôôle ni wón (Ils sont des paresseux).

O       V   S

(85) Ôôle kó ni wón (Des paresseux, ils ne les sont pas) - (L’emphase est mise sur l’objet « Ôôle » des paresseux).

Conclusion
Nous avons essayé, dans ce travail de souligner les similarités et les différences en examinant les types de négation, la négation portant sur un constituant de la phrase, la négation portant sur l’ensemble de la phrase et la négation de différents types de phrases (la déclarative, l’interrogative, l’impérative et l’emphatique).

Nous constatons que les similarités et les divergences existant dans les différents types de la négation en Yoruba et en français expliquent les difficultés que rencontre l’apprenant yorubophone du français langue étrangère. Il faut alors noter que les problèmes qui relèvent de cette situation entre deux langues et qui posent les problèmes d’apprentissage d’une nouvelle langue est un phénomène universel et non pas particulier à la différence entre le français et le Yoruba.

Les similarités et les différences qui existent dans l’emploi de la négation en Yoruba et français comme le montre cette étude sont présentées suivant une analyse contrastive.

Notre recherche montre que l’adverbe kó/ò marqueur principal de la négation en Yoruba est un constituant du groupe verbal qui parmi d’autres constituants fait partie des préverbaux appelés Atóka-iysodi. Ainsi, dans cette recherche, nous n’avons pas seulement fait une description des types de la négation, mais nous sommes allés plus loin en présentant la négation des types de phrases.

Notre étude de l’emploi de la négation présente une description détaillée de ce qui constitue la négation en yoruba et en français. Parmi les contributions de cette étude contrastive, nous observons :

L’existence de trois types de la négation.
en yoruba aussi qu’en français : “Ìyísòdi éyọ òrò” qui est la négation des mots en français, “ìyìsodi foran ihun gbolóhun” qui est équivalent à la négation portant sur un constituant et “ìyísodi odidi gbolohun” qui est équivalent à la négation sur l’ensemble de la phrase en français.

Notre recherche montre que le choix des marques de la négation dépend du type de phrase Yoruba en question. Toutes les phrases n’utilisent pas les mêmes marques de la négation.

La Fonction de l’adverbe kò/ò comme un constituant du groupe verbal est expliquée. Nous découvrons aussi que l’adverbe kò/ò et toutes les autres marques de la négation sont toujours préverbaux sauf les adverbes Mó {ne…plus, jamais (encore)}, Rí {jamais (avant)}, Rará (du tout) qui sont post verbaux.

Ceci implique que d’autres recherches en syntaxe et en sémantique de l’emploi de la négation en français et en Yoruba sont nécessaires si chacune des remarques faites sont observées. Nous pouvons faire d’autres enquêtes plus détaillées sur les avis présentés ci-dessus pour aider le professeur de langue étrangère dans sa tâche.

Finalement, en dépit des lacunes remarquées dans cette recherche, l’étude contrastive de l’emploi de la négation en français et en Yoruba est un exercice qui serait d’une grande valeur aux professeurs de français langue étrangère (FLE) et plus précisément aux yorubas qui apprennent le français.

**OEUVRES CITÉES**


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LANGUAGE OF FOLKTALES FOR SUSTAINABLE AFRICAN MORAL LIFE

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Abstract
Igbo society is one of the major ethnic groups in African Continent, precisely in Nigeria. The people were endowed with tradition and cultural traits in the past. The women derived joy in displaying folktales (akuko ifo) to their children and in such occasions, the people could make use of the three world-views; human world, spirit world and animal world to capture the interest of the children. Women then, had enough time to inculcate every aspect of moral obligation to maintain a peaceful society, though not gender sensitive. That was the time moon-light periods were very crucial to every Igbo woman. Then, there was little or no records on kidnapping, abduction or armed robbery due to the fear of nature by the people. Immediately the language of politics which was as a result of quest for power and riches penetrated into the minds of majority of Igbo women, these primary roles were left behind. In this contemporary society, most mothers are too busy with other things for economic reason. There are so much immoral characters everywhere in the contemporary society. Most youths are busy learning from media and smart phones. It is observed that pursuit for wealth by women has planted a very negative rapid change in Igbo society and Africa as a whole. The study will enlighten people to see why so many things are going wrong today. To achieve this, the researcher employs in-depth oral interview, observations and texts on oral literature.

Keywords: folktales, Igbo women, immorality, moral and politics

Introduction
Igbo society consist all south eastern States including some parts of Niger Delta in Nigeria. The aborigine of Igbo race according to the Holy Bible, (Genesis 29-30) states that: “Jacob had twelve sons; Ruben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issacher, Zebulun, Joseph and Benjamin.” Gad who was the seventh son also gave birth to seven sons which Eri was the fifth. Eri was the progenitor and the great ancestor of Igbo people (Eyi Isi 2007:1, Onuora, Obiako & Nnebedum 2019: cp.10) Eri was wealthy and wise like his great father Abraham- Abiama in Igbo language. The fear of Yahweh by Eri extended to Igbo generation and this made the people endowed with moral codes that helped them live in peace with their Creator and fellows. The people do not like spillage of blood in any form. They observe many rites of passages to build and maintain peace in the society. The Igbo people apply different methods to make sure that moral characters of the people are not tampered.

Folk tale amongst others was one of the panaceas by which the younger ones were molded with. Folk tale is the sweetest part of oral literature due to its vital roles in spreading cultural mores and values. Before this generation, tales were told at moon-light in different homes and village squares (amma) in several Igbo dialects. Tales are classified in three different patterns. The first type narrates the story without much beautification. The second are tales with songs and philosophical chants. The third class is tales that lend themselves to easy dramatization as people, animals and objects. Igbo folk tales supply answers to so many questions that must force the younger minds to reason deep about the mysteries of natural phenomena. The moral lessons to be learnt from tales by young children are innumerable. So also, the cultural values and mores attached to folks are unquantifiable. Some of the tales are more philosophical than entertaining. Structurally,
they are brief and sound more like figurative at the semantic level but are highly deep and weighty. Some Igbo tales teach the morals that guide into success and into braveness.

In the past at least since the end of 20th century, moon-light story telling started disappearing gradually and was replaced with watching of television and listening to radio music. The quest for power and love for money gradually came in and removed the eyes of many women from the primary role which is to inculcate in their children moral characters and cultural values. These days, the use of smart phones and watching of foreign movies have occupied the minds of most children in Igbo society. The paper therefore is searching to know if the cause is the absence of mother-children relationship or not.

**Literature Review**

Remembering clearly when I was a little child, most of my characters were molded, corrected and advised with folktales. This shows that folktales which are under a genre of literature mirror the culture and life of the society. In folktales, the features are characterized by three worlds viz: human world, animal world and spirit world. In folktales, any animal mentioned must portray and represent all the animals of its kind. When illustration is given with goat, it represents envyousness but when it is represented with tortoise, it shows craftiness and wisdom. In support of this, Obika and Eke, (2016: 23) put that in folktales, tortoise is just wise and tricky; while goat is nothing but bundle of envy. Through folktales, children should assess the characters of different animals. For instance, when cow is brought in a tale, you see timidity and stupidity. Lion is to show power, authority and harshness. Sheep is to known for foolishness; they are being cheated always in a tale. In most Igbo tales, there are animals that speak and behave like human beings. Those animals do extra-ordinary things which are not visible to them doing in a real life. The philosophy of it, is that the formulators of the tales used animal characters to hide behind them to air their views. Okafor, (1990:191) avers that:

… the animal characters have all the physical features of animals. Yet, everything else about them is anthropomorphic; they certainly behave like human beings. They are regarded as masks for making social comments on contemporary issues. The *contateurs* are however, shielded from the wrath of those who are portrayed in bad light…

A folklorist or a mother will try as much as she can to make the animal portray the real characters in the tales. There are many folkloric animals that were used in building and assessing societal moral behaviour. Igbo folktales have been emphasizing the ability of animals not minding their fictitious nature. Ogbalu (2011:55) supports that: “Igbo folktales by their nature as well as their definitions are regarded as fictitious, fabulous and mythical totally removed from real life situation and events.” Folktales are introduced to the Igbo children from childhood. They are communal owned oral literature which is capable of building people’s culture, world-view, norms, spiritual life, hopes and aspirations. Folktales educate people from infancy. Nwaozuzu (2016:28) puts that: “The wide-spread of human tendency to teach, entertain and satirize by indirect means seems to be at the root of the evolution of folktales.” Folktales often touch the young people and provide moral standard admirable by the society. It gives the young the insight on the best action to take when there is an emergency. Ogbalu (2011:57) opines: “Since Igbo folktales model the activities of members of the society, it means that the problems and the successes embodied in their folktales are the problems and the successes of the society.” Ashton (1957:20) has it that: “The introduction of folkways in folktales is merely to give verisimilitude to a depiction of life of a particular locality.”

In telling of folktales, both the experiences and the expectations of the society are interwoven. It is in the blood-stream of the society from infancy. Okpewho (1990:161) quotes that:

Because the experiences and expectations of the society are woven round the events of folktales, the suspension of disbelief by the audience is an easy one, this also accounts for their instant correction given to performer when he deviates from the normal routine of the tale
or normal way of telling the story
In traditional Igbo culture, events of folktales are introduced to children from early stage of life. This shows that every typical traditional Igbo child has the belief in appreciating every performance in folktale right from infancy. This prompts Ogu (1992:22) when he lists some impact of storytelling session on traditional Igbo child:

i. It gives the child the opportunity of using imagination to decipher the truth and develop his intellectual ability. Their wits are tested by allowing them give quick answers to questions posed to them.

ii. It helps the child develop creative thinking as a natural process through which a person becomes aware of a problem, difficulty or gap in information for which he has no previous knowledge.

iii. Obedience and respect are other contributions of folktales to children development. Most stories and songs condemn bad behavior. In African folktales, good always triumphs over evil, truth over falsehood, honesty over dishonesty.

iv. National consciousness and patriotism are inculcated into the child with the aid of folktale. Children learn bravery, selflessness etc from legendary stories and songs that tell how heroes suffered greatly or even died for their people. Children were attracted to such characters and usually they aspire to be like them. Legendary stories give the child an undiluted insight into the history of his society. This is because folktale embodies the values, fears and assurances of the people who invented them.

v. Every story has a lesson to teach just as the stories about heroes and heroine encourage children to be brave in the defense of their society.

Folktales is a powerful instrument to satirize a wicked, wayward, thief, witches and wizards. Generally, folktales have themes and motifs. Onyekaonwu (2000:249) supports this by explaining the reasons for the existence of numerous themes and motifs in Igbo folktales that: “It is because folktales are invariably didactic in purpose; it teaches one moral lesson or the other which is reflected in the tale. The tales contain the people’s code of conduct, world-view, customs and way of life.”

Presently, in this century, this powerful instrument that was cherished by the traditional Igbo society continues to varnish and is being replaced with watching of films and chatting with smart phones. Mothers are occupied with many activities that engage their time both days and nights to make the ends meet. Many mothers embraced politics which figuratively is known as time consumer. Politics is activity associated with the governance of a country, state, local government, community or any other organization. The aim of politics is to increase in power. According to Merriam Webster “Politics is the art or science concerned with winning and holding control over a government or influencing governmental policy.” Politics simply defined as the way countries are governed and the ways government makes rules, laws, and policies.

Methodology
Data collection was focused on these major sources; field work which involves discussions and collection of tales through historical method from elders in diverse Igbo society. Oral interviews were done from younger generation. Library and internet browsing where different researchers share their views both in texts and in online journals were made. Data were analyzed using structuralism theory as a framework by looking at the language and the social system that is being formed.

Tale No. 1, UDENZE AND HIS KINGSMEN
Once upon a time, there was a wealthy man who gave birth to an only child known as Udenze. Udenze’s father was held in high esteem by his kinsmen. He was also kind and most of his relations and neighbours benefited immensely from his kindness. Incidentally, Udenze did not grow up around his father; he was more or less unfamiliar with most of his father’s social and business acquaintances. When his father died, he had to return home as the father’s heir. After his father’s burial, his father’s kinsmen took undue advantage of his
unfamiliarity with his father’s affairs by making undue claims from him. Many of them claimed that his father owed them quite some fortune, insisted that Udenze should settle them since his father could not settle them before his death. Incidentally, Udenze’s father did not owe any of them anything; rather, most of them owed him, and should have been taking about settling their debts with his son, Udenze. They were actually jealous of the great wealth which Udenze’s father left for him. To make their claims seem real, they connived with some others who bore false witness before Udenze, and he obliged them. Though he suspected that they were lying to him because his father was never known as debtor, he still had to settle them because he had no evidence to prove them liars. In the end, they succeeded in collecting virtually every valuable which Udenze’s father left behind barn of yam, various sizes of land, economic trees, and even money. Out of frustration, Udenze decided to leave his father’s land since his father’s kinsmen left him with nothing to hold onto. So, he left for his maternal land, and settled there because he was well received by his mother’s relations. However, before he left his father’s land, he called his father’s kinsmen, and in anger, addressed them thus: “I’m tired of you people. I’ll also leave this land for you. Since you have snatched from me all the wealth my father left behind, I can come back only when strange things have befallen this land”.

After some years, strange developments began to take place in the midst of his father’s kinsmen. There was scorching heat and severe famine because there was no more rain. Many died, and the few survivors were living in real hardship. They convened a meeting, where they appointed a delegate to consult the most famous diviner of their time for information on the cause of the severe hardship as well as any possible remedy. The diviner told them that a young man of their land was denied access to the great wealth which his father left for him, and he left the land in anger. The only solution, according to him, was to get him back to the land and appease him in every possible way. Without delay, the king and the elders of the land sent messengers to tell Udenze how his father’s land was being plagued by hardship. The messengers located Udenze in his mother’s native land, and delivered the royal message to him. Thereafter, they pleaded with him to follow them back home, but he asked them what they expected him to do in that land since they had cunningly robbed him of all he had (including his family house). He also told them that the difficulties they were passing through at that time were not in any way strange to human beings. He quickly reminded them that he had vowed to return only when strange things would start happening in that land.

When they returned, they brainstormed, and decided to tell him that strange things had started happening in order to lure him back to their homeland. So, they went back to Udenze, and sang this song in front of his house.

When Udenze heard this song, he came out of the house to see the people who were singing. They happened to be his kinsmen, and he asked them what they really meant. They told him that they meant exactly what they sang in their song. They pleaded with him to follow them back home so that he could see those strange things with his own eyes. Udenze
found it so amazing that he decided to go back home and see those strange events on getting home; he asked them to show him the pregnant man, the palm nut that ripened on the palm frond and the yam in the boiling pot which developed tendrils. Those messengers asked him to follow them to the king’s palace, where all those things could be seen. He followed with a burning expectation to see the so-called “strange events”. When they entered the king’s palace, he looked around the whole palace, and on not seeing any of such, he asked the king’s messengers: “where are those strange things which you asked me to come and see”? The king sincerely confessed to him that there were no such things to be found anywhere in their land; rather, they wanted to ask him to forgive any wrong that was done to him so that there could be peace in the land. He told the king that the starting point of the reconciliation should be a complete recovery of all his family wealth which his kinsmen had maliciously snatched from him with the claim that his father was indebted to them.

The king ordered all the culprits to refund every bit of his family wealth which had maliciously collected from him, and with due apology for having mistreated him. Without any delay, they restored everything to him. In the process, they also confessed that his father was not indebted to them. After the recovery of his family wealth, he was happy to settle in his father’s land at last. So, he relented on the anger, and confessed his great joy over the justice which the king had shown him. From that moment, the plagues naturally disappeared from the land, and peace was restored to them.

**Analysis**

Looking at the language of the above tale, one could notice that the tale is like a teacher. The didactic nature intended to be a teacher to the audience (children). Through this, the children must observe that there is a law known as *karma* which guides nature. This is clear when the strange development began to take place in the midst of Udenze’s kinsmen. Scorching heat and severe famine arrived because there was no rain, deaths and hardship penetrated as plagues to them. The language in the tale must touch the psych instantly and reshape those who have the minds of Udenze’s kinsmen. After listening to this type of tale, moral education must take place immediately without more elaboration.

The society did this to provide a desirable moral standard that will bring harmony in the society. Ogbalu (2011:57) corroborates that: “Igbo folktales are used to educate both the young and aged. It contains folk’s skeptical views about life which are based on their observation of people’s behavior in the society.” The language of the tale inculcates in children on how to be contented of what they have. From there, the children must learn how to say the truth in all satiation.

From the above tale, the study is very essential as to give the children the insight about their own culture and society. It is capable of doing that because, the problems and anxieties of the community reflected on the lore. Every folktale in Igbo society has both symbolic and semantic meaning. The symbolic meaning in the above tale appears in the philosophical chants injected within. Udenze told his kinsmen that “since they have snatched from him all the wealth which his father left behind, that his coming back should be only when very strange things have befallen their land.” In the chant, a man was pregnant, the palm nut has ripened on the palm frond and the yam in the cooking pot has developed tendrils. It was the symbolic meaning of the chant that prompted Udenze to follow his kinsmen back home in order to visualize those strange things. When they reached the king’s palace, Udenze looking around to see those strange things, the king brought in the semantic aspect of the chant. The king pleaded to Udenze for forgiveness so there will be peace in the land.

The tale has the ability to enlighten the children the side coin of injustice and mistreatment which include plagues such as sudden death, draught, hunger, sickness etc. The same time teaches them how to avert all those plagues with moral characters.

**Tale No. 2, THE KING AND HIS FIVE WIVES**

_Chakpii, wọọ, chakpii, ọọ,_ once upon a time, there was a king who married five wives. He loved four but hated the last one. The last wife was denied access to anything belonging to the king. The king had no male child and it upset him that there was no one to inherit his property.
He went to a diviner to find out the solution to his problem, the diviner gave him five fertility palm nuts to give to his wives to enable them conceive. But because of the deep hatred, he had for the fifth wife, he refused to give the hated wife any nut, and instead he gave the first wife two nuts thereby doubling her share.

Meanwhile, the diviner gave direction on how to use the nuts. According to him, the wives should chew everything in the palm nuts both the kernels. After all the instructions, the king’s beloved wives refused to adhere to that, instead they only ate the flesh and threw the kernel away. When the hated wife saw the kernels thrown away, she recalled the instruction and quickly picked the palm kernels and secretly ate them.

One month later, all of them became pregnant, and the king was surprised how the fifth wife managed to become pregnant with others. Though, the king did not border himself because he believed she will not be the mother of his heir, if at all she will bear a normal baby. When they were due for delivery, all of them were taken to the side of the river at king’s order. He ordered his servants to drown any female born child in the river and brings the entire male back home since his house was already over populated by females.

The first wife, who was the most loving one, bore a female child and it was thrown into the river. The second wife bore a female child, and it was thrown into the river. The third and forth wives also bore female children and were thrown into the river. Finally, the fifth wife (the hated one) gave birth and the shock of everyone, she gave birth to a male child. Out of wickedness and jealousy, other wives connived and insisted to throw the male child into the river. The servants did according the order by the first and others. They kept the secret of their atrocious deed. Thereafter, they reported to the king that none of his wives gave birth to a male child. God made it that immediately the king’s wives and the servant left the river, a fisher man found the baby and took care of him. The hated wife bitterly cried to God for justice, but could not say a word to anyone in the palace since she was alone.

