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QUELQUES QUESTIONS PENDANTES SUR LE FRANÇAIS LANGUE ÉTRANGÈRE ET SON ENSEIGNEMENT EN AFRIQUE: QUELLE NORME D'ÉVALUATION? QUEL FRANÇAIS ENSEIGNER?

Dele Adegboke

Introduction

La question de la norme l'enseignement de la langue française revêt désormais une importance capitale, surtout face aux situations accrues de contact de langues dues à la proximité des langues-cultures, situations que nous vivons intensément dans un monde devenu un 'petiti village planétaire'. Cependant, en France, le français officiellement enseigné et appris reste cette forme normée de la langue connue aussi sous l'appellation de *français standard*. C'est la forme employée par les Français de la métropole, et qui est la langue maternelle de ces natifs. C'est elle qu'utilisent les médias, l'administration; c'est cette langue-là que l'on rencontre à l'école et dans la société en général. Et depuis son infiltration en Afrique c'est ce même français que des générations d'Africains ont appris à l'école et qui se rencontre partout sur le continent, particulièrement dans les pays francophones.

Malgré que les situations d'enseignement et apprentissage en Afrique demeurent tout à fait différentes de celles que l'on trouve en France métropolitaine – ce qui informe l'existence indéniable d'autres variantes de la langue des Gaulois partout dans le monde -, le français enseigné en Afrique depuis des lustres reste le même, c'est-à-dire la seule forme dite standard. Et il semble que dans d'autres parties du monde, le cas ne devrait pas être différent. Partant, nous essayons de voir, dans cet exposé, ce qui fait se perdurer une telle situation. Autrement dit, d'autres formes du français, autre que la forme tolérée, le standard, ne valent-elles pas déjà d'être enseignées aujourd'hui dans les milieux où elles sont pratiquées, et de manière adéquate en

matière de communication ? En plus, faudra-t-il continuer et pour toujours à évaluer les apprenants étrangers de français à partir de cette seule norme ? Celles-là et d'autres interrogations méritent attention dans ce monde où l'éducation plurilingue se fait plus que s'imposer. Mais il importe d'abord d'éclairer les notions de norme et de français standard avant de débattre, entre autres, sur la grande question, celle de savoir quel français enseigner.

Comment se définit le français standard ?

C'est le français imposé depuis des siècles, précisément dans la deuxième moitié du XVIII^e siècle, par voie de codification et dont Claude Favre de Vaugelas¹ en est le grand architecte. C'est ce que nous enseignons l'histoire de la langue française. C'est de ce dernier qu'émane la terminologie de « bon usage ». On peut comprendre que ce « bon usage » dont parlait Vaugelas n'est autre que la langue française parlée par la Cour royale, la bourgeoisie qui lui était associée et les auteurs proches de cette aristocratie. Ce qui tient à dire que la norme est un fait plus social que linguistique, car c'est la langue parlée par une couche sociale privilégiée qui est finalement imposée à tout un peuple. Et, toute pratique langagière s'écartant de cette norme constitue un écart inacceptable pour ses tenants. L'académie française depuis Vaugelas est ainsi devenue le vrai gardien du temple pour décréter ce qui est français ou acceptable en français et par voie de conséquence, ce qui ne l'est pas.

Simplement défini, on dira que le français standard c'est le français parlé à la cour du roi de France et qui a précisément vu le jour depuis le 17^e siècle. Ce français a été ainsi adopté, vu que c'est la forme du français parlée par le roi lui-même, elle a donc été automatiquement érigée au rang de la meilleure, la plus prestigieuse. On en a alors fait une norme sans permettre à aucune

autre de la concurrencer.

En fait, la norme est le résultat de la représentation que chaque communauté linguistique se fait de sa langue. Le français reste l'une des langues normatives (peut-être même, la plus normative parmi les langues de grande diffusion) dans le monde. Les Français se font une image grandiose de leur langue; ils y sont fort attachés, à telle enseigne qu'un instrument de communication qui devait se plier à l'usage est plutôt considéré comme une institution immuable, intouchable. En conséquence, de par l'application de la norme, on exclut le phénomène de variation qui est pourtant une des marques inhérentes à toute langue. N'est-ce pas là d'ailleurs l'origine du langage ? C'est-à-dire l'usage de la langue qui peut être propre à un groupe linguistique ou une personne.

En tout cas, qu'on le veuille ou non, l'usage d'une langue est pluriel. En d'autres termes, il n'existe pas un seul « bon usage ». Contrairement à ce que soutient Grevisse. Autrement dit, il existe plusieurs bonnes manières de parler une langue. L'usage s'oppose bien fort à la norme. D'ailleurs, parlons rapidement de ces deux pendents qui caractérisent la langue, système de communication et d'expression commun à une communauté linguistique.

Qu'est-ce que la norme ? Qu'est-ce que l'usage ?

Pour Gadet (2007 : 28), la norme 'est un « système de valeurs historiquement situé » qui « impose [rait] aux locuteurs une contrainte collective à laquelle Us adhèrent fortement ». Et cette contrainte est d'employer une langue (ou une forme d'une langue) à la place d'une autre; cette autre que les dits locuteurs auraient peut-être préférée. La norme en fait se définit suivant différents points de vue, et souvent en rapport avec les différents domaines des sciences du langage.

D'un point de vue grammatical par exemple, Arrivé et al (1986: 424), voient en la norme, com me nous venons de le signaler, un fait social plutôt qu'une réalité linguistique. Pour eux, c'est : « un phénomène social qui s'appuie sur un jugement d'inégalité entre productions linguistiques, une façon d'isoler l'usage correct de ce qui est jugé relâché, incorrect, fautif ou vulgaire. » D'autre part, un des sociolinguistes à la suite de Hymes et de Mackey, qui s'intéresse beaucoup à la question de la norme, Manessy (1997 : 223) considère la norme comme étant « le bon usage » : « un mode d'expression utilisé par une fraction prestigieuse de la communauté linguistique et pris pour modèle de comportement langagier par la majorité des membres de celle-ci. »

Comme on peut le com prendre à partir de ces diverses définitions, la norme appartient à une élite et s'impose à la plus grande partie de la communauté. Par transposition, nous pouvons, en paraphrasant ces définitions, dire que la norme c'est « la loi de la minorité sur ma majorité ». Depuis ses origines, elle le produit de ce que nous pourrions aussi nommer une « dictature linguistique ». En fait, on peut comprendre que la norme est faite de prescriptions qui définissent laquelle des variétés de langue existant dans une communauté linguistique doit être acceptée comme forme centrale à laquelle doit se plier, se conformer tout usager de cette communauté. Et comme c'est toujours le cas, c'est la langue parlée par la couche sociale la plus puissante, celle qui détient le pouvoir, donc dominante, qui devient la norme.

En revanche, la réalité aussi s'impose : la norme n'est pas aussi figée ou respectée qu'on pourrait le penser. Pour le cas du français qui nous intéresse ici, même en France métropolitaine, cette langue connaît dans son usage de tous les jours, dans les rapports sociaux, des variations d'emplois : le langage des jeunes, par exemple, vient aujourd'hui s'ajouter à l'argot, au verlan. Que

dire du nouveau langage des SMS qui a sa propre écriture et qui s'utilise pour faire l'économie du temps et de l'espace (Adegbohun 2011 : 171) ».

D'autre part, même en France, n'entend-on pas parler, et de manière forte aujourd'hui, des communautés linguistiques réclamant le droit d'employer leur langue d'origine com me le breton, le basque pour ne citer que ces deux. En fait, c'est depuis le début des années 90 que ce mouvement a pris de l'ampleur. Or, on a réussi du moins officiellement, à faire faire ces langues pendant des siècles. Mais la réalité, c'est que la langue en tant que phénomène social, non homogène, doit (ou ne peut que) s'adapter à diverses situations, aux divers besoins de communication.

A tous les points, l'usage s'oppose à la norme, et selon Dubois (2002 : 172), l'usage se présente com me « l'ensemble des règles de grammaire plus ou moins stabilisées et utilisées par le plus grand nombre de locuteurs » dans une communauté linguistique à un moment donné. C'est donc un système plus tolérant contrairement à la norme qui est, elle, très contraignante. Ainsi, ce que la norme peut considérer com me « mauvaise » production pourrait être acceptable quant à ce qui concerne l'usage.

Tout ce parcours que nous venons de faire pour définir la norme nous permet de bien poser une problématique : com ment juger à partir de la grammaire normative, les productions des apprenants étrangers de français ? Dans un sens plus vaste, cette question engendre la suivante : quel français enseigner en contexte de FLE ?

Quelle norme en situation de FLE ? Quel français enseigner ?

Faut-il toujours enseigner le français standard, la seule norme franco-française imposée ou prendre en compte les variations ou usages géographiques ? L'attitude générale sur la

question semble être orientée vers le normatif. C'est-à-dire que c'est le français standard qui continue d'être enseigné, même hors de France. Ce qui veut dire qu'on ignore toutes les autres variétés de cette langue. Partout, il semble que les enseignants ont ou exhibent souvent, et de manière impulsive, des attitudes normatives comme l'attestent leurs jugements ou évaluations, leur discours pédagogique qui tendent à prescrire ce qu'il faut dire ou non. Les linguistes ne le sont pas moins comme le dit Siouffi (2010: 29) qui utilise le terme « d'effet normatif » du discours linguistique pour caractériser ces attitudes normatives :

Quelle est donc de ce point de vue, la particularité du discours linguistique ? La première chose à remarquer est qu'il peut énoncer des prescriptions, mais aussi des normes (jusqu'à l'assumer explicitement).

Or, comme le soulignent beaucoup de linguistes, l'unilinguisme territorial voulu en France avait plutôt un objectif politique et non linguistique : pour construire un Etat-Nation français fort ou puissant, il fallait unifier tout le peuple autour d'une langue unique ou disons, autour d'une seule forme de la langue française, et qui n'était autre chose que le parler de la région de l'Île-de-France et en même temps celui de la monarchie absolue du 17^e siècle : forme considérée comme la meilleure car étant le parler du roi, et qui fut donc érigée en 3^e norme unique sans donner la chance à aucune autre de la concurrencer. Cette œuvre de domination politico-linguistique commencée sous la monarchie a été accélérée et légitimée sous la Révolution. Malheureusement selon Boyer (2007:22), ce processus sociolinguistique-culturel singulier a conduit au « verrouillage » de la grammaticalisation :

On peut dire pour aller vite que la grammaticalisation a subi dans ce cas une dérive: au lieu d'installer des normes grammaticales, lexicales, orthographiques..., ouvertes, indispensables à la maturité de la communauté linguistique (Labov 1976), on a sacralisé une norme du français, on a idéalisé un usage puriste de la langue, on a institutionnalisé - et donc solidifié - le bon usage...

Cette maturité dont il s'agit à notre avis, c'est bien cette capacité à pouvoir transcender ce 'fétichisme linguistique' d'une langue unique pour accepter d'autres usages de la langue française au lieu de les dédaigner, oubliant que cette langue s'est elle-même, longtemps déjà, imposée comme propriété d'autres espaces territoriaux en Europe et surtout au-delà. Des usages qui, dans tous les cas, finissent par s'imposer à tous les coûts, car leur existence est forcée par les besoins de la communication sous ces autres cieux où se parle le français, des milieux ayant leurs propres réalités sociales. Ainsi s'internationaliserait, non dans une perspective idéologique et représentationnelle d'une langue française dite « langue romantique », « langue logique », « langue cartésienne » etc., mais suivant une réalité pratique et pragmatique, la langue de l'Hexagone qui se veut, suivant les péripéties de l'Histoire, une langue de tous. Or, la langue (toute langue) porteuse de la culture d'une communauté linguistique donnée est le reflet de la vision du monde de ce peuple ; elle est ainsi un lieu de pensée. Partant, aucune langue ne saurait logiquement être plus humaine, plus universelle ou universaliste etc. qu'une autre. Loin d'un jugement linguistique, ces attitudes ou représentations d'une langue française se situant au-dessus des autres résultent, nous semble-t-il, d'un certain esprit de grandeur, de passion, du fantasme et au bout du compte de l'imaginaire.

Alain Rey (2007: 17) préfère d'ailleurs que l'on n'insiste plus aujourd'hui sur le concept ambigu de « langue », mais que l'on prenne essentiellement conscience de la « pluralité des usages » pour parler, si l'on veut, du « français, langue à facettes » selon son expression consacrée. C'est-à-dire une langue à plusieurs usages, qui s'utilise de différentes bonnes manières selon le milieu, et suivant « les besoins réels de l'expression [de discours] et de la communication ». Contrairement à l'attitude puriste, cette vision non concurrentielle d'une langue française à un seul « bon usage » - ce qui à notre avis limite ce prétendu statut universel ou international qu'on fait endosser à la langue de Voltaire. Tous ces sentiments de grandeur constituent un travers qu'il faut relever.

Par ailleurs, même s'il est inévitable d'avoir un dénominateur commun enseignable partout et provenant du français normé, dénominateur constitué des mêmes règles orthographiques, de la même conjugaison, d'un même noyau d'items lexicaux, l'enseignement du français devait prendre en compte d'autres données particulières et propres à chaque milieu. Par exemple, en phonétique, comment peut-on s'attendre à faire une totale abstraction de la situation de plurilinguisme en francophonies et demander à un apprenant africain, qu'il vienne d'un pays francophone ou anglophone, de parler et prononcer le français comme un Parisien de souche (sic!). Pourra-t-on empêcher les Québécois - vivant depuis des siècles et à des milliers de kilomètres de Paris - de prononcer le français tel qu'ils le font? Et d'ailleurs, en quoi cette prononciation se montre-t-elle inadéquate tant qu'elle sert le besoin de communication de cette communauté linguistique.

Au niveau du lexique d'autre part, comment éviter de prendre en compte les jolis mots qui se créent et s'utilisent efficacement en Côte d'Ivoire, au Sénégal, au Cameroun etc. ?

Même en France, comment faire fi, par exemple, du langage ou du « français des jeunes » des banlieues de la région parisienne, ou bien même des provinces ? Ce français ne s'est-il pas déjà imposé en restant très opérationnel et utile dans ces communautés constituées d'immigrés maghrébins, et aussi noirs, qui en ont besoin et l'utilisent de manière efficacement communicationnelle. En plus, et sans qu'on ne le veuille, ce parler - cet usage du français - va au-delà des banlieues pour « contaminer » comme le diraient les puristes, (mais pour nous pénétrer naturellement) toute la société française jeune avec son lot d'éléments lexicaux créés par différents processus de néologie. Ce n'est pas nous qui le disons, c'est Boyer (2007 : 24) qui témoigne de cette influence en ces termes :

Je ferai par ailleurs état d'enquêtes que j'ai réalisées en milieu étudiant et qui avaient pour objectif d'apprécier l'impact de ce français dissident sur une population jeune certes mais, pour la très grande majorité, socialement loin de « cités » (banlieues), enquêtes qui corroborent les résultats d'autres enquêtes en milieu étudiant (Sourdot 1997)

Il ressort de ces dernières réflexions que les usages du français, différents du « bon usage » en France ou ailleurs, brisent d'eux-mêmes, qu'on le veuille ou non, le carcan idéologique de l'imposition de l'unilinguisme, d'une langue unitaire ou unique qui risque de limiter l'usager, pour s'imposer eux-mêmes partout où ils sont utiles pour les besoins de communication.

Pour nous donc, le français à enseigner est « la totalité de la langue ». D'abord enseigner, en plus du standard, tous les autres niveaux du français (soutenu, familier et argotique) qui fonctionnent parfaitement dans la société française de même

qu'en francophonies. Mais surtout, et d'un, permettre officiellement que vivent en France les variétés régionales, ce qui donnera aux détenteurs de ces variétés une appartenance identitaire plus appréciable et permettra à l'étranger qui vit dans une région donnée d'apprendre la variété existante afin de mieux s'y intégrer. De deux, en francophonies, enseigner suivant le milieu l'usage du français qui s'y pratique et non obligatoirement cette forme normée qui exclut et ignore les réalités sociales et les situations de plurilinguisme qui existent ailleurs qu'en France ou plus exactement en Île-de-France.

Car apprendre une langue consiste à apprendre à l'utiliser efficacement; c'est donc l'usage qui importe. Continuer à enseigner seule français standard, c'est exclure l'apprenant étranger, où qu'il soit, des ressources langagières qui le limiteraient quand il se retrouverait dans certaines situations de communication. Comme le dit Eloy (2003 : 7), « *un locuteur allophone qui réussit à pratiquer le standard, et rien que le standard réussit donc l'essentiel, mais il reste un locuteur du seul standard...* ». Alors qu'en réalité, dans la vie de tous les jours, un étranger qui vient, par exemple, en France même rencontre des situations de communication variées avec les Français natifs, loin de l'emploi de la forme standard de la langue". S'il se trouve que l'apprenant n'arrive pas à decoder, à comprendre ce qu'on lui dit, c'est sa compétence de communication qui est inadéquate. Et comme le précise toujours Eloy: « *sa maîtrise du standard ne lui sera pas comptée comme suffisante mais comme incomplète. Son intégration linguistique rés/era sommaire* ».

La question de savoir quel français enseigner a constitué le thème d'un colloque dont les interventions ont fait l'objet d'une publication sous la direction d'Olivier Bertrand et Isabelle Schaffner en 2010. Les problèmes relatifs à la variation, aux

diversités y sont aussi traités. Même si les situations africaines ne sont pas relâchées en tant que tel (celles d'autres francophonies y sont présentes) dans la publication, nous avons lu un bon nombre de ses articles et nous en avons retenu une diversité de points de vue sur la question de la norme. Mais dans l'ensemble, une grande majorité d'auteurs se penchent du côté de la variation, c'est-à-dire qu'ils pensent qu'on ne peut pas continuer à imposer la même norme à toutes les situations variées d'apprentissage de la langue française. Malheureusement, ces universitaires ne sont pas les décideurs.

Par ailleurs, l'apprentissage du français ne peut pas uniquement se centrer sur l'écrit qui ne se sert que du standard. D'ailleurs comment mettre en écrit ce que l'on ne conçoit pas bien? On voit qu'avec la norme, on ne développe souvent que la compétence linguistique au détriment de la compétence communicative, alors qu'on ne peut acquérir cette dernière qu'à travers la socialisation, c'est-à-dire en s'exposant à différentes situations langagières. Même s'il se trouve à l'étranger, on ne devrait pas continuer à évaluer la production écrite de l'apprenant de la langue française à partir de la langue normative; vu la situation géographique d'un tel apprenant, les influences de son milieu social, l'environnement contextuel scolaire où il fait son apprentissage de cette langue. En effet, si c'était sincèrement qu'on acceptait ce que l'on nomme de façon laconique, les « *Particularismes du français en Afrique* », no us croyons que le temps est venu pour que l'on en tienne compte dans l'enseignement/apprentissage du français dans ce continent. Sans exagérer, vu tous les impacts que les langues africaines ont sur la langue française avec qui elles coexistent depuis fort longtemps, surtout dans les pays francophones, il ne serait pas aujourd'hui aberrant de parler et même d'enseigner ce qu'on

pourrait bien nommer le « FLA », soit le Français Langue Africaine.

Toutefois, **on ne peut pas nier la valeur et l'importance de la norme**, il en faut pour organiser, codifier une langue, c'est-à-dire lui donner une base de référence. Il faut reconnaître que l'uniformité qu'apporte la langue standard est un atout, un instrument d'unité. Chaque locuteur ne peut pas avoir sa propre langue, il faut un fond commun où chacun viendra puiser les ressources dont il a besoin pour construire son langage. Et ce fond doit être structuré. Cependant, cela ne doit pas faire oublier qu'il existe des variantes de ce standard qui ne sont pas moins importantes. Ce point de vue que nous venons d'exprimer sur la nécessité de l'existence d'une norme avait longtemps été la position du linguiste Martinet que rapporte Berrendour (1982 : 111) :

Tout indique que la langue de chacun se "corrompt" vite, c'est-à-dire deviendrait incompréhensible pour autrui, si ne s'exerçait la pression sociale par un rappel incessant aux convenances linguistiques, et si n'existait cette réglementation permanente qu'impose la compréhension mutuelle.

Mais, nous insistons sur le fait que l'exercice de la norme ne doit pas volontairement constituer le déni d'une autre réalité linguistique: l'existence des variétés/usages d'une langue qui répondent de façon adéquate à des besoins de communication. Écoutons d'ailleurs Chiss, J.-L. (2010 : 15) dans ses réflexions sur la diversité des « français » :

De ce point de vue, les constats empiriques et les recherches en géolinguistique et sociolinguistique fournissent, de plus en plus, matière à la

politique et à la didactique des langues pour reprendre ce questionnement sur « le français à enseigner », récurrent en français langue maternelle mais encore faiblement conceptualisé, longtemps ignoré dans les situations de français langue étrangère, mais de plus en plus pressant dans les contextes de français « langue seconde » qui recouvrent une grande partie de la francophonie réelle et une part non négligeable de la Francophonie institutionnelle...

Mais, heureusement ce dernier ne tarde pas à revenir sur une partie de ses propos pour reconnaître que cette problématique de la norme s'étend à l'ensemble de la francophonie. Il cite la prise de position conclusive d'un ouvrage par (Maurais et al, 2008, p. 266) qui prône :

... l'acceptation de l'évolution de la norme en francophonie, moins centrée sur un hypothétique français de France et intégrant les contributions des différentes parties de la francophonie, qui, loin de compliquer la communication entre francophones, pourrait élargir les capacités du français à constituer un pont entre de nombreuses langues. (Chiss, op.cit. P.16)

A cette question « Quel français enseigner? », Alain Ray pense, lui, qu'il serait simple, et même absurde, de continuer à faire apprendre selon le souhait des puristes le français normatif ou normé. Et il répond d'emblée qu'on devait enseigner la langue française compte tenu de son milieu d'usage :

Chaque communauté francophone a le droit et même le devoir d'élaborer sa propre norme du français : la norme du Québec ne peut être celle des cantons de

suisses, celle du français de Toulouse ne peut être celle de Lille, celle du français des Antilles ou de la Réunion doit se définir par rapport aux créoles.

Qu'un professeur de français en milieu anglophone, vivant à Boston, doive imposer la norme parisienne, et non celle de Québec, relève plus de la symbolique que du bon sens pragmatique.

... On ne comprendra pas le statut du français au Maghreb, si on néglige celui de l'arabe maghrébin et des langues berbères en France même. Ces situations ont des effets culturels multiples. (Ray op.cit. p.19)

Nous citons longuement cet auteur car sa réponse à cette question fondamentale nous paraît satisfaisante et récapitule très bien cette partie de l'article. En effet, à partir du moment où on ne peut pas à coup de législation ou autrement empêcher complètement une langue à suivre son évolution, son cours naturel, celui d'être employée d'autres façons que le veut la norme mais suivant les besoins des lieux géographiques, autant accepter et laisser ces usages se développer pour les intérêts de leurs utilisateurs. **D'ailleurs d'où vient la langue française elle-même ?** N'est-ce pas qu'elle a évolué du latin médiéval soumis lui-même aux influences des langues celtiques, germaniques etc. Même celle qui est parlée aujourd'hui et qui vient de l'ancien français a connu et continue de connaître les apports lexicaux d'autres langues comme l'arabe et des langues africaines ; mais combien de Français connaissent les origines de certains des mots qu'ils utilisent au jour le jour et qui proviennent de divers milieux exotiques. Ces apports, loin de l'appauvrir ne font qu'enrichir la langue française. Comme c'est le cas avec l'anglais. En effet, les Anglais eux ne se plaignent pas que leur langue est mal parlée, et non plus les Portugais, or aujourd'hui l'anglais et le portugais sont

les deux langues internationales les plus parlées, et les plus usitées.

