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## **(IM)POLITENESS IN ADVERTISING AMONG HERBAL DRUG SELLERS IN OWERRI METROPOLIS**

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### **Abstract**

*This paper holds that irrespective of the advertising strategies adopted by marketers of goods and services, the choice of language can still make or mar the entire process of advertising. Against this background, the paper investigates the linguistic politeness and impoliteness features in advertisements of herbal drugs around Owerri metropolis in the southeastern part of Nigeria. Six audio recorded advertisements of herbal products, collected from various points in the city, were subjected to descriptive analysis using Brown and Levinson's (1987) face-saving theory of politeness. Analysis reveals that herbal drug advertisements are characterized by a few polite and face-enhancing speech acts which include seeking attention, greetings and dramatic conversation and, a profusion of impolite and face-threatening acts which include direct command (nine times), insults (once), unwarranted question (once) and claim of multiple benefits (fourteen times). The implication of the above is that herbal drug sellers pay a little attention to the face wants of customers and, they often directly command their customers and tell them lies in a desperate bid to woo them. The paper concludes that herbal drug advertisers should carefully select polite utterances and minimize exaggerated expressions.*

**Keywords:** Advertising, herbal drugs, (im)politeness, face-threatening acts, Owerri.

## **Introduction**

Advertising is the soul of every business. It is one of the most prominent powerful and ubiquitous contemporary tools in the hands of an entrepreneur. The modern world is bombarded with all sorts of advertising, from the most sophisticated signage associated with technological advancement employed by the rich corporations to over shadow the developing business. While many have certain understanding of its power over everyday choices of humans, few realize the subtle nuances of advertising that cause it to be so effective. Advertising is a means of communication with the users of products or services. It is a type of marketing communication used to encourage, manipulate and induce an audience to take an action.

Advertising is about creativity. Zomnir in Moriarty, et al (2009: 53) describes advertising as ‘generating big, creative ideas with which people connect ideas that come from having passion for the brand and the business’. McCracken (1986) suggests that advertising is one of the ways in which we get into goods. It is the conduit through which meanings are constantly transferred from the culturally constituted world to the consumer. Therefore, a smart observer will look at advertising as something more than a sales message that occupies the space in and around news stories, magazine feature, and TV programmes. In fact, advertising is a complete form of communication that operates with objectives and strategies leading to various types of impact on consumer thoughts, feelings and actions.

The present-day Nigerian cities and towns have witnessed an aggressive entrepreneurial drive by producers of goods and services. This may not easily be divorced from the competitive nature of goods and service providers. A large number of individuals with certain inventive ability or the other have

developed and designed products and, have resorted to getting their products to the final consumers through aggressive advertisements of such products.

Medicinal products from roots and herbs have especially benefitted from this type of aggressive advertising since producers are seriously willing to convince the public about their efficacy and are willing to make favourable financial rewards on the products. A section of consumers doubt the efficacy of traditional herbal drugs and wonder how a drug can cure a number of ailments. Further, it seems a herculean task to convince buyers to jettison the established medical/pharmaceutical products which had gained popularity over decades. Despite the above however, there are consumers who believe that herbal drugs are preferred alternatives to pharmaceutical products, claiming that herbs cure terminal diseases like cancer, diabetes and leukemia which orthodox medicines cannot combat.

Against this background, the researchers set out to investigate the instances of politeness and impoliteness strategies in the advertisements of herbal drugs in Owerri metropolis. It is our assumption that, against the competitive product advertising which is a constant feature of the city, the proper use of politeness strategies will induce customers' interest in herbal drugs and enhance sales. On the other hand, the deployment of impolite and face-threatening utterances in herbal drug advertisements will put off customers and inhibit sales. This paper is therefore concerned with (im)politeness in advertising among herbal drug producers and sellers in Owerri metropolis.

### **Herbal Medicine, Advertising Strategies and (Im)Politeness**

According to the World Health Organization (WHO 1977) 'a herb or medicinal plant is any plant which in one or

more of its organs contains substances that can be used for the therapeutic purpose or which are precursors for the synthesis of useful drugs'. Herbal medicine has a long history in the treatment of several kinds of diseases (Holm, et al, 1998). Their use for the treatment of diseases has been practised by man for many years and is still being widely practised till today (Kokwaro, 1993). Herbal medicine is a common means of treating ailments in most of the developing countries. People from different cultural backgrounds have used different herbal plants, plant extracts, animal products and mineral substance as the means to care, cure and treat-ill-health (Addae-Mensah, 1992; Curtis & Taket, et al, 1996) since pre-historic times.

WHO describes traditional medicine as diverse health practices, approaches knowledge and beliefs incorporating plants, animals, and or mineral-based medicines, spiritual therapies, manual techniques and exercises applied singularly or in combination to maintain well-being as well as to treat, diagnose or prevent illness (WHO, 2000). There has been intense debate on public health issues associated with traditional medicine in many parts of the world. While some countries have policies that discourage traditional medicine, others embrace policies that are supportive of traditional medicine while most other countries do not have official policies and have simply left traditional medicine to individuals to decide.

In the past, herbal medicine had been seen as a fetish way of curing diseases. It is believed that poor and illiterate individuals are the patronisers of herbal medicine, a thought buttressed by the fact that most of its practitioners were regarded as witch doctors who took care of their patients with occult powers. Practitioners of herbal medicine were not in any way seen as doctors; even the western trained doctors saw them as a

threat to the well being of their patients. Therefore, the influx of herbal remedies into the Nigerian market, with some meeting and some not meeting the requirements set by the Standard Organization of Nigeria (SON) and the National Agency for Food and Drug Administration and control (NAFDAC) have generated concerns regarding the safety and efficiency of the drugs, and responsibility of practitioners of the traditional remedies.

In view of the above, herbal drug sellers need to invent convincing advertising strategies in order to achieve their objectives. Advertising strategy, simply put, is a plan to reach and persuade a customer to buy certain goods and services. It could also be said to be a statement which provides information on the target market, competitive framework and messages to be used in an advertising campaign for a specific product or service. There are two widely recognized advertising strategies: the emotional strategy and rational strategy (Golden & Johnson, 1983; Laskey, et al, 1995; Stanford & Day, 1995). The emotional strategy is to stir consumers' feelings and emotions through fulfilling their self-esteem, subconscious and ego and, related impulses (Kotler & Armstrong, 1994) while the rational strategy is to inform consumers of one or more key benefits of a product that are perceived to be highly functional or important to them (Johar & Sirgy, 1991; Laskey, et al, 1995). Irrespective of the strategy employed however, the success or otherwise of the advertising enterprise depends largely on the linguistic choice made by the advertiser. While the linguistic appeal in the words and expressions can induce customers' interest in the products, uninteresting, strait-jacketed and impolite expressions may mar the success of the advertisement.

Several research works have concerned themselves with the relationships between language and politeness in advertising. Some of such works include Simpson (2001), Wenzhong and Jingyi (2013) and, Abuarrah and Istetih (2016). There is however paucity of research on the nature of linguistic politeness in advertisements of herbal products. This work therefore investigates the linguistic politeness features in advertisements of herbal drugs around Owerri in the southeastern part of Nigeria. Specifically, the work investigates both the polite and face-enhancing acts as well as the impolite and face-threatening acts in the data. Further, the work investigates the politeness functions of the acts to the customers' face, and by extension, to the overall achievement of the goals of advertising.

### **Theoretical Consideration**

We review Brown and Levinson's face-saving politeness theory (1987) as the theoretical background for this research work. Penelope Brown and Steven Levinson perceive politeness as a function of interactants' need to maintain what they call 'face' or public esteem or public social self in interactions. The authors split the notion of face into positive and negative. According to them, positive face is the positive and consistent image people have of themselves, and their desire for approval. On the other hand, negative face is 'the basic claim to territories, personal preserves, rights to non-distraction i.e. to freedom of action and freedom from imposition' (Brown & Levinson, 1987: 61). They polarized politeness into two: positive politeness and negative politeness. Positive politeness is expressed by satisfying positive face either by indicating similarities or by appreciating the interlocutor's self-image while negative politeness is expressed by saving the interlocutor's face by mitigating face-threatening acts.

The authors present an inventory of possible ways of achieving both positive and negative politeness. Any act that ‘runs contrary to the face wants of the addressee and/or the speaker’ (Brown & Levinson, 1987: 70) is called a face-threatening act (FTA). Politeness is usually employed to mitigate FTAs and to satisfy the interactants’ face. Politeness tokens like expression of affection, solidarity, showing understanding, and respect for personal preserves are face-enhancing acts. On the other hand, acts such as commands, disagreements, insults, criticisms, and refusals are FTAs. An FTA makes the interactant at the receiving end lose face, if not mitigated, hence the need for politeness strategies to correct or mitigate threats to face.

Brown and Levinson identify five politeness strategies, called super strategies, open to speakers when doing the FTA. These include doing the FTA (1) without redressive action, baldly on record, (2) with redressive action (negative politeness), (3) with redressive action (positive politeness), (4) off-record and, (5) not to do the FTA. Three sociological factors: social distance of speaker and hearer, relative power of speaker over hearer and, the absolute ranking of the imposition are crucial in determining the level of politeness a speaker employs.

In this paper, the authors hold that any successful advertising venture such as the advertisements of herbal drugs should deploy a number of politeness strategies and do away with impoliteness and face-threatening acts. Although public advertising such as the one under study does not bring speaker (advertiser) and hearer (buyer) close in a one-on-one conversation, the context shows that it is an instance of public conversations as customers react in one way or the other to the advertisements. Therefore, the current research is concerned with how advertisers of herbal drugs in the eastern part of Nigeria



deploy tokens of politeness in their advertisements and how customers tend to react to such advertisements. It seems to us that there is dearth of research as regards politeness strategies in advertisements. We therefore hope that this study will contribute to literature on politeness in advertisements.