The boy grew up well under the custody of the fisherman and got the history of his birth. He developed the habit of visiting that river often, wishing to find his mother one day. Any time he went to the river he cried with chant. As he was chanting one day, king’s dog came closer and listened to everything he said in his chant of lamentation. Fully knowing that the dog belongs to the king, he chanted to the dog thus:

\[\text{Nkítà èzè èkèlè mí gí}
\text{Nńyáá, nńyákó… chorus}
\text{Nńám èzé’tí rí iwú}
\text{Nńyáá, nńyákó…chorus}
\text{Àmútá nwányí’ àtúfuọ ya}
\text{Nńyáá, nńyákó…chorus}
\text{Àmútá nwókè èkúlátá yá}
\text{Nńyáá, nńyákó…chorus}
\text{Mkpórómsái èmúmú gbọ}
\text{Nńyáá, nńyákó…chorus}
\text{Nńyákó èzè ètúfuọ mú ó}
\text{Nńyáá, nńyákó…chorus}
\text{Nńyákó èzè ònyé iró mí}
\text{Nńyáá íńyákó…chorus}

The king’s dog, I salute you (2x)
\text{Nńyáá, nńyákó… chorus}
The king gave an order
To put any female child in the river
And bring home any male child
The hated wife bore me
The king’s wives had thrown me away
The Queen, my enemy (2x) (Nwosu, 2010: 60)

After hearing this, the dog rushed back to the palace and explained to the king what it heard by wagging its tail in such an extraordinary manner that the king decided to investigate whatever the matter was. The king asked the chief servant to follow the dog to find what the matter was. When the chief servant reached the river, the boy started chanting to him as follows:

The king’s servant I salute you (2x)
Nhýáá, nhýákó…….chorus
The king gave an order
To put any female child in the river
And bring home any male child
The hated wife bore me
The king’s wives had thrown me away
The Queen, my enemy (2x)

The chief servant heard and understood what happened from the boy’s chant, and was surprise by the fact that the boy resembles the king. He decided to take the boy to the king but the boy refused. He insisted that the king should come to take him home. The chief servant rushed back to the palace and explained everything to the king. Excitedly, the king followed him immediately. As soon as the boy saw his father, the king, he started the chant:

My father, king, I salute you (2x)
Nhýáá, nhýákó…….chorus
The king gave an order
To put any female child in the river
And bring home any male child
The hated wife bore me
The king’s wives had thrown me away
The Queen, my enemy (2x)

The king decided to take the boy home and consulted the diviner on the new development. In order to clear the possible doubt, the diviner advised him to tell the five wives cook and invite the boy to eat. According to the diviner, the boy would reject every other food and eat the one cooked by his biological mother. The king returned and gave huge amount of money to his four wives to buy things and prepare delicious food and ignored the hated wife. The hated wife managed herself with the waste from the food items which the other wives used in cooking. On the appointed day, the king’s beloved wives presented their delicious and palatable dishes to the king and the elders of the community. When the boy was invited to eat from any of the bowls, he ignored every other bowl and moved straight to the worn-out bowl that contained his mother’s poor food and ate it up with joy.

The king, supported by the elders of the land received and welcomed his prince formally and crowned him the prince of the land. The formally hated wife became the queen of the palace because she automatically saw her son and became the mother of the prince. Then the king banished from the palace the other four wives as well as the servants who lied to him and also connived with other four wives to throw his son in the river. The king transferred all his love to the prince and his mother. He named the son Enyinnaya (his father’s friend) and name his mother Obidiya (her husband’s heart).

Analysis
From the above tale, it is observed that the diction is capable of building in the children how to live a life of endurance. To live patiently for God’s time because after all the mistreatments from both the king and his four loved wives, the hated wife waited for God to speak for her. The language would build in children the ability to realize that cruelty is a canker warm which could eat somebody’s
blessing thereby built in the spirit of kindness in them. This is because after insisting that the male child should also be thrown into the river out of jealousy by other four wives, they did not even know that they were building the road that could destroy them.
The language also has the capability to inculcate in the children the meaning of *Chidera* (God has written) and nobody can reverse what God has destined.

**Political Era**

Politics which simply means the way countries are governed and the way government makes rules, laws and policies. Generally, the most common definition of politics in Igbo society today: “politics is a dirty game.” Philosophically, the word ‘dirty is unclean’ ‘dirty character’ means ‘immoral or unclean character’. If politics is dirty indeed, it is an imbroglio to societal moral building.

In pre-colonial era, women governed some kingdoms, led armies, launched military conquests and even founded new states in some Africa. For example, in November-December, 1929, women broke out revolt in Aba against the British taxation. Those women in Aba also protested against the warrant chiefs whom they accused of restricting the role of women in government. In some communities in Igbo society, women led as cultural institution of traditional authorities. *Oxford Research Encyclopedia* puts it that “So many women led armies in other parts of Africa example; Seh-Dong-Hong-Beh in Abomey (Benin) led an army of 6,000 women against the Egba fortress in Abeokuta, (Nigeria) in 1857. Edwesoohmaa Nana Yaa Asantewaa of Edweso Ghana”

In some African countries, taxation by the colonial masters was the major issue that pushed women armies. Women resisted colonial taxation of women altogether. This is because, women noticed that they paid taxes to colonial masters and received nothing back. Their aim then was to protect the social, economic, cultural and religious rights of both women and men. They were encouraging literacy and fought for independence. The union succeeds in getting the female flat taxation suspended, and in 1948, women gained a seat on the transition council that was the precursor to the post- independence parliament (Gouws, 2004: np).

After 1995 UN Fourth Conference on Women in Beijing China, adopted a Platform of Action encouraging member states to promote the leadership of women in all sphere. Politics in addition, the numbers of women in politics are increasing drastically. The dispensation paved ways for women to flood into politics in many African countries which Nigeria precisely Igbo women are enshrined.

In Nigeria seat of power, some seats are reserved for women and this has enforced many women to look for those seats by all means. Since November, 2006- February, 2007 when Dame Virginia Ngozi Etiaba got the seat of power as the first female governor in Nigeria, there is a political boom for women in Igbo society. Many women flooded into different political parties seeking for powers and money.

It is observed that the political boom is affecting so many families in Igbo society today. Good numbers do not create time for their children’s welfare but for the welfare of their political parties. It is not without doubt that a good number of the women in politics are divorcees or unmarried ladies. Quiet a number of women in politics have tender and little children at home. Some are still in child-bearing stage, while some are pregnant women. The study therefore, observed that those mothers who are politically in dined have tight time schedule. No time to tell folklore and for molding moral characters of their children. It is because of all this cultural negligence that center could not to hold again. So many things have fallen apart in the society. So many children and youths are wayward and indulging in nefarious activities, some do not even know about *karma*. Kidnapping is a daily incidence. It is observed that children learn more on social media. They are now intermixing foreign culture with their indigenous culture. The children and the youths are being influenced by social media and not by indigenous culture. This is why (Onyesi, 2007:48-50) puts that, “Today, there is a radical shift in the traditional behavioral pattern of Igbo youths due to the influence of the new media technologies on them.”

**Conclusion and Recommendations**

Having examined the language of folktales,
it is indisputable that it is the major means by which the Igbo people inculcate and propagate deep moral behavior in children. It is another source to build the spirit of unity into children from different families. This is because when children from different families come together in the village square to listen to a folklore teller during moonlight period, it strengthens the spirit of oneness in them. From tales, many answers to different questions could be provided. It also helps children to have deep reasoning because the tales normally combine three worlds known as; animal world, spirit world and human world. Due to its philosophical nature, folklore provides the avenue for critical reasoning and logical thinking. It provides mother-children relationship, experiences and expectations of the society. Every child that was brought up with folklore would not only reason higher but would have the sense of imagination. Hence tales have the power to cajole, satirize, good also would overpower evil and truth also would triumph falsehood. From legendary stories, the children would develop sense of bravery.

On the other side of the coin, African women engaging themselves in politics is also a welcome development for gender equality but it is recommended that no matter the time tight schedule, African women, precisely Igbo women should try their best to revive folktales back. Many children of this era are going astray morally out of ignorance. Therefore, mothers should revisit their age-long tradition moral responsibilities of folklore telling with a view to revive the African morals and values that revisit kidnapping, abduction, robbery and other social vices.

**References**


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Abstract
The study interrogates relics of colonialism with a view to suggesting ways of promoting regional integration and development. It appears Africans are still suffering from colonial mentality and mental slavery. The more Africans are educated, the more divided they become in the affairs of their countries and regional advancement. The study, therefore, examines some factors that account for disintegration in the sub-Saharan region of the world. With sociological approach and critical textual analysis of purposively selected Francophone African fictions, viz: Bâ ‘s Une si longue lettre, Ousmane’s Les bouts de bois de Dieu, Oyono’s Le vieux nègre et la médaille, Calixthe Beyala’s C’est le soleil qui m’a brûlée, and Sow Fall’s La grève des bàttu; the study argues that upholding the use of African indigenous languages, promoting cultural tourism, migration, sustaining African community life style and encouraging cross-border marriages will ensure intercultural and regional integration. The study concludes that Africans need cultural reorientation to re-establish core value systems, which guarantee societal growth, development and sustainability. The study contributes to knowledge in the area of directing debates and more research activities towards this aspect of human life and existence. It also helps policy makers and curriculum planners to make adequate provisions for intercultural studies and regional integration.

Keywords: Relics, colonialism, Francophone African fictions, cultural integration

Introduction
Towards the end of the 20th century till now, culture which is people’s way of life, set of beliefs, value system and civilization takes a central stage in international discourses. Evidently, peoples of the world begin to appreciate that understanding cultural diversity, among one another (tribes, nationalities and races) can pave the way for intercultural integration and peaceful global co-existence. Everywhere in the world, there is an established relationship with regard to literature, culture and society. Atanda (443) observes:

The ‘rejuvenation’ of society suggests the continuous interactions of history, literature and cultures in the ‘creative processes’. The interactions will come in form of dialectic relationship. And that is why Berger and Luckmann say that sociology itself should be concerned with society as human product, viewing society as an objective truth. Literature is also an integral aspect of this objective reality.

Literature, culture and society appear to be a place where three paths intersect. Literature, a creative art, which could be in spoken or written words, painting or other forms, expresses human experiences, imaginations, thoughts and observations with reference to a given society; its people, history, culture, tradition, values and civilization during a particular period of time (Ogundokun, 149). The literary sociologists hold that literature is not an isolated entity on its own. It is a careful reflection of something; past or present; dead or alive and it (literature) even probes into the unknown future, all in an attempt to positively shape the human society. Drawing some strength from Arthur Efland, Adegbeye (160) reiterates:

A work of art is ... a representation of the world outside of art – often the everyday social world ...within general education, the purpose of art education is not to induct individuals into the world of the professional fine arts community..., it is to enable individuals to find meaning in the world of art for life in the
everyday world.
Connecting oneself to the above declaration, one can simply put it that literature, a facet of the arts, is a means by which human societies and their world views can be interpreted, understood and assimilated for the purpose of a happy living. Culture comprises artifacts, customs and traditional behavioral traits of a group of people, which can be material or non-material in nature. Material aspect of culture concerns physical things like works of art, landscape, fabrications and many other visible manifestations of human creativity. Non-physical manifestations like religion, customs, traditional values, beliefs and language are the non-material facet of culture. Babawale (5) asserts that “Culture entails all those variables that are essential to the cause of human advancement for a better living and improved life chances.” It is against this backdrop that we have decided to examine intercultural elements in Bâ ‘s Une si longue lettre, Ousmane’s Les bouts de bois de Dieu, Oyono’s Le vieux nègre et la médaille, Calixthe Beyala’s C’est le soleil qui m’a brûlée, and Sow Fall ‘s La grève des bâttu; with a view to propagating regional integration.

Discussion
The sophistication of the modern world with regard to globalization, has directly or indirectly affected many aspects of our life. In Africa, to some extent, globalization has caused the destruction of cultural values and cultural identities because of the overbearing tendencies of the western culture over other cultures and civilizations around the world. Gladdens (64) puts globalization as:

The intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occupying many miles away and vice versa.

This explains the concept of the world being viewed as a global village. The use of internet, mobile communication devices and other electronic gadgets are examples of what make globalization effective. That notwithstanding, people cannot entirely do away with their culture; cultural studies and regional integration become a necessity. As a matter of fact, globalization has not stopped the traditional perception as regards history and geography. Colonialism has equally, perhaps by accident, formed another kind of diversity. Despite extraordinary use of the colonial masters’ languages such as English and French, in the case of Africa, the Africans share very little cultural or economic affinity with Europe, America or countries of the Pacific Rim (Layiwola, 13).

Upholding the use of African indigenous languages
Language is the communicative tool through which man expresses his thoughts and his emotions; likes and dislikes in a given community, large or small. Language is primarily in speech form. One of the major aspects of indigenous knowledge is the ability to acquire, speak or use one’s native language. Proverbs, chants, folklores/story-telling and music are channels by which language can be displayed as an indigenous knowledge, in the very first place, among other functions it can perform. Art is a means of upholding cultural norms, values and civilizations from one generation to another, oral tradition is not found wanting in this regard. Through folkloric elements of African culture, people can seek and discover their origin as well as promote their identity. Epochi-Olise (111) notes:

African oral tradition, though tied to the cultures, experiences and values of its people, becomes an avenue of transmitting knowledge, wisdom, feelings and attitudes in the society, especially as it helps in shaping the literary world and works of African writers.

The business of self recognition takes a central stage in most revolutionary African texts. This artistic display marks the beginning of the self awareness of the novelists and by extension, of the African people in general. It is the self awareness that brings about the idea of revolutionary consciousness in the committed and liberating literature of the selected African novelists of French expression. The concept of “self” is an assessment of whom you are, for

Niakoro in Les bouts de bois de Dieu, Sembène Ousmane revolts against the endangering of the African languages in the face of modernization. This is
another kind of cultural consciousness. The old African woman laments:

Depuis ma naissance – et Dieu sait qu’il y a longtemps – je n’ai jamais entendu dire qu’un toubabou ait appris le bambara ou une autre langue de ce pays. Mais vous autres, les déracinés, vous ne pensez qu’à ça. A croire que notre langue est tombée en décadence ! (Les bouts de bois… p. 18).

Ever since I was born – and God knows that was a long time ago – I have never heard of a white man who had learned to speak Bambara, or any other language of this country. But you rootless people think only of learning his, while our language dies (God’s bits of wood, p. 4).

The novelist craves one’s indulgence on the question of language when Niakoro, the oldest woman in the story lashes out at Ad’jibid’ji for the girl’s ceaseless speaking of the white man’s tongue. She laments that ever since she was born she has never heard of a white man who had learned to speak Bambara, or any other language of her country. But rootless people of her tribe think only of learning the white man’s language while African languages die. It is worrisome that most African languages are going into extinction because the natives have adopted their colonial master’s language as their lingua franca; official language, language of administration, language of the press as well as language of socialization. As though that was not enough, after the colonial period, the madness of adopting and using the colonial master’s tongue to perform the functions mentioned above continued unchecked. The African elites contributed to the neglect and near collapse of African indigenous languages in their various communities and in different capacities. For example, they do not speak their native languages to their children at home. In schools and colleges, children are taught various subjects in colonial master’s language. Pupils and students are often sanctioned, punished or fined for speaking their mothers’ tongue in schools. The African indigenous languages are branded as vernaculars, so they should not be heard within the four walls of a school. Policy makers, in the post-colonial period, have blindly demonstrated the superiority of the so-called official language over the perceived local languages by legalizing the foreign language as a compulsory and a “must pass” subject for admission into institutions of higher learning or job placements.

It is indeed a self consciousness to have called people’s attention to the lingering language crisis in most African communities. For instance, we see no reason why native languages cannot be used for teaching and learning purposes in African schools. “Is it right that a man should abandon his mother tongue for someone else’s? It looks a dreadful betrayal and produces a guilty feeling” (Onyemelukwe, 2004: 160).

Against this backdrop, some African creative writers, therefore, denounce the preference for foreign languages to the African indigenous languages.

Bakayoko reminds us of other protagonists of clear and collective revolt in African literatures such as Tioumè in Sembène Ousmane’s L’Harmattan, and Manuel in (Our translation).
Jacques Roumain’s *Gouverneur de la rosée*. They struggle seriously to bring about collective revolts in their different situations. As new generation of African fighters that Ferdinand Oyono prepared ground for in his *Le vieux nègre et la médaille*, they actually rejected the existing domination and blind submission between the colonial masters and the Africans and even intensify the antagonistic relation between them. Albert Memmi (164) remarks:

> Le refus de colonisateur sera le prélude indispensable à la reprise de soi. Il faut se débarrasser de cette image accusatrice annihilant; il faut s’attaquer de front à l’oppression puisqu’il est impossible de la contourner. Après avoir été si longtemps refusé par le colonisateur, le jour est venu où c’est le colonisé qui refuse le colonisateur.

The refusal of the colonial master is the indispensable prelude to self-discovery. We must get rid of this annihilating accuser; it is necessary to curtail the oppression since it is hard to stop it out rightly. After having been denied for so long by the colonial lords, the time has come and it is the colonized that refuses the colonizer (Our translation)

At least, in literary creations, some Africans now have their own pound of flesh from their ex-colonial masters. Writers like Sembène Ousmane, Aimé Césaire and Jacques Roumain have done away with inferiority complex and so do not exhibit any form of cowardice in their anti-colonial activities.

Moreover, it is important to point out that *Rebelle, La Grève des bâttu* and *Une si longue lettre* are revolts, which are outburst of frustration and/or desperation rather than a trade union struggle which is presented in *Les bouts de bois de Dieu*. Also, *Les bouts de bois de Dieu, Les veritges du trône* and *La Greve des bâttu* are collective revolts but *Le vieux nègre et la médaille* and *Une si longue lettre* are individual struggles. Notwithstanding, collective or individual revolt, any of them can bring about the desired social change in human societies. Both collective and individual revolts are connected with revolutionary consciousness and rebellion. And, what is described as a failure or defeat by the layman is to the Marxist/feminist revolutionary, a potential victory, or no worse than “temporary darkness” (Georg Lukács, 2).

**Migration**

Movement of people from one place to another, within a given country or outside it is as old as man himself. However, it is a phenomenon that is generating serious debates in recent times between the earlier arrivals and the late arrivals among nations of the world. The major causes of human migration can be traced to factors such as insecurity, poor economic activities, and lack of infrastructural or social amenities, unemployment, famine, poverty and natural disasters like tsunami, volcanic eruption, landslide and deforestation. One could argue that human migration is, therefore, a necessity to human survival. Many African writers of French expression present the issue of migration in their literary works. For instance, Sembène Ousmane often talks about human displacement in its quest for survival. From his first novel, *Le docker noir* to *Le mandat* and *Guelwaar*, the novelist demonstrates that human migration is a necessity. But, whether or not, those characters who embarked on such voyage are successful or otherwise, is not the bone of contention in this study. Aki Bamabas, Ferdinand Oyono’s hero in *Chemins d’Europe* and Massala Massala, Allain Mabanekou’s main character in *Bleu – blanc – rouge* are travelling characters. Ramonu Sanusi’s *Un Nègre a violé une Blonde à Dallas* and Leo Balogun’s *L’enfer au pays des blancs* also tap into the issue of migration. The message from these writers is that there is a need for serious examination of this ‘displacement palaver’, in an attempt to promote regional integration and/or ensure global understanding. It is evident, in practical sense that human migration can bring about intercultural marriages, which will eventually reduce the effects of ethnicity and racism.

**Sustaining African communal life style**

In the traditional African setting, social security and welfare of the citizens are taken seriously and collectively. This can be seen in their ways of life. For example, Africans believe in extended family system. This
cultural value is displayed in Sembène Ousmane’s *Les bouts de bois de Dieu*, Ferdinand Oyono’s *Le vieux nègre et la médaille*, Aminata Sow Fall’s *La grève des battu* and Calixthe Beyala’s *C’est le soleil qui m’a brûlée*, only to mention but a few. For instance, in Oyono’s *Le vieux nègre et la médaille*, without prior notice, Engamba and his wife are received with open arms during their journey to Meka’s medal ceremony at a village, when night comes. It explains the sincere brotherhood that exists in African cultural space.

Nous arrivons à Nkongo avant le repas du soir, cria Engamba à sa femme. On va se reposer un peu, Hein? Nkongo était le premier hameau qu’on traversait sur la piste Zourian-Doum. Il y avait une dizaine de cases délabrées, bâties autour d’un hangar de paille, la case à palabres. Quand Amalia et son mari y arrivèrent, ils devinèrent des formes noires groupées autour d’un grand feu. Quelqu’un leva les yeux au-dessus de la flamme vers la cour.