Tant que les langues existeront ou que l'on n'aura pas réussi à empêcher les immigrations, le phénomène de contact de langues se produira et avec lui les mélanges inévitables qui conduisent à l'enrichissement des langues-cultures et qui montrent d'ailleurs que ces langues vivent. Par exemple, parmi tant d'autres, les œuvres d'un Ahmadou Kourouma qui sait si habilement faire usage de la langue française pour traduire la vision du monde, la pensée africaine ivoirienne malinké n'enrichissent-elles pas la langue de Français ?

Que la langue française puisse traduire ou permettre d'exprimer diverses visions du monde fait d'elle une «*langue à facettes*», une «*langue plurielle*» ou une «*langue multiple*» selon les expressions de différents spécialistes. Et la capacité d'une langue (pouvoir exprimer les vraies valeurs de l'autre, serait le vrai honneur, la vraie grandeur ! Car la langue qui permettrait l'intercompréhension entre des Hommes de diverses origines à travers ses différents usages et variations serait dynamique, et c'est de là que dériverait son vrai humanisme. En tout cas, face au multilinguisme et à l'éducation plurilingue qui s'impose dans ce monde globalisé, ce village planétaire, aucune langue ne peut se passer de tolérer divers usages. Les grammaires des langues ne pourront que s'ajuster.

Quelle grammaire enseigner en situation de FLE ?

Le choix du type de grammaire à enseigner devait dépendre de la situation d'apprentissage. Partant des notions d'acquisition et d'apprentissage qui sont respectivement qualifiées d'implicite et d'explicite par (Besse & Porquier 1991), Alawode (2005: 52) rapporte que c'est à ces notions que s'associent celles de grammaire implicite et de grammaire explicite. En d'autres

termes, ces deux types de grammaire se définissent par rapport aux modes d'appropriation de la langue. Plus exactement encore, la grammaire implicite liée au contexte d'acquisition permet de s'approprier les éléments linguistiques de la langue de façon naturelle dans le milieu social. Tandis que la grammaire explicite, liée au contexte d'apprentissage, est la manière formelle, consciente et explicite de s'approprier les éléments de la langue.

La question de savoir quelle grammaire enseigner en FLE n'est pas anodine. Si nous sommes d'accord que l'appropriation du français standard ne suffit pas pour atteindre la compétence de communication, nous rejetons ainsi la grammaire normative, basée sur des prescriptions. D'ailleurs partons d'abord rapidement d'Alawode (op.cit., pp.71-79) pour essayer de faire un résumé synoptique des méthodes d'enseignement et les grammaires qui leur étaient associées.

Il existe différents types de grammaires correspondant aux différentes périodes de l'avènement des méthodologies d'apprentissage des langues et dont la première est la *grammaire-traduction*. La seconde, c'est la *méthode directe* qui est une réaction à la première. L'enseignement en cette période s'appuyait principalement sur les jeux de rôle et la dramatisation, avec la grande ambition d'enseigner la langue étrangère sans faire intervenir systématiquement la langue maternelle de l'apprenant. La *méthode audio-orale* qui a suivi prétendait faire acquérir la langue par des automatismes. La répétition était au centre de cette méthode; et alors il fallait faire apprendre par cœur des connaissances par les apprenants. La grammaire enseignée se basait sur des exercices structuraux qui devaient permettre de s'approprier la structure de la langue étrangère. La *méthode audiovisuelle* qui suivit s'opposait à l'enseignement explicite de la grammaire aux exercices structuraux. C'est par le biais des enregistrements sonores de dialogues et des images fixes que sont

présentées diverses situations. C'était la période de la grammaire du français fondamental. Ces différentes méthodes se succédaient, chacune avec ses tares.

Arrive enfin *l'approche communicative*, née de l'apport d'autres disciplines comme notamment la linguistique, la sociolinguistique, la sociologie et l'ethnographie de la communication, à l'enseignement/apprentissage des langues. Cette approche s'intéresse au développement de la compétence communicative, contrairement aux méthodologies qui l'ont précédée et qui mettaient l'accent sur la compétence linguistique. La nouvelle approche fait le lien entre le langage et les réalités sociales.

Chaque méthode qui arrivait avait donc sa forme de grammaire; si parfois la grammaire était publiquement rejetée, il y avait toujours des pratiques grammaticales qui s'imposaient, même si elles n'étaient pas clairement nommées. Mais il faut reconnaître que l'avantage qu'a l'approche communicative est d'insister sur la compétence de communication qui témoigne de la maîtrise de la langue par l'apprenant. D'après Dabene et al (1990), deux orientations permettent de définir la maîtrise d'une langue; la première est interne à la langue:

La connaissance de [la langue] dans toutes ses composantes phonologiques, syntaxiques mais aussi culturelles. La finalité de l'enseignement sera, dans ce cas, la pure et simple transmission de connaissances.»

La seconde est externe et se définit comme:

Centrée sur l'utilisation qu'en fait le locuteur et, dans cet esprit, on insiste sur les capacités d'autonomie, et de maîtrise de sa propre production. Dans cette perspective, il s'agit, pour l'élève, de passer de la reproduction à la production autonome, et acquérir la maîtrise de sa propre activité langagière (...)

Les grammaires linguistiques

Par ailleurs, Siouffi (op.cit., p.38), de son côté, identifie trois principaux types de grammaires, et il essaye, à l'aide d'un tableau, de dégager le rapport de celles-ci aux prescriptions et aux normes. Nous reproduisons ci-dessous cet tableau.

	Grammaires d'« usages »	Grammaires « de raison »	Grammaires « linguistiques »
Prescriptions	Explicitation totale	Explicitation moindre	Explicitation très variable/Implicitation
Normes	Explicitation importante	Explicitation importante, mais différente	Explicitation très variable

Partant de son observation sur le fait que le discours linguistique peut énoncer des prescriptions aussi bien que des normes, l'auteur essaye de voir le degré d'explicitation de ces normes dans trois types de grammaire qui sont représentés chacun par des œuvres données. Il dit par exemple que les grammaires dites « d'usage » comprenant les « Remarques » de Vaugelas aux diverses éditions de *Le Bon usage* de Grevisse sont marquées par une explicitation importante de prescriptions, ainsi que par une explicitation des « normes ». Par contre l'explicitation des prescriptions est moindre dans les grammaires « de raison » (Grammaire de Port-Royal) que dans les premières, alors que leur explicitation des normes est certes plus importante, mais différente, car elle se concentre davantage sur des aspects systémiques, et moins sur les normes sociales. Enfin, Siouffi ajoute que les grammaires dites « linguistiques » comme par exemple celles de Riegel, Pellat et Rioul (1994), lui paraissent caractérisées par une « dé-standardisation » manifeste du rapport aux prescriptions comme aux normes. Il remarque que le degré

d'explicitation est alors très variable, et qu'il apparaît un phénomène d'implicitation; phénomène qui est appliqué aux prescriptions, qui à leur tour font l'objet d'un pré-supposé de connaissance, sans qu'un rappel soit estimé nécessaire.

Et il conclut: « Pour reprendre Riegel, Pellat et Rioul, on n'y trouvera par exemple pas d'indications détaillées sur les constructions des verbes, le pluriel des noms composés, etc. »

Nous voyons dans ces détails donnés par Siouffi, que les grammaires linguistiques ne sont pas prescriptives et qu'elles se rapprochent des objectifs d'une grammaire orientée vers le développement de la compétence communicative, et pouvant créer chez l'apprenant cet esprit de créativité caractérisant un bon apprentissage.

En somme, en réponse à notre dernière interrogation, nous pouvons dire que la grammaire à enseigner doit être celle-là qui permet d'amener l'apprenant à acquérir la compétence de communication dont il a vraiment besoin. Car, apprendre une langue, c'est d'abord la parler. Cependant, nous ne nous prétons pas à la position de ceux qui parlent de l'acquisition de la compétence de communication comme si cette communication n'avait pas besoin du terreau que constitue la compétence linguistique. Comment peut-on être en mesure de parler correctement une langue sans d'abord posséder ses éléments constitutifs. Pour nous donc, l'appropriation des deux compétences doit se faire simultanément. Nous croyons aussi que la meilleure grammaire à enseigner est celle-là qui pourra guider et amener l'apprenant à l'autonomie, où il arrivera lui-même à découvrir les règles grammaticales. L'enseignement de la grammaire doit quitter ou abandonner la tendance onomasiologique traditionnelle, mais qui persiste encore, pour adopter une approche sémasiologique, c'est-à-dire partir des emplois pour arriver à la règle.

La grammaire par l'approche communicative

L'apport de l'approche communicative à l'enseignement de la grammaire a été une grande innovation, ce qui nous fait l'apprécier. En effet, telle que conçue, la grammaire de l'approche communicative vise à fournir à l'apprenant les outils linguistiques et sociolinguistiques lui permettant de maîtriser la langue pour la communication pratique. Le mérite de l'approche communicative en tant que méthode, c'est d'avoir permis l'enseignement de la grammaire en contexte. Chaque point de langue ciblé doit être étudié en partant d'énoncés ou de textes qui présentent une énonciation, une visée communicative, donc des choix lexicaux et syntaxiques. En fait c'est une grammaire inductive c'est-à-dire ce que nous avons appelé plus haut, la grammaire implicite. Il faut à chaque fois, suivant cette grammaire, que l'apprenant conceptualise afin d'arriver à formuler sa règle. Cette pédagogie de la découverte a ainsi permis de replacer l'apprenant au centre du processus d'enseignement/apprentissage et comme partenaire du cours, contrairement au passé. Mais il n'en demeure pas moins vrai que cette approche a bien ses failles.

Tout d'abord, il faut accepter que l'objectif visé par la grammaire étant la communicabilité de l'apprenant, ce dernier produit en réalité des discours acceptables mais émaillés d'erreurs orthographiques, syntaxiques et autres. En second lieu, puisque c'est par les « actes de paroles » (se présenter, s'informer, raconter etc.) que se fait l'entrée, les points de grammaire ne sont pas pris en compte. D'autre part, cette pédagogie ne prend pas en compte les notions de besoins, de capacité de l'apprenant : c'est-à-dire qu'elle se soucie peu de ce que pouvait faire ce dernier, sa vraie compétence. Aujourd'hui, on mise beaucoup sur ce côté-là et on commence à parler de l'approche par les compétences. A cet effet, Kais (2010) rapporte, comme suit, les propos du CECR (Cadre Européen Commun de Référence Linguistique):

« L'enseignement / apprentissage des langues doit consacrer les compétences de compréhension et de production, avec en arrière-plan les compétences linguistiques et socioculturelles. »

Et, comme nous l'avons dit auparavant, insister uniquement sur la compétence communicative ne peut que mener l'approche communicative à la situation où elle se retrouve aujourd'hui. En effet, le fait de penser que la compétence linguistique n'importe pas ne peut que conduire à des faux pas dans l'enseignement ou apprentissage d'une langue. Nous pensons qu'il faut marier toutes les compétences et les mettre au même pied d'égalité.

Aujourd'hui par ailleurs, l'approche actionnelle commence à prendre le dessus en misant sur les tâches qui impliquent plus les apprenants ; même si l'on ne sait encore jusqu'où elle ira, cette nouvelle approche commence à faire son chemin. Et comme d'habitude, tout le monde en parle, c'est déjà le nouveau joujou dans l'espace FLE.

De toutes les façons, nous ne croyons qu'en l'éclectisme en matière de méthode, car aucune méthode ne pourra être parfaite. Enfin, nous citons encore une fois le dernier auteur don't les propos sont en conformité avec ce que nous suggérons pour l'enseignement de la grammaire:

La tendance actuelle est orientée vers la grammaire du texte qui tient compte de l'énonciation, de la cohérence textuelle et des différents réseaux linguistiques englobant l'aspect lexical, l'aspect grammatical et orthographique du système. Les tenants de l'analyse du discours proposent même un enseignement de la grammaire dans un cadre plus large de la linguistique de texte qui dépasse la notion classique de grammaire et de morphologie syntaxique. (Kais 2010, op.cit.)

Alors et enfin, on se demande dans quelle norme juger de l'écrit de l'apprenant étranger.

Un français africain ? Une norme grammaticale africaine ?

Pourra-t-on à l'heure actuelle avoir un français africain ? Les réflexions de Koffi (2004) sur cette question, et d'autres connexes, sont pertinentes. D'abord, nous sommes d'accord avec lui que nous n'avons aucune des variétés de français parlées sur le continent qui puisse déjà constituer un système homogène identifiable pouvant servir de moyen de communication sociale ou normée. En plus, le choix d'une variété spécifique se basera sur quels critères ? On voit se profiler la question de l'acceptabilité à l'échelle du continent africain, et le problème d'adéquation d'une éventuelle variété choisie en tant que moyen de communication internationale. Nous ne faisons que des constats sans avoir une vue globale très poussée sur la question et sur où en est la recherche dans ce domaine. Mais ce qui est indéniable, c'est que ce français particulier au continent noir continue de se développer, même s'il n'est pas uniforme. Combien de temps encore pour arriver à une systématisation ?

D'un autre côté, on ne doit pas oublier le sentiment nationaliste ou panafricaniste qui va certes animer certains Africains qui ne se voileront pas la face pour poser la plus directe des questions : qu'avons-nous fait de nos propres langues, avant de chercher à codifier une langue étrangère ? C'est ce que signale Kwofie (2004 : 143) qui répond en ces termes à notre dernière interrogation au sous-titre 5 :

Nous avons vu combien répandus sont les écarts grammaticaux dans le français des locuteurs d'Afrique noire francophone. Nous ne saurions cependant parler de « norme réelle » à ce niveau ni

pour le Sénégal par exemple ou tout autre pays d'Afrique noire francophone. Il faudra d'abord déterminer « l'ensemble des écarts grammaticaux » communs aux usagers et sur le plan local/national et sur le plan supra local/continental.

En tout cas, évaluer des apprenants étrangers à partir d'une norme éloignée de leur contexte d'apprentissage pose problème. Nous pensons qu'aujourd'hui, dans la situation complexe de « contact de langues » que nous vivons, on ne devra plus continuer à prendre uniquement en compte la seule norme franco-française pour mesurer les 'écarts' dans les productions langagières des apprenants étrangers à l'égard des productions grammaticales.

Sans conclure ...

En effet le débat sur la question de la norme ou sur le français à enseigner en Afrique où en francophonies ne fait que s'ouvrir : il est donc loin d'être conclu. De toutes les façons, il paraît clair aujourd'hui, qu'avec la poussée du phénomène de contact des langues due à la globalisation, le développement de l'éducation plurilingue en Europe, entre autres, l'enseignement d'une norme franco-française quel que soit le contexte ou le milieu ne va plus longtemps perdurer. L'anglais est la première langue du monde parce qu'il sait se conformer au contexte, aux deux niveaux langagiers du parler et de l'écrit : anglais britannique, américain, australien, nigérien, ghanéen ... j'en passe, et pourtant !

Il est grand temps que le français fasse autant afin de mieux s'internationaliser, s'ouvrir et grandir. Une norme unique ne peut prétendre atteindre un tel objectif d'ouverture. Au contraire, l'unilinguisme animé par je ne sais quelle peur de déchoir d'une certaine « grandeur » ne mènera à la fin des comptes qu'à la stagnation, à l'enfermement, au fétichisme linguistique, voire à la

pensée unique. Or, on peut se servir d'une langue autre que la sienne, une langue étrangère que l'on maîtrise bien pour exprimer, à travers d'autres usages de cet instrument, sa propre vision du monde.

L'usage unique bloque le cheminement naturel de va-et-vient réciproque qui accompagne l'appropriation d'une langue étrangère : en effet, l'apprenant étranger reçoit de, et apporte à la langue-culture qu'il choisit d'apprendre, aussi bien linguistiquement que culturellement. Et c'est pourquoi ces trois aphorismes relevés par Ray (encore lui !) tombent à-pic pour nous permettre de finir cette réflexion qui reste ouverte, et pour mieux exprimer notre adhésion à l'idée que les variétés d'usages ne sont qu'une chance offerte à une langue pour mieux s'ouvrir en s'adonnant au principe du « dormant, dormant » :

« La pluralité des usages enrichit la langue » ;

« La pluralité des contacts de langue enrichit les cultures » [et enfin]

« La pluralité culturelle limite les effets – dégâts – du modèle unique et de la pensée unique » (op. cit. pp. 20).

Notes et Références

- i Dans la situation de mondialisation que nous vivons, les Anglais disent que le monde est devenu un petit village soit « a small village », alors que les Français utilisent le terme de « village planétaire » ; nous préférons combiner les deux, ce qui à notre avis paraît plus adéquat.
- ii C'est celui-ci qui a publié en 1647 son principal ouvrage intitulé *Remarques sur la langue française, utiles à ceux qui veulent bien parler et bien écrire*, où il plus ou moins jeter les prémisses de définition et de codification du « bon usage » du français en s'inspirant de la langue parlée à la cour du roi, dans la lignée de Malherbe. Voir fr.wikipedia.org/wiki/Claude_Javre_de_Vaugelas
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ESSENTIALS AND ISSUES IN LANGUAGE SYLLABUS DESIGN

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Abstract

Several distinct types of language teaching syllabi that may be implemented in various teaching situations exist. This paper attempts to critically inquire into these different existing syllabi with the view to examining their contents and merits in the faces of some essentials and issues considered imperative in syllabus design. Each syllabus is presented and critically examined. It is a significant underlying proposal of this paper that syllabuses must be flexible, practical and possible to be designed and implemented. Since it is rare for one type of syllabus or content to be used exclusively in actual teaching setting, it is therefore suggested that syllabuses should combine contents of different types of syllabi in more or less integrated ways.

1.0 Introduction

The choice of a syllabus is a major decision in language teaching and as such, needs to be made as conscientiously and with enough information as possible. Regrettably, oftentimes, teachers and relevant language teaching authorities lack adequate and necessary information to make this all-important decision.

A well-designed syllabus, featuring strong and achievable learning objectives, is the key to a successful language teaching. A complete and engaging syllabus represents both a contract and an instructional roadmap outlining what students are expected to know and be able to do as a result of having participated in the learning experience. We will give examples of different types of

types of syllabi while discussing the characteristics of an effective language teaching and learning activities.

Some of the central issues in the design of a rigorous syllabus include the development of course objectives, how to organize course content, how to design appropriate learning activities; and their sequences and the elements of successful assessment and evaluation. Also very central to syllabus design are the concepts of forms of specification i.e. what types of items described and in what depth; coverage of the language representative of the target discourse setting; bankruptcy of some types of syllabus; high and low surrender value concerning the type and order of items in a syllabus; accessibility and audience; bordering on who the syllabus is written for; accountability - to sponsors; future employers; testers and generative capacity. How far will the learner be able to build on what he/she has learnt and use it to suit their own circumstances? We may only be able to deal with this much here because, a detailed treatise demands a work of wider scope than this.

1.1 What is a Syllabus?

To promote a better understanding, it seems of great importance to begin a discourse of this nature with a clear definition of the major key term, *syllabus*. Apart from providing us with the actual meaning, a clear definition will also provide us with the aspects and dimensions of language teaching to which a syllabus is related. In fact, the unique and even proper definition and elaboration on the concept of syllabus pose many challenges. For example, as Far (2008) points out, during the recent years, the focus of syllabuses has shifted away from structure to situations, functions and notions to topics and tasks. This has resulted to much theoretical polemics among linguists in general. For teachers in particular, it has led to confusion. In connection with

these shifts in focus, as Nunan (1988) highlights, obviously, "the traditional distinction between syllabus design and methodology has become blurred" (Far, 2008:1). Accordingly, though it is a bit difficult to describe a syllabus, it seems possible to make an attempt to define it, at least, in an understandable way. How should we define a syllabus?

Rabbini (n.d.) describes a syllabus as an expression of opinion on the nature of language and learning which acts as a guide for both the teacher and the learner by providing some goals to be attained. Hutchison and Waters (1987:80) define syllabus as "a statement of what is to be learnt." As Rabbini observes, this is a rather traditional interpretation of syllabus focusing, as it does, on outcomes rather than process. He points out that a syllabus, however, can also be seen in the light of Yalden (1987:87) as a "summary of the content to which learners will be exposed." Syllabus is seen as the appropriation of what will be taught but which cannot accurately predict what will be learnt. In Wilkin's (1981) view, syllabuses are "specifications of the content of language teaching which have been submitted to some degree of structuring or ordering with the aim of making teaching and learning a more effective process." A syllabus, according to Breen (1984:48), can also be seen as "a plan of what is to be achieved through our teaching and our students' learning." Its function is "to specify what is to be taught and in what order" (Prebhu, 1984:273).

Candlin (1984) presents a different perspective to the concept of syllabus. He implies that syllabuses are "social constructions, produced interdependently in classrooms by teachers and learners." They are concerned with the specification and planning of what is to be learned, frequently set down in some written form as prescriptions for action by teachers and learners" (see Far, 2008:1). Graves (1996:3) adopts White's (1988)

definition: "A syllabus will be defined narrowly as the specification and ordering of content of a course or courses." We can go on and on, but finally, in as simple words as Far (2008) puts it, a language teaching syllabus involves the combination of the subject matter (what to teach) and linguistic matter (how to teach). It actually functions as a guide for both teacher and learner by providing some goals to be accomplished. In fact, syllabus deals with linguistic theory and theories of language learning and how they are utilized in the classroom. Therefore, since according to Far (2008), the design of a syllabus depends upon what is taught and in what order, the theory of language basic to the language teaching methodology plays a paramount role in choosing what syllabus is needed to be adopted. As we have noted earlier on, the choice of a syllabus is a key decision in language teaching and therefore, should be planned carefully with adequate, reliable and authentic information.

1.2 Syllabus versus Curriculum

Pertinent to this discourse is the need to distinguish between syllabus and curriculum which are often misconstrued as synonymous. Curriculum is, in fact, according to Wikipedia (2009) the set of courses, and their content, offered at a school or university. It is a broad specification and prescription of all the activities in which the students should engage in a school. It is important to note that a curriculum may be partly or entirely determined by an external, authoritative body say, the Federal Government (Ministry of Education), the state ministry of education etc. On the other hand, a syllabus is subject-specific. This is to say that whereas curriculum embodies the totality of content to be taught, and sets a target to be realized within a school or a school system, a syllabus specifies subject matters and the order of teaching an individual course or subject. We may say

that the curriculum is for the school/s while the syllabus is for the class.

1.3 Syllabus Design versus Methodology

Skelton and Willis (n.d) take our minds to a particular problem in contemporary syllabus design, the problem of differentiating between syllabus design and methodology, a task that is probably necessary to undertake at the level of a broad outline. It is futile and frustrating to attempt delving into minutiae. Roughly, one would want to say that syllabus design is concerned with the content of what gets taught and the organisation of this (into bits of grammar, or functions, while Methodology is concerned with the "how." This, however, is a question that is best not considered in detail. It is disingenuous in the extreme to suppose that the "what" of teaching is put together without reference to the "how". Contemporary syllabuses are almost always designed with a particular - generally broad communicative - methodology in mind. And scholars have muddled the waters still further by misappropriating the word "communicative", which ought to be a matter of methodology but is commonly used to refer to syllabus design (Skelton and Willis, n.d)

2.0 Syllabus Design and Types

Knowing the essentials and the basics of how to design a syllabus for a course of study or series of textbooks is an essential teaching skill which can have a profound effect on how well materials are applied in the classroom. In this section, we will provide some modest guides on how to design different need-oriented syllabi that are adaptive to learners/classroom or institutional need.

Wilkins (1976) makes a broad distinction of syllabus types. He distinguishes between analytic and synthetic principles of

organization. According to Mcdonough (2002:1), "analytic" refers to syllabuses in which the learners are presented with real useable language and to a certain extent, induce the grammatical abstractions themselves." Of synthetic he also opines: "Synthetic refers to syllabuses that present grammatical items in isolation leaving the learner to put them together incrementally to form useable language." As he rightly points out, some methods deliberately leave long term learning plans to be decided by the participants, as in Counseling Learning and the Silent Way.