### **Data Collection and Sources**

Data consists of six audio recordings of herbal drug advertisement collected from various points in Owerri metropolis. Herbal drug sellers in the metropolis advertise and distribute their products through the use of public address systems fixed to their buses and vans. These are stationed at certain popular streets and junctions, though there are others who walk from place to place and advertise their products through one-to-one interaction. The herbal medicine sellers whose advertisements were collected for the purpose of this research were stationed at Wetheral Junction, Douglas by Okeonunwa, Wetheral by Man Street and Hadel Junction, Orji. Data, which were collected between March and May 2018, were rendered in Nigerian Pidgin, Igbo, English or a code-mix of English and Nigeria Pidgin. These were transcribed by the researchers and, only four (4) of the advertisements were purposively selected for analysis.

### **Data Analysis and Discussion**

This section presents the analysis of the data and their discussions. In the first part, the researchers present the analysis of politeness and face-enhancing strategies employed by advertisers and discuss their potential functions to customers' face while the second part presents the analysis of impoliteness and face-threatening acts employed by herbal drug advertisers. The potential functions of these to customers' face are also discussed.

## **Politeness and Face-Enhancing Strategies in Herbal Drug Advertisements**

The data yield only a very few expressions of politeness and, these occur in only two of the data. In Advert 2, the advertiser politely seeks the attention of the members of the public, though with an informal expression of: *Yes oh! Yes oh!* The repeated phrase is an informal way of introducing himself and getting people aware that he is around them. He does this with a tone of elation. For anyone entering into a conversation to introduce himself is positively polite as it engenders solidarity and appeals to both the positive and negative face of the listeners. The tone too shows subtly that the speaker wishes to identify with the people and wishes to be welcomed and accepted by the people. The speaker goes further to greet his listeners by saying: *My country people* before embarking on his product advertisement. The initial greeting uttered this way is positively polite as it functions to enhance the positive face of hearers as it shows that he recognizes them and thinks about them. In addition, the expression of greeting has the potential of making the advertiser to be positively thought of by hearers, as the hearers will consider him courteous and polite.

In Advert 3, the only polite and face-enhancing token, one which virtually runs through the whole advertisement is the dramatic conversational mode of the advertisement. Presenting an advertisement in a dramatic way in the public is an indirect way of appealing to the people's sense of humour. Part of the advertisement runs thus:

*Papa Ijebu what are you selling?*

*Gwogwonise!*

*Mama Ijebu what are you selling?*

*Gwogwonise!*

*Any person with stomach ache, what will heal the person?*

*Gwogwonise!*

*Any person bitten by snake, what will cure the person?*

*Gwogwonise!*

*Any person with heart attack, what will cure the person?*

*Gwogwonise!*

The sense of the dramatic in the advertisement above and the humour it creates in the listeners are capable of drawing people close because humour and dramatic performances usually function to draw the hearer close to the speaker in a conversation. The strategy therefore is positively polite to the hearers' (members of the public) face wants. This is capable of drawing the hearers close to the seller and, to enquire about the product.

From the above, we are able to identify only three instances of politeness and face-saving politeness strategies in the data. These strategies include seeking attention, greeting and dramatic conversation, all of which appeared only once. Our analysis will now turn to impoliteness and face-threatening tokens in the data.

### **Impoliteness and Face-Threatening Strategies in Herbal Drug Advertisements**

Contrary to our findings as regards politeness indicators in the data, the four advertisements collected for this study display profuse use of impoliteness and face-threatening acts. The first of these is direct command, also known as the imperative mood which is not always command oriented, but can be a prayer, an exhortation, an appeal or even a supplication. However, all the data under study display instances of the use of imperative mood as direct command. Scholars (Brown & Levinson, 1978; 1987) have argued that direct command is face-threatening and impolite to the hearer's face wants. In advert 1, direct command

appears twice. The advertiser first says: *Drink this medicine for me in the morning and in the night*. Since the customers are socially distanced from the speaker, commanding them directly is an imposition which is capable of embarrassing and threatening their public face wants. Again, the advertiser says: *Come and take it now*, commanding his potential customers to come immediately to take the products. The latest direct command seems not to give the customers any option of their own. Therefore, these two are impositions because they threaten the negative face of listeners, their desires not to be imposed upon.

Direct command also occurs three times in the second advert, once in the third advert and three times in the fourth advert. In the second advert, we observed such direct commands as: *Rush now and take your own, Always remember to apply it after taking your bath, morning and night for me*. In the third advert, we see: *Always apply it to the affected area morning and night*. The fourth advertisement displays three instances of direct command which are: *Come and take your own Agness Nwanma and brush with it every day*. and *Don't rush it for it will reach everybody*. All of these are impolite and face-threatening to both the hearers' positive and negative face.

Apart from advert 4, all the advertisements claim that their products have multipurpose health benefits or healing powers. This claim, to many customers, may be considered a blatant lie and, consequently it may put customers off. For instance, in the first advert, we have:

*Dr. Igodo cleanser is a medicine that cures all kinds of disease both sexually transmitted disease oh! It cures gonorrhea. It cures syphilis. It cures staphylococcus. It cures typhoid. It cures*

*hypertension. It cures hookworm. It cures bacterial infection. It cures eczema. It cures stomach cancer. It cures rheumatism.*

Similarly, in advert 2, we have:

*Na de medicine wey dey cure every kind of skin disease. Kuban be the only medicine wey dey cure all kinds of yammayamma disease wey dey on top pesin body. Kuban dey cure pimples, eczema, heartaches, ringworm, rashes, bumps and others. (It is the medicine that cures every type of skin diseases. Kuban is the only drug that cures all kinds of filthy diseases inhabiting the human body. Kuban cures pimples, eczema, heartaches, ringworm, rashes bumps and others.)*

In the third advert, the chorus-like repetition of *Gwogwonise!* is very important. The word derives from a Yoruba word, *Gbogbo n'ise* which literally means 'it cures all'. Telling lies, as seen in the advertisements under study is considered face-threatening and impolite because the customers know that a drug will not really be capable of curing so many ailments or all the ailments, especially when the ailments are not related in terms of symptoms and the body parts affected. People generally detest lies and tend to dislike liars. Telling lies to gain customers, when the customers become aware of the lies, become face-threatening to their negative face. This violates the customers' right to non-distraction.

In advert 4, we observe that the advertiser asks an unwarranted question, a rhetorical question targeted at embarrassing the potential customers. Asking one's customers *Brother, have you washed your teeth today?* is grossly impolite and face-threatening to both the hearers' positive and negative face. It attacks hearers' positive face because hearers may not want to patronize the product lest they are assumed to fall into the category of people who have not washed their teeth today. It

also attacks hearers' negative face because those who have not washed their teeth today will prefer to be left alone undisturbed rather than being exposed. From both angles, the possible result is that hearers will distance themselves from buying the products, at least in the public.

In advert 2, the advertiser addresses members of the public, his prospective customers, by saying:

*Abeg, no look us like Lucozade Boost oh! Na Kuban we carry come.*

*(Please, stop looking at us like Lucozade Boost oh! It is Kuban we brought.)*

The first part of this excerpt shows that the speaker is grossly impolite and does not care about the face expectations of hearers. He therefore goes on to perform a face-threatening act of insult through derogatory comparison. By this speech act, he compares the look on the faces of his would-be customers to that of one gazing foolishly at him or his products. With the abusive language, he insults his prospective customers. The fact that the sentence begins with *Abeg (Please)*, a politeness strategy (pleas and appeals are polite) does not in any way downplay the sharp effect of the face-threat. The insult is capable of having a very strong effect on both the customers' positive and negative face.

In this part, we have attempted a politeness analysis of the data with a view to uncover the impoliteness and face-threatening acts used by herbal drug sellers in Owerri metropolis. The analysis has yielded such impolite and face-threatening speech acts as direct command (nine times), insults (once), unwarranted question (once) and claim of multiple uses (fourteen times).

## **Conclusion**

This paper has examined the polite and impolite linguistic features in advertising among herbal drug sellers in Owerri metropolis with a view to determining the face-enhancing and face-threatening acts in the advertisement. It is our assumption that face-enhancing tokens of language will enhance advertiser-customer relationship and contribute to increase in sales while face-threatening speech acts will grossly affect advertiser-customer relationship and inhibit sales of herbal products. Analysis of the four recorded advertisements has revealed only three instances of politeness and face-enhancing strategies directed by the advertisers to their customers. These strategies include seeking attention, greeting and dramatic conversation. On the other hand, impolite and face-threatening utterances in the four conversations are many. They include direct command (which appeared nine times), insults (which appeared once), unwarranted question (which appeared once) and claim of multiple uses (which appeared fourteen times). The above findings imply that herbal drug marketers in Owerri metropolis pay very little attention to the politeness needs and face wants of their potential customers. On the other hand, herbal drug advertisers in the city use imperative mood when advertising their products and, very often, tell lies in a desperate attempt to woo customers. The paper therefore suggests that herbal drug advertisers should carefully select polite utterances and minimize untrue expressions.

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## LE PROBLÈME DES TERMES TECHNIQUES/SCIENTIFIQUES DANS LA TRADUCTION DE TEXTES LITTÉRAIRES: LE CAS DE MERCY D'ITA MBABA

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### Résumé

*On a coutume d'envisager le texte littéraire comme un texte hyper connotatif, construit dans un langage qui vise premièrement des effets émotionnels et esthétiques. Ainsi, l'originalité d'une œuvre littéraire est mesurée sur la base de l'emploi personnalisé du langage et sa traduction devrait viser la création d'un effet propre à susciter une réaction affective, une émotion esthétique voisine à celles qu'engendre le contact avec l'original. Toutefois, il existe des situations où le texte littéraire est structurellement hybride, intégrant des éléments de littérarité et de non-littérarité. Pour être plus précis, il existe des genres comme le roman scientifique qui intègre le langage littéraire et scientifique. Ce travail de recherche se penche sur ces cas de figure où on retrouve le langage technique/scientifique dans le tissu narratif des œuvres littéraires. Il se penche particulièrement sur les problèmes des termes techniques dans la traduction du roman d'Ita Mbaba intitulé Mercy. Il ressort de la présente étude que l'auteur – qui est avocat de profession – laisse le jargon juridique dominer dans son œuvre. Son œuvre est donc ponctuée d'expressions techniques appartenant au registre du droit et pouvant être source de nombreuses difficultés traductionnelles pour le*

*traducteur néophyte. En plus des termes du domaine du droit, on rencontre également ceux du domaine de l'administration territoriale et de la bureaucratie.*