Passants! Venez partager notre modeste repas, cria-t-il. On ne voyage pas la nuit. La nuit a beaucoup de mystères… Amalia précéda son mari dans la case à palabres. Que la nuit vous soit bonne ! dit-elle en entrant. Je suis Amalia Etua, la femme d…


Nous acceptons de tout cœur, répondirent des voix sortant de l’ombre où l’on devinait des formes que la lumière du feu n’arrivait pas à éclairer. Binama s’avança et lui serra la main (Le vieux nègre et la médaille, p. 66). We shall arrive Nkango before dinner, Engamba informed his wife. “We could have a little rest, eh? Nkango was the first hamlet on the way, when travelling from Zourian to Doum. There were about ten dilapidated huts built round a thatched open shed: the indaba hut.

When Amalia and her husband arrived, they could make out dark forms gathered around a large fire. Someone raised his head above the flames to the courtyard.

“Travellers! Come and share our humble meal!”, he called. You cannot travel at night, night has many mysteries…”

Amalia came into the indaba hut in front of her husband. “May the night be good to you,” she said as she entered. “I am Amalia Etua, wife of… It’s Engamba’s wife,” said a man who had recognized her.

“It’s you, Binama!” she said stretching out her hand.

“Yes, it’s me”, said the man, reuniting the small towel he had wrapped round his waist. “Where is your husband?”

“I’m here,” said Engamba who was tying up his goat to a stake in the courtyard.

Amalia put down her basket, and her husband came in.

“I greet you as friends!” He said.

“We accept with all our hearts,” replied the voices from the shadow where
they had gathered around the fire.
Binama came forward and shook Engamba’s hand (Our translation).

From the above extract, apart from the fact that the travelers are welcomed, they are invited for night meal; one also learns that night journey is dangerous: “La nuit a beaucoup de mystères…” (Night has many mysteries…”). Indeed, sustaining this traditional African life style will bring enduring love and development.

In their creative works, the writers condemn in strong terms the idea of segregated system, where a given society is planned along the class line. A situation whereby the rich, the ruling class and the privileged live in Government Reserved Areas with state of the art amenities while the masses are relegated; rejected and abandoned to their fate in unkempt parts of the society. Through their literary works, directly or indirectly, the writers agitate for an integrated society where the rich and the poor will co-habit, co-present and co-exist and their children will attend the same school and citizens will go to the same hospital when they need medical treatment or checkups.

**Promoting cultural tourism and encouraging cross-border marriages**

Through tourism, it is possible to enhance the exchange of the material aspects of our culture such as the arts, clothing and food items. When people travel for leisure, they make new friends and develop lasting relationships which can even lead to cross-border marriages. As a matter of fact, Africa, like the rest of the world, has something to offer humanity in the area of culture. That is to say Africa’s strength lies in its cultural heritage. Omolewa (31) stresses:

...Our culture is our wealth and the African continent is full of so many cultural gold mines. We may not have skyscrapers, castles, synagogues, landmark structures and so on as you can find in other places. But we have the festivals, dance, the music, language, dress, the eating habit, we have all the potentials ... we need to draw attention of the world to our rich cultural heritage that should be sold to humanity...

to boost our direct foreign investment drive.

Part of what is needed is managing the cultural heritage. Proper cultural management will help individuals to think themselves to be “folklorically distinct.” This discharge into self-consciousness through the understanding of our cultural diversity, which undulates into refined forms of arts; music, drama, poetry, dance, etc – plays an important role in human development (Oamen, 65). No matter how people perceive them in these present days, proverbs, an aspect of our language, have provided an African world view globally.

From what we have discussed above, intercultural studies can institute regional integration; build social binding and develop sense of collective responsibility in societies as well as in different climes. Awodiya (37) recommends:

The Nigerian government should include art education in the school curriculum. This will help to build students’ characters through arts participation in schools. Taking part in arts, culture and history curricula in schools will help in building the self-confidence and strong personality of students. The Nigerian government should embark on an aggressive attitudinal change campaign that will benefit the people through educational reform at all levels from the primary school to the university level, as a way of re-moulding the character of the younger generation.

**Conclusion**

We have attempted, in this study, to show that in the global dynamics of development, culture has a role to perform. Therefore, it suffices to say that the relevance of cultural heritage to individuals, communities and nations, around the globe, makes it worthwhile at all times. Cultural diversity is one of the roots of development, understood not simply in terms of its economic
For a better regional integration, countries in Africa and their citizens should blend in their cultural diversity, accommodate trans-border human migration for economic advantages as well as encourage intercultural marriages.

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LA METHODE ACTANCIELLE DANS L’ANALYSE DES CONTES D’AMADOU HAMPATE BA

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Résumé
Cette étude porte sur la méthode actancielle d’analyse des contes, et l’application de cette méthode structurale aux contes choisis d’Amadou Hampâté Bâ. La méthode actancielle se situe à deux niveaux : au niveau narratif, elle détermine le rôle que joue chaque personnage dans l’armature du récit. Au niveau discursif, les mêmes personnages du récit se métamorphosent en idées/valeurs abstraites qui se confrontent. Ces idées ou forces d’opposition sont toujours à la recherche d’un projet central. En dernier lieu, l’application de la méthode actancielle aux contes d’Amadou Hampâté Bâ permet d’exposer la vision dualiste du monde peul. Cette vision dualiste chez les Peuls remonte à leur mythe d’origine que nous présente Amadou Hampâté Bâ dans ses Contes initiatiq...
l’Ouest : Le Sénégal (Peuls toucouleurs) ; Le Burkina Faso, La Guinée, Le Mali, La Mauritanie, La Sierra Leone, La Gambie, etc. En raison de leur distribution en Afrique, Amadou Hampâté Bâ cite une raillerie bambara (Monénembo, 2004, p. 7) :

Les Peuls sont un surprenant mélange. Fleuve blanc au pays des eaux noires ; fleuve noir au pays des eaux blanches, énigmatique peuplement que de capricieux tourbillons ont amené du soleil levant et répandu de l’est à l’ouest presque partout. En pays noir, les voici semblables à des fourmis destructrices de fruits murs, s’installant sans permission, décampant sans dire adieu, race de voltigeurs volubiles sans cesse en train d’arriver ou de partir au gré des points d’eau ou des pâturages.


Entouré d’un univers de choses tangibles et visibles : l’homme, les animaux, les végétaux, les astres, etc., l’homme noir, de tout temps, a perçu qu’au plus profond de ces êtres et de ces choses résidait quelque chose de puissant qu’il ne pouvait décrire, et qui les animait. Cette perception d’une force sacrée en toutes choses fut la source de nombreuses croyances, aux pratiques variées (…).

L’ensemble de ces croyances a reçu le nom d’« animisme » de la part des ethnologues occidentaux, parce qu’effectivement le Noir attribue une âme à toute chose, âme-force qu’il cherche à se concilier par des pratiques magiques, et parfois par des sacrifices.

Ces croyances chez les Peuls sont transmises d’une génération à une autre par le moyen de l’oralité. Cette orality implique les différents rites de passage, à savoir, l’initiation, le mariage, l’enterrement, etc. En plus, étant donné que les Peuls sont un peuple de l’oralité, la littérature orale (contes, légendes, mythes, fables, etc.) se prête mieux à la propagation de la culture. Il faut noter que l’irruption de l’Islam n’a pas vicié la place de la tradition chez le Peul, d’où le syncrétisme religieux du Peul. Ce syncrétisme transparaît surtout dans les contes peuls.

Le conte occupe une place importante dans la vie des Peuls. Chaque enfant qui naît dans la société peule poursuit son ‘initiation’ dès l’enfance jusqu’à ce qu’il devienne un sage. Cette initiation est une quête de réalisation de soi qui se réalise à travers un enseignement systématisé par l’intermédiaire du conte. La plupart des contes peuls ont une valeur initiatique, et relatent des événements qui se sont déroulés avant l’irruption de l’Islam. A titre d’exemples, on peut citer Contes initiatiques peuls d’Amadou Hampâté Bâ.

En effet, Amadou Hampâté Bâ, en tant qu’homme de tradition africaine, a pu ramasser au cours d’une longue carrière de chercheur, des contes qui se trouvent aujourd’hui dans plusieurs recueils de contes. Les contes qui figurent dans cette présente étude sont tirés de quelques-uns de ces recueils : Contes initiatiques peuls, Contes des sages d’Afrique, il n’y a pas de petite querelle, et Petit Bodiel.

La méthode actantielle.

La méthode actantielle d’analyse des contes a vu le jour grâce aux travaux d’A.J. Greimas. Les idées de Greimas sont exposées par Yves Reuter (2009) qui postule que les rôles que remplissent les personnages relèvent…

Yves Reuter jette d’avantage la lumière sur ces actants :

Le Sujet cherche l’Objet : l’axe du désir, du vouloir, réunit ces deux rôles. L’Adjuvant et l’Opposant, sur l’axe du pouvoir, aident le Sujet ou s’opposent à la réalisation de son désir. Le Destinateur et le Destinataire, sur l’axe du savoir ou de la communication, font agir le Sujet en le chargeant de la quête et en sanctionnant son résultat : ils désignent et reconnaissent les Objets et les Sujets de valeur (pp44-45).

Toutefois, c’est à Jean Cauvin que l’on doit la vulgarisation du modèle proposé par Greimas. Dans ce travail, nous nous appuyons sur celui dressé par Cauvin. En plus, le modèle de Cauvin est une synthèse d’approches différentes : celles de Propp, de Greimas et de Paulme. La méthode actancielle d’analyse des contes se situe au niveau narratif et discursif. Selon Cauvin (1992, p, 37), le but de cette méthode est de « déterminer la position de chaque actant par rapport au projet central du récit.» et son rôle dans l’armature du récit.

On constate, grâce à cette méthode d’analyse structurale, que les acteurs du conte ne sont plus de simples êtres de papier ; ils sont considérés désormais, comme des figures abstraites (actants), c’est-à-dire « personnages ou valeurs qui s’opposent ». (Cauvin, p, 37)

La relation entre personnages est schématisée par Jean Cauvin comme suit :

| Axe de la communication (modalité : savoir) |
| → Donateur→Objet→Destinateur |
| | ↓ |
| | Axe de l’action (modalité : pouvoir) |
| | →Adjuvant→Sujet←Opposant |
| | ↑ |
| | Axe du désir (Modalité : vouloir) |

A regarder de près, il y a selon l’axe du désir, l’opposition sujet-objet. Le sujet est celui qui cherche le bien visé par le projet. L’objet est le bien visé lui-même. Le deuxième axe qui est celui de la communication à effectuer donne une opposition de type donateur-destinateur.
Le "donateur" est celui qui décerne le bien visé par le projet alors que le "destinateur" est celui à qui le bien est attribué. Enfin, il y a l’axe d’une lutte à soutenir où "adjuvants" et "opposants" s’affrontent. Les adjuvants sont ceux qui apportent une aide pour la réussite du projet, c’est-à-dire pour la réalisation du désir du sujet. Les opposants, au contraire, sont ceux qui créent des écueils et s’opposent à la réalisation du projet.

Cette méthode nous aide à déterminer quel personnage est en position de sujet, d’adjuvant, de donateur, d’opposant, d’objet et de destinataire dans l’évolution dynamique de l’intrigue. C’est dire qu’un même personnage peut s’attribuer de multiples rôles. Les actions d’un conte sont effectuées par des personnages que l’on peut repartir en six types selon leurs rôles dans le schéma actantiel ; actant (héros/sujet), opposant, adjuvant, donateur, objet, destinataire.

Analyse de Njëddo Dewal, mère de la calamité.

Njëddo Dewal, mère de la calamité est un conte sérieux qui met en scène les dieux et des personnages légendaires peuls. C’est un conte mystique qui raconte le mythe d’origine des peuls avant l’irruption de l’islam. Njëddo Dewal est une sorcière envoyée dans le pays mythique des Peuls (Heli et Yoyo) suite à la mauvaise conduite des habitants du pays à l’égard du Dieu suprême, Guéno, l’Eternel. Pour se débarrasser de la sorcière, il faut des êtres purs tels Bâ’- Wam’ndé et sa femme, un mouton miraculeux nommé Kobbou, Siré, un être initié, et Bâgoumawel (un enfant prédéterminé). Grâce à ces êtres qui arrivent à triompher sur la sorcière, la paix renaît au pays mythique de Heli et Yoyo.

a) Désignation des actants dans le cas de Bâ – Wam’ndé comme héros :

Donateur → Objet → Destinateur
Providence → Siré → Bâ’wam’ndé

↑

Adjuvants → Sujet → Opposants
Bonté → Bâ – wam’ndé ← La méchanceté
Sagesse de Njëddo Dewal
Courage Le chemin tortueux
Le bossu – borgne-boiteux-cagneux Le fleuve magique
La doyenne des sauterelles La plaine rocailleuse
Les tortues
Les crapauds
Les porcs – épic
L’hippopotame
La grosse araignée
Les cigognes
L’âne
L’être bizarre etc.

b) Désignation des actants dans le cas de Bâ – Wam’ndé et Siré comme héros :

Donateur → Objet → Destinateur
Providence → La gourde métallique → Bâ-wam’ndé et Siré

↑

Obtenir la gourde et libération du dieu – fétiche

Adjuvants → Sujet → Opposants
Gueno, l’Eternel → Bâ-wam’ndé et Siré ← Njëddo Dewal
c) Désignation des actants dans le cas de Bâgoumawêl comme héros :

<table>
<thead>
<tr>
<th>Donateur</th>
<th>Objet</th>
<th>Destinateur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gueno</td>
<td>sauver la vie des gens et instaurer la paix à Héli et Yoyo</td>
<td>Grâce à Bâgoumawêl, la vie renaît</td>
</tr>
</tbody>
</table>

↑

<table>
<thead>
<tr>
<th>Adjuvants</th>
<th>Sujet</th>
<th>Opposant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gueno</td>
<td>Bâgoumawêl</td>
<td>Force de Njeddo Dewal</td>
</tr>
<tr>
<td>Courage</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Il faut noter que ce schéma de Bâgoumawêl comme héros peut se considérer comme le résumé de l’ensemble des séquences constitutives du conte Njeddo Dewal, mère de la calamité. Sur le même ordre d’idées, on peut faire un schéma de l’ensemble des séquences avec Njeddo Dewal comme héros.

d) Désignation des actants dans le cas de Njeddo Dewal comme héros :

<table>
<thead>
<tr>
<th>Donateur</th>
<th>Objet</th>
<th>Destinateur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gueno/Nature</td>
<td>La destruction total du pays de Héli et Yoyo</td>
<td>Néant (La paix se rétablit enfin à Héli et Yoyo)</td>
</tr>
</tbody>
</table>

↑

<table>
<thead>
<tr>
<th>Adjuvants</th>
<th>Sujet</th>
<th>Opposants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forces du mal et la sorcellerie</td>
<td>Njeddo Dewal</td>
<td>Forces du bien : Ba-wam’ndé, Siré, Bâgoumawêl, etc.</td>
</tr>
</tbody>
</table>

Ce grand conte initiatique est aussi un mythe d’origine qui raconte l’origine des Peuls ainsi que le péché originel d’où la confrontation permanente des forces du bien et du mal. Les deux forces se trouvent donc dans l’individu qui est libre de choisir quel comportement à adopter dans ses ébats avec le quotidien. Dans tous les contes peuls, ces deux forces oppositionnelles se manifestent dans les vertus comme dans les vices des personnages.

On peut établir plusieurs schémas de ce genre selon les différentes séquences du conte. L’essentiel c’est de savoir que les personnages assument des rôles différents et...
des positions différentes en fonction de leurs multiples déplacements dans l’univers du récit. C’est dire que l’on peut faire l’étude d’un conte du point de vue de sujets différents, d’où la possibilité de considérer chaque personnage comme sujet selon son itinéraire et des relations qu’il entretient avec d’autres personnages au niveau actanciel.

Considérons d’autres contes non moins initiatiques, mais qui ne sont pas aussi développés que le grand conte initiatique peul tant au niveau des personnages qu’au niveau des fonctions à remplir.

**Analyse de La leçon d’humilité (conte)**

De ce conte, on pourrait dresser le schéma actanciel suivant :

<table>
<thead>
<tr>
<th>Donateur</th>
<th>Objet</th>
<th>Destinateur</th>
</tr>
</thead>
<tbody>
<tr>
<td>L’ermite (Sory)</td>
<td>La connaissance de soi</td>
<td>Le Roi Seydou</td>
</tr>
<tr>
<td>(L’initiation)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

↑

Adjuvants | Sujet | Opposants |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>L’ermite</td>
<td>Le Roi Seydou</td>
<td>La matérialité</td>
</tr>
<tr>
<td>L’humilité</td>
<td></td>
<td>La vanité</td>
</tr>
<tr>
<td>La spiritualité</td>
<td></td>
<td>La royauté</td>
</tr>
</tbody>
</table>

Ce conte enseigne l’égalité de tous les êtres devant Dieu. Les sociétés animistes croient en l’existence d’une force vitale dans chaque règne : animal, végétal, minéral, etc. Le respect pour chaque règne est signe d’humilité qui débouchera à la connaissance et à la maîtrise de soi. En plus, la connaissance de soi mène à une meilleure connaissance de l’Eternel.

**Analyse de La coépouse bossue**

Il s’agit dans ce conte de deux épouses du même mari. Au début la deuxième épouse est bossue et laide. Et à cause de la méchanceté et des moqueries de la première épouse, la deuxième épouse fuit la gîte familiale. Et par inadvertance, cette dernière rencontre dans la brousse pendant sa fuite, des fées qui lui ôtent sa bosse et sa laideur. Elle devient belle et éblouissante. De retour à la maison familiale, elle devient l’objet d’admiration de tout le monde. Elle raconte son aventure à la première épouse qui, rongée par la jalousie, part à la recherche des fées. En récompense, elle reçoit une bosse et une laideur épouvantable.

a) **Désignation des actants dans le cas de la deuxième épouse comme sujet** :

<table>
<thead>
<tr>
<th>Donateur</th>
<th>Objet</th>
<th>Destinateur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Les fées</td>
<td>la beauté</td>
<td>la deuxième épouse</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(La bosse est enlevée)</td>
</tr>
</tbody>
</table>

↑

Adjuvants | Sujet | Opposants |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Les fées</td>
<td>La deuxième épouse</td>
<td>les moqueries et la méchanceté de la première épouse.</td>
</tr>
<tr>
<td>La bonté</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
b) Désignation des actants dans le cas de la première épouse comme sujet :

<table>
<thead>
<tr>
<th>Donateur</th>
<th>Objet</th>
<th>Destinateur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Les fées</td>
<td>La beauté</td>
<td>Néant (elle reçoit la bosse et la laideur)</td>
</tr>
</tbody>
</table>

↑

<table>
<thead>
<tr>
<th>Adjuvants</th>
<th>Sujet</th>
<th>Opposants</th>
</tr>
</thead>
<tbody>
<tr>
<td>La bonté de la deuxième épouse</td>
<td>la première épouse</td>
<td>La jalousie, la stupidité, Les fées</td>
</tr>
</tbody>
</table>

Ce conte existe dans presque toutes les ethnies de versions différentes. Les personnages peuvent être ne pas les mêmes, mais la trame du récit est immuable. C’est-à-dire que dans certaines ethnies, il peut s’agir de deux demi-sœurs, de deux demi-frères ou bien de deux amis. L’essentiel du conte reste le même : se méfier de la jalousie qui pourrait mener dans le cas extrême à sa destruction.

Conclusion


Dans le monde contemporain, on assiste à l’irruption des nouvelles technologies – internet, cinéma, écrans DVD, etc. L’espace rural d’antan qui servait de lieu d’initiation des jeunes, se trouve aujourd’hui bouleverser par les exigences de la modernité nécessitant l’exode de la jeunesse vers des villes. Or, dans les villes, il n’existe pas des locaux aménagés pour le palabre africain. En plus, dans de telles circonstances, le griot/conteur perd sa place dans le contexte de l’enseignement traditionnel.