In line with our underlying proposal, we reiterate that a syllabus need not be a complicated affair. It should simply aim at ensuring that materials are organized into manageable sections, while at the same time catering for opportunities to review, apply project and provide time for tests and evaluation. The idea of a syllabus to many teachers and or institutes is the calculation of the number of pages in the recommended text and dividing them by the number of teaching days in a term/semester. The effort of the teacher in a case like this is to cover the number of pages that need to be covered in one lesson. This is a quasi syllabus, because it falls short of the pertinent ingredients of a well-designed syllabus.

In syllabus designing some important questions that border on the essentials of a syllabus need to be asked by the teacher or designer. Important questions that address some basic issues in syllabus:

- i. What parts of the course content or text-material are worthy or in need of more attention and time, than others?
- ii. How can organization of the material create both a rhythm and a routine that can apply to any given period of study?
- iii. How much sufficient time does the syllabus allow for the learners to engage in a more learning production-based activities, such as project and task-based learning?
- iv. How can the syllabus be constituted in such a way that a

new teacher (or indeed, a student's parent) could glance at it and get a quick overview of what is going to form the focus of any given lesson as well as what was studied over the course of a given period in the past?

- v. How can the syllabus be made so that a relief teacher can walk into the classroom and know what to do with the class and how (based on the type of language areas and activities the students have already covered)?

The above questions boil down to the most important one:

- vi. What are the needs of the students and the possible contents of the syllabus?

In answering this last question, other problems emerge. Skelton and Willis (n.d) outline four of such problems as follows:

- § What we want the students to learn. (What we assume could be their need) could be extremely varied;
- § Some of the things we want them to learn are easy to articulate;
- § Others are not; the 'what' and the 'how' of learning are intimately, and perhaps inextricable; and bound up;
- § Our formulation assumes that we do indeed want a pre-established list of things to be learned.

All these form the basic questions every language teacher and/or syllabus compiler must bear in mind. We will try to pay attention to all these questions/issues as we proceed. Let us begin by looking at what these pre-established lists of parameters might consist of and giving some overviews of the ways in which people have attempted to classify and organize them.

3.0 How to Specify Contents of a Language Syllabus

Graves (1996:12-25) categorizes possible syllabus content using

a syllabus grid which she built up gradually. A similar but slightly more systematic attempt at an overview is to be found in Robinson (1991:35). Willis (Forthcoming) summarizes major approaches to syllabus design, making an explicit distinction between discrete items and holistic modes, and looking at focus and conduct for each. Ours here, however, is to provide some considerations and/or practical steps required of the language teacher and language textbook writer in making a choice or compilation of language syllabus.

3.1 Syllabus Choice and Design

Nowadays, one is unlikely to find a course book or indeed a course that uses only one of the forms of specification. But more often than not, even in the "Multi-syllabus" Course books, there will be one or two major organising factors, such as grammar and/or functions, with topics selected to illustrate the grammatical or functional items. Other features like lexis, phonology, and skills practice are often subservient to the main strands and are built in along the way.

Prabhu (1987), by contrast, bases his syllabus on sets of tasks, each set grouped around a specific topic, such as school timetables or journeys. This is an example of a totally holistic approach: his syllabus contains no overt itemistic linguistic specifications at all; words, meanings and patterns arise naturally out of the topic and task and are supplied or explained by the teacher when needed, in the same way as a subject teacher would. Yalden (1987), in her "Proportional" syllabus, takes discrete item structures as an initial starting point, then gradually introduces tasks. Conversely, one could instead take as a starting point, a set of simple tasks that are built around the use of known words or cognates, and from this lead on to the study of naturally occurring phrases and grammatical patterns - for examples, see Willis

(1996: 119-123).

Mohan's recommended starting point for ESL learners is topic and content (Mohan (1986) described briefly in Nunan (1988:49-51)). Each topic is exploited systematically within a given framework leading to the production of language teaching materials.

All these approaches have a rationale behind them which stems from what we knew or now know about the 'how' of learning - revealing some truth in the problem statement of how's and why's in 1.2 above, which we will not go further into details here.

Nowadays, you are unlikely to find a course book or indeed a course that uses only one of these forms of specification. But more often than not, even in the "Multi-syllabus" Course books, there will be one or two major organising factors, such as grammar and/or functions, with topics selected to illustrate the grammatical or functional items. Other features like lexis, phonology, and skills practice are often subsumed under the main strands and are built in along the way.

3.2 Some Practical Guidelines to Choosing/Designing Syllabus

It is clear that no single type of content is appropriate for all teaching settings, as the needs and conditions of each setting are so idiosyncratic that specific recommendations for combination are not possible. In addition, the process of designing and implementing an actual syllabus warrants a separate treatise. Several books are available that address the process of syllabus design and implementation both practically and theoretically (see the references at the end of this paper). These sources can help language course designers make decisions for their own programmes. However, provided below is a set of guidelines for

the process:

3.2.1 Ten steps to preparing a practical language teaching syllabus (Adapted from Skelton and Willis, n.d)

1. Determine, to the extent possible, the objectives desired for the students in the instructional programme, i.e. as exactly and realistically as possible, define what the students should be able to do as a result of the instruction.
 2. Rank the syllabus types presented here as to their likelihood of leading to the desired objectives. Several rankings may be necessary if objectives are complex.
 3. Evaluate available resources in expertise (for teaching, needs analysis, materials choice and production, etc.), in materials, and in training for teachers.
 4. Rank the syllabi relative to available resources. That is, determine what syllabus types would be the easiest to implement given available resources.
 5. Compare the lists made under Nos. 2 and 4, making as few adjustments to the earlier list as possible, produce a new ranking based on the resources' constraints.
 6. Repeat the process, taking into account the constraints contributed by teacher and student factors described earlier.
 7. Determine a final ranking, taking into account all the information produced by the earlier steps.
 8. Designate one or two syllabus types as dominant and one or two as secondary.
 9. Review the question of combination or integration of syllabus types and determine how combinations will be achieved and in what proportion.
 10. Translate decisions into actual teaching units.
- In making practical decisions about syllabus design, one must take into consideration all the possible factors that might

affect the teachability of a particular syllabus. By starting with an examination of each syllabus type, tailoring the choice and integration of the different types according to local needs, one may find a principled and practical solution to the problem of appropriateness and effectiveness in syllabus design.

There are dangers, then, with a 'prescriptive' approach to grammar teaching, but many people feel that it is still possible and useful to specify language syllabuses, at least in part, in terms of grammar. (You may like to consult some materials which touch on the themes of prescriptive and pedagogic grammars for clearer understanding). Of course, very few syllabuses these days are grammatical or exclusively grammatical: in fact no syllabus laying claim to modernity could be merely grammatical, as is shown by the rise in the popularity of the "multi-syllabus" course book mentioned earlier, whose tables of contents include several other types of constituents.

There is, though, a further point here. The significant thing about a grammatical inventory is its accessibility. The technical terms are there, the facility is there, the psychological preparedness is there - teachers and learners alike believe in the possibility of grammatical analysis and item-based learning (despite what language acquisition researchers say). It can, therefore, often be articulated with ease, and with shared understanding. We may not know, particularly if we are the product of very different cultures, whether we share an understanding of the function "expressing dissatisfaction" (Council of Europe (1975) as reported in White 1988) or of "rational expositions" to name one of Wilkins' "categories of communicative function" Wilkins (1976). We all know the English past tense form when we see it. Thus the grammatical inventory is extremely tempting - to teachers, testers and course designers (as well as learners) because it is seemingly so accessible.

Another popular feature of the structural syllabus is that it is, supposedly, generative. Having learnt paradigms and pattern sentences, learners are in a position to use this knowledge to generate their own sentences to express their own meanings. Under what conditions this actually happens is another matter (there are instances of students who have spent five years at school learning a foreign language, have 'done' all the grammar but who are incapable of generating anything original), but the potential is there, given the right conditions. (These are summarised in Willis (1996:10-19).

However, the fact of the matter is that a structural syllabus appears, finally, to be bankrupt. If we base our syllabuses on pedagogic descriptions, there isn't, as it were, that much grammar to learn: and we have all the experience of our students running out of new bits of grammar to be taught before they have begun to master what they already know. Hence, according to Skelton and Willis (n.d), the sterility of so much ostensibly "advanced" language teaching round the world, where students are locked into a perpetual cycle of grammatical revision because no-one can think of anything else to do. And in fact, grammar points become more and more arcane, and less and less cost-effective. The concept of bankruptcy, then, is a key concept in syllabus design and, therefore, needs to be put into serious consideration when designing a syllabus. So what happens, one may logically ask, to advanced learners? Or indeed, to any learners who have only a short time to learn a foreign language? One suggestion is that they follow an itemised inventory which is not grammatical. So what other alternatives have been proposed? And how far would they be suitable for such learners? Answers to these questions are provided below.

3.2.2 The Notional-Functional Syllabus

The notional-functional syllabus is a semantically-based syllabus, which appeared as the first major alternative to be developed. Wilkins (1976) sought to identify the meanings that learners might need to express (the notions) and the communicative acts they would wish to engage in (the functions). Initially, this seems a far better way of organising a syllabus. Learning how to order for a meal, how to ask your way around town is obviously useful; this type of syllabus has 'high surrender value' in that even if you leave the course after one year, or even one term, you can still use what you have learnt in practical situations. This is in contrast with the traditional grammatical syllabus, where the past tense is often ignored until Year Two, and hypothetical uses of 'would' - a word more common than 'do' and 'does' - appear even later. Learners need to complete the whole course before they are able to do very much at all with the language, hence the notion of such a syllabus being of 'low surrender value' (Surrender value is a metaphor taken from the language of Life Insurance Policy Sales talk; the initial costs of a policy are high, so if you cash it in (surrender it) after only a few years, it's worth very little and you lose out.) The notional-functional syllabus seemed a very sensible idea at the time. Even Wilkins himself admitted that there are problems in defining and specifying such a syllabus - due to the enormous complexity of the task of planning the conceptual content of language syllabuses in this way (cf. Dubin and Olshtain (1986: 88-92), Nunan (1988: 36-37) and Willis (1990: 44-45)).

Besides, as Skelton and Willis (n.d) note, the notional/functional syllabus, like the grammatical syllabus, also risks becoming exhausted at a relatively early stage, and likewise succumbing to bankruptcy. Just as there is evidence in some grammatical syllabuses of more and more *recherché* points being

hunted down and served up to the baffled student in a way that is no longer cost-effective, so there is a risk in the notional/functional approach of more and more elaborate confections (e.g. "I was wondering if I might possibly trouble you to" as an extra polite formal request) struggling into brief and etiolated life in order to fill an empty space on the timetable.

Another problem associated with the notional functional syllabus (see Skelton and Willis n.d) is that it is often taught using a phrase-book approach which, in itself, is not generative. If you know the phrase for the situation you are in, you are OK, but for anything more complex, if you don't have your 'kit of grammatical rules' (to adapt a phrase and a concept from Widdowson (1989:135) that allows you to combine phrases and generate new meanings, you are sunk. So, the lack of generative ability can be a problem with a notional/functional syllabus, especially if it is used on its own and with a 'presentation' style methodology.

3.2.3 The Relational Syllabus

One syllabus type not named explicitly in any of the overviews above is the relational syllabus - as proposed by Crombie (1985) and reported briefly in White (1988:78). This is based on items such as "notional relations such as cause-effect, or discourse relations, such as question-reply, or clause structure...." White (ibid). To our knowledge, however, the relational syllabus has not yet been put into practice - at least not in a published format. A relational syllabus, like grammatical and notional/functional syllabuses, would seem only to account for certain parts of the total linguistic system. There are whole areas that it would not "cover". Let us digress for a moment on to the key concept of coverage - which is a vital one as far as syllabus design is concerned. Just what proportion of the language of the

target discourse community will be accounted for by a particular type of syllabus? If we want to design a syllabus that really will prepare our learners to cope with the English they will meet in the world outside their classroom, we need to ensure that its coverage is adequate and well balanced.

3.2.4 The Lexical Syllabus

The lexical syllabus attempts to redress this problem of coverage. A lexical syllabus can be derived from a detailed analysis (normally these days done mainly by the computer) of a carefully selected corpus of language that reflects - as far as possible - the language of the target discourse community. This could of course be a specialist or general corpus. The analysis can offer the syllabus designer lists of the most frequent words, their meanings and information about their typical grammatical and lexical environments, i.e. the collocations and patterns that words occur in. So a lexical syllabus includes grammar, (which is identified through the common words that make up common patterns), expressions of notions and functions (and much more besides) but the organising principle is lexical, and as such it can account for a far higher proportion of text and offer a more thorough coverage of the language of the target discourse situation than other syllabus types (Skelton and Willis, n.d). That is not all. Another benefit of a lexical syllabus - with its inventory of words with their collocations, meanings and typical patterns - is that it is clear, unambiguous and accessible - everybody can recognise what a word is, and its phrases and patterns are fairly easily identifiable. But there is one big problem - if properly exemplified, a lexical syllabus would run to at least half a page per word, indeed far more for the common words with their many uses. Most of the 700 most frequent words (which would seem a reasonable target for a 120 hour course) have at least 3 different

meanings, making an inventory of 2100 items. And you only need to take a look at the entries for some of the very common words, like of, thing, or take in a Learner's dictionary to understand the potential length and size of such a syllabus. And who apart, perhaps from a serious text-book writer - is going to study a syllabus of, say, 350 pages?

So much, then, for discrete item linguistic inventories, which are referred to by White (1988) as 'Type A syllabuses' and by Nunan (1988) as 'Product syllabuses'. (You may wish to expand your knowledge on these; consult some basic readings that will help you flesh out these ideas and introduce other relevant concepts). At this juncture, permit us to add a note about itemised syllabuses and methodology here. Lexical syllabuses, along with other language based syllabuses described above, are indeed specified in an itemised way, but we are not saying that they (or for that matter any itemised syllabus) need to be taught one item at a time in an additive way.

3.2.5 Other Syllabus Types

In this section we will introduce briefly some other syllabus types. Some, like the content syllabus, are more common in the USA, where there is a larger proportion of Second Language learners than in the UK.

3.2.6 A Content-Based Syllabus

With content-based instruction, learners are helped to acquire language through the study of a series of relevant topics. Each topic is exploited in systematic ways and from different angles, as outlined in Mohan's "knowledge framework" (Nunan, 1988:49-50). Content syllabuses certainly give learners a lot of exposure to the language. Content-based syllabus are fully described in Mohan (1986) and Graves (1996:206). But is it

sufficient to produce a syllabus that is merely a list of topics? How will teachers know which particular items of language to focus on more closely? Which items will, in the long run, be of more use to the learner? Or are Mohan and others like him who design content-based "immersion programmes", relying, like Prabhu (1986), entirely on natural acquisition happening, with no overt focus on language form? And if so, how do we ensure that the topics and texts chosen will give a sufficiently balanced exposure to the language that is representative of the target situation? This question is a vital one, and relates closely to the concept of linguistic coverage. How can adequate and balanced coverage be assured? The syllabus designer must, in all fairness, produce a syllabus that is accountable to sponsors, testers, future employers, and of course the learners themselves. Here we have another key concept - that of accountability.

3.2.7 Process Syllabuses

The above questions apply equally to the process syllabus, or in fact any type of syllabus that is largely based on project work, tasks or activities and can be, to some extent, negotiated by the learners. In some cases, learners are encouraged to choose for themselves, albeit with guidance, which "pathways" to follow through "banks" of activities and materials, motivated by their own interest. But the problem of checking that they each receive an adequately balanced exposure to the language of their target discourse community is indeed a difficult one. And of course drawing up a standardised test that will be fair to all students is another.

With a task-based or procedural syllabus as used in the Bangalore Project, (Prabhu, 1986), even though the tasks were chosen and led by the teacher, the problem is still one of ensuring suitable coverage of language experience for the learners. As

Tickoo (1997:276) points out in his appraisal "Forward from Bangalore" there to be an imbalance of task types used; a high proportion of reasoning tasks and insufficient tasks of other types that would engage learners of secondary age, and give them broader experience of language in use. So both process and task-based syllabuses risk criticism when the criteria of coverage and accountability are applied.

3.2.8 Skills-Based Syllabuses

From the example of a skills-based syllabus (see Hutchinson and Waters 1987), the contents are not much more than a list of skills and micro-skills to be practised. But can we really depend on a syllabus which is merely a list of skills? And, more importantly, will teachers be satisfied with such a syllabus? When a pure skills-based syllabus was introduced, teachers felt obliged to supplement it with traditional grammar and vocabulary teaching. After all, in order to infer meaning from context, or to understand discourse signals and clause relations, there are linguistic operations to be made, and words to be learnt, not just skills to be performed. Teachers also felt at sea because they felt they had little or no guidance in the choice of texts to use in order to encourage students to practise these skills. More or less any text could potentially be used for any skill, and when reading or speaking we don't normally use only one skill at a time.

Another problem is what list of skills could ever be understood in the same way by all likely participants? If the aim of a syllabus is to understand common uses of basic verb tenses, there will at least be approximate agreement about what is meant. On the other hand, if the aim is to "infer meaning from context" it would be harder to know what would count as success. If the aim is something as amorphous as to deal efficiently with customer complaints on the telephone, for instance, then one cannot even

know for certain whether this will be interpreted in the same way by teachers and students, or indeed by either on two consecutive days. Far more precision is certainly needed about the 'micro-skills' involved and of course look at some actual linguistic realisations of these skills being performed before we could get a handle on what might need teaching.

3.3 Audiences for Syllabus Statements

We have so far taken for granted that the syllabus is a document that teachers, learners and text-book writers may want to refer to, but are there other possible audiences? What other possible groups of people may want to refer to a language syllabus? These are some more questions vital to syllabus design but which we cannot accommodate here for want of time and space. A separate treatise of these would not be a bad idea.

3.4 Summary

What we have tried to do in this paper is to reflect briefly on various approaches to syllabus design, to raise some questions about ways in which syllabuses can be specified, as well as considering what can and can't be clearly articulated. We have introduced and exemplified some key concepts in syllabus design. These include:

- **forms of specification** - what types of items described and in what depth,
- **coverage** - of the language representative of the target discourse setting,
- **bankruptcy** - of some types of syllabus,
- **high and low surrender value** - concerning the type and order of items,
- **accessibility and audience** - who is the syllabus written for?

- accountability - to sponsors, future employers, testers;
- generative capacity - how far will the learners be able to build on what he/she has learnt and redeploy it to suit their own circumstances?

These concepts give us the criteria to use when appraising, evaluating and comparing types of syllabus in the abstract and actual syllabus statements.

We have so far taken for granted that we do need some kind of linguistic specification - after all, we are in the business of teaching language, and we surely need to be able to specify what a course of language instruction should contain. What we have not touched on at all in this work are many but very outstanding is the influence of learning theories and implications of language acquisition research findings for syllabus design. These are important issues that require objective discourse.

3.5 Conclusion

Although, a limited number of language teaching syllabi are treated here in isolated contexts, as though each occurred "purely," in practice, these types rarely occur independently of each other. In other words, it is rare for one type of syllabus or content to be used exclusively in actual teaching settings. Almost all actual language teaching syllabi are combinations of two or more of the types defined here. Syllabi or content types are usually combined in more or less integrated ways, with one type as the organizing basis around which the others are arranged and related. Therefore, for a given course, one type of syllabus usually dominates, while other types of content may be combined with it. Furthermore, the different types of syllabi are not entirely distinct from each other. For example, the distinction between skill-based and task-based syllabi may be minimal. In such cases, the

distinguishing factor is often the way in which the instructional content is used in the actual teaching procedure.

The characteristics, differences, strengths, and weaknesses of individual syllabi have been defined in the foregoing discussion. In the discussion of syllabus choice and design, we have tried to maintain the fact that the issue is not which type to favour/adopt but which types, and how to relate them to each other for the optimum benefit of the language learners and teachers.

Clearly, there is a vast amount of materials to disseminate when considering syllabus design. The various approaches touched on here all offer valuable insights into creating a language programme. The synthetic approaches of structuralism, situational and functional-notional, all have objectives to be attained, a content to be processed and learnt. The foundations of the product syllabuses remain fundamentally similar, whereas the underlying assumptions about language teaching and language learning from the analytic approaches differ greatly: process type syllabuses assert that learning a language is transient and cannot be itemized; pedagogical procedure takes precedence over content.

Further points to consider when critically reviewing a syllabus are the objectives of the course as well as the needs of the learners. Ultimately, and perhaps ideally, a hybrid syllabus will result purely due to pragmatic reasons. As Hutchinson and Waters (1987:51) suggest: "It is wise to take an eclectic approach, taking what is useful from each theory and trusting also in the evidence of your own experience as a teacher."

Thus, to what extent has an integration of the various approaches taken place? Does the syllabus specification include all aspects? If yes, how is priority established? These questions must also form part of the criteria when designing or assessing your own syllabus.

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LA FONCTION DE LA FORME D'ADRESSE

OKAFOR JOSEPHINE OBIAGELI

Résumé

De manière générale, les formes d'adresses servent, au-delà de leur fonction d'interpellation et de désignation, à adoucir et à renforcer la valeur illocutoire d'autres actes de parole, permettant ainsi d'articuler et de faire mieux comprendre la visée communicative du locuteur. Il y a les différents types des formes d'adresse : le tutoiement, le vouvoiement et aussi le 'nous' comme forme d'adresse. Il discute aussi la fonction des formes d'adresses. Voilà tout ce que cet article vise à exposer profondément.

Introduction

De manière générale, les formes d'adresse servent, au-delà de leur fonction d'interpellation et de désignation, à adoucir et à renforcer la valeur illocutoire d'autres actes de parole, permettant ainsi d'articuler et de faire mieux comprendre la visée communicative du locuteur.

Selon Kerbrat-Orecchioni (1992) les formes d'adresse sont un ensemble constitué de pronoms et de syntagmes nominaux employés pour interpeller l'allocutaire.

L'utilisation des formes d'adresse fait partie intégrante de la compétence communicative des locuteurs. En effet, elles sont employées non seulement pour indiquer à qui la parole est adressée, mais aussi pour construire une relation interpersonnelle entre les locuteurs. Cependant, le choix d'une forme appropriée n'est pas toujours évident dans une société pluraliste contemporaine comme la nôtre. De plus, l'emploi des formes d'adresse peut varier d'une langue à l'autre, comme en français et

en anglais, ce qui rend leur traduction problématique. Le fonctionnement du système d'adresse ainsi que sa traduction est donc très complexe et dépende plusieurs facteurs tels que l'acte de langage, la relation entre les locuteurs et la situation d'énonciation.

Les différents types de formes d'adresse

Le tutoiement

Le tutoiement veut dire 'Action, habitude de tutoyer'. Utiliser le pronom 'tu' signifie en effet plus de proximité, plus d'intimité, moins de formalité dans les contacts, la communication et même les sujets de conversation. Ce changement est immédiatement perceptible pour chaque individu, une sorte de relâchement mental et physique se produit, qui transforme la façon d'agir et de se comporter.

Le tutoiement n'a pas la même signification suivant les gens, pour certains c'est un signe de sympathie, pour d'autres un signe de supériorité ou de soumission.

Schoch (2002) observe qu'en vue de consoler quelqu'un, le recours explicite au tutoiement qui est plus réconfortant, car plus intime peut être préférable au vouvoiement d'usage. Toutefois, quant Sherzer (1981:18),

Le tutoiement signale souvent un point de non-retour, un degré d'intimité auquel il est difficile de renoncer, alors que le vouvoiement constitue un comportement moins engagé et plus facile à modifier. Souvent, un nombre de tutoiements spontanés qui surgissent au milieu d'une série de vouvoiements destinés à cacher une affaire illicite suffiront à faire naître, dans l'esprit du partenaire trompé, des soupçons qui risquent d'être le prélude d'un imminent divorce (89).