**Mots clés :** *Termes Techniques, Typologie Textuelle, Traduction Littéraire, Texte Littéraire, Théorie Traductionnelle, Roman Scientifique*

### **Abstract**

*The literary text is popularly viewed as a highly connotative phenomenon, constructed in a language which aims at attaining emotional and esthetic effects. In line with this, originality in a literary work is most often measured on the basis of the level at which its author has used a personalized language. The translation of such a text is expected to create an affective reaction which is similar to that created by the original. However, there are contexts in which the literary text is structurally hybrid, integrating elements belonging both to literality and non-literality. Precisely, there are specific genres such as the scientific novel which integrate both literary and scientific language. This article explores cases in which technical/scientific and literary types of language are simultaneously integrated into the text to translate. The paper deals specifically with technical problems encountered in the translation of Ita Mbaba's novel titled Mercy. This study demonstrates that the author – who is a lawyer by profession – dominantly constructs his novel with the use of law jargons. His work is punctuated with technical expressions (terminologies) which belong to law and judicial sciences. These terminologies could be serious sources of translation problems to the neophyte. In addition to these law related terms, the translator is confronted with terminologies from administration and secretariat disciplines.*

**Keywords:** *Technical Terms, Textual Typology, Literary Text, Literary Translation, Translation Theory, Scientific Novel.*

## **Introduction**

On conçoit généralement l'œuvre littéraire comme une typologie textuelle qui se distingue nettement des ouvrages scientifiques et techniques. Cette différence se situe principalement aux niveaux du langage employé dans ces textes respectifs et de leurs visées communicatives et stylistiques. En effet, contrairement aux textes techniques et scientifiques (qui généralement sont construits selon un langage dénotatif), l'œuvre littéraire se caractérise par un langage connotatif et sa visée est plus ou moins émotive. Pour Bokiba, le texte littéraire (particulièrement le texte poétique) a un caractère impénétrable et idiomatique, du fait de son appartenance à la vocalité (112). Partant de ce constat, on décrit très souvent la littérature comme « un art du langage » et l'écrivain comme un artisan qui met au point la simulation langagière d'un référent qui peut-être n'existe pas comme tel (Ladmiral 16). Ceci est d'autant plus certain lorsqu'on tient compte du fait que les auteurs des œuvres romanesques, théâtrales et poétiques mobilisent très souvent un large éventail de figures rhétoriques pour faire passer leurs messages.

Bien que le langage employé dans le texte littéraire est très souvent connotatif ou imagé, il serait important de souligner que plusieurs facteurs pourraient concourir à rendre un texte littéraire plus ou moins hybride, c'est-à-dire comporter en même temps des éléments typiques aux textes techniques, scientifiques et/ou pragmatiques. Premièrement, le texte littéraire est une mise en scène du vécu de tous les jours, un reflet de l'activité humaine dans presque tous les domaines, y compris les entreprises

techniques et scientifiques. Comme le remarque Gutu, il n'est pas que porteur de valeurs esthétiques mais aussi porteur d'un vécu, d'un regard sur le monde, ainsi que de vérités morales, universelles et intellectuelles (15). Pour rendre leurs mises en scène proches de la réalité, les auteurs des œuvres littéraires tendent souvent à créer des personnages qui, selon les circonstances, font recours au langage spécialisé ou technique. Les auteurs ont aussi tendance à souvent créer des scènes et épisodes où le langage scientifique ou pragmatique est incontournable. Par exemple, une scène où un médecin est appelé à décrire les symptômes ou la démarche thérapeutique d'une maladie ou d'une pandémie est très souvent construite à l'aide de l'emploi du jargon propre à la médecine. De même, une scène faisant intervenir un homme de droit (magistrat, avocat et huissier de justice) dans un contexte de procès ou de démarches judiciaires, exige l'emploi du jargon des métiers relatifs au droit. Ceci rejoindrait les pensées de Roustand selon lesquelles « Il n'est pas bon que l'écrivain joue au savant, ni le savant à l'écrivain ; mais il n'est pas interdit à l'écrivain de savoir, ni au savant d'écrire » (cité dans Saint-Martin 69).

Deuxièmement, l'idiolecte d'un écrivain peut être très influencé par le jargon de la profession qu'il pratique en dehors de l'écriture ou encore par le courant littéraire auquel il appartient. Ainsi, il a été observé que les adeptes du naturalisme ont tendance à faire un usage scientifique du langage dans leurs œuvres. De même, les partisans du roman scientifique font eux aussi un usage scientifique du langage. Partant de ces observations, on peut dire que la terminologie technique et le jargon scientifique sont des composantes probables dans certains œuvres littéraires. Il va sans dire que leur traitement dans des typologies textuelles pareilles demande des approches bien

spéciales. Cette communication tente à illustrer les problèmes liés à leurs traductions avec l'œuvre romanesque d'Itat Mbaba (*Mercy*) comme un cas d'étude.

### **Le concept de typologie textuelle en traduction**

Comme nous l'avons tantôt souligné, le concept de typologie textuel est plus que cardinal en contexte de traduction, puisque le genre textuel détermine en partie la méthode ou l'orientation traductologique appropriée à adopter par le traducteur. Comme le dit si bien Meschonnic, « ce n'est pas traduire qui est différent pour une recette de brouillon en poudre, un article de la physique nucléaire, un poème, un roman. C'est la recette, l'article, le poème, le roman qui ne sont pas dans le langage de la même manière » (p.82). Dans la même lancée, Salaudeen note que la détermination de la catégorie textuelle facilite les étapes de compréhension et de reformulation. Selon lui : « la reformulation devient facile si le travail de compréhension et de détermination de la catégorie textuelle, la première phase, est bien réalisé. [...] Ce système de classement facilite le travail de déchiffrage qui précède toute traduction et en facilite toute analyse du discours préalable à la traduction » (34). Ceci dit, une considération particulière du genre (de la typologie textuelle) s'impose en traduction.

En général, on dénombre trois grandes typologies textuelles, à savoir : (i) les textes littéraires (roman, poésie, théâtre), (ii) les textes pragmatiques et (iii) les textes scientifiques/techniques. Toutefois, les auteurs et les théoriciens ont, dans leurs réflexions, proposé des classifications textuelles qui s'écartent un peu de ces typologies. C'est ainsi qu'Ekpenyong (41) préfère catégoriser les textes selon deux paramètres à savoir la littérarité ou non-littérarité des textes. Ainsi, pour lui, un texte est soit littéraire soit non-littéraire. De sa

part, Cornier (184) opte pour une classification qui identifie trois types de textes à savoir (a) les textes de vulgarisation, (b) les textes didactiques et (c) les textes de spécialisation. Ces typologies peuvent être expliquées comme suit :

- i. Les textes de vulgarisation sont le produit des auteurs non-spécialistes qui ne s'intéressent qu'à rapporter un fait. Ils visent un public plus large et ne demandent que de connaissance générale pour leur compréhension.
- ii. Comme leur nom l'indique, les textes didactiques ont des visées pédagogiques. Ils sont produits par des spécialistes ou des pédagogues et demandent des connaissances plus ou moins spécialisées et variées pour leur compréhension.
- iii. Les textes de spécialisation quant à eux sont produits par des spécialistes et visent des spécialistes. Ils sont donc l'œuvre de spécialistes qui visent leurs pairs et ne s'attendent pas à être compris par le profane ou l'homme de la rue.

Il nous paraît que, dans leurs classifications, les auteurs tendent à ignorer la possibilité qu'il existe des textes hybrides, c'est-à-dire des textes qui comportent des caractéristiques de deux ou plusieurs typologies textuelles. Et c'est là que se situe la problématique de notre étude. En fait, les théoriciens paraissent la plupart du temps négliger ou ignorer le fait que les textes faisant partie du genre appelé « roman scientifique » ne sont que de nature paralittéraire mais sont visiblement hybrides. En ayant émergé dès le XIX<sup>ème</sup> siècle, le roman scientifique est connu pour son but encyclopédique et intellectuel qui est de transmettre à un public large des savoirs scientifiques et techniques. C'est un univers où la science – le langage scientifique – trouve une place de choix dans la littérature, ce qui relancerait la question de leurs

classifications en tant que simple roman. Saint-Martin note justement ce caractère hybride du roman scientifique lorsqu'il note que :

Le roman scientifique apparaît comme un espace textuel d'hybridation singulier, puisqu'en son sein la Science est amenée à côtoyer l'Art, magnifiant une espèce d'idéal de connaissance encyclopédiste et moralisant, alors très prégnant, projet [qui se veut] épistémologique et esthétique. (69)

Partant de ces observations, il ne serrait point aberrant d'envisager l'existence d'un style scientifique dans le genre de la littérature. C'est-à-dire concevoir une typologie textuelle qui intègre les aspects de littérarité et de non-littérarité. Ceci sera l'objet de la section suivante du séminaire.

### **Le langage spécialisé/technique dans le texte littéraire**

Comme nous l'avons tantôt souligné, le texte littéraire se construit à l'aide d'un langage connotatif qui vise entre autres choses la création d'un effet propre à susciter des réactions affectives et des émotions esthétiques. L'originalité du texte littéraire est de ce fait mesurée à la base de l'usage personnelle que l'auteur fait des mots qu'à la rareté de son vocabulaire (Gutu 15). Toutefois, il arrive que la littérarité de ce type de texte cède la place à la science et à la technique - plus particulièrement au langage scientifique ou technique - qui, de nature, est moins connotatif et plus direct. Marcoin note, à ce sujet, que l'emploi des termes techniques ou scientifique dans tout texte littéraire tape inéluctablement à l'œil du lecteur attentif, à cause du contexte. C'est, la plus part du temps, comme apercevoir une lune parmi les étoiles. Il note donc que :



Bien entendu l'attention du lecteur (ou auditeur), surtout s'il est jeune, peut être attirée par tel mot inconnu, quand le contexte ne permet pas de l'interpréter. Ce qui est le cas lorsque le mot désigne un objet très précis ou relève du vocabulaire technique et scientifique, qui passe souvent par des mots savants, plus longs et volontiers tirés du latin ou du grec. C'est le cas aussi quand le mot présente en lui même un caractère mystérieux ou attirant. Il y a même un goût du mot rare dont on ne connaît pas le sens. (Marcoin 3)

Il serait important à ce niveau de souligner que l'appréhension des mots techniques ou scientifiques dans un texte littéraire dépendra en partie de la définition que le lecteur-traducteur a du concept de mot technique/scientifique ou mot spécialisé. Selon Cajolet-Langanière, un mot spécialisé est un terme ne faisant partie de la langue générale soit parce qu'il est absent des dictionnaires usuels, soit parce qu'il porte une marque technolocale dans les dictionnaires usuels (*médecine, botanique, chimie*, etc.), soit parce que l'analyse de ou des contextes d'emploi permettrait de le considérer comme exclu de la langue générale (69).