Heureusement, le conte, véritable support de la pédagogie traditionnelle, passe de sa forme orale à une forme écrite, permanente. Les contes écrits d’Amadou Hampâté Bâ participent de l’enseignement de la jeunesse. La jeunesse représente la génération future, et la lecture des contes leur permet à se repérer dans un temps révolu afin de retrouver une identité africaine qui risque de disparaître dans un monde diffuse et chaotique. Le conte enseigne donc des conduites à adopter et des vices dont il faut se méfier.

Œuvres citées

NIGERIAN PIDGIN POETRY AS PROTEST LITERATURE AGAINST DICTATORSHIP, CORRUPTION AND EXPLOITATION: AN INTERPRETATION OF EZENWA-OHAETO’S IF TO SAY I BI SOJA

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Abstract
The main objective of all poets is to communicate a message. The emergence of Pidgin poetry in the Nigeria literary sphere, especially in the early ninety-eighites, introduces a new poetic revolution against conventionally Western influenced poetry championed by the first generation of Nigerian poets better known as ‘Euro-Modernist poets’. Their poetry is Western-oriented, whilst the second generation of Nigerian poetry, is geared towards a people oriented, because they want to effectively communicate Africa’s poetic vision and African realities, to a wider audience so that the necessary message of poetry could be decipher even by the common man. This paper is set against this background to explicate particularly Ezenwa-Ohaeto’s new kind of poetry written in Pidgin English, to protest against dictatorship, corruption, and exploitation, which has been militating against socio-political stability and economic posterity of Nigeria since independence. This paper further shows that Ohaeto Pidgin poems is to bridge orality so that the not-too-educated and downtrodden Nigerian masses can decipher and enjoy the art of poetry, thus awakening their consciousness on the socio-political realities, to enable them to identify and elect patriotic leaders who will bring the desired socio-political and economic change they have been yearning for since 1960 or so. This paper, therefore, concludes that the analysed Pidgin poems in If To Say I Bi Soja, identifies dictatorship, corruption, deceit, and exploitation as obstacle to good governance hence Ohaeto ultimate goal is to motivate mass revolt through his rhetoric and mob appeal for a better Nigeria.

Keywords: orality, poet, pidgin English, Nigeria.

Introduction
Since Nigeria gained political independence in the 1960, the national affairs of the country have been characterised by social injustices and socio-political pandemonium. These national upheavals are caused by most of its political leaders who have find pleasure in the peril corruption thus exhibited gross ineptitude in the management of the political affairs in the country. Both military and civilian leaders have records of distorting the electoral process via rigging of elections, thuggery, imposition of candidates and all forms of political manipulation in order to cling to power for as long as they are alive. It was this unfortunate and unbearable socio-political experience that gave rise to the advocacy by the first and second generations of Nigeria writers, with the aim of salvaging the miserable situation in their respective society through the power of the pen. Julie Agbasiere briefly takes it over from here thus:

All writers from the pioneers to the younger generation share one objective which is to bring about a change for a better. They want a society where there will be social justice, equity and fair play, a society where the rulers and the ruled live in harmony and where peace and progress prevail. (80)

In 1962, Christopher Okigbo and Wole Soyinka (disciples of the Euro-modernist class of poets) showed obviously in separate
interviews by a South African writer and critic that they cared less about their literary audience. In fact Okigbo confesses that “Somewhere I believe I am writing for other poets all over the world to read and see whether they can share in my experience… Nowadays everything is done for the study and of few occasions it steals out; I think it is to please, but not a large public” (Qtd in J.O.J Nwachukwu-Agbada, 21). Similarly, Soyinka is direct here thus “…I don’t think I need bother about the audience, whether Nigerian or European” (Qtd in J.O.J, 21). It is pertinent to state here that, Okigbo only writes for intellectuals as himself and perhaps few educated individuals, while Soyinka writes only for himself as he does not bother who reads his inspired lines at home or abroad. This may be the rationale the Euro-modernist poets wrote usually in obscure diction thereby making:

their poetry difficult to follow, at least for the average educated Nigerian. It was a repelling type of verse much as they were respected abroad for writing like Pond, Eliot, Mallarme or Tagore. At home their poetry could not be ‘touched’ by the local critic, let alone the ordinary lover of literature. (J.O.J Nwachukwu-Agbada, 21-22)

The aforesaid makes one to think whether the true essence of poetry, which is to communicate a message to the audience, has been achieved by the first generation poets. One may be eager to ask again if the Euro-modernist poets have been able to awaken the consciousness of the African masses, to collectively champion the cause for socio-political change in their respective societies. No wonder the African masses, especially those around the 1950-60 were suffering and smiling and falling victims of political gimmicks because the so-called writers and activists language of communication to elicit positive change in the Nigerian polity fell on deaf ears as the target audience (masses) could not decipher their poetic messages as a result of their obscure diction. This is perhaps the reason Gabriel Pearson decided to advice the Euro-modernist poets and their contemporary admirers that: “poetry undirected towards its audience must be sick” (Qtd in J.O.J, 22). This is true because the audience is a vital aspect to be taken into consideration in either verbal or written communication. It is essential to consider many variables as they concern the audience, who are expected to be the recipients of the poetic message (s) intended by any given writer. The levels of education, age, among other things, are to be taken into consideration or else, the whole creative products would be misconstrued, and essence of communication plunged into a fiasco. Therefore creative writers, who desire to be widely read, understood and elicit positive change in his or her society, must painstakingly select his diction and style to suit prospective audience.

It is against this backdrop that calls for audience consciousness and communicative impulse in the poetry of the second generation of Nigerian poets in the 1970s and 1980s. These poets wouldn’t want to be termed ‘sick’ hence they are concerned with traditionalism and indigenisation of Nigerian poetry. In their poetry, they employ rhetorical devices obtained from African languages orators. This means that in this kind of poetry, one finds materials from African myths, idioms and riddles, proverbs, incorporated into it. This kind of poetry is also written in the simple clarity of the traditional African verse. In all these, the new poets, especially those from the eighties, attempt to demystify poetry; they are making poetry a communal product; they are taking it to the market place; they want everybody to enjoy the art of poetry so that poetry would no longer be the exclusive reserve of university students, professors, and intellectuals. These groups of poets are attempting to take poetry out of the bookshelf of rusting library into the heart of the masses for both academic and pleasure consumption towards achieving a positive change in the polity. This is why some of the poets of the 1980s, especially Ezenwa-Ohaeto who has published two volumes of poems in Pidgin, adopted the Pidgin English as a viable language to communicate the African experience (s), because it is capable of sustaining works of literature as the Standard English.

In Nigeria, the problem of corruption is as old as ‘society itself’ (Abdullahi Shehu, 13). It is not perhaps unique to any society, but the trends and patterns of corruption vary
from one society to another, depending on the variables that are considered as causes or correlates of corruption. In Nigeria however, corruption is the greatest obstacle to democratisation and development since the military era. The then military government and the so-called democracy regime has done nothing but form the root of ethnic and tribal xenophobia and religious chauvinism in Nigerian politics, where the few privileged and selfish elite exploit the masses for their own benefit. Abdullahi Shehu is apt when he notes that: “Corruption has affected all facets of human endeavor and is threatening the existence of the country (Nigeria): weakening control institutions, undermining the rule of law and good governance, and destroying the economy” (13-14).

Analysing the despotic leadership style and intense corruption during the military regime, which has been the aftermath militating against good governance in Nigeria today, once again, Shehu avers that the: 

Nigeria’s polity and governance had been characterised by incessant military interventions leading to political instability, disregard for the rule of law and lack of respect for fundamental human rights and freedoms, as well as lack of accountability and transparency. All the seven successful military coups in Nigeria purported to stop corruption. Unfortunately, however, the military regimes that claimed to deal with corruption became even more corrupt. (2-3)

In his description of the various military dictatorships experienced in Nigeria, Arthur Agwuncha Nwankwo notes that “The military era, from 1966-1978, 1984-999, can be best described as a pervasion of corruption and scroll of iniquities. The sordid effects of this era of madness, greed, thievery and looting transform into the grinding and grapping poverty which has decimated the populace” (29). No wonder this group of military leaders who stole public funds during military era and now want to be democratic president, are what Habib Yakoob metaphorically describes as The Ugly Ones Refuse to Die, and because they have refused to die, Ayi Kwei Armah prophetically says that that is the reason The Beautiful Ones are Not Yet Born.

**NIGERIAN PIDGIN ENGLISH IN LITERATURE**

Pidgin English is a more linguistic tool, which aids communication between people of different cultural backgrounds in Nigeria. For example, Pidgin language is widely understood and spoken in Nigeria than the three major national languages: Hausa, Igbo and Yoruba, among people of different dialect and beliefs. Elugbe and Omamor see Pidgin English as “some kind of a marginal language that arises to fulfill specific communication needs in well-defined circumstances” (45). There is no doubt that Pidgin English is spoken between the elite and the common man, and those of different languages in order to achieve communicative benefits. Similarly, Ezenwa-Ohaeto describes Pidgin as “a communication system that develops among people who do not share a common language” (23). This is perhaps evident that the Pidgin English is the product of contact between peoples from different linguistic groups. The language not only appeals to the mass- literate and semi-literate, but also accommodates Nigerian oral traditions.

However, in literature, it is not only in poetry that the Pidgin English has been utilised. In novel and drama texts, Chinua Achebe, Cyprian Ekwensi, Wole Soyinka, T.M. Aluko, Ola Rotimi etc. gave Pidgin to some of their invented characters, particularly to achieve communicative effects. For instance, in Achebe’s Anthills of the Savannah (1986), the well-educated character, Ikem Osodi speaks Pidgin English in his dialogue with Elewa, his half-illiterate girlfriend in order to achieve communicative benefits. Correspondingly, Ezenwa-Ohaeto argues that: “It is in poetry that the language has been most effectively employed to create a bridge of orality, especially in the attempt to domesticate, develop and exploit its artistic resources…” (Bridges of Orality, 70). For Ohaeto, the use of Pidgin English brings literature nearer to the people just as it aids the domestication of the poetic tradition. Nigerian Pidgin is no longer the language of the market place, uneducated or the Motor Park touts, etc. as it has been variously described.
Corroborating this view, Okeke Ezeigbo elucidates thus:

Not only is Pidgin a much simpler language, syntactically, but it is also a practical, viable, flexible language distilled in the alembic of our native sensibility and human experience. This lusty language which transcends our geographical and political boundaries, grows daily before our very eyes. It is our national unifying weapon against the divisive forces of English. In West Africa, English splits, Pidgin unites. (34)

The Pidgin language is not only accessible but also enjoys popularity over the multitude of language and dialects spoken in Nigeria. Before the 1980s, Dennis Osadebay wrote the first Pidgin poem, published in his African Sings (1952) volume. Frank Aig-Imoukhuede published “One Wife for One man” in 1963 in Gerald Moore’s Modern Poetry from Africa (1963) edited poetry anthology. However, it is in the 1980s that poetry written in Pidgin was on the increase in journals and collections. For instance, Tanure Ojaide’s “I Bi Somebody” appeared in his The Eagle’s Vision. Tunde Fatunde has also published “Women Dey Suffer” and “Bad Belle Too Much” in Okike. Frank Aig-Imoukhuede in 1982 published Pidgin Stew and Suffer Head; Oyekunle Oyedeci’s published Pidgin Play, Kataka for Sufferhead (1983); Mamman Vasta’s Tori Forgeti Bow Leg (1985); Ken Saro-Wiwa also published “Water Web Dey Boil”, “Dis Nigeria Sef” and a novel in Pidgin entitled Sojaboy (1985); Ezenwa-Ohaeto’s I Wan Bi President (1988), If To Say I Bi Soja (1998) and Peter Onwudinjo’s De Wahala for Wazobia (2007) among many other contemporary Nigerian writers.

By and large, the Nigerian Pidgin is mostly used in informal conversations. However, Nigerian Pidgin for now has not been granted official status to be included among the three major recognised languages in the country. But it is interesting to know that even the policy makers do use the Pidgin English at their places of work, academic domains, in politics, advert, television and radio programmes, news casting, comedy events, and Nollywood films among other national events towards reaching to a wider audience.

Nigerian Pidgin Poetry as Protest Literature

The selected Pidgin poems that protest against dictatorship, corruption and exploitation in Ezenwa-Ohaeto’s If To Say I Bi Soja include “As One General Pray”, “If To Say I Bi Soja”, and “How I Go Believe You”.

To start with, the poem “As One General Pray”, Ohaeto creates revolutionary awareness on the dictatorship and corrupt tendencies of the Nigerian military in all ramifications. They manifest their authoritarian nature by using force on the masses, diverting public funds into their personal accounts while victimising their antagonists. According to the poet, the General (who symbolizes the military), prays to his God asking for gun with which he will ‘kill’ his adversaries including those from any quarters who stand on his way. The General further asks for ‘big gun’ with which to find his way into office by hook or by crook. He would carry-out all his evil activities whether the masses like it or not. The General prays:

God a beg you/ Give me big power
Make I take kill my enemy/ Whether e curse me or not
….God I beg you/ Give me big gun
Make I shoot enter office
Whether my people want me or not. (38)

The poet-persona lampoons both Christian and Muslim military leaders during the military era in Nigeria. He explains that those privileged leaders do not have love and statesmanship for their people and country at large. These leaders ironically call on God/Allah to aid their unconstitutional and ungodly plans to cling to power, by hook or by crook, thereby venturing on global tourism against their people’s wish and oath of office. The poet notes that the military are myopic to national development and societal needs but wiser than the Tortoise to accrue the wealth of the nation into their personal pockets even the people go...
hungry and remain in abject poverty. Once again, let’s hear the General’s prayer:

God A beg you/Give me big pocket
Make I take carry money/Weda na my own or not,
Allah A beg you/Give me big belle
Make I take eat food/Weda na my own or not
Give me better peace/Make I just dey travel Weda my kontri poor or not. (38)

Military leadership was perhaps a complete failure because of their despotism. The poem exposes military unscrupulousness and dictatorship as they hide under the cloak of their uniform to commit all sorts of crimes inimical to national integration and development. The military see their entrance into power as survival of the fittest even though they lack leadership characteristics. They also disagree with the adage that education is the key to any meaningful development in the society. That is why the General keeps praying that:

Allah a beg you/ Soja no bi suffer again
War don die finish/
Make I take uniform get De thing my brain no fit get. (38)

To the military, being in power is an express way to getting what one never had as a soldier; when they hold power, they want to enrich themselves by all means and accrue property by force, instead of discharging qualitative leadership to meet the yearnings and aspirations of the populace. The military called themselves ‘messiahs’ who have come to remedy the wrongs of their predecessors but turn out to be worse than those they succeeded or forced out of office. This ugly leadership experiences during the military regime is still what Nigerians are going through in the so-called democratically government of today.

In yet another poem entitled, “If To Say I Bi Soja” which bears the title of the Pidgin poems collection, protests and x-rays dictatorial tendencies and the misused of political power by the Nigeria military during military era. Ohaeto explains that the soldiers do not welcome criticism from any quarters; or they will unlawfully detain anyone who criticises or protests against the military misrule. That is why an indiscriminate use of power occupies the poet’s mind of becoming a soldier, who would always clamp down on his opponents. Let’s hear the soldier poet:

But if to say I Bi Soja
Kai! And I hear all de things
Wey dem talk finish
And see all of una wey dey read am
I for put everybody for detention. (43)

Ezenwa-Ohaeto noted that military dictators came into power by coup aided by their colleagues. As such, their regime becomes a ‘paddy paddy’ government, where incompetent friends and family members are appointed to head sensitive positions at the detriment of the growth and unity of the country. The poet ironically regrets not being a soldier- a highly privileged fellow who uses his gun to get whatever he wants by force thus:

If to say I bi Soja/If my son no get University admission
If my friend curse me plenty/I for don make my own coup
Put my broder as Minister/Make my friend Board Chairman
Even my Houseboy go become/Permanent Secretary for Ministry,
I fit make dis country follow my religion. (42)

The poet persona wishes that he was a soldier, because soldiers do not lack and cannot be oppressed like the common man. Stressing the dictatorship and looting associated with the military style of leadership, the poet says if he was a soldier:

I go make decree/Say all better better house
Go dey my Papa compound/I for don make edict
Wey go make my Mama Farm/One better Palace so,
Na Switzerland for be kitchen/For my own million million naira. (41)

It is obvious that the poet-soldier would build the best house in the country for his father and enact a law that would ensure that the wealth from the nation’s natural resources should be allocated to his mother so that she could live a life higher than kings and queens.
It is glaring the military believes that retirement from office is national breaks to allow them enjoy to the fullest the money and properties they had looted while in office. Again, soldiers believe that at retirement, whether they are paid pension or not, they will never lack because, they always have a lot of money in their nationally and internationally ‘Swiss’ bank accounts. More so, the law enforcement agencies saddled with the responsibility of ‘tax collection’ as and when due, are afraid of the soldiers and dare not question their delay or refusal to pay tax, as well as be stopped on the road by either armed robbers for robbing or any security officer for checking. Once again, the poet-persona notes that if he was a Soja:

Retirement no for worry me/Retrenchment no for trouble me
Irregular pay no for harass me/Police no go ask wetin I carry
Thief no go ask wetin I get/Tax man no go ask wetin be my salary. (40)

It is obvious that Ezenwa-Ohaeto through his poems constantly fights against dictatorship, corruption, exploitation and corrupt leadership style of the military, and makes a strong case for the common man and downtrodden whom he has intense sympathy for.

The poet uses satire as a tool to lampoon the military, saying that if he were a ‘soja’, he would put his brother as Minister; make his friend Board of Chairman and even his houseboy as Permanent Secretary. This selfish and unpatriotic act has been one of the major factors encouraging socio-political corruption and exploitation of the masses in Nigeria, during and after the military era. As a societal observer, Ohaeto uses his Pidgin poems to disapprove and protest against the corrupt, exploitative and dictatorial military style of leadership, which traits are quite prevalent in the current civilian style of governance in Nigeria.

In the poem, “How I Go Believe You”, Ohaeto criticizes both the military and civilian leadership style of exploiting the masses to enrich themselves. The poem is also a protest against the deceptive promises and exploitative tendencies by the civilian and then military leaders, to the detriment of the well-being of the Nigerian masses and downtrodden. These leaders compulsorily collect ten percent from all the contracts they award as well divert more than half of the country’s treasury into their own personal foreign accounts. The poet describes their leadership style as inhuman and full of cruel tendencies, and yet, they claim that they love those they are governing. These rapacious acts by the military and civilian government have placed the poor poet in an excruciating and pitiable condition. The poet therefore cries out loud to the civilian leaders, especially the military, to be aware of the corpus suffering and frustration of the innocent masses. According to the poet:

You go award plenty contract/With ten percent for your account
You say you no bi bad man/How I go believe you?
You say you like us plenty/For morning you flog us koboko
For afternoon your dog bite us/ For evening you put us for detention
Your boys dey harass us plenty/You say you like us plenty
How I go believe you? (22-23)

It is glaring that the poem is an attack on both civilian and military dictatorship and corruption which are major hallmark militating against political stability in Nigeria. Nigerian leaders divert their country’s oil monies to their foreign accounts while the masses are left to languish in abject poverty since the attainment of political independence in October 1st, 1960. Generally speaking, the poet-persona announces that Nigerian leaders of all quarters should not be trusted again because they are not for those they are governing but themselves, cohorts, families and perhaps house animals hence Nigerians should never believe everything they say. Hear the poet:

You say Kontri no rich/ Oil money you carry alone
You say make I de manage/ De food your dog chop
My family never sees for one year/ You say country no rich again
How I go believe you? (22).
Abubakar S., Anzaku J., Adokwe G.