Pour Raymond, Jean (1995:105), l'usage marqué et momentané du tutoiement s'observe aussi dans des situations conflictuelles. Le tutoiement, dans ces situations-là, trahit souvent un désir d'insulter celui à qui on s'adresse, par exemple, dans les bagarres de rue, les manifestations, ou bien les propos furieux qu'échangent les automobilistes sur la voie publique (l'une des manifestations de la soi-disant « rage au volant »). Puisque ceux qui s'affrontent ne se connaissent pas, on s'attend peut-être au vouvoiement ; cependant, le tutoiement que l'on observe exprime le mépris que les parties en présence ont l'une pour l'autre. On conçoit par ailleurs que l'un des buts du tutoiement de mépris est l'exercice de pression ou de menaces (contexte de non-solidarité explicite).

Le vouvoiement

Vouvoyer veut dire s'adresser à quelqu'un en employant par politesse *vous* à la place de *tu*.

En français, le vouvoiement consiste à utiliser à la place de *tu* « vous ». Par exemple : « t'entends-tu ? » devient « vous entendez-vous ? », qui n'est autre que le pluriel de *tu*. Le verbe se conjugue à la flexion du pluriel de la 2^e personne.

Le vouvoiement ne permet donc de préciser le degré de politesse qu'au singulier : au pluriel, le même pronom est utilisé. « Vous » peut s'adresser à :

- une personne qu'on vouvoie ;
- plusieurs personnes qu'on tutoie ;
- plusieurs personnes qu'on vouvoie ;
- En général, on vouvoie ;
- Les personnes que l'on rencontre pour la première fois.
- Le supérieur hiérarchique ; et
- une personne plus âgée que soi.

Le nous comme forme d'adresse

Généralement présentée comme une « sommation ou une amplification de "je" », le « nous » est un pronom aux contenus référentiels multiples. C'est donc fort à propos que Tshilombo (1992:172) souligne que « le "nous" est une forme grammaticalement moins précise que le "je" » (172).

Pour Kerbrat-Orecchioni (46) :

« le "nous" ne correspond jamais, sauf dans des situations très marginales comme la récitation ou la rédaction collectives, à un "je" pluriel » (46).

Autrement dit, c'est un « sujet à plusieurs interprétations »

Selon Tshilombo (1992 :68), il existe trois types de *nous*, notamment :

1. Le « nous collectif » qui « se caractérise par la pluralité des instances qui logent en son enseigne » : il s'agit ici de la combinaison « je » + « tu » + « ils » ... + tout le monde ;
2. Le « nous inclusif », c'est-à-dire « je » + « tu » (singulier ou pluriel) (vous, le « nous exclusif », c'est-à-dire « je » + « il(s) ».

Le *nous* prend aussi la forme d'un *je* dilaté, d'un *nous* de majesté ou de modestie « qui amplifie le « je » en une personne plus solennelle mais aussi plus indéfinie qui relativise une affirmative trop catégorique du « je » par une expression plus diffuse » (Tshilombo, 18). Selon Meunier & Peraya,

l'interprétation des embrayeurs de personne est indissociable de la scène énonciative qu'implique chaque texte. le *nous* est la « manifestation d'un processus de généralisation » il importe toujours

d'interroger les facteurs qui ont présidé au choix dudit pronom. Ce qui permettra de constater que la valeur contextuelle du *vous* peut, en association avec d'autres stratégies discursives, transformer ce pronom d'adresse en outil argumentative efficace. La communication politique en est une parfaite illustration (194).

Fonctions des formes d'adresse

En français, comme dans les langues européennes en général, le tutoiement serait la forme originale pour adresser la parole à autrui, mais vers le IV^e siècle, les empereurs romains auraient commencé à référer à eux-mêmes en se servant de la forme "*vous*", ce qui aurait entraîné l'emploi de la forme d'adresse *vous*. Par contre, en français l'emploi du pronom de la deuxième personne (*vous*) s'est stabilisé comme pronom d'adresse "neutre" (Halmoy 96)?

Pour déterminer quel pronom utiliser, la proximité dans l'activité quotidienne joue un rôle. Les membres d'un même service se tutoient souvent, alors qu'ils pourront vouvoyer les autres salariés de l'entreprise. Hughson affirme que :

Le pronom "*vous*" indique la distanciation, indispensable dans es rapports professionnels. Mais il est également possible de vouvoyer et d'appeler l'autre par son prénom, ce qui constitue un rapprochement. Une solution intermédiaire parfois pratiquée en cas d'hésitation, avec des supérieurs hiérarchiques notamment. En revanche, attendez que votre supérieur vous le propose pour le tutoyer (203).

Il y a un grand nombre de cas de tutoiement spontanés. Les jeunes enfants, par exemple, s'adressent aux adultes en utilisant le pronom "*tu*" jusqu'à ce qu'ils apprennent - vers 7 ou 8 ans - à distinguer les circonstances où il faut faire un choix. Par ailleurs, les jeunes du même âge, les adolescents, se tutoient de manière spontanée, sans distinction de sexe. Les membres d'une même famille se tutoient : sauf dans des cas aujourd'hui exceptionnels, les enfants ne disent jamais *vous* à leurs parents.

Le "*tu*" spontané est aussi d'usage dans certains cercles, clubs, associations, corporations; cela a pour effet de renforcer le sentiment d'unité et d'appartenance au groupe.

Il existe certains cas où une personne est autorisée à tutoyer, tandis que son interlocuteur emploie le *vous* : un professeur parlant à un jeune élève, un adulte à un jeune enfant, une personne âgée s'adressant à une personne beaucoup plus jeune. Ces situations n'autorisent pas la personne qui est tutoyée à tutoyer son interlocuteur à son tour, ce qui montre que le vouvoiement n'est pas seulement une marque de formalité, mais aussi un indicateur de hiérarchie sociale qui permet de montrer son respect.

Le tutoiement de Dieu a été entériné lors du concile. Lorsqu'il convoque ce concile, le pape Jean XXIII veut moderniser l'Eglise et unifier la communauté chrétienne. Dans ce contexte, ce tutoiement inédit place chaque chrétien à égalité devant Dieu.

Schoch (2002 :149) observe qu'en vue de consoler quelqu'un, le recours explicite au tutoiement qui est plus réconfortant, car plus intime peut être préférable au vouvoiement d'usage.

Dans une première rencontre, le choix entre le *vous* et le *tu* n'est pas toujours facile, il existe des circonstances où l'on hésite, et où une solution doit être trouvée verbalement.

Même si le premier contact est chaleureux, il est plus prudent d'utiliser le vous jusqu'au moment où les interlocuteurs trouvent un protocole.

En général, c'est la personne la plus âgée, ou celle qui se trouve dans une position hiérarchique supérieure, ou celle qui reçoit qui va décider : 'On pourrait peut-être se dire tu ?'

Par politesse il y a des distances à prendre pour ne pas être trop familier dès le départ et pour ne pas bousculer l'autre en le tutoyant. Ce n'est pas toujours évident de savoir trancher si l'on peut se tutoyer ou non.

Si la personne face à laquelle on se trouve est plus âgée ou hiérarchiquement supérieure, il est possible qu'elle emploie le « tu ». Il vaut mieux attendre qu'elle propose qu'on la tutoie à son tour.

Le vouvoiement crée parfois une ambiguïté sur le nombre de personnes. Les mots dépendant d'un pronom de vouvoiement (adjectifs, participes) peuvent subir une syllepse : on accorde le plus souvent avec le sens.

Il existe aussi une forme de vouvoiement plus formelle : les ecclésiastiques de haut rang, les chefs de familles nobles et leurs conjoints, les ambassadeurs, etc. On utilise en ce cas le pronom *voire/vois* suivi d'une formule (grâce, seigneurie, excellence...), ou une adresse (Monsieur, Madame, Mademoiselle) et un verbe à la troisième personne du singulier : *Madame souhaite-t-elle que je lui prépare du thé ?*

L'impact d'une situation formelle a vraiment beaucoup de poids car si l'on prend, par exemple, le cas de deux collègues qui sont par ailleurs amis, ils se tutoieront évidemment en dehors du travail, peut-être même au travail dans le quotidien (c'est-à-dire dans le bureau et dans les couloirs), mais jamais lors des réunions, où ils vont utiliser le "vous" formel.

Coffen (2002 :103) de son côté signale qu'en français, l'adresse réciproque relève des règles de courtoisie contemporaines et est applicable quel que soit le type de relation hormis dans les relations entre enfants et adultes ». Elle souligne en outre le rejet du « flouement allocutoire à l'égard d'une personne », exception faite lorsque « des interlocuteurs habitués à se tutoyer sont tenus à passer au vous réciproque dans un contexte officiel. » Les circonstances peuvent par conséquent dicter « le choix allocutoire, indépendamment des relations interpersonnelles. »

En français, d'autres aspects entrent en ligne de compte, comme le constate Gardner-Chloros (1990 :234) suite à une enquête effectuée en 1991 auprès de plus de cent personnes :

« La décision de tutoyer ou vouvoyer dépendrait de facteurs aussi divers que le contexte physique de la conversation (milieux sportifs menant par exemple au tutoiement), la tendance politique, l'habileté de l'interlocuteur (jeux = "tu", costume/cravate = "vous"), son aspect sympathique ou non. »

Conclusion

La définition de formes d'adresse qui sont un ensemble constitué de pronoms et de syntagmes nominaux employés pour interpeller l'allocutoire. En même temps on a jeté de la lumière sur leurs fonctions. Nous avons vu les différents types de forme d'adresse. Le tutoiement et le vouvoiement sont expliqués en détail.

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LINGUISTIC INNOVATIONS IN STRENGTHENING DEMOCRATIC INSTITUTIONS FOR GOOD GOVERNANCE IN NIGERIA

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Abstract

While some research has been carried out on linguistic innovations in some parts of Africa, studies are yet to attend to how linguistic innovations can be used in strengthening democratic institutions for good governance in Nigeria. This paper addresses this gap by investigating the challenges and strategies in appropriating the use of the English language in various democratic institutions through the use of loan words, coinages/neologisms, pidginization and code switching. Some sampled expressions that are routinely used in Nigerian social contexts were subjected to analyses, using insights from the theoretical coverage of linguistic determinism/relativity. This paper notes that deviation from the international linguistic norm helps citizens to express and understand themselves properly, and this promotes good governance as it unites people together, in and outside any institution. Although challenges such as public scepticism, apathy and pervasive distrust of politicians may be prevalent in politics, the paper contends that linguistic innovations in democratic institutions offer an outlet for creativity in language for beneficial effects. The paper concludes that in this age of globalisation, Nigerians cannot deny themselves of good governance by adopting the bookish imported language with mending rules. They should consider reconstructing English as a medium of communication for strengthening democratic institutions.

Introduction

The importance of language in every aspect of human endeavour cannot be over-emphasised. Almost every aspect of life primarily depends on language. By implication, the fortunes of an individual or a nation are inextricably tied to the fortunes of its language. Thus, according to Lieberman (1982: 4), "languages do not differ among themselves in their inherent power, but users of languages differ in their ability to alter existing language-user pattern thereby affecting the fortunes of their language". The power position of a people and consequently their language is sometimes not under conscious control but is determined by subtle socio-political and historical forces. Egbokhare asserts: "The profile of a language may improve positively if it becomes associated with a thriving culture, religion, trade, science and technology and education or if it is associated with a dominant political and economic power" (2001:105). The above assertion indicates that language is inseparable from power and economy. For one to get access to power and economy, it implies that one has to understand the language of the people concerned. Language does not only embody the world view of a people; it also carries their belief system. Therefore, belief is not just power; it determines to a large extent, the way people use language to mean.

Some researchers for instance, have widely discussed the position of English in the socio-political and economic activities of Nigeria (Bamgbose, 1995; Easten, 2000; Igboanusi, 2000; Akey, 2000; Walder, 1988, etc.). Since English is a global language, it has been modified and domesticated by its users all over the world. In Nigeria, for instance, where there are many languages, English is more than simply a means of communicating ideas and information; it also serves a very important means of establishing and maintaining unifying

relationship with people of diverse cultures and mother tongues. Actually, English has a centrifugal force in the Nigerian society. Likewise, Achebe argues:

The price a world language must be prepared to pay is submission to different kinds of use. The African writer should aim to use English in a way that brings out his message best without altering the language to the extent that its value as international exchange will not be lost. He should aim at fashioning out an English which is at once universal and able to carry his peculiar experience... I feel that English will be able to carry the weight of my African experience. But it will have to be a new English, still in communion with its ancestral home but altered to suit its new African surroundings. (Achebe, 1975: 62)

Achebe's point lends credence to sociolinguistic implications. This may be applicable in the democratic institutions in Nigeria. The alteration of English to carry "the weight of African experience" creates two positions. One, it enables the people to remain universally intelligible and two, it creates room for the promotion of one's culture. In a determined effort to bridge this gap, there is need to promote his language, and maintain international relevance. Therefore, in spite of his/her level of mastery of the English language, Nigerians should:

Explore new linguistic models which can combine elements of both the indigenous languages and the English language to reach a broader local audience without sacrificing their international listeners. Earlier writers had used similar experiments local

idioms, loan-words from local languages, transliterations, code-mixing and, especially, pidginized expressions but in a rather limited way to portray local colour, socio-economic class of certain characters or to produce humour. But these earlier writers did not use a non-standard English variety in a wide and consistent way as unique mode of expression to reach their chosen audience, till now. (Uzozie 2009: 186)

Whether the above assertions are true or not, one's attention is naturally drawn to the pragmatic inclusion of indigenous linguistic patterns in various social settings in Nigeria. To sustain good governance, democratic institutions in Nigeria such as political parties, judiciary, etc. should take a leaf from postcolonial writers and imbibe the use of linguistic innovations that will carry Nigeria's peculiar experience.

Democratic Institutions and Good Governance

Democratic institutions are a set of arrangements for organising political constitutions, legitimising rulers and implementing rules. They are created to achieve the following goals: to enable participation either directly or through election; to avoid tyranny both by autocratic rulers and (in some democratic system) by the majority; to assure open and fair competition for power on the basis of the popular vote, and the accountability of governments and circulation of elites; and to provide a forum for national discussion of political problems and optimum settlement of different and potentially conflicting social matters. Democratic institutions focus on consolidation of democracy and good governance through the strengthening of democratic institutions such as the parliament, National Electoral

Commission, Political Parties Registration Commission, Anti-Corruption Commission, Decentralisation Secretariat, and Media; and maintains close contact with the political parties, local councils, paramount chiefs, civil society at the national, regional and local levels to enhance devolution of powers and functions. They provide technical advice to institutional mechanisms on decentralization, local governance, political dialogue, democratic elections, civil society activities and anti-corruption matters.

On the other hand, governance is the way in which governments and public sector institutions guarantee the rule of law, promote economic growth and provide some measure of social protection to citizens. Good governance is participatory, census oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive. It entails the reduction of corruption, and consideration of the views of minorities in decision-making process, and this cannot be achieved when the minorities do not understand the language of politics. Democratic institutions can create incentives for political parties. They can also build conditions to resolve the problems of inequality and conflict. Therefore, leaders should use the resources (language) of the masses to achieve or produce greater happiness for the people.

Methodology and design

A variety of expressions were randomly selected from the Nigerian social context. With the goal of gathering a representative sample for analysis, only four concepts that represent the linguistic innovative processes are selected: loan words, coinages/neologisms, pidginization and code-switching. These processes are believed to help in strengthening democratic institutions for good governance in Nigeria. The transcripts were

analysed with insights from linguistic determinism/relativity. The subsequent sections discuss linguistic determinism/relativity, followed by the analysis and then, conclusion.

Theoretical anchor: Linguistic determinism/relativity

Linguistic determinism/relativity came to the attention of linguists and anthropologists during the 1930s. It was propounded by the work of Benjamin Lee Whorf. Using prevailing linguistic approaches of his time, Whorf studied indigenous languages and discovered surprising contrasts with European tongues in terms of how they reflected and spoke about reality (e.g., how they segment the time continuum, construct lexical hierarchies and, in short, encode a different view of the world). The Whorf-Sapir hypothesis, as it came to be known, gained increasing attention and prompted the notion of language determinism/relativity. It suggests that the language we are born into has a direct effect on how we conceptualise, think, interact, and express ideas.

Therefore, linguistic determinism is the idea that language and its structures limit and determine human knowledge or thought. The linguistic determinism/relativity hypothesis proposes that the relationship between word and meaning is determined by the cultural context in which the word occurs. The language we speak influences or determines the way we perceive the world. In other words, we are "trapped in the maze of our own language because speakers of different languages code the world in different ways" (Carter, Goddard, Reah, Sanger and Bowing, 1997: 104). The central tenet of linguistic determinism/relativity is that language conditions our world-view and that different speakers view the world along the different clines laid down by their respective languages.

Ogunsiji (2004:19) sees language as an "essential denominator of human beings; it is an important means of

communication in the human society. Language gives structure to human society; without it, society would be devoid of meaning, if it existed at all". Ogunsiji's opinions do not differ from the ideas of linguistic determinism: language determines how we view the world. This implies that language facilitates human existence. The emergence of linguistic determinism/relativity raised an unimaginable array of scholarly criticisms. However, in spite of the oppositions to its credibility, the concept has continued to interest linguists who are interested in showing the intricate relationship between language, culture and society. Their argument is hinged on the premises that language plays a significant role in peoples' understanding of their world. Firth (1962) presents language as a social material that performs the function of facilitating and promoting the shared values of members of a speech community. This means that every utterance occurs in a determined context of situation and the meaning of the utterance is the totality of all the features in it that can be identified as contributing to the maintenance of the patterns of life in such setting. The society can never be organised without the use of language, and the use of language cannot be organised without society.

Analysis and Findings

Linguistic Innovations in Strengthening Democratic Institutions for Good Governance in Nigeria: Strategies

Innovation in language affects every area of the society. It is one of the strategies in which democratic institutions can be fortified for good governance in Nigeria. The English language is just a convenient solution for the extreme multilingualism in Nigeria but definitely it has not strengthened democratic institutions. Relatively, English, in Nigeria has been vigorously

and creatively indigenised. To facilitate the discussion, the paper makes use of four sub-themes namely, loan words, coinages/neologisms, code-switching and pidginization, strictly locating their semantic interpretations to their cultural context, and their importance in Nigerian democratic institutions which invariably facilitate good governance.

Loan words

Loan words are words borrowed from a donor language and incorporated into a recipient language. They are lexical items borrowed from one language that has become part of everyday usage in another. Loan words can be seen as borrowing. Borrowing is therefore "the occasional use of language from one language in utterance of another language" (Akindele and Adegbite, 1999: 44). Writers have the tendency of recreating their social identity and ideology by drawing on linguistic materials adopted from various languages in order to define their group and ideology on democratic institutions like political parties. There are some common words/expressions that are shared by most Nigerians. These words need to be borrowed from our indigenous languages into English; they can help individuals to express their opinions without struggle in social practices. Examples of such common loan words are explicated below:

Kingship terms such as: Oba (Yoruba/Benin); Igwe/Eze/Obi (Igbo); Emir (Hausa)

Other expressions are: Dibia/Babalawo (native doctor in Igbo/Yoruba); Enyị m/Onye/Aboki (Igbo, Yoruba, Hausa words for my friend); esee/dala/l meela (Yoruba and Igbo words for thank you); oga (master/boss); akamu (pap); akara (bean cake); agbada, babariga, buba (special types of clothes worn by men and women); Abiku (reincarnated child); Amala (food made from

yam, cassava or guinea com flour); dodo (fried plantain); dansiki (special type of clothe worn by men); shikina; baa magana; haba; tuwo; fura; suya; kola (bribe); egunge (kick back); danto (bus); tokunbo (used cars).

The use of such examples above could be a take-off point in strengthening democratic institutions for good governance in Nigeria. Since such loan words recognise the languages of the people, they can unite the masses in reinforcing democratic institutions in the society.

Coinages/Neologisms

These are occasioned by lack of adequate items that can effectively spell out current ideas or events in a society. In search for the right word, Nigerians occasionally coin new words. They also use old words that have already gained some currency within the country, but in unique ways. These neologisms can be classified into three different categories, which for purposes of description will be termed N1, N2, and N3.

N1: These are new words which are neither pure indigenous Nigerian nor English lexical items. Examples are: chin-chin a popular Nigerian snack that is made from pastry; juju the magical preparation with natural power which can sometimes be used to inflict harm on people or things; koso a comical play object used by children; kabu-kabu coinage in most parts of Nigeria for a private car used illegally for commercial purposes. Others are 'There is no market'; 'There are no sales'; 'I hear a smell'; 'I perceive an odour'; 'Do it small small'; 'Do it little/little';

N2: These are compound words formed by a combination of two English words. This category of neologisms has an (L2 + L2)

structure. These words represent Nigerian concepts which cannot be adequately conveyed by just one of its constituent parts. Examples are strong head stubbornness; khaki boys a derogatory name for Nigerian soldiers; ancestral spirit masquerade; half current- low voltage; yellow fever traffic wardens who wear a yellowish uniform; been-to a Nigerian who has been to England or overseas; big man/bigmanism a wealthy and influential man; bush/village wife/woman an unsophisticated provincial wife/woman from the village, an unsophisticated woman; chewing stick a stick used for cleaning the teeth; chop money an allowance of money made for feeding members of a family or household; housekeeping money; bottom power feminine influence used to gain social advantage; cow meat beef; country man someone from the same town or ethnic group as the speaker; iron horse bicycle; long throat covetousness; mammy wata a mermaid (a corruption of 'water mother'); carry over repeat; market shed a space used for display of items for sale in the market; market week the four days of the traditional week in most parts of Nigeria; usually, each of the days has a market named after it which holds once in four days; personal spirit 'chi' in Igbo language, the spirit that controls an individual's life; pleasant illness pregnancy; sleeping room bed room; white body leprosy; witch doctor a person who combines the functions of a traditional priest and herbalist, such as dibia in Igbo and babalawo in Yoruba; zinc house a house roofed with (aluminium sheets) instead of thatch; go-slow traffic jam; national cake material privileges which Nigerians are expected to enjoy.

N3: These are compound words formed by hybridization which involve a combination of an indigenous word and an English word. This category has an (L1 + L2) structure. Examples are: arigbe leaves leaves from a Nigerian plant called 'arigbe' which is

used for cooking; egusi/ogbono/ohu/ewedu soups popular Nigerian soups prepared from egusi/ogbono seeds, ohu/ewedu leaves respectively; ozo title a chieftaincy title which admits a man into the prestigious ozo society in Igboland; ozo cap a red cap worn by titled men who belong to the ozo society; apala group an orchestral group specialized in a particular Yoruba musical style called 'apala'; ukwa tree a fruit tree which produces the ukwa fruit (ukwa is an Igbo word translated as 'breadfruit' in English); asa fish a particular species of fish; it is considered to be one of the most delicious fishes available in Nigeria. The fish is therefore, highly valued and expensive.

The neologisms/coinages presented above are instances of the adaptation and manipulation of the English language to meet Nigerian linguistic needs. As well, they can promote good governance when employed in the activities of democratic institutions in Nigeria.

CodeMixing/Switching

Another feature of interpersonal communicative situation in Nigeria is the tendency for speakers to code-mix/switch. Codemixing/switching is a socio-linguistic phenomenon that has been defined in various ways. For this study, Code-mixing and code-switching are seen as one; as a situation when language users show a tendency to shift from the linguistic features of one language to another. Code-mixing/switching is one of the "strategies of inter-cultural communication" (Jowitt, 1991; Ogunisili, 2001). It involves language mixing and substituting. Language mixing/substituting indicates second language situations. Examples:

Kilo mean? what do you mean?; Bia here/zo here/waa here; come here; ore mi is here; my friend is here; ehami pen: give me pen; ejoo, is Mary around; please, is Mary around?; any? ga-ah?

tomorrow: we will see tomorrow, moto ah? is how much: how much is the car?; biko, nye m that book; please, give me the book; dia dia please: please take it easy/slowly; make sure na ? biara: make sure you come/visit; I know na ? d? okay; I know you are fine.

The illustrations above are examples of code-mixing/switching used by Nigerians in some social contexts to meet their linguistic needs. When such expressions are absorbed in Nigerian democratic institutions, they will help in upholding good governance.