A part une bonne conception des termes techniques, scientifiques ou spécialisés, il serait important d'avoir une connaissance des caractéristiques du langage technique et scientifique. Il faudrait aussi pouvoir distinguer ce langage technique/scientifique du reste du texte (c'est-à-dire du langage purement littéraire). La première caractéristique du langage technique/scientifique qui le distingue du langage littéraire est sa nature dénotative. Spring souligne ce fait en les termes suivants :

En général, d'un point de vue pragmatique-culturel, les textes techniques et scientifiques sont plus clairs que les autres types de textes. La science et la technologie transcendent les barrières culturelles et représentent un point de référence universel pour l'humanité. [...] Le langage employé dans le texte scientifique et technique est souvent considéré comme plus formel que celui du discours standard. Toutefois, ceci ne pourrait être qu'une simplification excessive. En général, traiter des documents académiquement scientifiques demande l'emploi d'un registre formel basé sur des niveaux variant du sujet évoqué (l'emploi d'une terminologie empruntée du grec ou du latin). (226)

Ceci dit, en principe, le langage scientifique se veut dénotatif et formel. Toutefois, dans les cas où il est employé dans un contexte pas du tout ordinaire – par exemple dans le contexte d'un texte littéraire – il y a de fortes chances que sa nature formelle soit selon les circonstances, réduite. Spring confirme en quelque sorte cette position lorsqu'il ajoute que le degré de simplification du langage technique:

Peut varier considérablement du langage employé dans les manuels de classe à celui employé dans les articles de grandes revues spécialisées et les travaux savants d'auteurs reconnus dans le domaine. Les textes strictement techniques tels que les manuels et les magazines spécialisés visent un plus grand public et sont de ce fait construits autour d'un langage moins formel,

faisant usage de composantes plus proches du langage formel. (226-227)

Ainsi on peut dire que les auteurs qui emploient le langage technique ou scientifique dans leurs œuvres littéraires sont conscients du fait qu'ils visent un public plus large et non essentiellement une communauté de spécialiste. Ce contexte leur impose d'employer des termes techniques ou scientifiques plus proches du langage général. Toutefois, ces termes restent des mots spécialisés ou techniques et sources de multiples difficultés, surtout pour le traducteur néophyte.

### **Problèmes inhérents à la traduction des textes/termes techniques et scientifiques**

On peut énumérer au moins quatre problèmes inhérents à la traduction des termes technique et scientifique. Ces difficultés comprennent entre autres (i) le repérage des termes (techniques ou scientifique dans le texte littéraire), (ii) la différence de plages sémantique entre les langues, (iii) l'impossibilité de s'appuyer sur des connaissances préalables et (iv) la difficulté de mener des recherches documentaires et de trouver des experts en milieux exolingue (Fontanet 6 ; Salaudeen 39-40). Nous pouvons, plus amplement expliquer ces difficultés comme suit :

#### **i. *Difficulté de repérage des termes techniques et scientifiques***

Il est difficile, en fait d'identifier les termes techniques dans un texte littéraire. Bien certains auteurs sont du point de vue que le langage technique est facilement discernable dans un texte littéraire, il n'en demeure pas moins qu'il serait possible pour un traducteur inexpérimenté de confondre un terme technique avec un mot du registre général, surtout à cause du caractère connotatif de l'œuvre littéraire. Fontanet a donc raison d'observer que le traducteur inexpérimenté ou un profane

pourrait prendre pour terme technique ou scientifique, ce que le spécialiste considère comme un mot de la langue générale et, inversement prendre un terme pour un mot ordinaire. « Il est parfois difficile de distinguer la langue générale et la langue spécialisée, car celle-ci utilise volontiers des termes spécialisés entremêlés de mots ordinaires » (5). A l'exception des termes empruntés ou dérivés du latin ou du grec (qui sont relativement faciles à reconnaître), beaucoup de termes techniques ou scientifiques sont syntagmatiques de nature et difficiles à discerner.

**ii. *La différence de plages sémantiques entre les langues de travail***

Il arrive très souvent que le découpage sémantique en langue de départ n'est pas le même qu'en langue d'arrivée. Ainsi, un terme technique a une plage sémantique plus grande ou plus rétrécie dans la langue de départ ou d'arrivée. Ceci est une grande source de difficultés, vu le fait que dans l'une des langues de travail on risque de se retrouver avec une situation de perte ou de lacune. Par exemple le terme légal anglais « Attorney General » a une plage sémantique beaucoup plus grande en français puisqu'il peut vouloir dire « le garde des sceaux » et « le procureur général ».

**iii. *L'impossibilité de s'appuyer sur des connaissances préalables***

Il va de soi que l'emploi du registre spécialisé dans un texte littéraire demande de plus grandes aptitudes extralinguistiques du traducteur. Le traducteur a besoin d'un grand bagage cognitif et de connaissance préalable pour éliminer toutes les ambiguïtés potentielles du texte. Ces ambiguïtés sont incontournables et parfois très mal compensés dans les cas où le traducteur ne parvient ni à déchiffrer ni à comprendre les termes

techniques/scientifiques employés dans le texte, du fait de sa nature de pure profane. Dans de tel cas de difficulté, on assiste très souvent à une mauvaise traduction.

**iv. *La difficulté de la recherche terminologique en milieu exolingue***

On se méprend souvent à croire qu'avec l'internet, la recherche terminologique est devenu un jeu d'enfant pour tous les traducteurs du monde. Mais on est très vite ravisé lorsqu'on considère la situation au Nigéria et dans plusieurs autres pays d'Afrique. Fort est de savoir que ce n'est pas tous les termes techniques que l'on peut trouver dans un dictionnaire technique. Dans certains cas, le traducteur est appelé à se renseigner auprès des experts du domaine qui sont usagers de la langue vers laquelle il traduit. De telles recherches terminologiques sont difficiles en milieu exolingue. Salaudeen souligne cette difficulté lorsqu'il remarque que le traducteur qui se trouve dans un milieu anglophone et dont la « langue maternelle » est l'anglais, n'a pas trop le choix, si on lui présente un ouvrage à traduire de l'anglais au français. Il est contraint à contredire le principe donné selon lequel le texte traduit sera vérifié par un expert du domaine qui est locuteur de la langue d'arrivée, pour des fins de correction et de révision (38).

**Le Corpus**

Comme nous l'avons tantôt signalé, cette étude se limite à une traduction du chapitre premier de l'œuvre d'Ita Mbaba intitulée « *Mercy* ». L'œuvre en elle-même relate l'histoire d'un avocat qui, ayant perdu tout espoir de trouver du travail à la capitale du pays, rentre à son Etat d'origine pour chercher une embauche au Ministère de la Justice. Il n'est point à la fin de son désarroi lorsque, même dans son Etat d'origine, il ne trouve pas d'emploi et est condamné à se contenter d'ouvrir un bureau

d'avocat privé, entreprise qui ne lui rapporte pas grande chose. Son métier d'avocat le met dans des situations compliquées et le pousse à prendre des décisions difficiles. Une de ces situations difficiles est d'avoir à faire à des personnes dangereuses ; et seule la grâce de Dieu lui permet de se tirer sain et sauf de pareilles situations.

### **Traduction des termes techniques dans *Mercy d'Ita Mbaba***

Nous allons dans cette section du séminaire illustrer les difficultés rencontrées pendant notre traduction des termes techniques dans l'œuvre à l'étude. Nous avons organisé nos analyses en fonction des domaines de spécialisation. Ainsi nous pouvons dénombrer des mots techniques qui sont des domaines de l'administration territoriale et du droit.

#### ***1.1. Mots techniques de domaine de l'administration territoriale***

Certains énoncés employés dans le texte révèlent le système d'administration territoriale du Nigéria. Etant donné que ces termes ne font partie de la langue générale et ne se trouve pas dans les dictionnaires usuels, nous les considérons comme étant techniques. Un bon exemple est le terme « Local Gouvernement » qui est employé particulièrement au Nigéria pour désigner l'une des plus petites unités administratives. Notons ici que le « Local Government » fait partie d'un système d'administration remarquablement différent de celui des pays francophones.

Dans plusieurs parties du texte à traduire, l'auteur fait mention de « Local Government Administration » qui ne pourrait pas avoir d'équivalent parfait dans les modèles d'administration territoriale adoptés dans plusieurs pays francophones. En fait, contrairement au Nigéria qui est un état fédéral et qui reconnaît le « Local Government Area » comme

l'une de ces plus petites unités administratives, les pays francophones ont des modèles d'administration territoriale qui intègrent les Provinces, les Départements, les Sous-préfectures, Les Arrondissements, Les Districts et les mairies. Il est donc difficile de trouver l'équivalent parfait du « Local Government Area » parmi les catégories d'unités administratives existant dans les pays francophones. Au vue de cet état des choses, nous trouvons préférable d'emprunter le terme anglais et d'utiliser des notes en bas de page pour définir le terme.