Ezenwa-Ohaeto further exposes the deceit associated with African leaders. In Nigeria, he makes it obvious that leaders do not go for Nigerian made product to boost the economy but rather for foreign products, where they use half of the nation’s wealth to purchase material things in order to feel on top of the world, while their subjects are dying of hunger and lack of social amenities day and night. The poet insists that, these leaders will say there are no funds to run the affairs of the country and pay for civil servants salary and citizens’ welfare, yet they buy foreign cars, houses and clothes among others in foreign currency, at expensive rate. With this demonstration, it is obvious that African leaders are not straightforward hence cannot be trusted with the wealth of their respective country or states. For instance:

You say you no get kobo/ But your dress dey expensive
You shoe na imported/ De car you get too cost
De thing wey you bi/ Just talk loud pass your word
You say you no get kobo/How I go believe you? (22)

The poet insists that, considering all the factitious political promises, how can any meaningful Nigerian or African believe any promise (s) made by politicians: military or civilian? Ezenwa-Ohaeto believes that greediness, insincerity and high handedness are indications of corruption, exploitation, and dictatorship which are responsible for leadership failure, unemployment and insecurity in Nigeria and Africa as a whole. Although Ohaeto admits that some political leaders may have good plans towards providing the needs of their people, but their aides and friends who are agents of corruption and exploitation would frustrate such a leader towards achieving his positive goal and objectives. Again, if a leader appoints Ministers, Advisers, Commissioners and Director-Generals etc. who are corrupt and have pending corrupt records, to be part of his administration, the poet continues, there is no way that that leader who has good plans and intentions would achieve them to better the lives of the masses. If a leader is surrounded by national treasury looters and law breakers, the populace can never trust in him no matter how sincere he appears to be among them. Once again, the poet-persona complains that:

You say you get better plan/ All bad people na your friend
When you make small ceremony/ Na only thief people go full dere
Dose wey you dey help na rogues/
You say you get better plans
How I go believe you? (23)

Ezenwa-Ohaeto believes that a good leader should be seen among people of like minds, else, all efforts to achieve a peaceful and developed nation would be thrown into oblivion.

Conclusion

The studied Nigerian Pidgin poems of Ezenwa-Ohaeto have not only uncovered and protest against the high rate of dictatorship, corruption and exploitation in the polity during the military era, but also protests against the ugly and despotic style of leadership in the current civilian era. This study has so far identified dictatorship, corruption, deceit, and exploitation as a menace to good governance and national development and integration, which is why the poet employs satire with a view to correcting the anomalies of Nigerian civilian and military leaders since independence in the 1960. The study has also shown that the Pidgin English has been used by reputable Nigerian scholars in their creative writings as Ohaeto, to bridge orality so that the not-too-educated and oppressed Nigerian masses could decipher and enjoy the art of poetry, thus awakening their consciousness on the socio-political realities, to enable them to identity and elect patriotic leaders who will bring the desired change they have been yearning for since 1960. Through the Pidgin English, Ohaeto makes the masses to understand the status quo on the struggle between the rich and the poor: the dictatorial, materialistic, exploitative and corrupt style of leadership by the civilian and military leaders. He uses his poems, especially the ones written in the Pidgin English, to protest and condemn socio-political ills and other social vices inimical to nation building.
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LE TRAC DANS LA COMMUNICATION ORALE CHEZ LES APPRENANTS DU FRANÇAIS AU NIGÉRIA

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Résumé
Apprendre une langue étrangère est une chose, utiliser cette langue dans la communication courante est une autre. Tout le monde peut se mettre à apprendre la langue française, mais peu de gens peuvent la parler. Voilà pourquoi nous observons une grande difficulté chez les apprenants de la langue française dans les écoles supérieures au Nigeria. Mais pourquoi est-il ainsi ? Nous avons donc choisi ce sujet à cause de multiple problèmes que rencontrent les apprenants de telles les méthodes des enseignements inappropriés, le manque de dispositions chez les apprenants ainsi que le manque d'outils appropriés et de milieu francophone ainsi nous allons analyser la situation et proposer des solutions.

Mots-clés : apprentissage, difficulté, enseignement, français, solutions

Introduction
Le trac est une situation d’oubli ou encore de l’anxiété qui fait de sorte qu’un sujet-parlant a un manque de confiance dans sa compétence de l’expressivité orale pour communiquer. C’est un facteur social important qui affecte, et parfois compromet, bon nombre de performance des étudiants. Le trac se manifeste principalement à l’oral. Dans l’absence de la langue humaine, il n’y aura rien comme le trac. L’existence de la langue humaine remonte à la création de l’homme au jardin à Eden (Genèse 1 :1). Dans ce livre, Dieu a créé l’homme et la femme et leur a donné la capacité de s’exprimer. Ainsi, Adam pouvait parler à Dieu et sa femme. Nous ne savons pas si Adam et Eve parlaient une langue divine, mais ce que nous savons, c’est que la multiplication de langues établir de la tour de Babel. Quand les hommes voulaient savoir trop, Dieu a mis la confusion, sur leur langue. Voilà pourquoi aujourd’hui, nous avons des langues différentes telles que le français, l’arabe, l’anglais, l’espagnol etc.

Chaque pays a une ou plusieurs langues adoptées, soit comme sa langue officielle soit comme sa langue nationale. Au Nigéria, l’anglais est la première langue officielle tandis que le français est la deuxième langue. Utah et Iwelu (2016) explique que le français est adopté au Nigéria à cause de l’importance économique, politique, culturelle et sociale qu’elle donne. Le Nigeria est entouré par les pays francophones, et pour établir un meilleur rapport économique et pour échanger facilement des produits, le Nigéria a besoin du français. La langue offre aux élèves de français la connaissance de base de la culture française et les pays francophones. C’est une voie sûre pour promouvoir l’échange d’idées et de culture à travers le tourisme et la lecture.

Le but de l’apprentissage du français au Nigéria ne dépasse pas l’acquisition des quatre compétences communicatives : compréhension de l’oral, expression orale, compréhension des écrits, production écrite (Teachers’ Guide for the Revised 9-year Basic Education Curriculum, 2015). Mais nous avons constaté que la plupart de ces apprenants nigérians, même ceux qui ont études le français dans les écoles supérieures expérimentent des difficultés à s’exprimer. Une situation qui est dur au trac parce qu’ils ont souvent peur de se lancer dans la communication authentique car certains ne veulent pas commettre des fautes. Ou encore, certains pensent qu’ils n’ont pas une bonne compétence expressive en français, donc ils préfèrent se taire et avaler leurs idées et pensée.

Notre but alors dans cette étude c’est d’analyser les causes du trac dans la communication académique parmi les apprenants du français langue étrangère aux écoles supérieures nigérianes. C’est aussi notre but de proposer des méthodes et solutions pratiques aux apprenants qui ont ce problème afin de les libérer de cette cage académique qui les empêchent d’entrer dans la communication avec les professeurs et les autres étudiants qui s’expriment bien.
Causes du trac dans la communication académique : le cas des étudiants du Français

Les sous-titres souvent examiniersont les facteurs que nous considérons comme les cause du trac chez nos apprenants du français.

Problème psychopédagogique

Le problème majeur qui cause le trac dans la communication académique provenant de l’incapacité des professeurs de comprendre la composition des apprenants qu’ils ont dans la classe. L’enseignement est un processus qui reconnait la théorie de la différence individuelle (Chima, 2012). C’est-à-dire, il n’y a pas deux apprenants qui raisonnent de la même façon. Pour reconnaitre cette vérité, le professeur doit assurer aussi que chaque apprenant progresse selon son propre rythme.

Dans une classe, il y a généralement quatre catégories des apprenants, les spontanés, les réfléchis, le méthodique et les discrets. Un étudiant spontané est ce qui ne parle avant de réfléchir. Il prend la parole et s’exprime tel qu’il se ressent. Pour le cas de ce type d’apprenant spontané, les fautes de grammaire ou de prononciation sont vite devenus des habitudes. Il faut donc les corriger tout de suite. Le réfléchi est un apprenant qui est plus à l’aise à l’écrit qu’à l’oral. C’est-à-dire, il a envie de parler sans faire de fautes. Il nous faut donc l’encourager à être spontané (Echo, 2014).

Un étudiant méthodique voit le français comme la mathématique ou d’autres sciences. C’est-à-dire, il s’intéresse beaucoup à la langue française mais pas assez à son utilisation. Si bien qu’il ne passe que son temps à apprendre du vocabulaire et faire des exercices. Un apprenant discret est celui qui connaît bien la grammaire et le vocabulaire mais il a peur de prendre la parole. Il n’a pas de confiance en soi. Le professeur doit l’aider à construire cette confiance.

Manque d’intérêt envers le français chez les apprenants

Un autre problème qui crée le trac dans la communication académique est le manque d’intérêt envers le français chez les apprenants. Tenant compte que plus de moitié des apprenants que nous avons aux Départements n’ont pas posé la candidature préalablement pour étudier le français, mais ils sont plutôt envoyés aux Département contre leur gré pour combler le manque d’étudiants et d’assurer aussi leur admission (Simire, 2010). Alors, la plupart de ces apprenants développent une mauvaise attitude envers le français.

Face à cette attitude jugée ‘non chalante’ ou ‘laisser-faire’ des apprenants à la langue française, on voit qu’ils sont démotivés, démoralisés, découragés. Cette situation affecte leur acquisition de compétence de la production orale. Ils ne se forcent même pas de pratiquer la langue. Ils ne voient pas d’avenir avec le français, en plus, les professeurs dans leur part ne font pas assez pour motiver ces apprenants. Certains professeurs les insultent au lieu de les motiver en les indiquant l’importance énorme qu’ils peuvent en tirer (Utah, 2017).

Une autre grande cause du trac c’est le manque de disposition chez les apprenants. Certains étudiants ou apprenants ne réussissent pas à s’exprimer parce qu’ils ne sont pas donc disposés ou motivés à apprendre le français. Certains apprennent cette langue comme s’ils étaient forcés. Si on se rend dans les Départements de français des universités, on dirait que les français à été imposé sur eux.

Le manque de motivation chez les apprenants amène le manque de disposition et cela empêche le bon apprentissage du français. Les apprenants sont motivés et disposés, mais après quelques temps, ils perdent de l’intérêt. Peut-être, c’est à cause des méthodes d’enseignements associés au manque des dispositions d’outils d’enseignement. Le français est une langue qui exige beaucoup d’énergie et de concentration en ce qui concerne l’apprentissage. L’apprenant doit se rendre disponible. Mais à travers notre recherche, nous avons compris que la plupart des étudiants de la langue française manquent cette disposition fondamentale dans l’apprentissage de français. Le résultat en est qu’ils ne comprennent pas assez et n’arrivent pas à l’exprimer oralement. Face à cette situation de non-motivation ou de manque de disposition, Anyaehie (1996) : To study or not to study French, this is the dilemma of many Nigerian in

post primary institutions of formal education. Government policies, institutional, objectives, ill-formed or ill-motivated guidance of students.

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Les méthodes des enseignements inappropriées
Aujourd'hui dans nos écoles et centres d'études de la langue française, on voit que les méthodes qui sont utilisées par certains enseignants ne sont pas correctes. La plupart des enseignants restent collés à la méthode traditionnelle où ils enseignent le français uniquement comme une théorie. On ne donne pas l'opportunité aux apprenants de pratiquer ce qu'ils apprennent. Cela est un problème sérieux, parce que les étudiants ou les apprenants n'auront pas la possibilité de réutiliser ce qu'ils apprennent dans la communication. Si on leur parle en français, au lieu de répondre immédiatement, ils vont aller chercher leurs livres et leurs cahiers de note pour chercher les réponses. La méthode, selon le dictionnaire universel (2018) se définit comme : « l'ensemble de procédés de moyens pour arriver à un résultat ».

En effet, apprendre la langue française a soulevé un grand problème de la méthode utilisée pour enseigner cette langue aujourd'hui dans les écoles et centres d'apprentissages. Il est évident qu'une langue si complexe du point de vue grammatical et phonétique doit engendrer des problèmes sérieux, dans l'apprentissage. Cependant on a essayé de trouver des méthodes qui puissent aider à inculquer le français parlé sur les apprenants avec moins de difficultés. La méthode traditionnelle qui était utilisée avant pour enseigner le français n’est plus appréciée, car elle ne répond plus au besoin des apprenants de façon adéquate. Quand on enseigne avec la méthode traditionnelle dans une salle de classe, c’est comme un cours magistral. La méthode communicative qui a remplacé la méthode traditionnelle est plus adaptée, car elle donne aux apprenants l’occasion de s’exprimer et de communiquer oralement. Ce changement de méthode est voulu par l’évolution constante de la langue française. Comme nous avons déjà dit, la méthode qui est utilisée par l’enseignant peut rendre l’apprentissage facile et intéressant, ou difficile et moins intéressant ou même ennuyeux.

Les apprenants n’arrivent pas souvent à s’exprimer oralement parce qu’on utilise les méthodes qui ne sont pas appropriées. Avec l’ancienne méthode, les apprenants apprennent la langue comme les soldats dans l’armée. Très souvent, ils ne savent pas pourquoi ils utilisaient telle ou telle chose. En plus de cela, l’enseignement avec ce type de méthode ne tient pas compte des variations professionnelles. Par exemple, dans les classes, on doit toujours tenir compte des professions des apprenants. On doit aussi les enseigner selon leurs domaines de travaux et d’intérêt pour qu’ils ne perdent pas d’intérêt. Les apprenants auront moins de difficultés à l’expression orale lorsqu’ils sont exposés aux méthodes appropriées telle que la méthode communicative et actionnelle. Ces deux méthodes sont très adaptées et pratiques. L’enseignant qui utilise la méthode communicative par exemple aura moins de travail dans un cours de français. D’après notre recherche, nous avons compris qu’avec telle méthode, les apprenants seront tout le temps en communication orale avec les uns les autres.

Manque d’outil appropriés et de milieu francophone
Au Nigéria, il y a un gros manque d’outil approprié d’apprentissage. Le français est une langue vivante et pratique. Donc, l’enseignement et l’apprentissage de cette langue doivent être aussi pratiques. Malheureusement, il n’y a pas assez d’outil pour rendre pratique cette langue. Avec la nouvelle méthode de l’apprentissage de cette langue, on devrait utiliser des matériels et instruments qui puissent permettre un apprentissage rapide de cette langue, or dans la plupart des nos écoles et centres de langue, ces outils n’existent presque pas. Les appareils audio-vidéo, les projecteurs et les tableaux numériques ne sont pas à porter des mains de nos enseignants parce qu’ils coutent énormément cher.

Ensuite, la langue française étant une langue étrangère, l’utilisation des textes et livres en français. Malheureusement ces textes sont rares. On ne les trouve pas souvent dans les bibliothèques. Si jamais on les trouve, ils vont couter très cher. La plupart des livres qui sont recommandé aux apprenants et qui sont destinés à les amener à une bonne expression orale ne sont pas trouvables au marché ou dans les bibliothèques. Alors, la question qui se
pose ici c’est comment peut-on apprendre ou enseigner le français sans les livres et les autres outils nécessaires, voire indispensables.

Selon la nouvelle méthode de l’enseignement du français et surtout au niveau de l’expression orale, on doit utiliser les nouvelles technologies comme la télévision, les fils, les disques compacts, l’internet, la radio et pour faciliter l’expression orale. Car en écoutant parler les français natifs, on peut facilement apprendre à bien prononcer. Mais les enseignants n’ont pas ces outils, voilà pourquoi ils continuent à utiliser l’ancienne méthode. C’est pour cela qu’Onumajuru (1999) nous conseille que :

Les enseignants devront savoir animer leurs cours et varier leurs pratiques méthodologiques afin de motiver et soutenir l’intérêt de leurs élèves par l’usage de rôle, de dramatisation, de matériaux authentiques et de films qui serviront de supports pédagogique pour l’enseignement et l’apprentissage du vocabulaire, de la prononciation de structure.

De l’autre côté, le manque de milieu francophone est un autre problème qui provoque des difficultés aux apprenants de français. En fait, le français est une langue qui a besoin d’être exprimer, or ceux qui apprennent le français ici ne voient pas les gens avec qui ils pourront parler. Généralement, ils manquent un milieu francophone, ou francophile qui peut remettre la réutilisation de ce qu’ils ont appris. Comme le Nigéria est un pays anglophone, il est difficile d’y rencontrer les gens qui utiliser le français comme langue de communication quotidienne. Si le Nigéria était un milieu francophone comme le Bénin ou le Togo, les apprenants n’auraient pas tant de difficultés dans l’expression orale.

Simire (2007) dit que l’environnement linguistique joue un rôle important dans l’apprentissage d’une langue, qu’elle soit étrangère ou maternelle. Cela est vrai aussi que pour l’adulte que pour l’enfant pour qui l’environnement immédiat constitue une grande source d’input. Elle explique que les théoriciens de l’approche communicative montrent bien l’importance de l’environnement dans l’apprentissage d’une langue, dans la mesure où elles ont essayé au fil des années de faire entrer la vie réelle, le naturel dans la classe. La classe de langue essaye d’apprivoiser un apprentissage de langue qui se fait de façon naturelle, quelle que soit l’approche pédagogique utilisée, l’apprenant doit être muni des connaissances nécessaires pour communiquer dans des situations de communication authentiques.

**Solutions au trac dans la communication académique**

Ayant vu tous les difficultés qui empêchent les apprenants Nigérians du français d’acquérir une bonne maîtrise de l’expressivité orale, nous avançons les recommandations suivantes

**Recours au FLE comme méthode efficace**

L’un des grands problèmes de l’enseignement du français parlé est celui de la méthode utilisée dans l’enseignement et l’apprentissage. Le français qu’on apprend automatiquement par la répétition n’est pas bien intériorisé. Elle s’oublie très vite. Mais le français qui s’apprend par la nouvelle méthode d’apprentissage qu’on a appelé la méthode communicative permet aux étudiants de bien internaliser la matière en employant une approche plus pratique. La méthode de FLE amène les apprenants à communiquer rapidement en sachant ce qu’ils disent et pourquoi ils le disent.

Donc, nous recommandons qu’on utilise la nouvelle méthode du FLE pour l’enseignement du français. Ainsi, les apprenants nigérians pourront également réutiliser ce qu’ils ont appris dans l’expression orale. Le FLE qui veut dire, français langue étrangère permet aux apprenants du français dans des pays étrangers à la France d’acquérir cette langue telle qu’elle est apprise en France. Dans les Alliances françaises et dans les autres centres de langue, on utilise la méthode FLE pour faciliter l’apprentissage. Voilà pourquoi les étudiants qui passent par les Alliances françaises se débrouillent bien à l’oral. C’est parce que dans ce centre, on n’utilise que la méthode FLE pour enseigner le français.

La méthode FLE se sert d’activités

Les institutions qui n’utilisent pas cette nouvelle méthode le trouvent de produire les étudiants qui sont bien formé à l’oral. Voilà pourquoi nous recommandons que les enseignements de français aujourd’hui doivent nécessairement utiliser cette méthode pour que les apprenants puissent s’exprimer oralement et rapidement. Beaucoup de recherches ont montré que la nouvelle méthode FLE est la plus efficace aujourd’hui.

L’interdiction d’utilisation d’une autre langue à part le français dans les milieux d’apprentissage

Nous recommandons l’usage exclusif du français dans l’enseignement et l’apprentissage, pour que les apprenants puissent vite saisir et communiquer les uns avec les autres. Notre recherche a montré que dans la plupart des écoles et centres, on utilise l’anglais ou les langues maternelles des apprenants. Ceux-ci aussi ne pratiquent pas ce qu’ils apprennent en français. Dans les salles de classe ou dans les couloirs du cercle français des universités, les étudiants parlent très rarement le français. On oublie que si on ne pratique pas, on va oublier tout ce qu’on a appris. L’environnement d’apprentissage du français au Nigéria n’encourage pas les apprenants. Les langues nationales telles que l’Igbo, le Yoruba etc ainsi que l’anglais, langue officielle, ne permettent pas au français dans les milieux officiels.