Nigerian Pidgin

Nigerian pidgin is one of the many languages used in Nigeria. As a hybridized language, it contains both elements of African Languages and a lot of borrowings from English. Linguistically, it is assumed to be simplified, mixed, impoverished and restricted as it serves a limited number of functions, and is usually seen as a language whose users have low level proficiency in English. It plays a significant role in the linguistic environment of Nigeria. It is a convenient code for most Nigerians from different social and educational backgrounds. Some examples are shown below:

You too dey waka; E take head and fall; They sabi am, I don do am; I wan see you; wey you dey?; wetin you do?; Where you wan siddon?; I no sabi; Which kind siddon be dat?; He dey for market; You no be proper kekere; You no get money for buy?; why you no beg dem make dem give you?; He dey for Lagos; You grab my point; She no no the price; He dey my house yesterday; She too dey do shakara; Make you grab it; We no no say your mother dey house; They no sabi am.

A close scrutiny of the statements above reveals that Nigerian Pidgin is a blend of the first language (mother tongue) and the second language (English).

Consequently, linguistic innovations (loan words, coinages/neologism, code-mixing/switching, and Nigerian pidgin) can be useful for the legislatures in Nigeria. They can help in strengthening committees, legislative oversight, rules of procedure, public access to information, caucuses and constituency outreach. When these linguistic innovations are acknowledged in the language of Nigerian democratic institutions such as: the parliament, National Electoral Commission, Political Parties Registration Commission, Anti-Corruption Commission, Decentralisation Secretariat, and Media, they can support governing bodies and government ministries to function more efficiently, improve public outreach, and be more responsive to the public at large. As well, good governance is assured.

Challenges

Making democracy to function appropriately requires informed and active citizens who voice their interests, and act collectively. Linguistic innovations help citizens engage vigorously in the political process and serve as a link between citizens and elected officials.

If linguistic innovations can strengthen democratic institutions for good governance, failure to accommodate groups or resolve interests threatens it. However, conflicts about public scepticism, apathy and pervasive distrust of politicians may arise in politics in the process.

It is unfortunate that a few of the very serious problems confronting effective realisation of human rights, democracy and development arise from the negative attitude of bad leaders in Nigeria who have corruptly enriched themselves, violated fundamental rights of opposing groups, disobeyed court orders, mismanaged national resources and disregarded international

human rights, norms and democratic principles. As a result of bad leadership, most of the factors of production have either been ignored, under-utilised, or misused. Fertile agricultural lands lie dormant while unemployment and crime rate are high. The windfall during the oil boom was badly misspent, much of it stolen, thus leaving most of our national oil refineries grounded. The resultant effect has been fuel scarcity in the country with its attendant escalation in transport costs and unbearable increase in prices of commodities in the markets. The exchange rate of Nigerian Naira has greatly fallen, thereby reducing the purchasing rate of industrial materials which could have been gainfully used to improve the nation's technological development.

Democracy depends on the presence of rulers and persons in authority who can give legitimate commands to others. Such persons in authority must be seen by their followers to be reliable, dependable and of impeccable character who are ready to serve and not to be served. In line with democratic principles, political leaders must be tolerant and always ready to give opportunities to others to make their contributions towards the overall development of the nation. This helps in curbing some of the challenges, and its absence constitutes a problem.

Ignorance and wrong perception of the government have also been identified as some of the problems militating against human rights litigations in Nigeria. A person who lacks knowledge may not even be aware of the existence of his fundamental rights let alone bringing an action to enforce them. Even where some people are aware of their rights, their erroneous impression and perception of the government as an institution too powerful to be sued may prevent them from filing actions to enforce any breach of their fundamental rights against the government. Therefore, illiteracy hinders the effective realisation of human rights, democracy and development in Nigeria. Democracy grows from

the confidence and faith of a people in their abilities to tap their human and natural resources effectively for national growth and development. Lack of education impedes participation in government. In order to participate in government, a person must understand the principles of government and the nature of political operations. Education is also vital for human resources development and that in turn, builds a foundation for increase in productivity, improvement in health and nutrition as well as improved ability to handle innovative scientific tools for technological advancement of the nation.

Similarly, poverty contributes to a litigant's incapacity to meet the cost of litigations in Nigerian courts of law. An action to enforce a person's right includes payment of solicitor's fees, transport costs and other incidental expenses that normally go with the filing of actions in courts. A person who is unable to secure three square meals a day is not likely to go to court for the enforcement of his fundamental rights because of the cost of litigation; he may not vote rightly as well. This is a threat to democracy.

Conclusion

This paper considers the relevance of linguistic innovations in broadening popular participation of citizens in democratic institutions especially in our contemporary society. It argues that linguistic innovation does not merely correlate with or reflect socio-economic changes but is among the very forces that drives socio-economic transformations and can be used to effect new social distinctions. Therefore, one of the strategies of strengthening democratic institutions for good governance in Nigeria is by relying heavily on the domestication of the imported tongue. In Nigeria, where two or more languages and cultures are in contact, where important socio-cultural practices are

expressed in a foreign language, there is bound to be linguistic and cultural interference. This paper contends that one of the parameters that strengthens democratic institutions and promotes good governance is an active and broad-based democratic politics filled with linguistic innovations such as the ones sampled in this paper.

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THE IMPORTANCE OF LINGUISTIC COMPETENCE IN PREACHING IN NIGERIA

U. K. Eke

Abstract

Traditional grammar bequeathed to modern linguistics a world of terms/notions which can be aptly used in the analysis of African languages today. Although these terms have helped considerably in most linguistic works in this area, their adequacy in coping effectively with the exigencies of the domain requires to be revisited. This is because, a lot still has to be done to properly distinguish traditional grammar from language science to which linguistics rightly belongs. This paper is a modest attempt to address some of the issues contained in the traditional approach to the description of African languages today. It sees the traditional grammatical presentation as an endeavour which is fraught with speculation, having not taken into consideration the audience and/or context as basis for descriptive linguistic analysis. It is therefore a structuralist attempt at a review of some notions/terms used in the description of African (indeed) Nigerian languages, with a focus on the Igbo language.

Introduction

Language is not static. Each new day or event gives birth to new forms which enrich the vocabulary of any given language. This evolutionary process mostly follows new trends in scientific development. Emenanjo (1990) expresses the wish that linguistics should be able to meet up with the demands of this evolution by way of updating these terminologies, so that it will be in consonance with the domain of science to which it rightly belongs.

Pioneer works on the different African and indeed other languages were characterized by a premier chapter on 'alphabets'

— Ogbalu, (1972), Okonkwo (1974). Consequent on modern linguistic analysis, such captions are gradually giving way to more appropriate ones (phonemes, the sound system, etc.). This notwithstanding, a lot of work still has to be done to bring about a thorough overhaul of the mechanisms which can be used in African language studies.

In spite of all, and contrary to expectations, this domain is still rife with traditional grammatical terms. Apart from obvious figurative usage, there is need to reconsider some of these embarrassing terms as they apply to the study of Igbo. It is likely that they may have been coined for the description of some languages from which they may have originated. Caution therefore has to be exercised in their use in the study of other unrelated languages if the output of the linguist has to be original and not a mere transfer of terminologies.

We shall start by a brief re-examination of some selected and outstanding grammatical notions as they relate to the study of African languages. There is often the impression that these African languages may not be compete if they do not figure some of such terms. Rather than this, the crucial matter should be the rationale or the logic for their use in the study of such languages. Our propositions here are but suggestive and are therefore not solutions in themselves.

Theoretical Framework

This study is based on the assumption that most of what exists on the descriptions of African languages is built on our conception of terms and methodologies adopted from descriptions of other languages e.g., English. Although these terminologies were supposed to be a stepping board, for earlier linguists to forge a description typical of our African languages, we see that most of the earlier works on these languages are characterized by a

copious transplanation of terms used for the description of alien languages. Some of this can still be observed in present day presentations of our languages.

Since linguistics has assumed its rightful position as a science, it is naturally expected that its reports should be so characterized, having supposedly undergone the relevant procedure of scientific research. This study therefore, makes reflections on the 'adequacy' of the status and definitions accorded to selected terms commonly used in describing African languages.

It adopts a descriptive approach which itself is characterized by dependence on the utterance and context on which its analysis is anchored. Where possible, it will suggest terms capable of serving as substitutes if and when they are tested and found acceptable. In all its examples, the high tone remains unmarked.

1. **Parts of Speech:** This is a general term under which traditional grammar regroups a world of linguistic concepts, namely, noun, verb, adjective, adverbs, etc. Form a point of view that is strictly semantic, one cannot but raise eyebrows with regard to the adequacy of this term in classifying these concepts. In this regard, two crucial points come to mind.

- (a) *The pertinence of the term 'Parts of Speech':* In linguistic descriptions, focus is usually on a specific language. The question therefore, is, does this term find application in the language under study? Can this notion be collated to any specific or general notion in this particular language? This question is pertinent because of the existence of a variety of grammatical systems which cannot be underestimated in language analysis.

- (b) *The view of the work:* For an indepth and accurate presentation of data, science capitalizes not on assumptions but on available data on a subject under treatment. If linguistics merits inclusion in the domain of the sciences, to base its production on abstractions as has been the practice with traditional grammar, would mean a sincere way of opting out of this domain.

From the foregoing, it can be seen that in the utterance, 'John has a book', depending on how one wishes to compartmentalize it, the element /John/, /has/, /a/ and /book/ constitute, individually, parts of this utterance. Likewise, the groupings, /John has/, /a book/, has a book/ on their own also constitute parts of this utterance. It is therefore unimaginable to conceive of a noun, a verb, an adjective, etc, as parts of a speech where neither the forms noun, verb, nor adjective has any physical participation in the construction of the utterance.

Precisely, for the 'parts of speech', this paper proposes as a substitute, the term 'grammatical units'. In making this proposal, it takes into consideration the fact that the units so involved are functional grammatical concepts to which a clear-cut definition has to be given in relation with what is tenable in the language under study. In other words, although they may be universal in grammar, discussions on them should be language specific. If we insist on this term, it is for this reason that any linguistic analysis which does not take into consideration the necessity to base its arguments on a communicative situation and which overlooks the necessity of terminological pertinence, runs the risk of speculation, an approach in which traditional grammar seems to have triumphed.

2. The Syntactic constituents

The identification of grammatical notions which relies on a mere labeling should, according to Creissel (1979), be considered as illegitimate. It should be borne in mind that these notions should be envisaged as entities capable of occupying syntactic positions in an utterance schema. Taken in this way, we find that an utterance schema reflects a central term (a nominal), around which other units are organized. This central term and the units which are organized around it, show a paradigm of commutable units and markers, denoting distributional classes of units. In addition to the above, a description should recognize the existence of different types of schemas, it is, therefore, after due consideration of the foregoing that any unit can be properly designated as being capable of fulfilling one function or the other in a language under study. For instance, the utterance 'John is coming' /John na-ahia/ in Igbo, lends itself to the following commutation possibility.

John	is	coming
He	was	going
(My) brother		singing
(The) boy		turning
(The) man		writing
(The) teacher		smoking, etc.



Any possible extension of this simple utterance to include the participation of other units or constituents will involve again another set of paradigms of constituents and markers capable of commuting with the newly introduced elements. For example; 'John came home/back/down/yesterday/early.'

These new constituents entertain a synagmatic affinity with each other and with the original constituents of the simple

utterance. For example, quite distinct from the verb 'come', which can be characterized as a constituent specialized in predicative functions, the new constituents can be characterized as constituents specialized in non-predicative functions, and thus seemingly having a behaviour different from the verb 'come'.

Our hypothesis therefore would be a delimitation which dichotomises the constituents of an utterance into two broad categories, namely: The verb which is an utterance, has a predicative function (verbal constituent). The noun specialized in ono-predicative functions (nominal constituent).

The major task of delimiting the constituents to these two broad categories resides in the possibility of identifying their different markers thus enabling their organization into their different distributional classes. Thus, in our first example (John is coming), we note a series of markers which enables us to identify other possible constituents which commute with 'John' in the utterance. In the same manner, we also note in another paradigm a series of elements in commutation with the form /is/, thus, enabling its classification as emanating from a class of constituents performing the function of a verb in the utterance. While the former can be called nominal morphemes, the latter can be designated as verbal morphemes.

In the second instance, there is the tendency (as has been the practice in the traditional grammar) to analyse the forms /early/ and /yesterday/ as adverbs and the like (for the discussion on adverbs see 4 (infra). Criticisms could be leveled on this stance on the ground that it supports the traditional view which builds its descriptions on a notional basis, which itself has a semantic implication. Precisely, the traditional view looks at an enunciation purely from a referential point of view. By so doing, it tends to neglect the annunciator himself, who, first of all, apprehends a particular situation and tried to use available means

in language to express it in speech.

Quite on the contrary, our own view first draws a line between a notion to a specific language class and its identification as performing a specific function in a given language system. In this way, it takes into consideration the functional characterization of a constituent which focuses on its grammatical status vis-à-vis other constituents in the same utterance. For instance, a nominal constituent performing the function of subject, contrasts with other nominals (nouns, pronouns) capable of occupying its position in an utterance. Secondly, it takes care of a taxonomic characterization which highlights a paradigm of constituents and (morpheme) markers.

3. Pronoun: A Problem of Definition

The problem is often that of whether this group of syntactic constituents can be classified as morphemes or as lexemes. Nothing stops one from characterizing them as morphemes in view of the fact that they belong to a closed system, their number being very limited in any given language. On the other hand, because of their aptitude to assume the function of a constituent (nominal) in an utterance, they could rightly be classified as lexemes.

Again, pronouns, in certain quarters, have been taken as nominal substitutes. This definition cannot be regarded as completely false depending on what we understand by 'substitute of a noun'. To some extent, this definition can be acceptable because if we take substitution as reference to a nominal expression already mentioned or understood, the third 'person' pronoun is the only pronoun capable of fulfilling this function. But taken in a wider sense, all other units whose extension include that of another lexical element can be inserted in a discursive mechanism of substitution (e.g. 'man' can be replaced by 'human

being', 'house' by 'residence', 'school' by 'institution', etc). Otherwise, substitution can be seen from a different angle (i.e. if a nominal expression has the same identical content with another in a more compact form). In this way, adverbs could also be taken as substitutes of nouns (e.g. here = this place, this house, this hall, etc; now – at the moment, these days, etc) with a circumstantial function. However, uncertainties about the classification of certain forms as pronouns demonstrate the inadequacy of this definition.

3.1 The Tag 'Personal' on Pronouns

The tag 'personal' often attached to a certain subgroup of pronouns further complicates the problem on an issue whose definition is not yet settled. Divergent opinions and suggestions have been held and made in an attempt to find a general cover term for the different categories of pronouns. Popular among them is that of Houis (1974) who succeeded in splitting into 'allocutive' (first and second persons) and 'suppliant' (third person), which functionally could be regarded as subject pronouns. But quite unfortunately this laudable effort falls short of the views expressed in the previous paragraph by still retaining the 3rd 'person' pronoun as substitute of nouns.

Apart from this, it is also attested in language, a situation where the 3rd 'person' is used to refer to the 2nd 'person', e.g. the Igbo utterance /o-na-anu?/ 'Is he hearing?/ can be used to mean /I na-anu?/ 'Are you hearing' (while speaking with indignation to a stubborn child). Toeing this line, Creissels (1979) equated the personal pronouns to 'individual pronouns', (arguing that they refer to an individual in relation to his status in an enunciation) and agrees with Houis' categorization of the other pronouns into nominal specifiers which 'specify a modality without necessarily' using a noun or nominal to explicate the notion in which the

Having thus far not found any proof for the acceptability of the term 'personal' generally tagged on pronouns, it is suggested as substitute, the term 'anaphoric' (Eke 1985). By anaphoric pronouns, is meant a definite category of pronominal constituents capable of occupying the syntactic function of subject/object in an utterance and whose reference can only be derived from the context. If we insist on the notion 'anaphoric' it is for this reason that pronouns themselves have a pragmatic value of non-specificity.

In one way or the other, pronouns can be seen as instruments par excellence or devices, the use of which a speaker can resort to if he chooses not to be explicit. 'I' does not always refer to the speaker or writer. In like manner, the 3rd person plural can have as many references as one can imagine.

The term 'anaphoric' advocated here finds utility in the fact that it has a multi-referential property which renders incomprehensible the use to which pronouns are put without due reference to context. It is also economical, having brought under one umbrella, a number of terminologies which, besides, have contributed to complicate matters further and which have meanwhile left the problem of a worthwhile classification of grammatical units unresolved.

4. Adverbs

In an earlier paragraph, highlighted the need for a two-way categorization of grammatical units in order to make sense of their classification into different distributional classes. Our illustration enabled us to identify two classes, namely the nominal and the verbal classes. What follows will be pre-occupied with a specific group of constituents whose classification has been done in a haste according to Creissels (1979).

He confusion and consequently the incoherence in their

classification can be seen in their definition by Larousse (19....) As 'elements which can assume the function of substitutes'. If this definition is anything to go by, one then stands to imagine how elements of a well defined given class can commute functionally with the elements of another class without being part of the latter. Again, one may wish to know whether there is any difference between this definition and that which equates pronouns to substitutes. The following table is a random sampling of forms which traditional grammar likely categorize as 'adverbs' in Igbo.

Time	Place	Manner	Reason
• Mgbé - period/time • Oge - (time) when • Temporal indications - e.g. echi - tomorrow - Uywuabuo - yesterday - Uandu - morning - Abali - night - Ebihe - afternoon - Ubochi - day - Ugbu - now - Taa - yesterday	- na - noun - e.g. n'ulo - indoors - n'Abia - at Abia - n'time - inside/interior - n'eri - outside/yard	- Ozigho (dial) - ngwa-ngwa - immediately, as soon - as quickly - Ojuma (dial) - well - Nke-ona - fast/quickly - Oso-oso - haste/quickly - an'izo - manner of doing something - Oke - noun - e.g. oke-eyi - very cold - ezi-ozigho - noun - E.g. ezi/ozigho nwoke = very good/nice man, etc.	- Nihi, Maku - Because of, etc

A brief column by column examination of this table the following information:

4.1. Time Column

In this column, the only possible cases of anxiety concern the form /mgbé/ 'period/time' and /ugbu/ 'now, at the moment'. These two forms n be used in noun phrase structures where the former /mgbé/ is determined by another noun, while the latter, /ugbu/ itself determines another noun, e.g:

Mgbé ochie	-	'olden times/olden days'
Mgbé oyi	-	'period of cold'
Ndi ugbu	-	'people to nowadays'
Umuaka ugbu	-	'children of nowadays', etc.

Thus, while /mgbé/ seems to be an instrument par excellence which introduces a subordinate clause of a specific type (time), /ugbu/ can effectively constitute an extension (E.) on one hand and subject on the other hand in the utterances which follows:

O no mgbé Ibiara	-	'He was/there/ at the time you came'
O ga-abia ugbu	-	'he will come now/at this time'
Ugbu bu oge ubi	-	'Now/this time/this period is the time for farm work'

The fact that the other forms in this column are effectively nominals is indisputable.

4.2 Place Column:

All the forms under this column specify 'place'. For example, the form /na/ in Igbo can be regarded as a particle with nominal as well as verbal affinities. As a verbal indicator, it expresses continuity or progress, e.g.

O na-eri m! - 'he is eating'
He/she/ in the action of eating/food

But with nouns, it forms noun phrases with prepositional as well as conjunctive functions.

Example:

na + ulo - n'ulo	-	'in the house/indoors'
na + ezi - n'ezi	-	'outside/in the yard'
na - nku - na aku	-	'on the firewood'

} Soundness or prepositional function

Note the structural variability of /na/ according to the morphology of the noun with which it is in affinity, i.e. with nouns with initial C, it retains its vowel /a/, while this vowel is automatically deleted when it is followed by a noun with initial V. Compare these examples with the former where in verbal constructions, the /a/ is obligatorily retained. As a conjunction /na/ practically behaves as if it were a verbal marker where its vowel does not undergo any deletion process. Compare: na-abia 'is coming' = na-Ada 'and Ada'.

4.3 Manner/Reason Columns:

In languages where they really exist adverbs of manner can be identified by the use of the question 'how'. If we go by this mode of identification, the forms /ngwa-ngwa/, oso-oso 'quickly, fast' and /otu/, 'manner of', seem to be the only ones capable of being characterized functionally as adverbs but on condition that there is a precise definition for the term 'adverb', e.g.

O puru ngwa-ngwa – 'He left quickly/in a hurry/in haste'.
O ma otu esi eme ya – 'he knows how to do it'.

This provision is made here following our earlier argument based on ability to substitute constituents. For instance, the groups /ngwa-ngwa/ and /otu/ can very easily be regarded as extension in the following utterances:

O gara ulo – 'he/she/go/house/home/
'He went home'.
O ma madu – 'He knows/person/people/somebody'.
He/she/it/know/person.

Adverbs of reason are explicative in nature and they are introduced in Igbo by the forms 'maka' and 'n'ihĩ', both of which

can be express by "because of" e.g. o nwuru maka/n'ihĩ m – he died because of/for me.

Maka ya – "because of that/him/her/it"
N'ihĩ ya – "because of that/him/her/it".

Conclusion

Traditional descriptions left to modern linguistics a legacy of terminologies. If we accept and apply them in our linguistic descriptions just as they are without no linguistics. From the foregoing, we can see that certain forms heaped under the notion of adverbs apparently seem to be unfortunate misplacement to which adequate reflexion has to be given in terms of their classification/definition. For instance, the form /oge/ "period/time" and all the temporal indicators in the time column of our table can effectively commute with forms which aptly function as nouns/nominal in the following construction.

Oge /ya/ e ruola – "his time has come"
Time /his/ reach, etc.

In this construction, the forms, omumu (birth), ubochi (day), onwu (death), nna (father), nwa (child), etc, can very comfortably replace /oge/ "time". The same applies to the other temporal indicators. There is therefore the need for an adequate and clear-cut definition of concepts before their classification in order to avoid the indiscriminate transplantation of terminology, which invariably robs our descriptions of their originality. Having seemingly rejected this fundamental issue, our outputs, quite often, manifest a certain degree of implicitness which helps to complicate things further.

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PROMOTING EFFECTIVE TEACHING AND LEARNING OF THE ENGLISH LANGUAGE AND COMMUNICATION SKILLS: FOCUS ON PROBLEMS

B.I. Minadike
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Abstract

This paper intends to examine the problems that impede effective teaching and learning of the English language and communication skills. English language plays very vital roles in and out of the school system in Nigeria. It serves as the medium of instruction in Nigerian schools, from the upper primary school level to the tertiary level of education. It further serves as the language of the law court, the press, administration, inter-ethnic communication, literature and others. This work examines the content of the syllabus for the Language and Communication Skills courses as drawn by the National Commission for Colleges of Education (NCE). Infrastructural, pedagogical, attitudinal as well as mother tongue interference problems hamper the achievement of the goals of the courses. In order to make progress, there is need to review the human and material resources to match the ever-increasing student population found in Nigerian tertiary institutions.

Introduction

Communication is very vital to mankind since it touches all aspects of man's existence. It is a process through which thoughts, opinions, observations, feelings, ideas and information are passed from one person to another. Language is a unique tool in achieving effective communication. Fisiyen (4) defines language as

A system of structured arbitrary vocal symbols by means of which human beings make meaning and communicate with each other in the community.... Language is a system of rules and principles by which sound, structure and meaning are integrated for communication.

Bloom and Lahey (4) see language as 'a code whereby ideas, information objectives, feelings etc in human society are represented through a conventional arbitrary symbols for the purpose of communication either orally or in written form.'

In this age of ICT, human beings can hardly relate effectively without recourse to language. A language user's personality is typically defined by his ability to perform, especially via the spoken medium. A teacher's credibility is almost entirely hinged on his ability to communicate ideas as well as simulate learning through the use of the appropriate language. It is an acceptable fact that articulate teachers always win the hearts and respect of their students.