D'autres illustrations de difficultés à traduire les termes techniques du domaine de l'administration comprennent les suivants :

|                                                                               |                                                                                                        |
|-------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| LD 1: <u>the officer</u> interrupted Ufan, anxious (p.3)                      | LA2: <u>Le commis</u> interrompt Ufan, anxious (...)                                                   |
| LD 3: That is why he filled the <u>civil service employment form</u> . (p.10) | LA4 : C'est pourquoi il avait rempli <u>le formulaire de demande d'emploi a la fonction publique</u> . |
| LD 5: He never applied for <u>a study leave</u> (p.4)                         | LA6: Il n'a jamais fait de <u>demande de conge d'étude</u>                                             |

Le terme anglais « officer » donné en LD 1 est employé dans un contexte technique. Un traducteur inexpérimenté le traduirait à l'emporte pièce comme « officer », ce qui serait un contre sens. Tenant compte du fait qu'ici, l'auteur fait allusion aux auxiliaires d'administration, nous avons préféré le traduire comme « commis (d'administration) » en LD 2. De même, le groupe de mot anglais « civil service » donné en LD 3 pourrait être traduit par un traducteur inexpérimenté comme « le service publique » ; ce qui serait un terme ambigu. En fait, nous

trouvons que ce terme est technique et serait mieux traduit par « la fonction publique ». Le même scénario se répète à la LD 5 avec l'emploi du terme anglais « study leave » qu'un apprenti traducteur traduirait précipitamment comme « congé pour les études ». Compte tenu du caractère technique de ce mot, nous l'avons traduit comme « demande de congé d'étude ».

### Mots techniques du domaine du droit

La majorité des mots techniques rencontrés dans l'œuvre sont du domaine du droit. Ceci est une preuve que l'auteur – qui est avocat au barreau – se laisse beaucoup influencer par sa profession mère (le droit), dans sa manière d'employer la langue anglaise. Son idiolecte est beaucoup influencé par le jargon légal. Du coup, beaucoup des termes techniques rencontrés pendant la traduction sont du domaine du droit. Considérons les exemples suivants, présentés de la LD 7 à la LA 14 :

|                                                                                    |                                                                                                                     |
|------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| LD 7: I hope you still remember me, Madam [...] <u>Barrister</u> Abak (p.12).      | LA 8: J'espère que vous vous souvenez toujours de moi Madame. C'est moi, <u>Maitre</u> <u>Aback</u>                 |
| LD 9: He was recommended for the post of <u>legal officer</u> (p.10).              | LA 10: On le recommanda pour le poste <u>d'Officier</u> <u>Chargee</u> <u>des</u> <u>Affaires</u> <u>Juridiques</u> |
| LD 11: They were in need of lawyers to assist <u>the Attorney General</u> . (p.10) | LA 12: Il leur fallait des avocats pour assister <u>le</u> <u>Procureur General</u>                                 |
| LD 13: I guess he will need a <u>junior</u> now. (p.14).                           | LA 14: Je sais qu'il aura besoin d'un <u>jeune associé</u>                                                          |



Les extraits ci-dessus montrent le caractère polysémique des termes techniques. Un tel caractère pourrait être source des sérieuses difficultés pour le traducteur inexpérimenté. Le terme anglais « legal officer » donné en LD 9 pourrait par exemple être maladroitement traduit en français comme « officier légal » ; ce qui serait un non-sens. Vue son caractère technique, il serait plus adroit de le traduire comme « chargé des affaire juridique ». De même, l'expression anglaise « Attorney Général » est un mot difficile, surtout de par sa large plage sémantique. Il peut être traduit selon les circonstances comme « le Garde des Seaux » ou « le Procureur Général (au près de la Court d'Appel ou de la Cour Suprême) ». Vu le contexte d'emploi dans le texte, nous optons pour la deuxième traduction (Procureur Général).

Enfin, l'exemple donné en LD 13-LA 14 est tout aussi illustratif et instructif. Cet exemple montre qu'il faudrait toujours voir dans quel contexte le terme est employé avant sa traduction. Dans ce cas particulier, le terme n'est pas seulement technique mais il est un référent culturel en ce sens qu'il montre comment les avocats désignent les nouveaux entrants dans la profession au Nigéria. Un traducteur inexpérimenté manquerait de prendre en considération ce fait et traduirait le mot anglais « junior » comme « un junior ». Ceci n'aurait aucun sens pour le lecteur de la LA. Tenant compte du caractère technique du terme, nous l'avons traduit comme « jeune associé », après nous être renseignés auprès d'hommes de droit exerçant dans des pays francophones.

### **Conclusion**

Il est possible que le texte littéraire ne soit pas exclusivement construit dans un langage connotatif. Comme nous l'avons démontré dans cette étude, certains auteurs de textes littéraires intègrent à leurs écritures le langage

pragmatique, technique et même scientifique. Il a été démontré que le roman scientifique, par exemple, intègre plusieurs aspects du langage scientifique. Les théoriciens et professionnels de la traduction ont coutume d'envisager le texte littéraire comme un texte hyper connotatif, construit dans un langage qui vise premièrement des effets émotionnels et esthétiques. Ainsi, l'originalité d'une œuvre littéraire est mesurée sur la base de l'emploi personnalisé du langage et sa traduction devrait viser la création d'un effet propre à susciter une réaction affective, une émotion esthétique voisine à celles qu'engendre le contact avec l'original.

Toutefois, il existe des situations où le texte littéraire est structurellement hybride, intégrant des éléments de littérarité et de non-littérarité. Pour être plus précis, il existe des genres comme le roman scientifique qui intègre le langage littéraire et scientifique. Ce travail de recherche se penche sur ces cas de figure où on retrouve le langage technique/scientifique dans le tissu narratif des œuvres littéraires. Il se penche particulièrement sur les problèmes des termes techniques dans la traduction du roman d'Ita Mbaba intitulé *Mercy*. Il ressort de la présente étude que l'auteur, qui est avocat de profession, laisse le jargon juridique dominer dans son œuvre. Son œuvre est donc ponctuée d'expressions techniques appartenant au registre du droit et pouvant être source de nombreuses difficultés traductionnelles pour le traducteur néophyte. En plus des termes du domaine du droit, on rencontre également ceux du domaine de l'administration territoriale et de la bureaucratie.

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## AN ONOMASTIC STUDY OF SELECTED CHURCHES IN GHANA

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### **Abstract**

*This paper examines names and their meanings of selected charismatic churches in Ghana. The aims are to establish how these names are formed and to identify their naming patterns by closely observing and studying the texts (names) from sign posts and buildings of these places of worship. Through purposive sampling, thirty (30) charismatic church names were selected in the Bosomtwe District of the Ashanti Region. The findings revealed that charismatic church names have peculiar naming patterns just as personal naming patterns. These peculiarities are mirrored in their generic and quasi-generic terms that are used to represent their identity as Christian places of worship. It was also realized that givers of such names picked out specific expressions of their choice to modify these generic and quasi-generic terms. The words/phrases used for modifications were sometimes inventive (coinages), descriptive, commendatory or possessive. All the sampled names focused on two themes – an ecstatic emotionalism and an upward/outward spiritual expansiveness as described by Zelinsky (2002) on African-American religion in the contemporary Cook County. It can therefore be concluded that naming of these places of worship depended critically on the understanding of words/phrases used by these givers of religious names.*

**Key Words:** Onomastics, Charismatic Churches, Frame Semantic

## Introduction

In recent times, one does not have to go far on any major street or neighbourhood in Ghana to see a house of worship. On major business streets, well-laid-out neighbourhoods, dusty and un-tarred roads/paths, new building sites etc. one will find a place of worship all over the places. In fact, they have come to be a part of our existence.

These places of worship are different. They are curiously not the traditional church names with words signifying their denominations such as the Roman Catholic Church, Methodist Church, Anglican Communion, Presbyterian Church. These new places of worship derive a lot of strange and interesting names that perhaps match and identify their motive and identity. Interestingly, these fascinating names never fail to catch one's attention. More often than not, they force a smile on the face of the reader and other times, the reader is left in awe wondering how such names were coined or formed due to their eccentric nature.

In Ghana, these houses of worship are described as charismatic churches or more popularly, 'one man churches'. The name, 'charismatic' stems from the word, 'charisma' and according to the Oxford Advanced Learner's Dictionary, 8th edition, 'it is the powerful personal quality that some people have to attract and impress other people.' For this reason, it is believed in Ghana that the leaders or originators of these places of worship are individuals known to have charisma or a special gift that enables them to possess such great powers of charm or influence. These gifts grant them a magnetic personality that attracts their congregation and perhaps, also, furnish them with a direct control over the kind of name to use for such places. This sense of personal identity and uniqueness in the names they give

to these churches is the major reason why they draw our attention.

All over the world, names are words that a person or an entity is known by (Goodenough, 1965 cited in Aceto 2002). They are believed to be an essential medium of communication in every part of the world (Fakuade et al, 2015). According to Horlacher (2000), Lawson (2007), Bright (2003), Mohammed & Badejo (2000) as cited in Jauro et al (2013), names are used as labels to identify persons, places or things, and are equally historical witnesses. They go on to affirm that the name of a person may be used to trace his/her family genealogy, culture, language, occupation or town and also communicate particular information to others.

This assertion is backed by several authorities including McConnell-Ginet (2003) who argues that names can reflect gender; Tait (2006) who suggests that names portray religion; Li (1997) and Aceto, (2002) as cited in Joseph (2004) who believe that names reveal ethnicity or culture and nationality. Le Page and Tabouret-Keller (1985) as cited in Tan (2001) agree that names also remind people of their sense of self among many others.

Naming is thus seen as a purposeful act and a universal cultural practice that communicates a superfluity of denotative and connotative meanings. This seems to suggest that names are not just given; givers of any name consider the surrounding circumstances before naming a referent (Jauro and Ngasma, 2013). Little wonder Rosenhouse (2002) indicates that 'names usually reveal the many preferences and circumstances surrounding their owners or givers in terms of real life objects, actions, features and beliefs.' These entities, thus, occupy a special position in the vocabulary of any language and they



apply to a wide range of particular objects including proper nouns and common nouns.

According to Downing and Locke (2006), ‘Proper nouns are described as any entity/element that is used to classify a particular group of element. These are nouns that are arbitrary and have no definable meaning in language, that is, they can’t bear any specific characteristics of the entities being referred to.’ They include names of people such as Kwame Nkrumah, Nnamdi Azikiwe, Hillary Clinton; places of worship such as Lovehouse Chapel, Faith Baptist; names of towns/villages/cities such as Winneba, Abuja; names of hospitals such as Komfo Anokye Teaching Hospital, Enchi Government Hospital; titles of movies such as God’s not Dead, Titanic.