Pour que les apprenants de français réussissent dans cet exercice, il faudrait organiser des séjours linguistiques de courte durée dans les pays francophones. Le séjour qui sera d’ailleurs obligatoire à tous, permettra aux apprenants de pratiquer et d’interagir avec les autres jeunes francophones. Ils trouveront l’occasion de réutiliser tout ce qu’ils ont appris dans les salles de classe. En fait, on ne pourrait pas bien approfondir la langue française sans avoir contact avec les gens à qui cette langue appartient. Les pays francophones qui entourent le Nigéria sont une bonne occasion pour les apprenants de cette langue. On allant à la République béninoise, les apprenants de français pourront trouver un milieu qui est bien approprié pour l’apprentissage. Voilà pourquoi les étudiants universitaires qui vont au Togo pour l’immersion linguistique reviennent bien formés. Certains d’entre eux qui ne parlaient pas de tout avant d’aller là-bas, reviennent avec l’expression orale bien amélioré. C’est sur que leur séjour là-bas leur a donné l’opportunité de pratiquer le français qu’ils ne faisaient qu’apprendre depuis des années.

Les séjours linguistiques obligatoires dans des pays francophones

Pour que les apprenants de français puissent bien apprendre et gagner dans l’apprentissage du français, il faudrait de temps en temps inviter les étudiants des autres écoles à venir partager des idées avec ceux des autres universités ou centres de langues. Donc, il ne faut pas laisser les apprenants parler leur langue maternelle surtout dans la salle de cours de français. Ensuite, il ne faut pas laisse les professeurs utiliser la langue anglai pour enseigner le français. Il faut le faire directement en français.

L’aide du gouvernement français

L’apprentissage du français au Nigéria demande l’engagement constant et sérieux du gouvernement français. Non seulement dans les paroles, mais surtout dans les actions, la France doit encourager l’apprentissage du français. Très souvent, les apprenants manquent le nécessaire pour apprendre le français. Quand on manque ce qui est indispensable, on ne pourra pas avancer dans quoi que ce soit. La France a beaucoup a gagner dans l’apprentissage du français au Nigéria. D’abord, le Nigéria n’est pas un petit pays. Ensuite, on peut bien vivre dans ce pays sans, la France, mais avec l’apprentissage du
français et sa culture, la France est en expansion continue au moins du point de vue linguistique. C'est dans cette même optique que Chima (2002) indique :

Le Nigéria offre un milieu fertile pour une élaboration compréhension et systématique de la francophone. Voire sa population (...), cette population représente un vaste champ d’exploitation et d’action qui doit sincèrement encourager et nourrir une approche éducationnelle et socioculturelle assurant l’émancipation du français et de la communauté francophone.

Avec ceci, nous voyons que la France a beaucoup de raisons d’intervenir dans l’apprentissage du français dans ce pays. Si on apprend le français ici dans ce pays, la France tire des profits parce que c’est sa culture qui se répande. Donc, la France doit intervenir à l’apprentissage du français au Nigéria en donnant les matériels pédagogies et les appuis financiers. Il faut que le gouvernement français aide la formation des professeurs en FLE et l’approvisionnement des matériels didactiques.

**Conclusion**

Etant arrivé à ce niveau de notre recherche, nous voudrions préciser certains points pour conclure notre travail. Les classes de langue aux écoles supérieures nigérianes ne proposent pas beaucoup de chance aux apprenants afin qu’elle puisse être un lieu d’acquisition de compétence de la production orale. Ceci est dû au fait où ils n’y sont présents que pour acquérir les mécanismes de base de langue; ils sont toujours dans une situation didactique avec l’enseignant qui détiennent la plupart de temps, une mauvaise relations avec eux.

En plus, il faut dire que le trac dans la communication académique manifesté chez les apprenants est dû à cause des problèmes que nous avons déjà mentionnés au cours de cette recherche. Nous voulons donc insister que le français est une langue qui veut la peine d’être apprise au Nigéria. À cause de la situation géographique du Nigéria en Afrique de l’ouest, les besoins de s’ouvrir au monde extérieur, les besoins éducationnels et d’autres, on ne doit pas négliger l’apprentissage du français au Nigéria. Les jeunes nigérians doivent non seulement apprendre le français mais aussi apprendre d’autres langues étrangères. Ces langues vont surement les aider à s’intégrer dans la communauté mondiale.

Nous insistons que les professeurs ont un grand rôle à jouer dans cette lutte de briser les chaînes de trac chez les apprenants. Les enseignants sont là pour guider, voire libérer la parole de l’apprenant. Afin de favoriser la communication et d’encourager l’interaction constante entre l’étudiant et ses pairs, l’enseignant doit créer une atmosphère sécurisante où l’étudiant est encouragé à prendre des risques, où il sait que faire des erreurs est une étape naturelle dans la démarche d’apprentissage.

**Œuvres citées**


PLACE D’ADAPTATION DANS LA TRADUCTION DE MONDE S’EFFONDRE DE CHINUA ACHEBE

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Résumé
Ce travail vise à présenter la place d’adaptation dans la traduction d’un roman classique africain Le Monde S’Effondre de Chinua Achebe. La traduction signifie reproduire le sens ou le vouloir dire de l’auteur. Saisir le sens est un processus complexe parce que le traducteur sauf en de rares exceptions n’a aucun contact avec l’auteur de texte. Au cours de l’opération traduisante, le traducteur rencontre beaucoup de problèmes culturels, linguistiques, psychologiques etc. Pour surmonter tous ces problèmes, le traducteur doit recourir au procédé technique d’adaptation afin d’atteindre un certain niveau de la fidélité acceptable dans sa traduction. L’adaptation rende aussi le texte traduit plus compréhensible et lisible au lecteur visé. L’étude est aussi descriptive et la méthode utilisée était la méthode secondaire.

Mots-clés : Adaptation, culturel, traduction, technique

Introduction
La traduction a été un puissant agent de progrès ayant le but de faire connaître à d’autre ce qui a été dit ou écrit dans la langue étrangère. Cela explique pourquoi le traducteur qui traduit la plupart de temps ne traduit pas pour comprendre mais pour faire comprendre. Il doit comprendre avant de traduire. Flamand définit la traduction comme « … rendre le message du texte de départ avec exactitude (fidélité à l’auteur) en une langue d’arrivée correcte, authentique et adaptée au sujet de la destination (fidélité au destinataire) » (50).

Cette citation signifie que la traduction est intimement liée à la culture. Elle met en relation au moins deux cultures et parfois deux époques. Donc, la traduction en tant que transfert de la langue et de la culture permet à deux civilisations différentes de se communiquer. D’après les estimations de Bass, il existe aujourd’hui 6900 langues (1). Le but d’une langue est de transmettre des sens au moment de la communication. En raison de la diversité et la multiplicité des langues humaines, la traduction s’impose comme un exercice indispensable au développement social, économique, et politique de la société humaine.

Importances de la traduction dans le monde
La traduction joue beaucoup de rôles indispensables dans la société contemporaine. La traduction est un moyen de communication qui donne lieu à l’avancement de la paix internationale. Elle encourage la relation diplomatique. De nos jours, la traduction est plus importante et utilisée que jamais. Dans un monde qui est de plus en plus moderne et globalisé, nous cherchons de plus en plus le sûr, le reconnaissable, le local et ce qui est riche de notre culture. Un résultat de ce développement est une quantité croissante de traductions.

Une fonction formatrice
Delisle affirme que la pratique de la traduction a servi de banc d’essai à de nombreux auteurs pour qui elle a été une véritable école de style. Des auteurs comme Rivarol, Gide, Tournier et combien d’autres ont reconnu avoir pratiqué la traduction pour se former à leur métier d’écrivain (3). Delisle affirme également en matière de la fonction stylistique que la traduction aide les traducteurs à contribuer à l’enrichissement des moyens d’expressions d’une langue en y introduisant de nouvelles structures syntaxiques, de nouveaux effets par mimétisme avec une autre langue (3). La traduction est un processus plus ou moins complexe. Elle est la métaphore du transfert qui est utilisée pour décrire le processus de traduire. Dans certains contextes, le transfert est minimal et la traduction pose peu de défis et problèmes alors que dans d’autres, le défi de transférer un concept ou une idée est maximal. Dans ce cas, la traduction implique fortement la créativité tant que le savoir du traducteur.

Le traducteur s’agit donc comme un médiateur entre les usagers de la langue source et de la langue cible. Il s’agit alors de traduire non seulement des mots mais aussi des concepts, souvent propres à une civilisation possédant sa propre façon de penser. La
plupart de temps ceux-ci s’avèrent très difficiles à traduire. Le niveau de difficulté de certaines traductions exige d’un traducteur consciencieux qu’il possède non seulement une grande maîtrise des deux langues à partir desquelles il travaille, mais aussi une connaissance approfondie des deux cultures. Cette exigence rend difficile la traduction à partir d’un grand nombre de langues différentes, car une culture s’acquiert sur le long terme.

En effet, lors de la traduction de ces derniers, le traducteur doit faire en sorte de préserver l’identité du terme culturel tout en étant conscient de ne pas pouvoir intégrer l’ensemble du concept dans sa spécificités.

**Notion d’adaptation**

La notion d’adaptation en traduction est l’un des procédés techniques de la traduction introduit par Vinay et Darbelnet en 1958 dans leur livre intitulé *Stylistique comparée du français et de l’anglais*. Elle est le septième procédé technique de la traduction. L’adaptation est une façon de traduire l’intraduisible. Il s’applique à des cas où la situation à laquelle le message se réfère n’existe pas dans LA et doit être créé par rapport à une autre situation que l’on juge équivalent. C’est donc ici un cas particulier de l’équivalence de situations. Exemple : He kissed his daughter on the mouth. Il embrassa sa fille sur la bouche (53) alors que Pollack de sa part affirme que « l’adaptation est un procédé de traduction qui consiste à remplacer une réalité socioculturelle de la langue de départ par une réalité propre à la socioculturelle de la langue d’arrivée » (9). Autrement dit, l’adaptation permet de rendre le texte plus familier et compréhensible au public visé.

D’après ces définitions, on peut observer que l’efficacité est centrale pour la notion d’adaptation car la traduction est un moyen de communication qui implique trois acteurs notamment : un émetteur, un récepteur, c’est-à-dire, le destinataire et un intermédiaire. Cela veut dire que le traducteur doit posséder une bonne connaissance non seulement des deux langues concernés, mais aussi des deux cultures respectives, étant donnée que la communication est conditionnée par les caractéristiques culturelles.

**Importances d’adaptation**

L’adaptation joue beaucoup de rôles importants dans la traduction surtout dans la traduction des textes littéraires. Le traducteur d’un œuvre littéraire emploie la technique d’adaptation pendant l’opération traductrice afin de surmonter les problèmes linguistiques et culturels qui confrontent un traducteur.

**Problèmes culturels**

D’après *Le Petit Larousse Illustré*, « la culture signifie l’ensemble des usages, des coutumes, des manifestations artistiques, religieuses, intellectuelles qui définissent et distinguent un groupe, une société » (321). Une langue peut traverser de différentes frontières culturelles tandis que le sens d’un mot ou une expression est dérivé dans une grande mesure de sa culture. Le sens devient donc un lien primordial entre la culture et la l’œuvre pour qu’il soit acceptable au nouveau lecteur.

**Définition d’adaptation**

L’adaptation est avant tout une façon de traduire l’intraduisible et une transformation plus ou moins obligatoire. Selon Vinay et Darbelnet « l’adaptation s’applique à des cas où la situation à laquelle le message se réfère n’existe pas dans LA et doit être créé par rapport à une autre situation que l’on juge équivalent. C’est donc ici un cas particulier de l’équivalence de situations. Exemple : He kissed his daughter on the mouth. Il embrassa sa fille sur la bouche (53) alors que Pollack de sa part affirme que « l’adaptation est un procédé de traduction qui consiste à remplacer une réalité socioculturelle de la langue de départ par une réalité propre à la socioculturelle de la langue d’arrivée » (9). Autrement dit, l’adaptation permet de rendre le texte plus familier et compréhensible au public visé.

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langue et puisque la traduction n’est pas un simple procédé linguistique, une compréhension culturelle s’impose parce que le traducteur est sensé produire des équivalences et là où il n’y en a pas, il y aura des difficultés.

Pour accomplir cette tâche, la restructuration de signifié doit être accompagnée par une compréhension du système grammatical et structural de la langue d’arrivée. Pour surmonter ce problème culturel, le traducteur du texte littéraire doit employer la technique d’adaptation afin de donner l’effet désirable au texte de départ.

Problèmes linguistiques
Selon Whorf cité par Penn « Toute langue possède sa propre métaphysique et ceci qui détermine en majeure partie l’esprit de la nation et les normes de comportement » (212). Cela signifie que c’est la langue qui détermine notre pensée et pour bien traduire la pensée de l’auteur, le traducteur doit connaître les langues car la structure et le vocabulaire doivent positivement influencer la qualité de traduction.

Formes d’adaptation
Quant à Guidère les formes d’adaptation comprennent trois opérations principales à savoir : la suppression, l’adjonction et la substitution.

Suppression
La suppression s’agit de l’omission ou la non traduction d’une partie de l’original. Exemples mots, phrases ou paragraphes entiers.

Adjonction
L’adjonction est l’ajout des informations inexistantes sur l’original par le biais d’une expression dans le corps du texte en note de page ou dans le glossaire.

Substitution
La substitution est le remplacement d’un élément culturel de l’original par un autre élément juge équivalent. Exemples : une diction, un proverbe, un usage dialectal etc. (8).

Cas d’adaptation dans le monde s’effondre de Chinua Achebe
Dans le roman Things Fall Apart, l’auteur Chinua Achebe a beaucoup employé les figures de rhétoriques telles : la comparaison, la personification, la métaphore, les proverbes, l’apostrophe, etc.

Les proverbes et les phrases idiomatiques n’existent pas dans la langue française. Pour réussir et avoir une bonne traduction, le traducteur de la version française avait adapté l’œuvre par l’emploi des diverses techniques de la traduction afin qu’il soit lisible et compréhensible au lecteur visé.

Analyse du texte Le monde s’effondre de Chinua Achebe.
Commençant d’abord du titre « Things Fall Apart » traduit en français comme « Le monde s’effondre ». Ici, pour traduire de l’anglais vers le français, le traducteur avait adapté l’œuvre puis qu’il soit compréhensible pour le lecteur français. Le nom « Things » en anglais qui est au pluriel était supprimé et adapté au « monde » qui est en forme singulière alors que le verbe « Fall » était traduit par l’emploi du verbe pronominal « s’ effondre » pour évoquer la même émotion chez les lecteurs du texte d’arrivée.

Deuxièmement, dans cette phrase « Amalinze was a wily craftsman » (3), traduite comme « Amalinze était un professionnel retors » nous avons trouvé que le traducteur avait adapté les mots « wily craftsman » au « professionnel retors » afin qu’il soit lisible au nouveau destinataire. Il y a l’emploi de la personification telle : « The drums beat and the flutes sang » (3) traduit comme « les tambours battaient et les flutes chantaient » (9).

Troisièmement, on trouve l’emploi d’adaptation dans cette phrase « … and the proverbs are the palm-oil with which words are eaten » (6) traduite comme « … et les proverbes sont l’huile de palme qui fait passer les mots avec les idées » (13). Il y a l’emploi d’adjonction dans la version française pour bien adapter les phrases car le proverbe n’existe pas dans la langue française.

« Okonkwo had just blown out the palm-oil lamp…when he heard the ogene of the town-crier piercing the still night air” (8) traduit comme « Okonkwo venait à peine de souffler la lampe à huile de palme… quand il entendit l’ogene du crier public percer l’air calme de la nuit » (17). Ici, le traducteur avait adapté le nom composé « town-crier » au « crier public » alors qu’il a emprunté le mot « ogene » dans la langue d’arrivée.

On trouve l’emploi d’adaptation dans ces phrases « But it was not really true that...
Okonkwo’s palm-kernels had been cracked by him by a benevolent spirit” (21) traduit comme « Mais il n’était pas vrai en réalité que les cœurs de palmier d’Okonkwo avaient été préparés pour lui par un esprit bienveillant » (38). Pour traduire de l’anglais vers le français, le traducteur a fait une adaptation culturelle en traduisant « palm-kernels » comme « les cœurs de palmier ».

Autre cas d’adaptation se trouve dans cette phrase « Okonkwo’s first wife soon finished her cooking and set before their guests a big meal of pounded yams and bitter-leaf soup » traduite comme « La première femme d’Okonkwo eut bientôt fini sa cuisine et installa devant leurs hôtes un grand repas d’ignames écrasés et de soupe de légumes » (170).

Finalement, nous avons trouvé un autre cas d’adaptation dans cette phrase « It was like a wedding feast. There was foo-foo and yam potage, egusi soup and bitter-leaf soup and pots and pots of palm-wine » (132) traduite comme « C’était comme un festin de mariage. Il y avait du foo-foo et du potage d’ignames, de la soupe egusi et de la soupe de viande et de poisson et des pots de vin de palme » (200). Pour traduire « bitter-leaf soup » en langue française, le traducteur avait traduit « bitter-leaf soup » comme « soupe de viande et de poisson ». Cette fois-ci, nous avons trouvé que le traducteur avait fait une adaptation afin qu’il soit lisible et compréhensible au nouveau lecteur en donnant deux significations différentes pour le même mot « bitter-leaf soup ».

Conclusion et recommandations

L’adaptation occupe une place importante dans la traduction surtout dans la traduction des textes littéraires et législatifs. Elle est utilisée pour traduire les références culturelles car chaque langue a ses métaphores et expressions idiomatiques qui sont parfois difficiles à traduire avec exactement la même signification et nuance.

Pendant l’opération traduisante, le traducteur rencontre beaucoup de problèmes culturels, linguistiques, équivalences etc. Pour surmonter tous ces problèmes, nous recommandons que le traducteur doive avant tout comprendre le texte de départ dans ses moindres détails car c’est une condition indispensable à la réussite d’un projet de traduction. Sans la compréhension intégrale du message, l’objectif ne peut pas être atteint.

Finalement, nous devons employer le procédé technique d’adaptation pour traduire les termes à fort contenu culturel qui posent beaucoup de problèmes aux traducteurs littéraires et législatifs.

Oeuvres citées

AN EMPIRICAL ANALYSIS OF THE FACTORS INFLUENCING SECRETARIAL EDUCATION IN TERTIARY INSTITUTIONS IN YOBE STATE

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Abstract
Secretarial education by its nature forms an integral aspect of vocational and technical education. It has as its aim, the inculcation of skills, which very often is geared towards inculcating skills and practices which can enable its adherents to be self sustainable within the society in which he or she finds himself or herself. In consideration of the numerous advantages accruable from this aspect of education, the paper x-rayed the various factors influencing secretarial education in tertiary institutions in Yobe state. In the course of the study, fifty students were selected from four tertiary institutions that offer secretarial education making a total of 200 students. The said students were administered with questionnaires constructed in adherence to the Likert’s modified four points scale. The data obtained were analysed using the mean rating and the experts accepted standard of 2.50 was our benchmark. The results showed that some of the factors influencing secretarial education in tertiary institutions in Yobe state could be traceable to the non availability of both human and material resources, insufficiency of practical contact periods, negative public perception of the secretarial profession etc. against this background, suggestions were made on some of the ways to checkmate this situation.

Keywords: Empirical analysis, Factors, Secretarial Education and tertiary institution.