For teachers to be able to carry out their duties of inculcating knowledge in their pupils, they need to master communication skills. This explains why language and communication skills courses were introduced into the curriculum of the Nigeria Certificate in Education (N. C. E). Indeed, language as a means of communication is the corner stone of any educational process.

The Place of the English Language in Nigeria

English language is Nigeria's adopted National Language. This is sequel to Nigeria's colonial experience as well as the multilingual nature of the country. Fishman (6) defines a national language as "a symbol of national oneness, of the achievement of

Promoting Effective Teaching and of the English Language....
independence and nationhood."

Adekunle (23) reports that:

It has been estimated that more than four hundred mutually unintelligible languages are spoken natively by members of more than two hundred and fifty ethnic groups that inhabit the country.

Faced with a multiplicity of languages, the country had to adopt English language which serves as the language of unity and of inter-ethnic communication. It is not an over-statement if one asserts that Nigeria would not have achieved the level of cohesion she enjoys now without this language.

In addition to serving as the language of inter-ethnic communication, English language has gained so much dominance over the indigenous languages that most Nigerians see it as the language of the elitist class. It is the medium of communication in many enlightened homes. Even half educated parents try to force it on their very young children. Commenting on the status of the English language, Osundare (105) states that many educated Nigerians see it as an instrument for mystifying the non-literate masses and exacting uniform applause and political support. He states categorically that:

A further glance at Nigerian habits reveals the psychological dominance of English. To many Nigerians, achievement of English competence is a life ambition. Hence the few who display confident mastery of the language are treated as demigods.

Towing the same line of argument, Nwankwo (1) states that "the English language enjoys a wide patronage in Nigeria". English language is the official language of Nigeria. Government business and administrative transactions are carried out through

the instrumentality of English language. In this regard Akindle and Adegbite (1992) see an official language as a language used by government for the conduct of business in the civil service, law, commerce, education, and in all other official functions. Thus the Nigerian constitution is documented in English. In addition, parliamentary debates both in the Senate and the House of Representatives are carried out in English language.

Furthermore, English language is the medium of instruction in Nigerian schools, officially starting from the upper primary through the tertiary level of education.

The National Policy on Education (2004) gave it this elevated status when it states that "government will see to it that the medium of instruction in the primary school is initially the mother tongue or the language of the immediate community and at a later stage English". In spite of the above policy statement, many private nursery/primary schools ignore the mother tongue clause in the national policy and instead go straight to use the English medium.

Importance of the Language of Instruction

Language education is very vital for teachers in training. It ensures the training of the users of language in language skills and helps them to develop to the fullest, the skills of listening, speaking, reading and writing in order to carry out the act of oral and written communication. Education is a sure vehicle for transmitting culture, morals, aesthetics, creativity, positive personality and, in fact, the general upliftment of man. Language, whether oral or written, is the vehicle through which knowledge is imparted. In other words language as a means of communication is the corner stone of any educational process.

Writing on the importance of the medium of instruction to the success or otherwise of any teaching/learning task, Olagoke

(1993) asserts thus:

Educationally, too, the child cannot learn the most elementary facts and ideas until he has understood the foreign language in which those ideas are expressed.

As language is the most powerful tool of learning, the child will learn very little until he has mastered the language of instruction.

The above quotation points to the fact that effective English language teaching and learning will in turn result in improved performance of the students in other school subjects.

In line with the above, the National Commission for Colleges of Education (NCCE) in the 1999 Uniform Curriculum for Colleges of Education in Nigeria included Language and Communication Skills among the courses essential for students who have enrolled for the Nigeria Certificate in Education (NCE). Language and Communication Skills courses span five, out of the six semester duration of the NCE programme. They are GSE 111, 121, 211, 221, and 321. Students of Colleges of Education are expected to pass these compulsory courses before they graduate.

The objectives of the Language and Communication Skills courses are to:

- i. Equip the student with the awareness of the use of language within the society, to develop in him, an insight into the devices by which languages operate.
- ii. Equip the student with the tools for effective communication so that in his own writing and public speaking, he will use appropriate and exact words and organize his thoughts effectively in order to achieve the various purposes of communication.
- iii. Help the student towards efficient reading and listening in

information and taking notes from lecturers and books.

- iv. Develop in the student the habit of consistent usage of agreed devices in the mechanics of writing: punctuation, footnoting, bibliographical listing, etc.

(Nigeria Certificate in Education Minimum Standards for Languages
2012 Edition)

Problems of English Language Teaching in Nigeria

The teaching of English in Nigerian schools faces a magnitude of problems. In the first instance the teacher's methodology of teaching leaves much to be desired. The teaching of the English language in Nigerian schools is mostly abstract. More often than not, there is little contact with the real world in which the language is used. This method of teaching makes students passive and inactive, thereby making language learning "*a tedious, dry-as-dust process devoid of any contact with the real world in which the language used is as natural as breathing*" (Rivers, 46).

Many Nigerian students have contact with the English language when they have mastered their first languages (mostly indigenous languages).

As a second language (SL), students bring in habits of their mother tongues into the English language class. Many of these habits hamper effective teaching and learning of English.

Since language learning is "learning to communicate", there is every need for interaction between teachers and students, among students, between students and authors of texts as well as between students and First Language (L₁) speakers of the target language. It is through such interactions that students practice what they have learnt, improve on their weak points, acquire new

(Richard and Rodgers 1986).

In addition to the above, the teaching of the English language in Nigeria faces other problems like badly written textbooks, ill-qualified teachers, insufficient class contact for practice as well as laziness on the part of students. These according to Nwankwo (2006:165) "*have a backwash effect on the quality of students admitted into our colleges and universities*". Jegede, (157), in a similar argument states:

Statistics have shown that students who come to higher institutions with high grades in English Language fail to express themselves grammatically correct enough to justify their performances at the School Certificate level.

Impediments to Effective Utilization of the Language and Communication Skills Courses

The essence of language is communication. Students undergoing training in Colleges of Education are expected to be able to communicate effectively with their lecturers, with fellow students and also with secondary or primary school pupils they will eventually teach. This explains the inclusion of the Language and Communication Skills courses in the common syllabus drawn by the National Commission for Colleges of Education, (NCEE).

A number of problems, however, impede the achievement of the lofty objectives of the Language and Communication Skills courses. Chief among them is the poor quality of students admitted to pursue the NCE programme. Majority of the students lack the requisite knowledge that the courses presuppose. The consequence is that lecturers are literally forced to start from the

scratch thereby making it impossible for the course contents to be covered. In this regard, Jegede (158) claims that:

Teachers of the language at this level equally find themselves going back to re-teach the most rudimentary aspects of language instead of teaching what is commensurate with the students' level of academic attainment.

Another major drawback is the paucity of time for practice. Four of the five Language and Communication Skills courses are slated for a contact period of one hour every week, with the exception of GSE 321 which has two credit hours. Considering the volume of work involved, the time is grossly inadequate. Hence more often than not, one third of the course content is never covered.

Okoh (95) lists large class size, overcrowded classrooms, non-interactive teacher-centered approach, among others, as some of the characteristics of language classes in Colleges of Education. It is common knowledge that large class-size is not conducive for effective language teaching and learning, as it does not allow for practice. Fodeh (7) insists that *a good language learner is actively involved in the learning process. He listens carefully and checks what he says himself, he is eager to participate and communicate with others, he practices the language on his own accord.*

Unfortunately, most Language and Communication Skills classes are devoid of opportunities for interaction and active involvement.

Furthermore, most teachers of English as a second language rely on teacher-centered approach to teaching. With this method, the lecturer spends most of his time talking to students who rarely respond, write or think about the topic of discourse. This, in part,

explains what Doff (22) means when he writes "...the teaching of English as a second language has become technical that teachers forget that language is meant for interaction." In the same vein, Ezema (6) asserts that:

The language used in lessons is often unnatural and artificial but if the teacher uses English to say real things to the class, it will give the students the feeling that English language is used for communication and not just a language that belongs to the textbook.

Infrastructural facilities in most colleges are deteriorating and Language and Communication Skills classes most often bear the brunt. Two hundred students cannot study comfortably in a normal size classroom. The normal size for effective language teaching and learning should be between 25 and 35. When a class is unusually large, there is need for a public address system. In many colleges, however, this has become a thing of the past and the consequence is better experienced than told.

Another major problem facing Language and Communication Skills is clashes in timetable. Sometimes, timetable planners find it very difficult to resolve these clashes. At other times, students involved fail to report clashes in time and, lecture venue. Faced with such situation, many students decide to attend their departmental courses in the hope that the general courses could be gambled with. Such students of course suffer during examinations since they could not give what they do not have, "as it is said in Latin: *nemo dat quod non habet*".

Recommendations

In order to achieve the objectives of the Language and Communication Skills courses, the following recommendations should be implemented:

- i. Infrastructural facilities should be provided to match the explosive population in Colleges of Education. Large halls that could accommodate the ever-increasing population of students who register for Language and Communication Skills courses should be provided. Public address system needs to be made available to ensure that students could at worst hear what their lecturer has for them.
- ii. Lecturers on their part should make the best out of the bad situation. They should ensure that students indulge in language learning activities that will make them use the target language; for a Chinese proverb says:
 What I hear, I forget
 What I see, I remember
 What I do, I understand
- iii. Class size should be reduced as much as possible to give room for individualized instruction.
- iv. Emphasis should be laid as much as possible on students' attendance to classes as well as participation in continuous assessment tests.
- v. The selection test administered on students for entry into universities should be extended to N. C. E. students. This way, dull students would be dropped.

Conclusion

The essence of language is communication. If according to Olajoke (15), "*the child will learn very little until he has mastered the language of instruction*", it then follows that no effort should be spared to achieve effective teaching and learning of the Language and Communication Skills courses. To do this, problems of inadequate infrastructural facilities, teacher-centered method of teaching as well as students' nonchalant attitude, among other negative attitudes need to be seriously addressed.

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UNE TRADUCTION COMMENTEE (IGBO-FRANÇAIS) DU POEME 'M GÀ - ABU UDELE' DE NNAMDI OLEBARA

Ihechi Obisike Nkoro

Résumé

L'accès aux connaissances d'une culture à l'autre s'effectue au niveau verbal par l'interprétation et la traduction. L'interprétation présuppose un public moins répandu puisqu'elle s'adresse à la communication orale alors que la traduction présuppose un public bien répandu, car elle s'adresse à la communication écrite entre des gens parlant des langues différentes. Les œuvres d'art, les philosophies, la culture et la civilisation d'un peuple se rendent accessibles aux autres peuples du monde par l'interprétation et la traduction. Pour cette communication, nous avons décidé de traduire en anglais et en français, un poème 'M gá -abu udele' de Nnamdi Okebara, un poète d'ethnie igbo, au sud-est du Nigeria. Le travail a pour objectif l'expansion de la culture igbo en multipliant les lecteurs de ce poème en anglais et en français. Ce poème se trouve dans un recueil ou une anthologie des poèmes igbo intitulée Akpa Uche, éditée par Ekechukwu (60-61). La littérature, surtout la poésie, doit à notre avis, contribuer au divertissement de l'homme d'aujourd'hui, face aux problèmes du stress et de l'hypertension. Les atouts esthétiques de Nnamdi Okebara seraient présentés afin de mieux apprécier la métaphysique igbo et l'émotivité du poète envers la nature humaine.

Abstract

Access from one culture to the other is facilitated in verbal communication through interpretation and translation. Interpretation, due to its oral nature presupposes a smaller public than translation which concerns itself with written

communication among different languages. The works of art, the philosophies, the culture and civilization of a people are hence made available to others through interpretation and translation. This article translates an Igbo poem 'M'gá-ábu ídele' by Nnamdi Okebara, an Igbo poet from South-East Nigeria. The study aims at a wider diffusion of Igbo creative thoughts as it makes available an English version of this Igbo poem. The poem is an extract from the *Igbo Anthology* Akpa Uche, edited by Ekechukwu (2003 : 60-61). To us literature must among other things, give pleasure to man and help to reduce stress and hypertension. The artistic prowess of Nnamdi Okebara would be examined as that would enhance the reader's appreciation of Igbo metaphysics and the poet's emotionalism towards human nature.

Introduction

La traduction est l'une des plus anciennes disciplines qui aide la communication écrite entre des gens parlant des langues différentes. Pour que les œuvres d'une culture soient traduites aux autres cultures, il faut que la culture source et la culture réceptrice aient des systèmes d'écritures. Voilà pourquoi par exemple, la Bible était traduite en langues européennes telles que le grec, le latin, l'anglais et le français, avant d'être traduite en langues africaines telles que le yorouba, l'igbo et le haoussa. D'un sens global, l'histoire littéraire d'une langue aussi bien que son pouvoir politique déterminent toujours sa place dans la traduction. Voilà d'où relève l'idée de la traduction horizontale et de la traduction verticale, noté Gianfranco Folena cité par Bassnett-McGuire (52). La traduction horizontale, c'est-à-dire, la traduction d'une langue prestigieuse à une langue moins privilégiée a depuis l'ère hellénique caractérisé la pratique de la traduction entre la langue du colon et celle du colonisé. La traduction verticale, c'est-à-dire, la traduction entre des

langues du même rang politique, par exemple, entre deux langues internationales telles que l'anglais et le français, ou entre deux langues nationales telles que l'igbo et le yorouba.

Bien que l'adage italien, 'Traduttore traditore' ('Translator, traitor'), soit bien populaire, on ne peut jamais négliger le rôle que joue la traduction dans la vie religieuse, littéraire, scientifique ou technologique du peuple du monde. *La Bible*, le Livre le plus traduit du monde, témoigne de la réalité et de la pratique de la traduction depuis les temps obscurs jusqu'à nos jours. Tout document d'ordre scientifique, technique ou littéraire d'une langue peut être traduit en d'autres langues. Ainsi, la nature du texte à traduire détermine le type de la traduction dont il est question. Dans ce qui suit, nos réflexions se limiteront sur la traduction poétique. Tous les usagers d'une langue donnée savent que la poésie exige plus d'effort du lecteur car, tout poète dans sa création littéraire se sert des images au sein desquelles se trouvent des perles qu'un lecteur hâtif ne peut jamais dégager. Les perles que le poète cache dans son œuvre esthétique relèvent non seulement des expériences linguistiques mais également des expériences socioculturelles partagées par le poète et par ses lecteurs. Réfléchissant sur la poésie anglaise ou igbo, Anukam (66), signale que beaucoup de professeurs et d'étudiants n'aiment pas entendre le mot 'poésie' et que certains d'entre eux avouent qu'ils détestent la poésie, car, selon eux, beaucoup de poèmes n'ont pas de sens et beaucoup de poètes sont des égoïstes qui ne considèrent pas les lecteurs dans leur choix des mots. Cette attitude négative à propos de la poésie se voit également dans la vue de certains à l'égard de la traduction poétique. À titre d'exemple, Frost cité par Connolly (170) dit que la poésie est perdue dans la traduction.

Nous avons que comme toute activité humaine, la traduction n'est pas parfaite. L'ouvrage : *French African Verse*

with *English Translations* de Reed et Wake (1972) témoigne de la pratique de la traduction poétique. De surcroît, le poème 'LABYRINTHS' qui figure dans le recueil 'Textures of Dawit' de Bestman, est une traduction du poème 'Jeu réglé' qui figure dans le recueil 'Une caléasse d'aube' de Bestman. En plus, l'ouvrage *Olisa Amaka* d'Obakhena, un recueil des poèmes igbo et leurs traductions anglaises, est une autre preuve de la traduction poétique de nos jours. On pense qu'un poème traduit comme toute autre création littéraire doit être critiqué par les spécialistes pour faire ressortir leurs bonnes qualités et leurs défauts. Nous entreprenons donc la traduction d'un poème igbo, 'M gā-ābū Udèle', en nous penchant sur le proverbe igbo 'anaghé aso mgbagbu aga oḡu' (on lutte toujours sachant bien qu'on peut être tué en luttant).

A cause de l'expérience coloniale de l'Afrique la traduction en Afrique était d'abord d'ordre horizontal, car, selon Edehri (27), la traduction au Nigeria avait commencé par la traduction de la Bible de l'anglais aux langues indigènes. En ce qui concerne la traduction littéraire, Edehri note également que la traduction littéraire au Nigeria était à l'inverse, d'ordre vertical, car, on avait commencé par la traduction des langues indigènes à l'anglais. Néanmoins, il paraît que ce type de traduction n'a pas bien avancé surtout à l'égard de la langue igbo car, réfléchissant sur la traduction entre l'igbo et d'autres langues du monde, Otioma (9-10) indique qu'on a beaucoup concentré sur la traduction des pensées exprimées en langues européennes en igbo et qu'il est temps de traduire la pensée igbo exprimée en igbo, en d'autres langues. Nous considérons cette vue comme une approche complémentaire entre des langues, car chaque langue a son identité à elle, qui s'exprime par ses moyens propres. Parant de la nature propre de la traduction au Nigeria, Okeke (105) note qu'un grand pourcentage de nos héritiers culturels, documents et

non-documentés ne sont pas encore traduits en anglais. Nous sommes donc motivées à traduire un poème igbo en anglais et en français, afin d'augmenter la quantité de travaux qui portent sur la philosophie et l'esthétique igbo, exprimée directement en igbo et non pas par l'intermédiaire de l'anglais, du français ou d'autres langues étrangères.

Méthodologie

Notre méthode de traduction sera l'interprétation comme suggéré par André Lefevere cité par Bassnet-McGuire (82). Lefevere postule cette méthode qui aide à reproduire dans la langue réceptrice des versions, ayant le même message que l'original mais des formes différentes. On est d'avis que cette méthode est étroitement liée à la recherche de l'équivalent le plus naturel et le plus dynamique de Nida et Taber (11). Nous comptons nous servir de cette méthode qui implique le recours aux expériences linguistiques et extra linguistiques car, si selon Akakuru (91) la mission esthétique du poète exige essentiellement le langage connotatif, on est d'avis que la traduction de l'œuvre esthétique du poète, exige également des connaissances connotatives et dynamiques. Afin de faire les choix les plus dynamiques, nous ferons appel aussi aux approches stylistiques de Vinay et Darbelnet, aux approches linguistiques de Chuquet et Paillard et aux pensées pragmatiques de Schmitt.

Poème igbo de Nnamdi Okebara

'M Gā-Abū Udèle'

Mgbé m gā - ābia ozo n'iwu a

M gā-ābū Udèle.

Mmadu m bu nà-ēwe m iwe.

Mgbé m gā ābia ozo.

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non-documentés ne sont pas encore traduits en anglais. Nous sommes donc motivés à traduire un poème igbo en anglais et en français, afin d'augmenter la quantité de travaux qui portent sur la philosophie et l'esthétique igbo, exprimée directement en igbo et non pas par l'intermédiaire de l'anglais, du français ou d'autres langues étrangères.

Méthodologie

Notre méthode de traduction sera l'interprétation comme suggéré par André Lefevere cité par Bassnett-McGuire (82). Lefevere postule cette méthode qui aide à reproduire dans la langue réceptrice des versions, ayant le même message que l'original mais des formes différentes. On est d'avis que cette méthode est étroitement liée à la recherche de l'équivalent le plus naturel et le plus dynamique de Nida et Taber (11). Nous comptons nous servir de cette méthode qui implique le recours aux expériences linguistiques et extra linguistiques car, si selon Akakuru (91) la mission esthétique du poète exige essentiellement le langage connotatif, on est d'avis que la traduction de l'œuvre esthétique du poète, exige également des connaissances connotatives et dynamiques. Afin de faire les choix les plus dynamiques, nous ferons appel aussi aux approches stylistiques de Vinay et Darbelnet, aux approches linguistiques de Chuquet et Pailard et aux pensées pragmatiques de Schmitt.

Poème igbo de Nnamdi Okebara 'M Gâ-Àbù Ùdèlè'

Mebè m gâ-àbù òzò n'ùwà
M gâ-àbù ùdèlè.
Mmadu m bụ nà-èwè m iwe.
Mgòè m gâ àbà òzò.

Agaghi m'abụ okuko -
O mụ nwa erighi àkụ mwa.
Agaghi m'abụ nkita -
O gbuputa ò tìkwaa.
Agaghi m'abụ anụ ulò -
Onye nwe ya hụrụ n'anya
Ụbọchi otiri dāa, o gburuo ya rie.
Ihunanya uwa nke à enwèghị isi.

Mgbè m'gà àbịa ozo,
Agà m'abụ udèlè, onye nwe ahia
M'gà-enwè re onwe m'karia mmadu.
M'gà-ebèrè n'elu ulò onye ukwu nà onye nli.
Nri nà anụ unu kà m'gà-eburu n'atughị egwu
M'gà-èje ebe nile di kà eze
Ma ò nweghi onye gà-egbu m

Mgbè m'gà-àbịa ozo
M'gà-àbụ udèlè
M'gaghi enwe enyi,
M'gaghi enwe onye ro.

Notre traduction française

**b) Version française
'Je serai le vautour'**

Quand je reviendrai sur terre
Je serai le vautour.
Que je sois un être humain, cela m'énervé.
Quand je reviendrai,
Je ne serai pas la poule,
La mère qui ne reçoit aucune dot pour ses filles.
Je ne serai pas aussi le chien,

Celui qui mange encore son vomissement.
Je ne serai pas aussi un animal domestique.
Celui qui est le bien aimé de son maître,
Mais qui est tué le jour que son maître veut le manger.
L'amour des gens de ce monde ne vaut rien dire.

Quand je reviendrai,
Je serai le vautour, le propriétaire du marché.
Je serai plus libre que l'être humain.
Je me percherai au toit du riche et du pauvre.
J'emporterai votre nourriture et votre viande sans peur
J'irai partout comme un roi,
Personne ne me tuera.

Quand je reviendrai,
Je serai le vautour.
Je n'aurai aucun ami,
Je n'aurai aucun ennemi.

Les éléments esthétiques du poème

Nous abordons cette partie de notre étude en nous inspirant des idées de Nwankoku, de Fiki-George, de Nwahunanya et de Moye en ce qui concerne l'analyse des textes littéraires.

A) Le langage quotidien

Contrairement aux certains poètes qui excluent beaucoup de lecteurs de leur monde par leurs usages langagiers et finissent par créer une haine pour la poésie par même certains professeurs comme note plus haut, on a lu avec beaucoup de plaisir, ce poème. En se servant du lexique commun, le poète a pu créer des vers ornés d'images et pleins de musique.

1) L'assonance (répétitions des voyelles)

i) Igbo

A	=	gà, àbia, uwa a
ò	=	òzò, ùlò, òkukò
o	=	o, oriri, gbufuo
u	=	uwa, àbù, Mmadu, bụ
u	=	udele, gbufuo
e	=	èwe, iwe, Mgbé, udèle
i	=	enyi, ito, oriri, iwe, isi
i	=	àbia, gaghi, Ùbòchi, ahia

iii) Français :

[a]	=	la, cela, ami, marche, pas, animal
[i]	=	irai, libre
[o]	=	vautour [votur], aurai [ore]
[u]	=	vautour [votur], amour [amur]

2) l'alliteration (répétitions des consonnes)

i) Igbo

Mgbé m gà - àbia òzò
M gà-àbù udèle
M gaghi ènwè enyi,
M gaghi ènwè onye ito.

b = àbia, àbù, bụ

g = gà, gaghi, Agà

gb = Mgbé, gbuputa, gbufuo, egbu

gh = gaghi, Agaghi, erighi, nweghi

m = M, Mgbé, Mmadu, O mụ

n = nà, nnwa, nkita, Nri, anụ

nw = ènwè, nnwa, nwe,

ny = enyi, onye, anya, ihunanya

w = èwè, iwe

r = oriri, ite, erighi, karia

z = òzò, ezè

iii) Français

[k]	=	quand, qui, aucun
[m]	=	mère, me, ami, ennemi
[R]	=	irai, serai, mère, reviendrai

3) La répétition lexicale

On a constaté que le poète a renforcé la musicalité de son création esthétique par la répétition de certains mots comme suit :

Igbo : Mgbé m gà - àbia òzò, Agà m àbù udèle, M gà-àbù udèle,

M gaghi ènwè, Agaghi m àbù.