Common nouns, on the other hand, are so called because they are names shared in common by everything of the same class, group or kind (Afreh, 2006). These nouns are usually grouped in terms of their ‘countability’ as coined by Downing and Locke (2006). They can either be count or non-count nouns. This does signify the plurality or otherwise of the element, unlike the proper noun. Examples include books, cars, schools, houses. From the above definitions, the names of places of worship are a good example of proper nouns and can be studied as part of Onomastics.

Onomastics or Onomatology is referred to as the study of names, a field which touches on linguistics, history, anthropology, psychology, sociology, philology and much more; it is significantly important for human existence, especially because people value culture, language and communication. According to Crystal (1999), it is a branch of semantics that studies the etymology of proper names including their form and use. Onomastics can be grouped into three branches or sub-

disciplines – Anthroponomastics (studies personal names), Toponomastics (studies the names of places) and Ethnonyms (deals with the study of names of various ethnic groups). In view of this, the names of places of worship fall under the context of toponomastics. The vitality and imagination expressed in the names of these churches are the basics for this research.

### **Statement of Problem**

There has been a substantial body of literature on naming practices in particular on African names. Most of these previous studies have focused on the personal naming practices of people (anthroponyms). For example, *A morphosemantic analysis of the Kamue personal names* (Ngamsa et al, 2013); *A socio-cultural and linguistic analysis of postcolonial Christian naming practices in Zimbabwe* (Mashiri et al, 2013); Mignola 2001; Tatira 2004; Ageykum 2006; Adniyi 2008; Makondo 2009, 2011, 2013. Most of these previous studies focused on the naming practices of places (toponyms). For instance, *Amorpho-semantic analysis of selected towns and village names in Kwahu, Eastern region, Ghana; Beer halls* (Makondo 2011).

Others have also investigated institutional names which are less common than personal names and place names. Such studies include a survey of names of financial institutions – *study of credit union names* (Boyd and Collins, 2008), *naming patterns of cemeteries* (Tarpley, 2006), *The Names of Chicago's Churches: A Tale of at Least Two Cultures* (Wilbur Zelinsky, 2002).

However, to the best of our knowledge, very little research has been done on the study of the names of churches or places of worship. This study therefore sets out to fill in the void in the literature. Therefore, we embark on this study to

investigate the onomastic peculiarities of the charismatic churches in Ghana in order to identify their naming patterns and trend.

### **Objectives**

The objectives of this study are to:

- identify the general naming patterns of charismatic churches in Ghana
- analyse the general naming patterns used in naming charismatic churches
- highlight the common words used in naming churches other than the traditional denominational names

### **Research Questions**

The study is guided by the following questions:

- What are the general naming patterns of charismatic churches in Ghana?
- How are the general naming patterns of charismatic churches in Ghana related to the traditional denominational church names?
- What are the common words used in naming charismatic churches in Ghana?

### **Theoretical Framework**

This study adopts the Semantic Framework. This is to enable the researchers to examine and analyse the charismatic church names thoroughly so as to discover and classify their naming patterns accordingly.

Semantics is generally the study of the meanings of words and phrases. Tesfaye (2014) defines ‘meaning as what a word means, signifies, expresses and its inner and psychological importance.’

#### **Frame Semantics**

Frame Semantics is a theory that has been explored most in the fields of syntax. It is a theory that operates on simple

notion or assumption that any word (especially nouns and verbs) that is used represents a specific meaning or interest hence, it has its own background knowledge which the user or speaker must be aware of before he/she can use it or be able to communicate effectively. It therefore means that the background or the earlier knowledge one has will determine the kind of interpretation one will give to a word or a phenomenon.

With respect to word meanings, frame semantics research can be thought of as the effort to understand what reason a speech community might have for creating the category represented by the word, and to explain the word's meaning by presenting and clarifying that reason. This theory facilitates a split up of the selected names into analysable units.

Frame Semantics Theory as the name implies deals with frames and it is a term coined by Charles Fillmore (1982). Frames here refer to a mental conceptual structure or construct that a word evokes whenever it is used in a context. This conceptual structure plays a major role in one's attempt to get to the core meaning of a word. It therefore means that the background or the earlier knowledge one has will determine the kind of interpretation one will give to a word or a phenomenon. For instance, a high school student who for a brief period in his formation years or infancy came across a frog hopping on land will from that time form a 'frame' (concept/notion) of the fact that a frog can only live on land and not in water. Therefore, anywhere the word 'frog' is used, the notion that he has, that it is a land animal, will quickly be formed in his mind due to his earlier experience in life regarding where he found this animal. In a similar vein, should another student too see this same frog croaking in water in his earlier ages, he will also have the impression of a frog being an aquatic animal. These two

individuals will therefore have different interpretations of the habitat of this animal due to where each of them saw it sometime in the past.

In trying to explain this theory in the introduction of *Linguistics to the Morning Calm*, Fillmore alludes to the fact that ‘frame semantics comes from a tradition of empirical semantics rather than formal semantics’. He acknowledges the fact that the term ‘frame’ had been used extensively in cognitive psychology however, he adopts it in linguistics with the same notion of meaning in cognitive psychology. He sees each case frame as characterizing a small abstract ‘scene’ or ‘situation’. Therefore, to understand the semantic structure of a verb, it is necessary to understand the properties of such schematized scenes.

### **Research Design**

The study was realised with the help of qualitative content analysis. Content Analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material or by systematically evaluating texts such as documents, oral communication, graphics (Terry College of Business, 2012). This study thus employs this technique to facilitate a closer and thorough examination of data collected through observation in order to arrive at appropriate conclusions and interpretations given to the findings.

### **Population of the Study**

The research population for this study is all names of charismatic churches in Ghana. These names were examined because they were more fascinating, intriguing and thought provoking.

### **Sampling Size**

In order to carry out appropriate interpretations and therefore make a concrete generalisation for this study, thirty

(30) names of charismatic churches in Ghana were selected. These thirty church names were purposively selected from the Kumasi Metropolis, specifically, Bosomtwe District (Atonsua – Kuntanase Road) and were recorded verbatim from sign posts on or near the church buildings. Proximity and familiarity with this district is the most compelling reason for choosing this area for the study.

### **Instrument for Data Collection**

Systematic non-participant observation was adopted in data collection. Data/texts recorded were collected verbatim from sign posts of these places of worship.

### **Data Analysis**

The data were texts collected and recorded verbatim from sign boards/posts and buildings of places of worship in Ghana. It was then observed closely to identify the general naming patterns of these charismatic churches, analyse the general naming patterns used in the naming and highlight the common words used in the naming, which differ from the traditional denominational (church) names. The data were observed critically and content analyses were made on them accordingly. The analyses focused on the description of the data which were related to the topic of the study.

### **The General Naming Patterns of Charismatic Churches in Ghana**

Thirty sampled charismatic church names were analysed. Below are the church names:

*Caravan of Grace Outreach Ministry*  
*Royal House Chapel*  
*Lovehouse Chapel*  
*Kingdom Seekers Ministry International*  
*Tabernacle of Prayer Ministry*

*Prophetic Faith Church*  
*Faith Covenant Chapel International*  
*Resurrection Power Living Bread International Chapel*  
*Heaven Crown Ministry*  
*People of Faith Ministry*  
*Jesus Family Chapel International*  
*Voice of Truth Evangelist Ministry*  
*Christ is Lord Evangelic Ministry*  
*Christ Mission Church*  
*Jericho Movement Chapel International*  
*Noble Chapel International*  
*Wordspring City Church*  
*Faith Alive Chapel International*  
*Way to Heaven International Chapel*  
*Rock of Ages Worship Center*  
*Nazareth Salvation Prayer Ministry*  
*Power of Word Ministry*  
*The House of Power Ministry*  
*Gods Wonderful Church*  
*Divine Promiseland Chapel*  
*Livingstone Temple of Christ*  
*Fruitfull Hiil Chapel*  
*Breakthrough Family Ministries International*  
*Harvest Chapel International*

As part of their names, they all had a term to connote their belongingness to a place of worship. These terms, however, differed from one place of worship to another. A part of this sampled group maintained the generic term ‘church’ and ‘chapel’ (which over the years have become the most common, popular and very traditional name ascribed to Christian places of

worship). Others had also adopted varied quasi-generic terms to connote this same concept. These quasi-generic terms were either a word or a group of words that were functioning as a unit, for example, ‘Ministries’, ‘Worship Center’ and ‘Chapel International’. Table 1 further illustrates this.

| <b>Church Name</b>             | <b>Frequency</b> | <b>Percentage</b> |
|--------------------------------|------------------|-------------------|
| Church                         | 4                | 13.3%             |
| Ministry                       | 7                | 23.3%             |
| Chapel                         | 4                | 13.3%             |
| Ministry(ies)<br>International | 2                | 6.7%              |
| Chapel International           | 6                | 20.1%             |
| International Chapel           | 2                | 6.7%              |
| Worship Center                 | 1                | 3.3%              |
| Prayer Ministry                | 2                | 6.7%              |
| Temple of Christ               | 1                | 3.3%              |
| Evangelic Ministry             | 1                | 3.3%              |
| <b>Total</b>                   | <b>30</b>        | <b>100%</b>       |

***Table 1: Generic and Quasi-Generic Terms found in charismatic churches in Ghana***



These generic and quasi-generic terms outlined in Table 1 indicates that out of the thirty (30) church names that were sampled, eight of them, representing 26.6% bore the generic term ‘Church’ and ‘Chapel’. The rest had in varying degrees a quasi-generic term to connote a place of worship. These terms constituted 73.4% of the sample.

The quasi-generic term, ‘Ministry(ies)’, which appeared highest, occurred 7 times representing 23.3%. It was closely followed by the term ‘Chapel International’. This term appeared 6 times indicating 20.1%. ‘International Chapel’, another variation, also appeared 2 times representing 6.7%. Other variations of the term ‘Ministry’ like ‘Ministry International’ appeared twice representing 6.7%; ‘Evangelic Ministry’, 3.3%; and ‘Temple of Christ’ and ‘Worship Center’ occurring once, representing 3.3% each.

To make the presentation and discussion of these terms clearer and more comprehensible, we decided to operate with the following categorizations – the linguistic, and morphological and semantic nature of these names.