Introduction
It could be rightly pointed out that unemployment and economic backwardness have been some of the major challenges presently facing countries all over the world, Nigeria inclusive. This ugly trend has resulted to low per capita income and a very challenging rate of gross domestic product (G.D.P). This has further culminated into a high level of poverty and over reliance on the government for possible sustenance and source of livelihood. Against this background, countries all over the world tend to place much emphasis on the way to empower its citizenry in order to adequately cater for their own needs geared towards achieving economic empowerment and possibly assist the government in creating jobs for others. This existing situation led to the establishment of vocational and skill acquisition centres, as well as the introduction of such courses in our tertiary institutions which has, as its aim, the inculcation of skills and vocations into the Nigerian populace geared towards self employment and economic empowerment. Secretarial education forms an integral aspect of vocational and technical education which as well, has the capability of inculcating skills into the citizenry to enable them to be self employed and cater for their own needs and that of their dependants.

What a pity that despite the numerous advantages accruable from the knowledge of secretarial studies, its status in our present society has left much to be desired. This discipline has been bedeviled by a lot of challenges which have contributed in no small measure towards frustrating the aims and objectives of its introduction into the Nigerian school system.

It may amount to saying the obvious, that the Northern part of the country in general and Yobe state in particular, have proven to be poverty ridden and contributes negligibly to the economic development of the nation. This existing situation could be traceable to the lack of proper education and the absence of desired emphasis on the acquisition of vocations and skills. It could be argued that by popularising secretarial education, as well as combating the factors militating against it, more youths are bound to delve into this course of study which in turn has the capability of inculcating skills into them which will further enable them to be self reliant, thereby, reducing the unemployment level that currently exists in the country.

It is against this background that this
research sets out to uncover some of the factors militating against secretarial education in tertiary institutions in Yobe state and by implication beyond. This having been achieved, suggestions shall as well be made geared towards alleviating this situation.

**Objectives of Secretarial Education**

It may be worthwhile to point out that in life there are often stated goals which necessitates embarking on any venture. Against this background, the following according to Oyesode (2002) are the objectives of secretarial education:

(i) Provision of technological literacy to all. Secretarial education prepares everybody for life in the technological age. It guides individuals for suitable placement in offices to earn their living.

(ii) It improves personal qualities and builds attitudes that are necessary for adjustment to personal and employment situations.

(iii) It provides adequate technological orientation and preparation for advanced professional education and training in technology for those that have the aptitude, in the polytechnic, colleges of education and universities.

(iv) To equip individuals with skills to earn a living.

**Methodological Framework**

This research titled “An empirical analysis of factors influencing secretarial education in tertiary institutions in Yobe state” could rightly be considered as a survey type of research. Going by the title, its population is drawn from all the students of the four tertiary institutions in Yobe state that offer secretarial studies as a course of study. Its aim is to ascertain the various factors that influence secretarial education in tertiary institutions in the aforementioned state and possibly offer some suggestions on the ways to alleviate the identified issues.

To achieve the above therefore, a questionnaire was constructed which aims at eliciting responses from the respondents on some of the problems militating against secretarial education in tertiary institutions in the state. The aforementioned questionnaire was constructed in strict adherence to the Likert’s modified four points scale.

It may be imperative to point out that the Likert’s scale according to Osuala (2001) involves a list of statements related to the attitude in question. Against this background, instead of checking only those statements with which they agree or disagree, respondents are asked to indicate the degree of agreement or disagreement with each of the statements. To this end, each degree of agreement is given a numerical score and the respondents’ total score is computed by summing scores from all the statements.

**Research Population**

From the statistics available to the researchers, there are about twelve tertiary institutions in existence in Yobe state. This ranges from Universities both Federal and State, Polytechnics, Colleges of Educations, College of legal and Islamic studies, school of Nursing and so on. Out of the said tertiary institutions, it is only four of them that offer secretarial education as course of study. The four institutions include: Umar Suleiman college of Education Gashu’a, Federal polytechnic Damaturu, Federal college of Education (Technical) Potiskum and College of Arts and Business Studies (CABS) Potiskum. Going by the above, all the four mentioned tertiary institutions constitute the population for this study.

**Sample and Sampling Technique**

In consideration of the nature of the study which has as its target population all the students of secretarial studies in tertiary institutions in Yobe state, and in further consideration of the fact that sampling the opinion of all the said students have the capability of making the work very cumbersome and arduous, the researchers therefore decided to settle with a total of fifty (50) students selected from each of the four tertiary institutions which makes a total of two hundred (200) students. This selection was done in accordance with the simple random technique. This technique was adopted in consideration of its capability of giving all and sundry the opportunity of emerging as a sample.

**Justification of the Research**

It might be imperative to point out that education in general and secretarial education in particular, aims at producing persons who
could be adjudged competent in their various fields of endeavour. Against this background, one may not be on the wrong track to infer that secretarial education should have as its major concern, the inculcation of ideas and skills into the students who in turn ought to emerge as competent personnel who could effectively manage an office or organisation with a resultant high level of productivity.

What a pity that what is obtainable in our offices today leaves much to be desired. To this regard, Amoor (2008) posits that: “in most of the organisations, professional secretaries are called information managers. The education and training made available for these professionals in tertiary institutions to enable them handle multi-task business communications and participate in executive decision making processes especially in today’s office occupation is inadequate”. In addition, one may not be far from the truth to infer that the Northern part of the country in general, and Yobe state in particular, has proven to be poverty ridden and contributes negligibly to the economic development of the nation. This existing situation could be traceable to lack of proper education and the absence of the desired emphasis on the acquisition of skills and crafts. It could be argued that further enhancement and reduction of the factors influencing secretarial education which is an integral aspect of vocational and technical education (VTE) will go a long way to empower persons involved in it economically, thus reducing the current level of poverty and unemployment in the country. In consideration of the above, an exercise which has the aforementioned issues as its goals cannot be considered as a futile venture.

**Secretarial Education as an Integral Aspect of Vocational and Technical Education (VTE)**

In a bid to better comprehend this section of our study, it becomes imperative to first and foremost throw light on the concept of vocational education. The term “vocational education” could be said to have been variously defined by different authors and scholars. Each writer tends to approach it from his or her own perspective. The implication of the above being that there tends to be no definition that is universally accepted as being all encompassing.

The Encyclopedia Britannica (students and home edition) sees vocational education as “instruction intended to equip persons for industrial or commercial occupations, it may be obtained in either formally in trade schools, technical secondary schools or in on the job training programs or more formally by picking up the necessary skills on the job. It is of the view that vocational education in schools is a relatively modern development. It went further to argue that until the 19th century that such education except for professions was provided only by apprenticeship. This being partly due to the low social status associated with such instruction as opposed to a classical curriculum which was considered “necessary for a gentleman”.

For Olaitan (1999), vocational and technical education could be seen as that type of education which teaches an individual the basic principles of things. He argues that it fixes the right habits of doing things in the students through repetitive training in experiences from the occupation.

Roberts (2001) contributing on the concept of vocational and technical education is of the opinion that vocational and technical education is the systematic learning experiences which are designed to fit individuals for gainful employment in recognized occupations. From the definitions so far, one understands the fact that the major aim of vocational and technical education is the inculcation of skills into an individual so that having learnt those skills, the said individual can cater for his or her own welfare and possibly that of his dependants.

The above definitions further reinforce the fact that secretarial education forms an integral aspect of vocational and technical education. This assertion is anchored on the fact that secretarial education aims at inculcating such manner of training that enables its recipients to acquire skills and knowledge to be self reliant and productive in the society. Supporting the above argument, the National Board for Technical Education (1989) stated that: “Secretarial education is the type of education that equips students with vocational skills, work competences and socio-psychological skills for interpersonal relations”.

The above shows that secretarial...
education encourages entrepreneurship. It could be said that the promotion of entrepreneurship is one of the cardinal objectives of vocational and technical education; as such secretarial education adequately fits in as part and parcel of vocational and technical education. It could be argued that secretarial education is one of those aspects of education which the country is in dire need of today. This argument finds justification in the fact that considering the economic crises which is prevalent in the present day Nigeria which has left many without jobs and many unemployed youths roaming the streets and committing all sorts of unimaginable atrocities, secretarial education has the capability of increasing the number of small scale businesses which will further generate more employment opportunities as such reducing the over reliance on the government for job creation.

Secretarial Education as a tool to self Sustainability

The term, “tool” in this context could be defined as anything or apparatus which can assist one in doing his or her job. Self sustainability on the other hand has to do with one relying on one’s own abilities or efforts for one’s welfare. Against this background, one may infer that a tool for self sustainability could be said to mean those things that one is in need of, in a bid to be self sustainable or in order to rely on one’s own capabilities and abilities to cater for himself or herself as well as his or her dependants.

Drawing inference from the argument above, we may come to terms with the fact that for an individual to be adjudged self sustainable, the said individual is in need of some skills in addition to other working materials and equipment. In a situation whereby an individual is first and foremost acquainted with these needed skills, even if he is given the necessary working materials and equipment, he cannot perform creditably on his own because the skills required to manipulate the equipment are lacking. This could be said to be in consonance with the latin maxim “Nemo quid dat not habet” (No one can give what he does not have).

In this regard, one does not need the wisdom of Solomon to come to terms with the fact that the basic tool for self sustainability is the training that will provide an individual with those skills that will enable him work on his own. This type of training inarguably is that secretarial education which we said forms an integral aspect of vocational and technical education inculcates into its students. In this regards, Amoor (2012) argues that “School leavers are thoroughly given adequate secretarial education with good exposure to computer and internet will be competent to establish their own business centers, if they are empowered financially by the federal government or non governmental organisations. This will reduce their dependability on their parents and government for survival. They can as well create jobs for others, this can also go a long way to alleviate poverty in the society at this level”.

It may amount to saying the obvious that Nigeria as a nation is anxious of not being left out in the march to scientific and technological development. In this regards, if Nigeria must achieve this, its citizens ought to be trained in such a way that they can fit in very well into the new jobs that come with advanced technology and science. They should be provided with skills that prepare them for specific jobs and at the same time help them to be self sustainable. From the argument so far, it has become quite obvious that secretarial education has the capability of inculcating essential skills into its adherents geared towards enabling them to stand firmly on their own feet with little or no reliance on the society for sustainability.

Secretarial Education as a tool to Economic Development

The term “economic development” according to Wikipedia.org, “is a process in which a nation is being improved in the sector of economic, political and social well being of its people”. It went further to point out that it is a process by which emerging economies become advanced economies, that it is all about improving living standards, and that improved living standards refer to higher levels of education and literacy, worker’s income, health and lifespan.

In this regards, secretarial education as a
tool to economic development tends to look at the various contributions which this course of study is capable of making towards alleviating the problems inherent in today’s society. It may be necessary to point out that presently in the North-East which comprises Yobe state and some other five states, the menace of ‘Boko Haram’ has been the order of the day. This state of insecurity has actually contributed immensely in destabilising the entire north east in particular and the nation at large. This ugly situation according to researchers and political and social commentators could rightly be attributed to the poverty level and high prevalence of unemployment. Secretarial education which is a subset of vocational education which has the objectives as mentioned earlier the inculcation of skills and vocations into its adherents could inarguably be relied upon to alleviate this issue of poverty and unemployment as is presently prevalent in the society. Contributing to the above argument, Ilo (2002) opines that: “Experience has shown that Business Education along with other technical-vocational disciplines prepares persons for successful employment, with serious employment crisis for young school leavers, secretarial education is needed to provide them with employable skills and competences that are very much desired in the labour market”.

The above points to the fact that if the discipline of secretarial education is given the conducive atmosphere to thrive, it has the capability of transforming the society in the areas of unemployment and encouraging economic empowerment/ development. Instances of the above mentioned situations are not farfetched, as business centers, internet cafés, registration centers, typing offices etc abound in all nooks and crannies of the society. All these could inarguably be attributed to the knowledge and skills emanating from secretarial training. Statistics has shown that sizeable populations are engaged in such business activities and by implication derive their source of livelihood and that of their dependents from such activities. Contributing to the above, Nwankwo (2010) is of the view that: “Secretarial education which is an aspect of vocational education which we can as well refer to as occupational coaching could be considered as one of the bedrocks of national and economic development plans of numerous civilisations. This assertion is anchored on the fact that it helps to develop human resources, makes them more productive and useful to the society as well as leads to a great and massive economic expansion and advancement”.

It may be imperative to use this medium to say that irrespective of this conspicuous contribution of this aspect of vocational training to the development of the nation as pointed out by Nwankwo (op cit), Nigeria unfortunately have not been able to tap from this aspect of human resource development and its consequent contribution to the nation’s economic development. This neglect and less attention given to this discipline by the government is undoubtedly one of the topmost reasons why there exist massive unemployment and poverty in Nigeria. If proper attention and emphasis is given to this discipline, it is inarguably bound to result to advanced efficiency, increase in employment which automatically decreases the level of poverty and reduction of crime rate leading to a subsequent financial intensification and increases the riches of Nigeria (economic development).

Data Analysis and Results
This section of our study is concerned with the analysis of the data collected with the aid of the questionnaires administered to the students offering secretarial studies as course of study in the four tertiary institutions in Yobe state. There shall as well be discussion based on the results obtained from the said data.
Table I: students’ responses on the availability of resources (human and material resources).

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<tr>
<td>i</td>
<td>We have enough good and current text books for the teaching and learning of all the secretarial studies courses.</td>
<td>12</td>
<td>26</td>
<td>38</td>
<td>124</td>
</tr>
<tr>
<td>ii</td>
<td>We have well equipped and functional typing pools, workshops and studios in our school.</td>
<td>09</td>
<td>17</td>
<td>43</td>
<td>131</td>
</tr>
<tr>
<td>iii</td>
<td>We have functional computers, internet services as well as other modern secretarial equipment’s in our school.</td>
<td>14</td>
<td>32</td>
<td>51</td>
<td>103</td>
</tr>
<tr>
<td>iv</td>
<td>We have enough lecturers and instructors in our school.</td>
<td>19</td>
<td>30</td>
<td>39</td>
<td>112</td>
</tr>
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</table>

CLUSTER MEAN = 1.68

Table I above has to do with the mean responses of students as regards the availability of resources both human and material in their various schools. From the table, we can deduce that all the individual items as well as the cluster mean are below 2.50 which is the acceptable expert rating. This therefore implies that the dart of material and human resources constitute one of the factors influencing secretarial education in tertiary institutions in Yobe state.

Table II: students’ responses on the sufficiency or otherwise of theoretical and practical contact periods.

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<tr>
<td>i</td>
<td>We have enough contact periods for theoretical classes.</td>
<td>122</td>
<td>41</td>
<td>25</td>
<td>12</td>
</tr>
<tr>
<td>ii</td>
<td>We have enough contact periods for practical classes.</td>
<td>16</td>
<td>23</td>
<td>28</td>
<td>133</td>
</tr>
<tr>
<td>iii</td>
<td>We are always allowed to operate and use the typing pools and workshops whenever we want.</td>
<td>13</td>
<td>27</td>
<td>42</td>
<td>118</td>
</tr>
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CLUSTER MEAN. = 2.22

Table II sought to elicit students’ responses on the sufficiency or otherwise of the theoretical and practical contact periods. From the table, we could come to terms with the fact that item number I which has to do with the contact period of theoretical classes has a mean score of 3.37 which is above the accepted rating of 2.50. As regards the contact periods for practical classes as well as item number III which sought to decipher whether the students are always allowed to manipulate the machines and make use of the typing pools and workshops as often as they desire, the said two items scored below 2.50 each. The implication of the above results is that more emphasis tends to be placed on theoretical classes to the detriment of practically oriented classes which are the bedrock of this discipline.

Table III: students’ responses on the public perception of secretarial education.

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<tbody>
<tr>
<td>i</td>
<td>People are of the view that secretarial education has little or no prospects.</td>
<td>116</td>
<td>39</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>ii</td>
<td>People often see secretarial profession as being more suitable for the feminine gender.</td>
<td>121</td>
<td>33</td>
<td>26</td>
<td>20</td>
</tr>
<tr>
<td>iii</td>
<td>My friends often encourage me to be more devoted to my chosen career.</td>
<td>18</td>
<td>21</td>
<td>37</td>
<td>124</td>
</tr>
<tr>
<td>iv</td>
<td>Many parents love their children’s choice of secretarial education.</td>
<td>17</td>
<td>24</td>
<td>04</td>
<td>110</td>
</tr>
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</table>

CLUSTER MEAN. = 2.46

Table III is concerned with students’ responses on the attitude of the public towards secretarial education. The mean score as well as the cluster mean shows that the public often portrays a negative attitude towards secretarial education. The results show that instead of the public encouraging those
who have chosen the secretarial profession, they tend to discourage
them and often make caricature of
them. To this end, item number ‘iv’ which has a mean score of 1.63 shows that even parents are not
even keen to send their wards for secretarial training.

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|
| i | Majority of our lecturers are masters degree holders and above. | 19 | 28 | 37 | 116 | 350 | 1.75 |
| ii | Majority of our lecturers and instructors are first degree and H.N.D holders. | 121 | 56 | 12 | 11 | 687 | 3.44 |
|   | CLUSTER MEAN. = 2.60 |   |   |   |   |   | 5.19 |

Table IV above sought to know the academic qualifications of the lecturers and instructors found in these tertiary institutions. Item number one which sought to know the availability of lecturers and instructors that are masters degree holders and above has a mean rating of 1.75 which is below the accepted 2.50 rating. This shows that there are not enough lecturers who possess a masters degree and above. Item number II on the table is concerned with the number of lecturers/ instructors with first degree and below. This item has a mean rating of 3.44 which is above the accepted rating. This implies that there exist more lecturers/instructors with first degree qualification and below in these institutions, as such, there ought to be a serious enhancement in the area of manpower development.

**Discussion**

Researches focused on the factors influencing secretarial education in Nigeria have continuously pointed to the fact that the development of secretarial education in Nigeria has been constrained by a lot of factors ranging poor funding to lack of necessary tools and equipment, lack of qualified personnel etc. From our data above, we could decipher that the results are very much in consonance with the above assertion. It is worthy of note that secretarial education requires huge financial cost and cannot be adequately funded unless the government is willing to scale down its financial commitment in other areas of social services. Nwankwo (2002) giving credence to the above assertion is of the view that this problem has become a stumbling block that can never be conquered by the government poor subventions. As a result of this poor funding, Olaitan (1992) agrees that when a program is starved of funds, ingenuity and motivation of teachers are stifled and this leads to the production of half baked students. Going by the above, if secretarial education is considered crucial for economic development, there ought to be a reappraisal of national priorities so as to give it the place it deserves.

Closely related to the above discussed point is the issue of dart of equipment, facilities as well as typing pools. It is worthy of note that a worker will often end up achieving little or nothing if not provided with the necessary materials or implements. From our study, we were able to discover that most of these tertiary institutions lack the necessary equipment such as computers, internet facilities, well equipped typing pools, functional workshops etc. As pointed out above, a farmer without the necessary tools such as cutlasses, hoes, spade etc is bound to achieve practically nothing. As such the expectation of quality output from these secretarial graduates becomes more of a mirage than a reality. Reinforcing the above argument, Amoor (2010) posits that most of the tertiary institutions do not possess the requisite modern equipments for the teaching and learning of secretarial studies. He adds that some tertiary institutions do not teach a single computer application package to their students. In view of this, most students graduate from the tertiary institution without knowing how to operate a single computer application package. He further observes that this trend poses a lot of challenges to secretarial graduates in the labor market hence their lack of skills and competences in the operation of office technology and information systems today.

Against this background, the above mentioned area ought to be enhanced to ensure a smooth running of secretarial education in our institutions of higher learning, as such contribute its own quota to self sustainability and economic development of the nation.