Français : Je serai le vautour, Je n'aurai aucun, Quand je reviendrai, Je ne serai pas, qui

4) La métaphore

Nous avons constaté qu'il y a certaines comparaisons indirectes dans le poème. La compréhension de ces comparaisons exige une imagination vive du lecteur puisque leurs sens sont essentiellement connotatifs dépassant ainsi les connaissances lexicales.

Exemples :

Igbo : onye nwe abia, Mgbé m gà-àbia òzò n' uwa a

Français : le propriétaire du marché, quand je reviendrai dans ce monde.

Il faut noter que le poète a employé le nom 'ce monde' métaphoriquement pour parler de la deuxième vie, ou l'existence, ou la réincarnation, selon la croyance traditionnelle igbo. Si comme a expliqué Onukawa (12), le poète a employé le verbe 'lò uwa' (reincarnation) cela ne serait plus la métaphore

5) L'emploi de l'affirmatif

Igbo = M gà - àbù udèle.

Français : Je serai le vautour

6) L'emploi du négatif

Igbo = A gaghi m abu.

Français: Je ne serai pas

7) Le contraste

La créativité du poète se voit aussi dans sa capacité de mettre ensemble les idées opposées comme suit :

Igbo

i) omu mwa erighi aku mwa

ii) o gbuputa o rie

iii) M gaghi enwe enyi,

M gaghi enwe onye iro.

Français

i) La mère qui ne reçoit aucune dot pour ses filles

ii) Celui qui mange encore son vomissement

iii) Je n'ai aucun ami,

Je n'ai aucun ennemi

8) L'anaphore

Les pronoms personnels et les pronoms démonstratifs sont beaucoup employés par le poète en tant qu'éléments cohésives pour obtenir un effet de renforcement et de symétrie.

Exemples:

Igbo: M, O, onye

Français: Je, celui, celle

9) La synonymie

Un autre élément esthétique du poème est la synonymie, voire dire la même chose en employant des mots ou des structures différentes.

Exemples:

Igbo: A gha m abu Udele / M gha - abu udele, Agaghi m abu

okuko / M gaghi enwe enyi,

Français: Absent

Signalons qu'Okonkwo (38-39) et Emenanjo (47) notent qu'en Igbo l'auxiliaire 'ga' peut précéder quand le pronom personnel 'M' au futur simple, sans changer le sens de la phrase. Les exemples ci-dessus témoignent donc du fait que le poète a renforcé la musicalité du poème en se servant de cette catégorie de synonymie.

Problèmes rencontrés

a) Non-reproduction de certains effets phoniques et structurels.

Chaque des trois langues présentées dans l'étude a son système phonique propre. Nous avons perdus certains effets phoniques basés sur le système vocalique et consonantique igbo en passant au français. De même, l'effet synonymique produit en igbo par l'emploi de l'auxiliaire, 'ga' et le pronom personnel 'm' était perdu en français.

b) La traduction du nom 'okuko'.

En igbo, 'okuko' est un mot générique désignant 'Nnekwu', qui veut dire la poule, et 'oke okpu', qui veut dire 'le coq'. Notons qu'en français l'hyponymie 'volaille' qui a des hyponymes tels que la poule, le canard, nous semble inappropriée, pour traduire l'hyponymie igbo 'okuko' parce qu'il s'agit dans le poème ; d'un type de volaille, 'la poule' / 'le coq'. Nous avons donc retenu 'la poule' en français considérant l'image d'une mère que présente le poète.

c) La traduction du futur igbo.

D'une part, Okonkwo (38), et Okeke (10,16) nous font comprendre que le futur et le conditionnel existent en igbo. D'autre part, Dubois (178,204) et Manger (236), expliquent que « le conditionnel est un mode du verbe exprimant un état ou une action subordonnée à quelque condition ou éventualité », alors que « le futur simple exprime une action ou un état placé dans un moment de l'avenir considéré par rapport au moment de la parole. » Dans le texte igbo, le futur simple est employé et non pas le conditionnel qui existe également en igbo. Par conséquent, nous avons retenu le futur simple en français pour exprimer les réflexions du poète sur la réincarnation, car, dans la métaphysique igbo, l'existence de deux vies est un fait certain.

d) La synonymie : quand et lorsque

Dubois et Jouannon (251), Fucciini et Hamel (398-399), expliquent que les conjonctions de temps 'quand' et 'lorsque' sont des synonymes. On a choisi 'quand' pour renforcer la musicalité du poème créée par la répétition de la consomme 'n' dans notre traduction. De plus, ces écrivains soulignent qu'il faut employer le futur simple ou le futur antérieur, après 'quand' ou 'lorsque', pour exprimer une action située dans l'avenir. Dans notre traduction, 'quand' est employé avec le futur simple, car, nous pensons que ce temps est étroitement lié au futur simple employé dans le texte igbo.

Conclusion

L'expérience humaine varie d'une culture à l'autre. Les Igbo du Nigéria n'ont que de mépris pour le vautour mais un rapport de la Fondation Goodplanet indique que le vautour aide les Paris de l'Inde à 'respecter leurs rites funéraires' (1). Le pouvoir imaginaire de l'esprit humain est inestimable. Bien que le jugement de

l'esthétique de la littérature africaine suscite toujours un débat puisque cette littérature est créée en langues africaines et en langues non-africaines, le poème, 'M Gà-Àbù Udele', de Nnamdi Okebara, rédigé en langue igbo, témoigne de la beauté littéraire. Nous avons tellement profité de notre lecture de ce poème, que nous avons décidé de le traduire en français afin de partager les pensées du poète avec les lecteurs francophones. Malgré certaines pertes phoniques dans la version française, le poète par ses usages langagiers en nous renseignant sur la métaphysique igbo finit par nous divertir. Au fait, en entrant le monde imagé du poète où, le vautour, un oiseau tellement haï par l'être humain, est adoré et vu comme le symbole de la vraie liberté, on ne peut jamais s'empêcher de rire. Si selon les scientifiques, même un sourire forcé fait du bien au corps humain, nous pensons donc que la traduction de ce poème igbo doit augmenter le bien être d'un plus grand pourcentage de la population mondiale. Nous soulaions que ce poème igbo soit traduit en d'autres langues mondiales puisque les lecteurs igbo et français sont peu nombreux compte tenu du nombre des langues mondiales.

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TEACHING SPEAKING SKILLS TO JUNIOR SECONDARY SCHOOL STUDENTS IN NIGERIA.

NDECHE, C.C.

Abstract

Until the 19th century, grammarians concerned themselves chiefly with language as it appeared in print. The grammarians then were more interested in the literary usage than the spoken aspect of the language. It is now accepted that the spoken forms of a language must rank equally with the formal and literary forms. This means that the sounds of the language, its stress patterns, rhythm and intonation should be given equal attention. In teaching spoken English, the problem of what to teach arises. Teachers are expected to teach something close to Received Pronunciation. Therefore, this article focuses on the Teaching Speaking skills to Junior Secondary School (JSS) Students.

Introduction

One of the cardinal principles of modern linguistics is that spoken language is more basic than written language. Unfortunately, not much attention had been paid in the past to speaking skills as an important language skill. According to Lyons[11], "Grammarians have been concerned almost exclusively with the language of literature and have taken little account of every day colloquial speech." This means that speech as an aspect of language has been seriously ignored. It was not until 19th century that grammarians came to realize that the changes that occur in language are as a result of spoken language, Lyons [11]. It has not been established that a human society has existed without the capacity of speech. Spoken language, in all

aspects of life activity is more widely used than the written language.

Speech production is seen as one of the major objectives of language learning. Obanya [12] gives the following as reasons why speaking skills have been placed as the base of language:

1. It is through speech that a normal child naturally exhibits understanding of his environment.
2. Writing represents the spoken word, in other words, speech makes writing easy.
3. Irrespective of one's age, the greater part of his activity is more with speech.

Still according to Obanya, these functions of speech result in speech being regarded as the primary form of language by linguists. Speech involves the speaker and the listener. The speaker sends out a message while the listener receives. Therefore, for effective communication, the speaker must send a message that is clearly received by the listener. Speech is an aspect of speaking skill that is a very important vehicle of communication.

At first, the teaching of English language in British West Africa, Nigeria inclusive, had paid more attention to the formal written form of the language than the spoken form. According to Oderinde (75), the position occupied by the informal spoken variety of English (listening and speaking inclusive) has changed due to a number of factors among which "... was the realization that competence in a second language depends mainly on the habitual manipulation of the sentence pattern of that language".

In the classroom practice, speech is seen as the foundation of language work. A good foundation in speech work is regarded as naturally making up a good basis for learning to read and write in a well-planned language course.

Areas Concerned with Speaking Skills

Oderinde (76) suggests that the reason for learning English is to use it as a second language or an international language, which in most cases means the ability to understand and speak the language. He further states that the first aim in teaching English should be:

1. **Listening**, which is the ability to understand without difficulty spoken English which satisfies the requirements of national and international intelligibility.
2. **Spoken**, that is, the ability to express oneself clearly in flexible, conversational English, the features of which are nationally and internationally acceptable.

Speaking skill is one of the four primary language skills. It is the second in the rank of skills. Speaking skill is closely associated with listening skill, since the learner produces what he hears. Also, it is grouped with writing as the reproductive stage in language learning. Speech therefore can be seen as the primary form of language and needs special attention. Onigbo (1) states that speech involves language sounds which are associated with meaning. He goes further to explain:

When one speaks, one produces a chain of speech sounds which are arranged in sequence to give syllables or words. But the features of stress and intonation are necessary for the proper functioning of these sounds in the actual speech process.

The sound system of a language is peculiar to that language. Though there may be areas where sounds in one language can be similar to that of another language, when compared. The differences in the sound of two languages are more than the similarities.

It is very important for the teacher of English Language to have a good knowledge and command of spoken English so as to exhibit proficiency in the subject and be able to impart it on the students. To teach this aspect of the English Language effectively, there is need for the teacher to have in-depth knowledge of the sounds of English language. For communication to flow effectively between the speaker and the listener, a good knowledge of the language is necessary. Therefore, the teacher has to have knowledge of the course since there is the need for international intelligibility.

The areas that are really concerned with the spoken English are stress, intonation and pronunciation. Every teacher of English language should see spoken English as very essential to sound articulation and fluency.

Speech Problems Encountered by Learners of English as a Second Language

Problems of speaking skills encountered by learners of English Language are many. Among these are mother tongue interference, environmental factors, communal pull, psychological resistance, transfer of learning and emphasis on the learning of grammar.

The learner of English Language has already his mother tongue and this has conditioned his speech ability. The result of this is that he sees as relevant only the sound features of his first language. He then develops perceptions, blind spots, disregarding distinctive sound features of the second language that are not distinctive in his first language. According to Odeinde (77) it is natural for this interference to come from vowel sounds (pure vowels and diphthongs), consonant and consonant clusters, word and sentence stress, intonation patterns and syntactic patterns and expressions. The interference is as a

result of non-existence of these sounds in the learner's mother tongue, or similarity in the articulation between the native sounds and those of English.

Another problem encountered by learners of English Language as a Second Language is that of environmental factors. These are teacher-factor, time allotted to speech, emphasis on grammar, transfer of learning. The teacher factor is a situation where the teacher fails to give speaking skill adequate attention. Apart from this, the teacher may not be a good model for the child to learn from. Again, emphasis is more on the grammar than on the speaking skill. This results in allotting little or no time to the teaching of Speaking Skill.

Transfer of learning is also a problem that faces teaching of Speaking Skill. This is when a teacher who studied a different subject is assigned to teach English Language probably because he did a course in English Language under General studies in the University; he can now stand for the English teacher.

Students on their own part exhibit psychological resistance when they refuse to put into practice what they are taught. Usually, this is as a result of communal pull. Communal pull occurs when an individual wants to identify with his community in the manner they speak, in order to show a sense of belonging and be accepted by his community, while speaking like the native speakers will estrange him. For instance, in pronouncing check [ek] the student pronounces sheck [ek] this occurs in an environment where || is used for ll.

Aziawe (124) mentions orthographic interference as another problem facing a learner of English Language. She explains that the learner attempts to pronounce words as spell. For instance the following words are not pronounced as spell:

Gnash	Psalm,	Knight,	Often
Castle	bomb	Pneumonia,	Paradigm

The underlined letters are not pronounced (silent letters) but he will pronounce the words as he does in his native language.

Shortcomings of some Traditional methods of Teaching English Speaking Skills

Okafor (77) citing a report entitled "New Methods Vs Old in America," recommends that a classroom situation should be made student-centred as against teacher-centred. The learner's interest and needs, the report recommends, is very important. Therefore, the teacher should try to discover these interests and needs so as to channel them into the learning experiences in order to make learning meaningful and rewarding for the students. The observations in the report appropriately apply to the English Language teaching.

One of the factors responsible for the poor performance of students in English Language is that teachers do not put in enough efforts towards making students realize the importance of English to their experience and communicative needs. Based on this situation, Dadzie (125) comments that the teaching of English as a Second language has become so technical that teachers forget that the language is meant first and foremost for communicative purposes.

It is necessary to point out here that in language teaching, a teacher's method should arise naturally out of his understanding of the matter which he is to teach. According to Boadi et al (5), one of the weaknesses of some present training for language teaching is that too much emphasis has been placed on the methods of teaching and not enough on what is taught. This results in teachers not paying attention to how the forms of the English Language behave in certain circumstances so as to be able to teach it better.

Another method applied in teaching speech in English

Language is reading a passage aloud. The material to be read is usually taken from the class reading text book. The students are made to read in turns while the teacher interrupts to correct any mistake made by the students. This method has many flaws; one of these is that it interferes with proper reading lesson. Bright and McGregor (177) list other flaws of this method. They state that nobody learns the cut and thrust of normal conversation by reading a book like *David Copperfield* aloud from end to end as it is not a conversational material.

Some teachers have limited view of Spoken English which results in teaching oral English as if it centres on just the production of sounds. Some spend time in endless drills of production of isolated sounds. From what has been discussed so far one can realize that spoken English is more than sound production.

Suggested Techniques for Teaching Speaking Skills

Some of the techniques necessary for improved teaching of Speaking Skills are the use of drama, debate, audio-visual materials, dialogue, story-telling, class discussion and drill.

Drama

The students are assigned characters which they act before the class. This has to be a short drama piece. While they play their roles, speech is accompanied with appropriate gestures, stress and intonation. This is a sure way of mastering appropriate speech pattern in the target language

Debate

The teacher can organize debate either on inter or intra class level. This will give the students the opportunity to express themselves. As they express their views in any of the topics being discussed, the teacher notes areas of errors so that at the end he gives a general correction. This will help eliminate stage fright in

the students and enhance fluency in speech.

Closely related to drama and debate are the uses of audio and audio visuals materials. Students can be made to listen and watch radio and television programmes where debates and drama are performed using correct pronunciation and expressions; this will enable them learn the correct speaking skills.

Dialogue

Another technique that is useful is dialogue. This involves organizing a short conversation between two or three students. This helps a lot in stress and intonation. The teacher makes sure that the right tones are used during the conversation. Example:

Student A: I need a dictionary for these words ↓

Student B: Mine isn't here ↓

Student A: Jane, is yours available? ↓

Student C: Yes, ↑ you can have it. ↓

This can be repeated among the students replacing some of the words with other words. On the other hand, the statement and question tag can be used.

Story-Telling

It is another technique that can help students in speaking skills. The teacher may organize a particular period for story-telling with the aim of teaching speaking skills. The teacher may be the first story-teller while his students listen attentively, taking note of his speech pattern.

Informal class discussion can also be organized. In this case, the teacher creates a home scene and then calls some students to discuss the activities they perform in their homes. The aim is to train the students in the use of informal expressions like the use of

contracted forms. For example:

Student I: I sweep the rooms when I wake up in the morning.

Student II: Don't you greet your parents first?

Student I: Yes, I do. But that is after I've prayed.

Drill

This is another technique when used in teaching speaking skills helps the students speak well, especially if the teacher is a good model. But where the teacher is not sure of himself, he can make use of tapes that have recorded speech. A tape will go a long way in drilling the students.

Drill helps a lot in the teaching of pronunciation and stress. Here students listen and repeat what they hear. Oderinde (78) confirms this. He says that it will help the child to perceive the distinction between the sound patterns in monothongs and diphthongs, consonants and consonant clusters in isolation and in context; it will also help in word and sentence stress.

Vowel Sounds (monothongs and diphthongs)

1. in isolation

feet fit

in context

It is three feet long.

She is not fit to walk.

Paper pepper

I have some paper.

I have some pepper.

Consonant

in isolation

Those dose

in context

Whose books are those?

Have you completed the dose?

Did you thank him?

Did you fix the tank?

Is he wise?

Does the water rise?

Thank tank

Wise rise

Consonant cluster

Clocks	He clocks ten this year.
Plucks	He plucks ten oranges
Sprinkle	Sprinkle some water on sand
Sprint	Sprint is a type of race.
Bottle	That is a green bottle.
Little	The water is little.

Stress

(a) Word Stress

- (i) inVENT (ii) SUNday (iii) aGAIN
The areas of stress in these words are written in capital letters.

Stress can also be used to express contrast of the part of speech to which a word belongs.

Noun

Object	object
PERFECT	perfect
PRESENT	present

- (b) In sentence, stress is also applied to show the rhythm in speech. Example:

The Object is there.
Do you obJECT?
We HAVE a PREsent.
ASK him to preSENT it.

Conclusion

This paper has highlighted different ways through which teaching of Speaking Skills in English Language can be improved, so as to help students at Junior Secondary School level speak well. If all the techniques advocated are actually practised,

students' interest and ability in the skills will remarkably improve. The teacher should also use a lot of demonstrations and make the students practise so as to achieve effective learning and international intelligibility. This is because apart from serving as a second language in Nigeria, the English Language plays an important role as a world Language.

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TRADITIONAL GRAMMAR AND THE SEARCH FOR TERMINOLOGY

U.K. Eke

Abstract

This paper takes a cursory look at the convincing power of language as it affects church preaching in Nigeria. By using only one token, language, the paper does not deny the existence of other factors vital for the achievement of the precautionary effect of conviction. In other words, rather than doubt the authenticity and truthfulness of the content of a sermon given by a linguistically ill-equipped preacher, this study builds on a hypothetical construct which presupposes that the act of convincing to some extent, depends on the communicative ability of the preacher. Using language competence as a premise for achieving effective and successful preaching, it argues that if adequate consideration is given to this factor, preaching will produce better results.

Introduction

The "born again" philosophy of "saved to save" is hinged on the Bible verse which says, "Go ye... and teach all nations..." (Matt 28:19). This became an empowerment by Jesus Christ to his disciples who were experienced, chosen people. In some churches today, this empowerment is restricted to the trustworthy, well groomed and faithful few in whom the confidence to carry out this onerous task is firmly and inspirationally built. In others, it is generalized to all members in line with the same "born again" philosophy of "saved to save". This practice has given birth to all kinds and categories of preachers who, believing in heavenly expectations, get involved in the preaching enterprise, expecting results likeable to that of

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peter who turned in over 3,000 souls in his first sermon (Acts, 2:41).

If count is taken of all the preaching done in a hour per day in one Nigerian town alone, one would expect that the entire Nigerian populace will have been converted to Christianity over 20 years ago. But very surprisingly, these sundry preaching activities often meet with very little success from the point of view of the number of converts made on the overall. This development raises a number of questions with regard to the effectiveness of these preachings.

The author of this paper sees the Bible as a complex source which can only be adequately preached by one who has an equivalent grounding in language. This may possibly be the reason why early missionaries, aware of this important role of language, swiftly took steps to overcome the problem. One of such steps was to teach the English Language to one of their indigenous converts who, in turn, was used as interpreter to the people. The communicative rupture resulting from inadequacies in interpretation produced set-backs in missionary work. Such set-backs are direct results of the kind of language problems which affect preaching in Nigeria.

Hereafter, we shall examine the relationship between (in)efficacy in preaching and linguistic (in)competence of preachers in Nigeria. We shall start by a brief examination of language and its power of convincing. After a *grosso-modo* classification of preachers in Nigeria, this paper will go further to critically assess the effect of language (in)competence on the output of the preacher before drawing a conclusion.

Percept for the Study

The title of this paper is inspired by the testimony of a young man who had an eye brow beating encounter with preachers.

Touched by a horrifying experience in which he was the only survivor of a road accident, he suddenly awakened to the reality of life is, after all, not worth living without Christ. The urgent need to embrace Jesus took him to an open air gathering where Christ was being preached. He found himself leaving the arena almost immediately because, according to him, "I could hardly understand what the guy (preacher) was saying. It was all ... the children of God.... If you was there.... You cannot be able to.... I must to tell you, my brethren.... when Jesus see the woman, he sorry for her...." At home, he took solace in television channels where church preachings were done. He was soon obliged to turn off his set for the simple reason that he was bamboozled by the heart breaking vocabulary of the preachers. It was only at the sixth encounter (after a couple of years) that our witness met another preacher who "spoke convincingly, using a language he could understand and appreciate". This is how he finally got converted. In concluding his testimony, he said, "... I would have been the 50 millionth convert...." When asked why it took him so long to make the decision, he responded, "... if all those other preachers were God inspired, God would have given them the language also because, I believe that God does not understand 'bad English'...."

Theoretical Framework

The English language makes no difference between language as a code and language use, i.e. language as a speaker's performance. This distinction was made by Ferdinand de Saussure in his Saussurian theory of language. In this theory, Saussure succinctly distinguished between the concept of language as a system of signs, the totality of possibilities available to an to enable him communicate.

Inside language can be envisaged different linguistic

activities one of which Saussure called 'langue' language, e.g. English, French, German, etc. These are codes relative to different linguistic communities.

Success in every activity is measured by competence in its performance. Language competence is thus measured by how well a speaker performs in speech (his language use).

Rather than see language in its entirety as a code, this study looks at language from the other perspective – its use in speech. It focuses on the use of English language in preaching the bible in Nigeria.

Language and its Convincing Power

What we say (content), how we say it (illocution) and the impact it makes on our audience (perlocutionary effect) determine, to a large extent, who listens to us, how many want to listen to us and how people react to our utterances – Searle (1971). Austin (1965), Strawson (1971). In other words, language use in our interactional relationships determines the success of these relationships.

Although there are different factors that can affect the effectiveness of preaching, the level of linguistic competence in the language chosen and used is one importance factor that can determine such effect. Inbuilt in the language use of the speaker is the power of convincing. It is perhaps necessary to acknowledge that the very act of preaching has the foremost intention to produce the perlocutionary effect of convincing. It follows therefore that, what the preacher does or is expected to do is that by means of language, he attempts to communicate and convince his audience by getting him to recognize this intention. For instance, by asserting that Jesus is the Son of God, he "attempts to communicate and convince his audience of the truth of his assertion and he does this by uttering words which he intends will

produce in him (the audience), the desired effect (conviction) by means of his (preacher's) recognition of this intention to produce that effect...." Searle (1971).

In a nutshell, what does it take to achieve the perlocutionary act of convincing? In line with Grice (1968), we here below suggest the underlisted conditions which ought to be fulfilled for the act of convincing to be achieved.

- Recognition of the truth content of the illocution;
- Reliability of the source;
- Content utility: To what extent has the content modified the character/conduct of the audience? Or what effect has the content produced on the character of the audience?
- The psyche of the audience: Is he in a frame of mind to receive the content?
- The effectiveness or adequacy of the language of communication. What is the language competence of the preacher? etc.

Worthy of mention also is the all important role of language as a vehicle of human behaviour and as a vital factor in structuring society. It follows that a flourishing society is one in which some degree of uniformity in the expression of thought pattern is built on the convincing power of language. If the church is seen as a society, language is also expected to play identical role in it.