### **The Linguistic Nature**

The first section of this presentation deals with the lexical nature of the names studied. After a careful study of these generic and quasi-generic terms mentioned in Table 1, we further uncovered the linguistic entity of these churches’ names. It was observed that these names operated as a linguistic element. First, as a proper noun because they signified a specific place, as described by Downing and Locke (2006), in this case, a place of worship. Example is the *Royal House Chapel, Christ Mission Church*. Moreover, these names were written with the initials capitalized as any proper noun requires.

This discovery agrees with Izumi (2012) when he describes these names as compound proper nouns. According to him, when nouns or names such as ‘Holy’, ‘Roman’, ‘Empire’ are independently used as a proper name of someone or something, it can be called a proper noun but when such same names change to ‘The Holy Roman Empire’, it no longer serves as simple proper noun but as a compound proper noun and/or other expressions. Indeed, this description ran through the data. For all of these charismatic church names, they were individual words with their own individual referents put together to refer to one referent.

Again, the researcher observed the sampled names as a noun/nominal group. This stemmed from the fact that all the names were made up of a group of individual words with the generic or quasi generic term as a noun and the headword of the group of words in question, thereby making it a noun group or nominal group. For instance, the name, *Prophetic Faith Church* can be described as such. The generic term ‘Church’ here, is a noun and takes up the role of the headword of this group of words, and the “Prophetic Faith” can be seen as a modifier, hence, a noun group. Examples are *Prophetic Faith **Church*** [Headword]; *Caravan of Grace Outreach **Ministry*** [headword]; *Faith Covenant **Chapel International*** [Headword].

It was realized that these headwords (which happen to be the generic and quasi-generic terms) had modifications in one way or another. These modifications were mostly, however, realised at the pre-modification stage. These modifications are outlined in

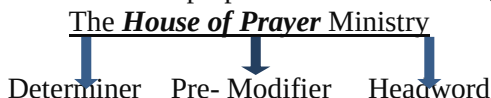
Table 2.

| <b><i>Pre – Modification</i></b>       | <b><i>(HEADWORD)</i></b> |
|----------------------------------------|--------------------------|
| <b>Caravan of Grace Outreach</b>       | Ministry                 |
| <b>Royal House</b>                     | Chapel                   |
| <b>Lovehouse</b>                       | Chapel                   |
| <b>Kingdom Seekers</b>                 | Ministry International   |
| <b>Tabernacle of Prayer</b>            | Ministry                 |
| <b>Prophetic Faith</b>                 | Church                   |
| <b>Faith Covenant</b>                  | Chapel International     |
| <b>Resurrection Power Living Bread</b> | International Chapel     |
| <b>Heaven Crown</b>                    | Ministry                 |
| <b>People of Faith</b>                 | Ministry                 |
| <b>Jesus Family</b>                    | Chapel International     |
| <b>Voice of Truth</b>                  | Evangelist Ministry      |
| <b>Christ is Lord</b>                  | Evangelic Ministry       |
| <b>Christ Mission</b>                  | Church                   |
| <b>Jericho Movement</b>                | Chapel International     |
| <b>Noble</b>                           | Chapel International     |
| <b>Wordspring City</b>                 | Church                   |
| <b>Faith Alive</b>                     | Chapel International     |
| <b>Way to Heaven</b>                   | International Chapel     |
| <b>Rock of Ages</b>                    | Worship Center           |
| <b>Nazareth Salvation</b>              | Prayer Ministry          |
| <b>Power of Word</b>                   | Ministry                 |
| <b>The House of Power</b>              | Ministry                 |
| <b>Gods Wonderful</b>                  | Church                   |
| <b>Divine Promise land</b>             | Chapel                   |
| <b>Livingstone</b>                     | Temple of Christ         |
| <b>FruitfullHill</b>                   | Chapel                   |

|                            |                          |
|----------------------------|--------------------------|
| <b>Breakthrough Family</b> | Ministries International |
| <b>Harvest</b>             | Chapel International     |

**Table 2 Modifications to the Generic/Quasi-Generic Terms**

These modifications as seen in table above are varied. One can see that all the thirty names have their own form of modifiers. These modifications are made of determiners, adjectives, nouns and even prepositions. For instance,



Here, one can see that ‘the’ is a definite article that functions as a determiner; ‘House of Prayer’ which functions as a modifier to the headword and noun, ‘ministry’ is made up of a noun, ‘house’ and preposition of complement, ‘of prayer’. This phrase can, thus, be said to be functioning as an attributive adjective to the noun, ‘ministry’, describing the kind of place of worship you will meet.

Again, the name *Kingdom Seekers Ministry International* also follows same pattern. The phrase, *Kingdom Seekers* is seen modifying the headword and quasi-generic term, *Ministry International*. The modification precedes its noun and headword, thus, its name pre-modification. The modifier is however made up of a compound noun, *Kingdom Seekers*, which is attributing more information and details to the place of worship under discussion.

Linguistically, it can be concluded that charismatic church names have a peculiar pattern in naming their churches. They all go through some sort of pre-modification. These pre-modifiers modify the headword (whether a generic or a quasi-generic term), thereby giving them an attributive function like an

adjective does. This thus gives these specially named places of worship a linguistic badge.

Moreover, these pre-modifiers can either be a word as seen in {*Harvest*} *Chapel International*, {*Noble*} *Chapel*, {*Lovehouse*} *Chapel* or a group of words as in, {*Breakthrough Family*} *Ministries International*; {*Divine Promise Land*} *Chapel*.

### **Semantic Nature**

Again, more than one meaning can be derived from these charismatic names. These meanings could have a denotative meaning, shift to a connotation and even end with an associated meaning. Let's examine this in two categories – the generic and quasi-generic terms, and their modifiers.

### ***Generic and Quasi-Generic Terms***

With reference to table 1, the generic and quasi-generic terms used by charismatic churches in Ghana are *Church*, *Chapel*, *Ministry*, *Ministry (ies) International*, *Chapel International*, *Temple of Christ*, *Prayer Ministry*, *Evangelic Ministry*, and *Worship Center*.

First, the words “church” and “chapel”, traditionally, denote a public place of worship and as such their connotation and denotation are the same in the context used. Aside these traditional names, the most common and trendier word among the terms was ‘ministry’. From the denotative perspective, one can say that the term ministry, which ordinarily means the period of time spent working as a minister in a church or the work and duties of a minister, has been adopted and even expanded to mean a place of worship in Ghana, as seen in, ‘*People of Faith [Ministry]*’, *Heaven Crown [Ministry]*’, *Power of Word [Ministry]*.

Presumptively too, it could mean that these names are being used by the givers of the name to describe a work or duty that has been handed over to them (by God). No wonder a couple of such names specifically have their task attached to their names. For instance, Nazareth Salvation[**Prayer Ministry**], Tabernacle of [**Prayer Ministry**] and Voice of Truth[**Evangelic Ministry**] seem to communicate to their readers that their exact purpose of existence is just prayers and evangelism.

Interestingly, this term ‘ministry’ has been used in varied forms. Some of these terms have the word ‘international’ attached to its use to read [**Ministry International**] or [**Chapel International**]. The point of interest here is the use of the word ‘international’. Conventionally, the word international involves or is connected to two or more countries. However, most of these places of worship under study are predominantly local and one wonders why ‘international’. But a careful study of these terms and the context in which they have been used, indicate that the givers may be eyeing an extensive and exploratory dreams of reaching that level.

Finally, the last quasi-generic term worthy of mention is the term ‘*Worship Center*’. This particular expression seems to communicate clearly and pointedly to a place of worship just as its name denotes.

### ***Morphological Nature***

The structure and pattern of classifying the expressions used to modify the generic and quasi-generic terms of these sampled church names are fascinating. This is grouped under the special headings - coinage, descriptive, commendatory, and possessive:

| <b>CHARACTERISTICS OF CHURCH NAMES</b> | <b>FREQUENCY</b> | <b>PERCENTAGE (%)</b> |
|----------------------------------------|------------------|-----------------------|
| Descriptive                            | 20               | 67                    |
| Coinage                                | 3                | 10                    |
| Commendatory                           | 4                | 13                    |
| Possessive                             | 3                | 10                    |
| <b>Total</b>                           | <b>30</b>        | <b>100</b>            |

***Table 3 Characteristics of charismatic church names***

### **Descriptive**

The dominant feature that emerged as a pattern in the terms that were used as modifications to the generic and quasi-generic terms was their descriptive nature. These names of the churches carried a telling effect that is able to create a mental image in the minds of readers that is borne out of their connotative meanings. Out of the 30 sampled names, 20 representing 67% of them carried this descriptive connotation and they portrayed a particular sense of experience to expect.

For instance, the word ‘Caravan’ as seen in the term, ‘*Caravan of Grace Outreach Ministry*’ denotatively means a road vehicle without an engine that is pulled by a car, designed for people to live and sleep in, especially when they are on holiday/vacation or a covered vehicle that is pulled by a horse and used for living in. Nonetheless, in this context, it connotes a carrier of God’s Grace. That is to say, “Caravan of Grace” is a place of worship that one is likely to experience abundant Grace of God. Meanwhile the word ‘outreach’ which denotes the activity of a group that provides a service or advice to people in the community, especially those who cannot or are unlikely to come to an office, etc. for help is attached to the term. ‘*Caravan of Grace Outreach Ministry*’ therefore connotes a place of

worship on wheels that intends to reach out to people by moving from one place to another in order to get them God's grace.

Another name worthy of mention is '*Kingdom Seekers Ministry International*'. The word kingdom denotes a country ruled by a king or queen. 'Seekers', on the other hand, denotes a group of people searching for something. Put the two together, one is able to draw a conclusion that such name is pointing to the fact that they are people who are searching for their way to God's kingdom. Hence, Kingdom Seekers a description of the kind of activity they represent. This communicates their ideas and visions directly to its reader.

*"Tabernacle of Prayer Ministry"* also indicates a place of prayer. The word tabernacle suggests to readers a place of worship of a Christian group. Thus the name Tabernacle of Prayer connotes a place of worship solely reserved for prayers, thereby giving the name its descriptive nature.

Another name is *"Royal House Chapel"*. The "Royal House" as seen in the name seems to be describing the kind of place of worship (chapel) one is likely to find. The word royal is connected with a king or a queen, and a house, on the other hand, is a building for people to live in. The phrase "royal house" thus describes a kind a house that is connected with God's royalty (the King). In other words, *"Royal House Chapel"* is descriptive of the kind of place of worship.