Worthy of note also is the negative public attitude to secretarial education. From our
data, we observed that the public often portray a negative attitude towards those that opt for secretarial training. They often classify them as those who cannot meet up with the intellectual requirement to undertake other courses in the tertiary institutions. Commenting on low secretarial value as one of the challenges as one of the challenges of secretarial education in Nigeria, Amoor (2011) opines that most parents do not encourage their wards to offer secretarial education at any of the levels. This he attributed to the fact that the society does not place any significant value or dignity on the secretarial profession and he identified the factors responsible for this as the following:

- The society still believes that the products of secretarial education are dropouts, unintelligent and underachievers.
- The position secretaries occupy in the office does not give them opportunity for administrative creative thinking and this does not allow their potentials to be made manifest or exhibited for societal recognition.
- Secretaries do not have their own schedule of duties in office occupation. They are permanently attached to their bosses’ schedule of work, and this reduces their respect in the society.
- The remuneration is not attractive. The salary they receive is not often commensurate with their input. Their pay is often less than that of their bosses in spite of the fact that they put in as much hours (if not more) than their bosses in the office. (cf Amoor 2011).

If secretarial education is to thrive successfully, this attitude ought to be reversed. Also identified in the course of our research is the lack of qualified lecturers/teachers. This could be seen as another factor which constitutes a stumbling block to secretarial education programs. In this regard, Onwuka (2001) argues that:

“There can be no meaningful secretarial education in the absence of the teacher/lecturer. In other words, no curriculum has much meaning until the teacher/lecturer brings it to life in the curriculum setting. It is the teacher/lecturer that determines whether the learner actually benefits from the activities and opportunities which has been planned by the curriculum makers”

From the above, we can notice that in any teaching and learning environment, (secretarial education inclusive), no meaningful activities can take place without a well qualified teacher/lecturer. The teacher/lecturer occupies a prominent position in the educational system. No textbook or equipment however good will compensate for a poor teacher or lecturer. Secretarial studies teachers/lecturers ought to be sent for higher degrees and refresher courses from time to time in order to be abreast with the current trends in the discipline. Amo & Magaji (2015) are of the opinion that:

“The daunting tasks and competitiveness of future office makes it mandatory for secretarial education students to be current with the trends of ever changing office administration, office technology and information systems so as to remain relevant in the world of work and business”

As pointed out earlier, the above argument by Amo & Magaji underscores the need for the few lecturers in the field of secretarial studies to be up to date with the prevalent situation as is obtainable in the field. Anything short of this will go a long way to justify the Latin maxim which says “Nemo quid dat not habet” (No one can give what he does not have). This in our view will not augur well with the future of secretarial education in Nigeria. The consequences of these lapses are that the end products are neither going to be fully equipped to measure up with the much advertised future office 2020.

Suggestions on how to enhance Secretarial Education in Tertiary Institutions in Yobe State

Having come to terms with the fact that secretarial education as an aspect of vocational and technical education has so much to contribute in the areas of making an individual to attain self sustainability as well as being in a position to contribute meaningfully to economic development of the nation, the following suggestions are made which if
religiously adhered to stand to alleviate some of the factors influencing secretarial education in Yobe state and beyond. Such suggestions include:

(i) provision of required facilities and equipments. Such facilities as electric and manual typewriters, computers, internet services, scanning machines, photocopiers etc ought to be provided.

(ii) Training and employment of qualified lecturers and instructors ought to be made a priority. The employment issue should not place emphasis on paper qualification alone, competency should as well be considered.

(iii) Owing to the fact that secretarial education is an area of study which could be regarded as being more or less practically oriented, it may be necessary to use this medium to advice that going by the data obtained; it revealed that most institutions often give priority to theoretical classes to the detriment of practical classes. Against this background, we may wish to suggest that enough theoretical as well as practical works ought to be done during training. Practical sessions should not be sacrificed on the altar of theoretical exercises.

(iv) It is also not out of place to suggest that sensitization campaigns ought to be organised from time to time geared towards disabusing the minds of the public as regards the negative attitude which they harbor towards secretarial education. As pointed out earlier, many often conceive secretarial profession as a vocation for slow learners, that is to say a career for those with lesser mental capacity to undertake other courses in institutions of higher learning. Such negative perception ought to be urgently addressed. Contributing to the above assertion, Amoor (2011) counsels that “enough publicity or awareness of this vocational education program be made to the general public to erase a very long standing misconception that secretarial education is for the dropouts, unintelligent and underachievers”.

Conclusion

Our study so far has revolved round the factors influencing secretarial education in tertiary institutions in Yobe state and by implication beyond. From the research, we deduced that secretarial education as a component of vocational and technical education has so much to offer in all societies of the world, especially in the area of producing persons who can be self sustainable and contribute meaningfully to the economic development of the country. In consideration of the economic crises prevalent in the nation and most other countries of the world, training in secretarial education stand to be beneficial to all and sundry. This existing situation as pointed out earlier in our write up has resulted to mass unemployment which has further culminated into the unemployed youths finding succor in all manner of social vices. Our study further deciphered that if secretarial education is enhanced and given the required attention, it has the capability of reducing the unemployment situation to the barest minimum thereby curbing the rate of such vices as armed robbery, kidnapping, terrorism, prostitution etc. It is also worthy of note that curbing the rate of unemployment invariably means an improvement in the gross domestic product (G.D.P) and per capita income of the people which in turn are the major indices for the measurement of economic growth and development.

Against this background, one may not be far from the truth to infer that secretarial education holds the key to all forms of developmental processes in the society as well as the key to self sustainability. As such, we are of the view that all identified impediments, all stumbling blocks on the road to the effective teaching and learning of secretarial studies in our tertiary
instution should be adequately addressed. This having been achieved will go a long way to encourage self sustainability and economic empowerment among the Nigerian populace.

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INDIGENOUS IGBO NAMES: A VERITABLE PEDAGOGY TOOL IN FRENCH LANGUAGE CLASSES IN IGBO SPEAKING AREAS OF NIGERIA

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Abstract
This study discusses the choice of Igbo names as a pedagogy means of teaching and learning French in Nigeria most especially in Igbo speaking environments. In pursuing this concern, the study examines some selected Igbo names among numerous others. The names are translated in English and French languages. The study went further ahead in making use of them to show the extent to which Igbo names when examined, could be used to teach French vocabularies, construct French phrases and simple French sentences. The study concludes that making use of Igbo names to teach French language will go a long way in boosting French language learning among Igbo learners of French language.

Keywords: Language, French language, Igbo language, names, pedagogy, teaching, acquisition and learning.

Introduction
In any language acquisition or learning, proficiency and competence are judged not only by the knowledge possessed and exhibited by the learner, but also by the ability to communicate freely by using the acquired learned language. One big question that one might ask is why do we teach and learn French language in Nigeria. The answer to this question could be seen in Ihenacho (1983:303) that: “the primary aim of French in Nigeria was educational and cultural”.

According to Ade-Ojo (2002:3):
French is the official language of all our neighbours (Benin, Niger, Cameroun and Chad). For proper understanding, cordial relationship, reciprocal and rewarding socio-economic rapport… and transnational ability… and complete regional integration, Nigerians… owe it a duty to themselves, to Nigeria and to the whole of West African sub-region, to appreciate and appropriate French by learning to speak and write it.

Furthermore, on the usefulness of French language in Nigeria, Araromi (1996:225) opines that:
Nigeria plays important roles in international organizations such as UNESCO, ECOWAS and others. If our representatives in such international organizations are versed in French, they will be better placed in putting forward our visions.

While Kwofie (2008:20) observes that learning French language in Nigeria apart from extending the students intellectual horizon… Enhances his/her marketability, that is improves his/her chances in the labor market.

However, despite all these noble aims of introducing French language in Nigeria, there have always been obstacles in teaching and learning of French. According to Alo (1995:1) French language teaching and learning have been facing series of problems. There are obstacles in the learning of the language and one of these problems is the problem of pedagogy as well as how to make French language attractive to learners. In sharing Alo’s (Op.cit:1) point of view, for French teaching and learning to move forward, all these problems must be solved.

Based on the above, Alo’s (Op.cit), many critical recommendation have been made and are still being offered, on how to improve the teaching and learning of French language in Nigeria (Ajiboye, 2010; Jimoh, 2010; Ajani, 2015 and 2018; Mbanefo, 2000; Alawode, 2007; Kizito, 1997 and Adeleke, 2018) just to mention but a few.

Definition of Terms
Certain terms as employed in this study require clarification by definition, they include:

Language: language according to Sapir (1972:8): is …a purely human and non-ininctive method of communicating ideas,
emotions and desire by means of a system of voluntarily produced symbols... It is a significant experience. From Hall (1968:158) point of view, language is: “The institution where humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols”.

Also from Oyelaran (1990:22) language, in addition to being the most important vehicle of people’s culture it is also the most distinctive of all the traits which separate human being from other beings... And from Nwogu (2002:22), language is the basis of all creative thoughts and without language, there would be no progress.

In addition, for Olayemi (1990:99) language performs several functions for both individual and the society and part of these functions are:

a) It allows individual greater possibility of self-expression.

b) It makes people full members of their community because language is a means of communication.

c) It is a tool for expression and analysis of concepts and their processes.

Foreign language

According Akindele and Adegbite (1992:41): a foreign language. Could be second, third, fourth or fifth language of a multilingual person. It is also a language a bi – or multilingual person conducts only specialized activities and therefore one in which he/she has a partial linguistic facility of its four-language skill. The language has the socio-cultural function of serving as a means of voluntarily acquiring a new international culture.

French as a Foreign Language

And from Ajidoye (2002:9-10), a language which is geographically and politically exogenous to mother tongue(s) identifiable in the geographical community under reference and which is introduced into the community by choice as a result of a felt need for supra national cooperation integration.

Igbo language

From Eze (2014:166-167): Igbo language is a language spoken by the Igbo people... Igbo language is one of the three major Nigerian languages, the other two are Hausa and Yoruba.

Pedagogy

According to Oxford Advanced Learner’s Dictionary (2015:1134), pedagogy refers to “the study of teaching methods”.

Acquisition and Learning

According to Yule (2010:187) the term acquisition is used to refer to the gradual development of ability in a language by using it naturally in communicative situation with others who know the language. The term learning however, applies to a more conscious process of accumulating knowledge of the features, such as vocabulary and a grammar of a language in an institutional setup.

Indigenous Igbo Names

A name according to the Oxford Advanced Learner’s Dictionary (2013:778) is “a word or words that a particular person... is known by” while Longman Dictionary of Contemporary English (2009:1090) sees name as “what someone is called”. According to Eze (2009: ) a name is “a word or term used for identification”.

On Igbo names, Eze (Op.cit) opines that in Igbo land, Igbo names have a symbolic meaning. Furthermore, in Igbo language, while some names can be given to both male and female children, there are certain names reserved for a particular sex. He further noted that majority of Igbo names given to new born children are abbreviated statement of meaning and significant interpretation of life experience or of events in the history of the family.

From the above, one could see that in traditional Igbo society like any other African societies, there is more to a name given to a child than just ordinary tag or identification because Igbo names like other African names bear a message and a meaning (an information) to pass across.

Theoretical Framework

The model on which this study is anchored is Bloomfield’s (1933) behaviorist model that states that language learning is a matter of associating words with things and Skinner’s, 1957 behaviorist model that states that language is learning through social interaction as well as complex stimuli within the learner environment that is language learning comes from outside, from input from others and from interaction; and correlation.

Methodology

This study concerns the examination
of Igbo names in teaching and learning French language among Igbo learners of French language, our major means of collecting data, therefore is through direct insight into some selected Igbo names and meaning sought out through consultations that involved Igbo scholars.

For the purpose of this study, we observed that in Igbo land like any other African setting, names are very important and, in most cases, a powerful emotive thought of the family, hence names are not given anyhow to a newly born baby. We also observed that apart from the fact that all Igbo names are composed, made up of a complete sentence, most of these names have a symbolic meaning.

We have limited the choice of our data to selected few Igbo names as contained in this study, this choice is based on the assumption that the few selected show to the world the message we intend to pass across, that is making use of Igbo names to teach and learn French language in Igbo speaking areas of Nigeria.

Presentation of Data

In this section, we highlight some of the data (Igbo names) collected for the study. The names collected were written down and translated into English and French language for the purpose of Igbo names, involved.

<table>
<thead>
<tr>
<th>S/N</th>
<th>IGBO NAMES</th>
<th>ENGLISH TRANSLATION</th>
<th>FRENCH TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Iheanacho</td>
<td>What we have been looking for</td>
<td>Ce que nous cherchons</td>
</tr>
<tr>
<td>2.</td>
<td>Chukwudi</td>
<td>There is God</td>
<td>Dieu existe</td>
</tr>
<tr>
<td>3.</td>
<td>Ijoma</td>
<td>Safe journey</td>
<td>Bon voyage</td>
</tr>
<tr>
<td>4.</td>
<td>Nnenna</td>
<td>The fathers mother</td>
<td>La mère du père</td>
</tr>
<tr>
<td>5.</td>
<td>Ifeyinwa</td>
<td>There is nothing like a child</td>
<td>Rien ne vaut un enfant</td>
</tr>
<tr>
<td>6.</td>
<td>Nwakaego</td>
<td>The child is greater than money</td>
<td>Un enfant vaut mieux que l’argent</td>
</tr>
<tr>
<td>7.</td>
<td>Chetachi</td>
<td>Remember God</td>
<td>N’oublie pas Dieu</td>
</tr>
<tr>
<td>8.</td>
<td>Ogochukwu</td>
<td>God’s favour</td>
<td>La faveur de Dieu</td>
</tr>
<tr>
<td>9.</td>
<td>Chinonso</td>
<td>God is near by</td>
<td>Dieu est proche de nous</td>
</tr>
<tr>
<td>10.</td>
<td>Nkemakolam</td>
<td>My own must remain with me</td>
<td>Que ce qu’i m’appartient, reste avec moi</td>
</tr>
<tr>
<td>11.</td>
<td>Ifechukwudelu</td>
<td>What God has written</td>
<td>Ce que le Dieu a écrit</td>
</tr>
<tr>
<td>12.</td>
<td>Ekwutosi</td>
<td>Do not speak bad of people</td>
<td>Ne dites pas du manvais d’autrui</td>
</tr>
<tr>
<td>13.</td>
<td>Ifeanyichukwu</td>
<td>Nothing is impossible to God</td>
<td>Rien n’est impossible à Dieu</td>
</tr>
<tr>
<td>14.</td>
<td>Ifuaku</td>
<td>The face of wealth</td>
<td>Le visage du bonheur</td>
</tr>
<tr>
<td>15.</td>
<td>Eberechukwu</td>
<td>God’s mercy</td>
<td>La miséricorde de Dieu</td>
</tr>
<tr>
<td>16.</td>
<td>Ejikeme</td>
<td>It is not by power</td>
<td>Ce n’est pas par la force</td>
</tr>
<tr>
<td>17.</td>
<td>Kelechi</td>
<td>Thank God</td>
<td>Il faut remercier Dieu</td>
</tr>
<tr>
<td>18.</td>
<td>Ezeudo</td>
<td>King of peace</td>
<td>Le roi de la paix</td>
</tr>
<tr>
<td>19.</td>
<td>Ekenechukwu</td>
<td>Thanks giving to God</td>
<td>La grâce faite à Dieu</td>
</tr>
<tr>
<td>20.</td>
<td>Ezejiajku</td>
<td>King that lacks nothing</td>
<td>Le roi qui détient tout</td>
</tr>
</tbody>
</table>

Analyses and Discussion

According to Cook (1994:3), On successful teaching and learning of language all successful teaching depends upon learning, there is no point in providing entertaining, lively, well constructed language lesson, if students do not learn. Based on the above (Op.cit) on successful teaching and learning of language, in this aspect of our study, we want to take a look at indigenous Igbo names and examine to what extent they could be used in teaching French language among the Igbo learners of French in the area of French vocabulary development, formation of simple French phrases / sentences and other areas of French grammar.

To start with, let us take a look at the development of French vocabulary among Igbo learners of French through the case of indigenous Igbo names. The following Igbo words in indigenous Igbo names cited in this paper when translated into French language will give the following meaning in French and the words are:
Ajani A., & Odoh E.

For more clarification, let us take a look into the following indigenous Igbo names:

i. Ogochukwu – God’s favour – La faveur de Dieu.

ii. Iheanacho – What is being sought – Ce qu’on cherche.

iii. Amarachi – God’s grace – La grace de Dieu.

iv. Chukwudi – There is God – Dieu existe.

v. Ijeoma – Safe journey – Bon voyage.


From the above indigenous Igbo names, one could see nearly all component of French grammar like:

i) **Sujet:** ‘noun’.

ii. **Verbe:** Like “cherchers” (to look for), décider (to decide), entendu (heard).

iii. **Noun:** Dieu (God), voyage, journey, grâce (thanksgiving), faveur (favour).

iv. **Pronoun:** on (some one)

v. **Article:** La (the).

vi. **Preposition:** ’de’, of

All the above components of French grammar and others could be brought to the French classes.

**Formation of Phrases/Sentences**

Indigenous Igbo names like all other African names as initially stated, are complete sentences and based on that, they could be used to teach formation of simple French sentences.

According to Dubois and Lagane (2014:3), French grammar is made of the following classes.

a) The verb that is an action word, example: Ajani va au marché – Ajani goes to the market. The word “va” is a verb.

b. A noun. Example: Ajani dort – Ajani is sleeping. The word Ajani is a noun.

c. Article: a word that determine the nature of the noun. Example: L’enfant (the child).

d. Adjective: A word that indicate the quality of a noun. Example: Une belle voiture (a beautiful car).

e. Pronoun: A word that replace a noun. Example: J’ai perdu mon stylo, je l’ai perdu (I lost it).

f. Adverb: A word that modifies an adjective, verb or another adverb. Example: Ade mange beaucoup – Ade eats a lot.

g. Conjunction and Preposition: A link word between a word or a group of words. Example: Ade et Bola sont arrivés – Ade and Bola have arrived.

Le sac est sur la table – The bag is on the table.

Indigenous Igbo names are all loaded with all the above French grammatical classes because apart from the fact that indigenous Igbo names have symbolic meanings, they are also complete sentences, because they contain the marker that could be a noun or pronoun, a verb, a preposition or a conjunction, and in most cases draw the attention of Igbo learners of French grammar by making use of indigenous Igbo names in French class. And to make use of them, the lecturer gets those names translated into French language and goes ahead to point out various French grammatical elements as contained in selected Igbo names.

Furthermore, in the area of the formation of simple French sentences, indigenous Igbo names could be used, for example:

i. Enweremchi: I have God (J’ai Dieu).

ii. Chidaalu: Thank you Lord – Merci le seigneur.

iii. Chidimma: God is good – Dieu est bon.

With the above three sentences, we could lead our students in forming three simple French
sentences. Let us take the example of the first sentences; we have the subject (Je) which is personal pronoun first person singular which mean “I” in English. We also have (ai) which stand for (have) in English conjugated first person singular from the verb ‘avoir’ (verb to have) in French and we have the object which is Dieu, God in English. Based on this, we could ask our students to form other simpler French sentences like ‘j’ai’ (un crayon), ‘J’ai’ (un livre), ‘j’ai un cahier’, ‘j’ai un sac’ etc.

**Implication of the Study**

In Bloor and Bloor’s view (1997:326), “the question of how to speak or write more effectively is one that has been of interest to educators and critics for hundreds of years. Most teachers and critics have something to say on the subject” interestingly series of teaching language methods have occupied the centre of teaching, most especially foreign languages. Despite the noble steps, more skills need to be developed so as to move the teaching of language most especially foreign languages like French language in our own case.

Furthermore, from Cook (Op.cit): “…One arrowed goal of language, teaching is to help people develop brain training and logical thinking”. The implication of this is that in line with UNESCO (Op.cit) the best way to promote foreign language is to lay emphasis on the mother tongue so as to let the learner discover the true structure of a foreign language to be taught and learnt. What this is telling us is that a language, most especially a foreign language teaching method, should not be limited to the already existing conventional teaching methods like direct and indirect teaching or the communicative approach teaching or other documented ones known to specialist in language teaching. Making use of other well structured teaching methods like the focus of this work will go a long way in promoting French teaching and learning in Nigeria.

**Conclusion**

The study highlights teaching of French language in Nigeria most especially among the Igbo race of Nigeria and has put forward some teaching operations that could be used in teaching French language in Nigeria.

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