Finally, the use of language in this article as a determining factor to measure successes in preaching, does not deny the existence of other factors vital for the achievement of this same goal. But because this study conceives of language as having an inbuilt power of convincing and as a human behaviour which exercises this power, it finds it not only convenient but also necessary to first present the language issue upon which other factors can be discussed.

Categories of Preachers in Nigeria

The proliferation of churches in Nigeria has, more than any other thing else brought about a multiplicity of preachers in our society. In the market, in buses, in the media and in town squares, there is always someone preaching, armed with the Bible and tracts. As a result of the multi-ethno linguistic character of their audience, these preachers usually resort to the use of the English Language which they expect is understood by everybody. Their choice of the English language could also be motivated by their self assessment as good and proficient handlers of this language. But a close examination of the language competence of these preachers reveals the following major categories:

- Preachers in this first category are better imagined as petit traders, or jobless or self employed people. A striking point about them is that whether they have the audience or not, it really does not matter since they are fulfilling a heavenly obligation. Even more striking is the fact that while one or two out of twenty of them succeed in mumbling a few comprehensible English utterances all the rest are involved in a "mombo-jombo" kind of English to the disillusionment of many an educated listener. Inarticulate as they may be, these preachers neither seem to have a goal nor a means of attaining one.
- Depending on church practice, preachers in this category are ordained pastors or professionals probably brought up in Trinity Colleges or universities. Apart from normal theological instructions, they also receive some brush-up in the use of English. For many preachers in this group, competence in English may not be compulsory since they are imagined or expected to have a good command of the language. But for the rest, lacunas in their use of English

produce a considerable negative effect on a good many elite in their congregation.

- To the two cases above can be add a third, i.e. the media preachers. Most of these would better go for actors or jesters than preachers. Though by their education they may have some competence in the English language, their projected image of self esteem and their often exaggerated attempt at language manipulation, characterized by a flagrant use of many high faluting words, gives an awful impression that they neither seem have enough consideration for God nor do they have any for their audience.

The categorization above is but a grosso-modo representation of today's preachers in Nigeria. It could well have included, on the one hand, (drug) hawker preachers often found in long distance journey buses. These hawkers are distinguished by a characteristic use of the Bible to create impression or to ship up sentiments in order to sell their wares. On the other hand, it could include other group who, many believe, do not seem to be Christians by the way. E.g. trick-stars who defraud under cover of the Bible. If they should be taken as preachers, we prefer to group them in the first category based on their language incompetence on the average. However, this categorization has the intention to create an enabling environment for us to understand the extent to which language (in)competence affects communicative interactions whose intention is to produce the effect of conviction on the audience.

From the foregoing, it is possible to imagine/envision a situation where a congregation in a lower class environment would prefer the services of a pastor whose competence in language use is low, to the services of one with a high language competence and vice versa. To kind of balance the disharmony

which characterizes our churches today, in terms of disparities in the language competence of the audience, some churches denominations have resorted to creating what they call "language churches" (here language = code). For instance, the Deeper Life Church operates on this basis even in metropolitan environments. Although this idea can be seen as plausible, it could also be viewed as discriminatory if the overall goal or vision of the church to take the gospel to every nook and cranny is lost sight of.

The Effect of Linguistic (in)competence on the Performance of the Preacher

The analysis here below is based on the adequacy of language of communication. The categorization itself is the outcome of observations made on linguistic (in)competence which is the measure in contention for the efficacy of preaching in Nigeria. This writer feels that a resolution of this language issue will be the foundation on which other related issues in preaching should be built.

In the sense that the act of convincing is a painstaking enterprise, the preacher is expected to explore all the language function-indicating devices (FID) e.g. appropriate choice of diction, effecton cohesion, appropriate use of prosodic elements, verb mood, etc. in order to make the audience understand the preacher's message. According to Searle, "... if he is using words literally, he intends this recognition to be achieved by virtue of the fact that the rules for using the expressions he utters associate the expression with the production of that effect..." (46). With a restricted code, scarcely a preacher in the first category finds the right diction or FID to achieve the goal of convincing, particularly if he is preaching derives from a complex book like the Bible. Consequently, an illusion which should have been made in one sentence takes more than five. A sermon of one hour

lasts for about two or more hours. For a good many listeners, boredom steps in, some start to doze off, others look at their wristwatches. Soon migration to other churches or congregations may follow.

For the second category of preachers, many an educated listener go home at the end of the day contended with the preacher's presentation which is characterized by an effective use of language-function devices. Although the entire congregation may not be educationally homogenous, youth congregation go home to their 'vomit' having soon forgotten the content and application of the preachings they have received. This is a glaring evidence of failure to achieve the act of conviction. Consequently, most worshippers only remain as long as the ovation is loud. Others begin to leave and are termed 'backsliders'. In this circumstance, language, hitherto considered as a binding force and which has an inbuilt power of convincing, begins to lose grip of these functions.

From the foregoing, it can be seen that many failed attempts at convincing seem to be hooked on to small factors which are not easily discernible. If any of such factors is underestimated or totally overlooked, the preacher and or what he preaches could also be underrated. Language use is one of such factors. This being so, there is thus absolute need to ensure that adequate structure are put in place to cater for the language needs of the preacher.

Conclusion

This paper has made an attempt to examine language competence as part of the conditions necessary for a successful achievement of the act of convincing in preaching in Nigeria. Its focus on language competence in preaching is not only because performance in language use is a major concern in Nigeria but

rather because inadequacies in interactional relationships necessarily result in interactional rupture. Conversational rupture stems from failure to achieve the act of conviction.

While considering factors necessary for the achievement of conviction, we saw that even though most of the conditions may be fulfilled in preaching – (the truth content, reliability of the source, content utility, the psyche of the receptor), language incompetence mars its successful attainment. This is what we saw in 3 above where, although all other conditions may have been fulfilled, the linguistic incompetence of preachers led to a considerable delay in getting our witness convinced. This is one major point which this study sought to buttress.

Though no Nigerian preacher may claim to have a perfect knowledge of the English language (because it is a foreign as well as our second language), it becomes absolutely necessary that language competence be given a primordial consideration in assigning preachers to places. This does not, in any way, imply that people desirous of participating in this heavenly assignment should be stopped from doing so because of their linguistic incapacity. This author is rather suggesting a certain degree of moderation which restricts preachers with linguistic incapacity to localities where oversights in language use may be over bearing on the congregation.

Notes:

All Bible quotation used in this paper are taken from the King James Version.

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THE ROLE OF INDIGENOUS LANGUAGE IN THE DEVELOPMENT, SUSTENANCE AND TRANSFER OF SCIENCE AND TECHNOLOGY: THE NIGERIAN PERSPECTIVE

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&
Comfort Nwuka Ezebulio

Abstract

Language is a means of communication that is species specific to humans. This paper sets out to examine the role of language in the development, sustenance and transfers of technology. The analysis of this study is drawn from a lot of illustrative texts and internet sources. The study adopts the descriptive analysis. There are factors which affects the process of technology transfer. These factors include: culture and neo-colonialism. The findings reveal that the development, sustenance and transfer of technology can only be attained by means of language. It is through this means that the body of knowledge in the fields of science and technology can be made available to the end-user. It recommends that these factors which affect the process of technology transfer should be addressed to ensure successful technological advancement and their continued progress and sustainability. Keywords: language, development, sustenance science, technology.

1.1 Introduction

The role of language in the development, sustenance and transfer of science and technology is of primary importance. Different researchers, drawing upon different sources and using a variety of methodologies, have brought diverse perspectives to the importance of language. Language helps a lot in the

development of the individual members of the society, as well as the society at large. This leads to national development. Language and thought are inextricably connected. In a sense, they are said to be interwoven. This paper therefore, sets out to examine the role of language as an indispensable means of human development in the realization of sustainable transfer of science and technology

Language according to Obusai and Chukwu (2010) is the system of symbols that embody thoughts. These symbols are used and maintained for the description of concepts different from themselves, and also, they are used to encode ideas and thought. Considering the above definition, language is an inseparable feature of sharing ideas and thought by man. This is because all human activities revolve around language. Moreover, language plays a significant role in the rise and fall of every country. So, the development, sustenance and transfer of science and technology of any country depend largely on the degree of importance attached to language.

We cannot talk of development, sustenance and transfer of science and technology without taking language into consideration in all spheres of life. Emphasizing on the importance of language to our society, Bultter (1990) says that:

Linguistic communication is without doubt one of the most important features of human life and as we get better inducing computers to simulate it, the effect to everyday living are bound to multiply.

As a matter of fact, in an attempt at actualizing the development, sustenance and transfer of science and technology, language is inevitable. Again, if the whole body of knowledge in the fields of science and technology must be understood,

implement, achieved, transferred and sustained, language must be used. It is language that organizes various things to be done resulting in the understanding, implementation, development, sustenance and transfer of science and technology. Therefore, the crucial question this paper sets out to answer is how scientific and technological development can be sustained and transferred through language. Language communicates all research findings carried out, especially in the area of technological breakthroughs. These research findings when well applied lead to improvement on the existing level of technology, which eventually lead to development, scientifically and technologically. Languages highlight the true nature of a country's situation especially as it concerns national development.

This is evident in international or national trade, defense or diplomacy, information dissemination, science and technology. Our view is that language be placed high when considering development, sustenance and transfer of science and technology in any country. As it is important to know how to use particular tools for their respective purpose, so, it is also equally important to know how to use language for effective communication in all areas, particularly for the purpose of intellectual development, social interaction, sustenance and transfer of science and technology in any country. Considering the above, language is not used for its own sake (forming our ideas for us), rather, it is used for exchanging ideas, sharing meaning and understand meaning, to engage in acceptable mutual relations with speakers or writers of the language (Eyiisi 2011). The linguistic relativity theory avers that the language we speak leads us to conceive of the world in particular ways (Mueller 1974). Again, language plays vital role on man's cognitive development. Without language, human being would find it difficult to integrate and associate the things they see in words. They will not be able to describe their feelings and

define, construct and translate their thoughts to a communicative form. So, language remains the right keys that open the doors to the full realization of development, sustenance and transfer of science and technology.

This paper is divided into four sections. The first section is the introduction which discusses the issues of language and development, sustenance and transfer of science and technology. Section two examines related literature; the review of some scholars' works on language and development, sustenance and transfer of science and technology. Section three presents the analysis of the work. Lastly, the fourth section is on recommendations summary of findings and conclusions.

2.1 Literature Review

Language, whether indigenous or not is essential for communication as well as for the construction of meaning. An indigenous language is the language of the people regarded as the original inhabitants of an area. It is also a language that is native to a region. It is the native language of tribe that owns it. It is often referred to as 'mother tongue' language of an individual. To cognitive scientists as well as linguists, language remains to be largely taken as the mind's window. Language is a facilitator of human essence. All the inventions, health, engineering and every other human activity will not be actualized without language (Wikipedia: the free encyclopedia). According to Sapir (1921), language is actually human and non instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols. From the above definitions, it is observed that language is used for the purpose it serves, its major function, of course is communication. Language also contains the peoples' culture, heritage, customs and traditions. Agbedo (2007) avers that language has a voice which has a symbolic power. Eyi

(2011) notes that through language, the awareness in the social, political, educational and other aspects of human endeavours for effective national development are reached. She stresses also that language is a very fascinating issue for social emancipation. From Eyi's view about language, it is clear that in the absence of language there can be no society or nation and of course, development, sustenance and transfer of science and technology would be a misnomer.

Development is the gradual growth of something or anything which leads to its advancement or becoming stronger. Eunesike (2002) defines development as a concept of change for the better. Todaro and Smith (2006) aver that development is the process of improving the quality of all human lives. This definition depicts that development is all about growth, enhancement and quality addition to the already existing situation. Bodomo (1996) says that development is a socio-cultural transformation in the light of the complete transformation of the socio-cultural, political and economic belief systems of a particular society to suit its need.

Development is universally desired irrespective of sex, ethnicity, nationality, race and social status. For many years and with an increased rate in the last decade, the attention of many scholars, politicians, activists, development workers and international organization has focused on the problem of development and how to improve on it (Fwuzie 2009). From whichever angle one looks at development, the belief is that development would lead to good change that shows itself in "increased capacity of people to have control over material assets, intellectual resources and ideology; and obtain physical necessities of life (food, clothing and shelter), employment, participation in government, political and economic independence, adequate education, gender equality, sustainable

development and peace" (Wikipedia the free encyclopedia). That is, development is all about improving people's lives by expanding the above.

The increasing interest for developing countries to expand their access to international technologies is shown in the rapid technological change in the global economy. The capability to learn from foreign technology, adapt to, and import them into domestic competition is important for attaining sustainable economic transformation and productivity growth. Both developed and developing countries are steadily striving to measure up with ever increasing advances in technological progress. As a result, technology transfer becomes a primary component of international assistance.

Technology transfer according to the Rashed (2008) refers to a transmission of knowledge which enables the recipient to provide a particular service. Technology can be transferred in many ways and for several reasons. Technology can be transferred within the realms of science and technology themselves to further the cause of those disciplines within a societal level from one geographical location to another for economic benefit and from one societal level to another both nationally and internationally, solely for development (Ewuzie 2009). So, for a country to achieve maximum development, sustenance and transfer of science and technology, language remains the primary means of achieving these objectives. Some advanced nations that have realized that language is central to national development insist that the medium of education should be in their indigenous languages. Such countries include China, Italy, Germany, and so on. So, in order to learn and acquire technological innovations, their indigenous languages must be learnt first for easy understanding and transferability.

3.0 Analysis

3.1 Language and Development

Language all over the world, has significant roles in national development, and in the sustainability and transfer of science and technology. In this age of information technology and globalization, most nations have to cope with the technological, scientific, social, political, academic and linguistic changes that take place across the globe. Both information technology and globalization are taking the world by storm as they gain codes, systems, purposes, standards, and, of course, language (Al-Hazmi and Scholified 2007). Information technology has an indefinite, tremendous and supreme impact on trade, academics and people's way of life. Globalization is now the trade system that dominates the world market, yet, language still remains the right keys that open the doors to information technology and globalization. Nigeria, one of the world's top exporter of petroleum, also move forward by the terms and effects of information technology (hereafter IT) and globalization.

English language has virtually become the lingua-franca of the modern world. The main medium of world trade, as well as information technology and globalization is the English language. Most contracts binding multinational companies are drafted and written in English, including major international laws, treaties, and agreements that have major effect on global politics, wide scale and industry. As a result of the far reaching effects and influence of globalization nations are not looking at many ways to cope with fast paced international development. This is attained by uplifting the quality of their education to global standards. The official language in use is English and its official tool is IT. Here, again, language is the major means of achieving these objectives.

Knowledge, as it is referred to, is power, and education is

very important in nation building. Emphasizing in the relevance of language in education, we suggest that adequate attention should be given to language if science, technology and economic development are to be linked and sustained for the purpose of development.

3.2 Language and Development, Sustenance and Transfer of Science and Technology

Language is a pivot tool in the development, sustenance, and transfer of science and technology. International trade is an important mechanism for the increase of Gross National Product (GNP) in any nation. In a pluricultural society, many languages are an asset for international trade and commerce. The Japanese, for instance, use English for trade negotiations, but fall back on Japanese for mutual consultation. This gives them an advantage over their adversaries who are not familiar with the Japanese language. This can also be said of Chinese and Russian negotiations for trade and commerce. Under these circumstances, not knowing many language acts as a handicap, and knowledge of many languages is a resource.

As it is in the case of international trade, so is the case with internal (local) trade. A feature of urbanization in India, for instance, is the creation of multilingual communities (Wikipedia). One, therefore, has a better chance of commerce if one can meet one's multilingual clientele (all customers or clients of a shop or organization) in their home languages.

Ability to defend borders is another indicator of national development. In matters of defense, knowledge of many languages is important. Not to speak of negotiations for defence equipments, where messages are coded in different languages. The American Defence Language School, for instance, which teaches over 400 languages at any one time, is the recognition of

the need for multilingual capability by a monolingual country (wikipedia).

The primary function of language is communication. It is said that the world has shrunk and people speak of a global village. By attaining the capacity to travel, say, 30,000 miles per hour and by our accent on speed, we have made the distance familiar, but we have made the neighbour a stranger. We have acquired a language to communicate with the distant, across nations but we have no language to communicate with the neighbour. It will, therefore, be seen that even if the world is constituted of monolingual member states, for tourism or trade, for diplomacy or defence, learning of many languages is a necessity. For a multilingual and pluricultural country, it is all the more a need, not only for national development, but for the very being of such a state.

In the area of science and technology, language plays a pivotal role. China, for instance, uses Chinese as a language of labeling their product; promoting their goods and services through their language(s), which implies promotion and development of the Chinese language and China as a nation. Also, India according to Wikipedia, is the eighth country in terms of world publishing. Of the approximately 15,000 titles published per year, fifty per cent are in English and the other fifty percent accounts for all the Indian languages combined. Most English publishing, due to lack of innovative use of language is derivative, and pale replica of life in India or abroad. With the lack of competence, which would permit creative use of language, and with equal attachment of English, the development of regional languages is blocked and we have the making of an average society, non-creative and, not at all, original in thought and action.

structure and override tribal isolation. Demolition of communal tribal structures, national consolidation and national integration are contradictory processes parallel with the growth of national and state consciousness.

3.4 The Need for Nigerian Languages in the Development, Sustenance, Transfer of Science and Technology

It is clear and evident that one understands particular concepts better when one is taught in one's mother tongue. The need for the use of Nigerian language(s), to educating our children therefore, should not be thrown aside. Some people, even though they have gone through formal education via the medium of foreign language, say English, cannot make meaningful impact to the development of the country. The same people had they been educated through the medium of their mother tongue, could easily and better understand scientific terms, and technological processes and would be able to contribute to the development of their society. "For instance, a traditional doctor who has attended only adult education classes can write a traditional medical treatise in his local language, a task that will be impossible for him to accomplish in a foreign language" (Ezikeojiaku, 2007:118).

In the same vein, a talented automobile mechanic, a porter or a shoe mender, who has been orientated in his mother-tongue language can contribute greatly to his trade, which also affects directly or indirectly the economic development of the nation. The use of local languages improves upon local science and technology because the problem of meaning will be reduced, and illustrations will be based on those things experienced around us. Using indigenous languages also brings scientific activities close to every members of society. It informs increase in the level of scientific investigation.

3.5 Factors Affecting Technology Transfer in Nigeria

3.5.1 Neo-Colonialism

On notable factor that has been affecting the economic and technological development of Nigeria is the concept "neo-colonialism", a system that has made it almost impossible for the Nigerian economy to grow fast. What aided and still aiding neo-colonialism in Nigeria is the use of the English language to the detriment of Nigeria indigenous languages. With full attention to indigenous language, Nigeria will rely her industrial development on what she has rather than on her gusto and salvation for imported foreign product (Ezikeojiaku 2007). Using Nigerian languages will help Nigerian scientists to research into our local products, which will further become the foundation of our industrial growth.

The Biafrans, during the Nigerian Civil War, relied on their own resources and language. They were able to fabricate their own local mines, 'ogbunigwe' rockets, utauku and refineries etc. (Ezikeojiaku 2007). Drawing upon the above assertion, it is clear therefore, to say that if Nigeria can rely on her indigenous languages, do way with her sole dependence on western nations and use her own initiative, she will, no doubt, release herself from the exploitation and influence of her colonial master and other industrialized masters.

3.4.2 Culture Factors

Cultural barrier is one of the most powerful factors affecting the success of technology transfer. Different countries have different cultural values, environment, work ethics and motivation. However, the capabilities of these differences have to be considered to allow a successful transfer of technology. Again, the traditions, religions, historical habits, and personal aspirations for a new life of the host nation are important factors

challenging technology transfer. By analyzing the culture of the host nation, the donor would be able to identify factors to motivate higher efficiency and production from the workforce, thereby enhancing the success of technology transfer (Rashed 2008). Furthermore, the transfer of technology is not moving of idle machinery/equipment from place to place, but rather, a transfer of knowledge and information. The barriers of culture and language differences also affect the smooth transfer of the knowledge and information.

Following from the above, it is pertinent to note that inculcation of linguistic ideas into our bid for development, sustenance and transfer of science and technology is a welcome enterprise. It must, however, be understood that our emphasis on local language need not imply the side-trading of foreign languages such as English and French, which have become world languages. English as a vehicle of national and international communication and integration is, for instance, indispensable. Our standpoint here, therefore, is that the acquisition of literacy and general education both in English or French and in the local language(s) of the educatee(s) should be given credence. In the words of Emenajo (1988), for development to be understood, it has to be presented in the language of the people. Again, in order to make development take root and blossom, it has to be in the language of the people.

We are saying in essence that culture (which includes science and technology) is embedded in language. As a result, these foreign languages should be studied in such a way that the scientific and technological culture, which we need for national development, is fully imparted to the language learner. Apart from comprehension, composition, lexis and so on, the curriculum should be designed in such a way that scientific and technological registers of English man, for instance, are mastered

by the language learners (Ugwu 2007). This can be attained by giving a short history of the industrial revolution to the students thereby challenging them to engage into mass production. This will enable the learner to use the already learnt registers to solve the immediate needs of his or her society.

4.0 Recommendation

From all we have been saying, it is clear that language is the pivot around which society operates. Therefore, language is at the centre of the development of any nation. As a matter of fact, it is only the language experts that have all it takes to handle language related issue. Our view, therefore, is that language (indigenous languages) is an indispensable feature in the development, sustenance and transfer of science and technology irrespective of the state or nation. This paper, however, recommends the need to promote local language as their promotion will give their speakers a sense of belonging. This will help them contribute their quota to national development. The use of indigenous languages improves upon local science and technology because the problem associated with meaning will be reduced and the examples will be based on what is experienced in the neighbourhood. The use of indigenous languages brings scientific activities close to every member of the society and increases the level of scientific investigation. We, therefore, suggest that the study of the indigenous languages be encourage and improved with focus on the technological aspect. This is because its use will make the knowledge of technology to be practical. Again, the registers or terminologies of specific skills should be taught to primary school pupils and students in secondary schools and upward.

For mankind to meet with the ever increasing rate of the present state of global development and achieve sustainable

global development, realize the universal desire for full development and prosperity which must be a new expression and declaration for sustainable development. This will bring all nations into the realm of full development and solve the present development problems.

This paper also advocates that the declaration for sustainable development should touch all historical, religious, ideological and philosophical, economic and social efforts for the sake of development, and bring unity and harmony among the diverse stage of development of nations (Bodomo 1999).

4.1 Summary of Findings and Conclusion

This paper has been able to examine the place of indigenous languages in the development, sustenance and transfer of science and technology. We have seen the benefits of using the Nigerian indigenous languages in national development, as well as in sustaining transferred technology. That is, how we can adopt our local languages for economic, scientific and technological advancement. National development and language development are irrevocably connected. If Nigeria has to persist as a democratic nation, many of her indigenous languages need to be developed as media for such a goal. Language education is central to general education, as subjects cannot be taught and learnt without language competence. It is possible to discuss economic development, scientific or technological development and cultural development in isolation. But national development encompasses all these and more. Moreover, language development forms core of this transition as it is around languages that societies and civilizations have grown.

Language gets interwoven with religion, region, ethnicity, profession, socio-economic status in course of cultural interaction. Urbanization, industrialization and modernization

bring people together in a speedy way. Delimitation of boundaries of state, districts and constituencies tend to separate and unite people in newer combinations, which create tremendous strain on the structure of society. These have often far reaching implications on the social, psychological, economic, political and administrative states, of peoples and societies. These may lead to communal, ethnic and language movements which distract people from all development, economic, social or scientific, if not properly handle. Under these circumstances, however, national development will remain a mirage.

In conclusion, national development is more than block development, sector development or regional development. It presupposes coordinated and concerted development of all blocks, sectors and regions scientifically and technologically. Nigeria is a country with many minority languages, diverse faiths and multiple ethnicities. All of them should be encouraged to develop in such a way that can affect positively the welfare of the nation. When this is done, the attainment of rapid development, sustenance and transfer of scientific and technological knowledge to the learner will be better assured.

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