Another example is *"People of Faith Ministry"*. Readers are presented with a clear description of the inhabitants of this Christian place of worship. The modification, *"People of Faith"* connotes people with trusted and strong religious beliefs. Similarly, *"Heaven Crown Ministry"* connotes a description that is geared towards the reward to be received from heaven – a crown.



The word noble as seen in “*Noble Chapel International*” denotes several meanings. Noble at one point, could be described as possessing fine personal qualities that people admire. At another point, it can be used to refer to people belonging to a family of high social class or rank. A question then arises – which of these meanings is being communicated to readers? In the same vein, “*Harvest Chapel International*” follows same pattern. The use of the word ‘harvest’ leaves the reader with several interpretations to the meaning being communicated because of the variety of meanings the word derives.

A name like “*Way to Heaven International Chapel*” for example, clearly communicates to its readers an image of a path that ultimately leads to heaven, a place believed to be the home of God. This is highly descriptive.

“*Divine Promise Land Chapel*” indicates a biblical allusion to the promise land that was assured the Israelites in the Bible. The name thus describes this chapel as the equivalent to the promise that was given years ago. Readers’ attention is therefore easily taken to biblical times making it quite difficult to understand exactly why the giver of such a name wants to communicate.

*Resurrection Power Living Bread International Chapel* is another name worth examining. A careful look at this name reveals that readers are given a lot to consume at once. First is “Resurrection Power” and the second is “Living Bread”. The former connotes the power that comes with the time when Jesus Christ died and came back to life. From the Christianity point of view, this resurrection represents salvation; thus, the perception as a source of divine power. The latter, on the other hand, happens to be an attribute given to Jesus Christ. The name therefore combines both connotative and associative meanings to

describe this kind of place of worship and extensively, communicate the givers intent and purpose to the reader.

### **Coinage**

The second category captures all those charismatic church names that have been invented or created outside the English lexemes. Out of the thirty sampled names, three representing, 10% bore such names. Charismatic church names such as *Lovehouse [Chapel]*, *Livingstone [Temple of Christ]*, and *Wordspring City [Church]* are all good examples of coined words. A closer look at these names revealed that these coined words could be classified as compound words. For instance; “Lovehouse” is a combination of two nouns, ‘love’ and ‘house’. Similarly, “Wordspring” is made up of the lexemes (nouns), ‘word’ and ‘spring’ and “Livingstone” comprises ‘living’ and ‘stone’.

Going forward, it can be concluded that the meanings derived from these words are worthy of mention. For example: the meaning of the lexeme, ‘word’ as in “Wordspring” represents the word of God as seen in the Bible while ‘spring’ connotes a place where water comes naturally to the surface from under the ground. As such, one can say that the name ‘Wordspring’ connotes a source where the word of God continually emanates. Same can also be said of *Lovehouse Chapel*. This name connotes a place or a building where one can only find love. Therefore, the name *Lovehouse Chapel* is a descriptive name given to the place of worship where one is likely to experience this kind of emotion as they worship God.

The last of these examples is *Livingstone Temple of Christ*. The word ‘living’ which denotes an entity that is still alive and in existence has been merged with an inanimate and non-living entity, ‘stone’. The paradoxical image it creates in a

readers mind is a worthwhile exercise. This is used to describe the Temple of Christ which happens to be the place of worship under discussion here.

### **Commendatory**

Another category is commendatory. These are names that contain praise or commendation. Such names included *Christ is Lord Evangelic Ministry*, *Rock of Ages Worship Center*, *Power of Word Ministry*, *Voice of Truth Evangelist Ministry*, *The House of Power Ministry* and they constituted about 13% of the 30 names sampled.

*Christ is Lord Evangelic Ministry*, for example, communicates a commendatory message. The commendatory expression also express a sentence – Christ is Lord, where ‘Christ’ is the subject; is, the verb; and Lord, a complement of the verb. *Power of Word Ministry*, similarly, carries the same connotation. Here, the giver of the name seems to be extolling the potency of the word of God that emanates from that place of worship. *Rock of Ages Worship Center* equally connotes an unmovable, unchangeable and unshakeable ‘Worship Center’. This can be termed as commendatory.

*Voice of Truth Evangelist Ministry* can also be described as commendatory since it is complementing a particular evangelist. It suggests that the evangelist has the voice of truth. In the same vein, *The House of Power Ministry* also connotes a commendation for how powerful the place of worship is.

### **Possessive**

The last category for classification is the possessives. These names seek to express some sort of ownership to someone. In other words, it seems to be portraying that these places of worship belong to somebody. We have names such as *Gods Wonderful Church* which points to the fact that the church

or place of worship is that of Gods; *Christ Mission Church* connotes that they exist because of Christ's mission. *Jesus Family Chapel International*, the last of such names, equally shifts readers' attention to the fact that the house of worship being described has that element of possession of a family that is solely for Jesus. The givers of these names clearly want to communicate to their readers the idea of the one who really owns the element being named.

However, we also realized that these words that were part of the group of words used in describing the church names defied simple grammatical rules. One vital element of such defiance was the disregard for the apostrophe sign to indicate possession as seen in the following:

***Gods Wonderful Church***

***Christ Mission Church***

***Jesus Family Chapel International***

Originally, these words – *God, Christ and Jesus* – belong to the noun word class because they are naming words. Therefore, they need an apostrophe to show possessive marker. That is to say their correct form of the names should have read:

***God's Wonderful Church***

***Christ's Mission Church***

***Jesus' Family Chapel International***

It is also important to mention that in the context where they find themselves (as church names), they take up roles of pre-modification (adjectives) with the help of other words as seen in the following: [***Gods Wonderful***] Church; [***Christ Mission***] Church; [***Jesus Family***] Chapel International.

### **Other observations**

This study also noted that certain names of the sampled list were ill-formed. For some names, it was a spelling error. For

instance *Fruitfull Hiil Chapel*. The word ‘fruitfull’ is spelt wrongly. It contains double ‘l’ instead of one.

For others, it was simply a misrepresentation of the singular form for the plural form. There is the wrong use of the noun ‘ministries’ instead of ‘ministry’. The idea portrayed in the use of ministries in the name, *Breakthrough Family Ministries International* suggests that this place of worship is more than one entity when in fact, it is really is a singular linguistic badge and concept of a particular place of worship.

Furthermore, the idea presented by the name *Faith Alive Chapel International* appears to have left something lingering on the reader’s mind. Closely studying the name, it is apparent the giver of the name wants to describe a particular kind of faith. However, that intent is not fully achieved because of the omission or disarrangement of the modifiers – ‘faith’ and ‘alive’. These two words, from our understanding, fail to collocate properly to bring out a clearer and straightforward meaning. Perhaps, if the giver had rearranged the words to read ‘Alive Faith’ or introduced the expression, ‘that’s’ to produce *Faith that’s Alive*, or chosen the words *Ever-living Faith Chapel International*, there would have been some sort of sanity and clarity in the name.

## **Findings**

The charismatic church names considered in this paper clearly depict that indeed charismatic church names have peculiar naming patterns just as personal naming patterns. These peculiarities are mirrored in their generic and quasi-generic terms that are used to represent their identity as Christian places of worship. Such quasi-generic terms include ‘Ministry’, ‘Worship Center’, ‘Ministry International’, ‘Evangelic Ministry’ amongst others and they were terms/ expressions used to connote

similar meanings that the traditional and generic terms such as ‘church and chapel,’ are used to achieve. It was evident that out of the 30 names that were sampled, the generic term “church occupied about 13.3% of the total sample representing, 4 of such names; the other term ‘chapel’ also occupied about 40.1% representing, 12 names of these charismatic churches. It is worth noting, however, that 26.8% of these names with the generic term, chapel have been slightly modified with the term, ‘International’, thereby making it more of a quasi-generic term than a generic term. From the study, these quasi-generic terms, on the other hand, have ‘Ministry’ and its modifications as the most used term/ expression in naming charismatic churches. It dominated this study with about 12 names, representing 40% of the 30 names sampled.

Secondly, it was realised that givers of such names picked out specific expressions of their choice to modify these generic and quasi-generic terms, (which happens to be classified as the headword of these church names for purposes of this discussion). These words/ phrases used for modifications were newly invented (coinages), descriptive, commendatory or possessive. Other times too, they could carry more than one of these characteristics mentioned.

Lastly, we discovered that Zelinsky’s (2002) description of African American religion in contemporary Cook County as generally focusing on two themes, i.e., an ecstatic emotionalism and an upward and outward spiritual expansiveness was in fact very similar to the situation in Ghana here. All thirty sampled names of charismatic churches in Ghana equally bore such characteristics. It can therefore be concluded that naming of these places of worship depended critically on the spirituality of these religious communities in Ghana.

## Conclusion

The primary focus of this study was to establish how charismatic church names are formed by closely observing and studying the texts (names) recorded verbatim from sign posts and buildings of these places of worship. This was necessitated by the numerous fascinating names of charismatic churches in Ghana. These names never cease to catch one's attention wherever one goes in Ghana because of their ubiquitous and somewhat eccentric nature. Some of these names sometimes even force a smile on the reader's face. Other times too, readers are left in awe and bewilderment about such name coinages and formation. As a result of this, we decided to venture into this area of study.

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## **SOCIO-PRAGMATIC ANALYSIS OF SELECTED SECURITY HEADLINES IN NIGERIA'S DAILY TRUST NEWSPAPER.**

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### **Abstract**

*Headlines are not just summaries of events but also embed some notions and ideologies. Languages used in Newspaper headlines also shape the attitudes of people towards the news. The pragmatic values embedded in the headlines have unconsciously created some images in the reader's mind therefore the readers would be more likely to believe what is written in the headline rather than explore the news story. Headlines expose social, cultural and national representations. This paper drawing on the assertion that when language is properly used, a readers' perception is fashioned in accordance with the script-writer perception analyzed some selected security headlines in Nigeria's Daily Trust Newspaper.*

**Key words: Headlines, attitude, pragmatic value, national representation, readers.**

### **Introduction**

Nigeria has been bedeviled with security challenges ever since its independence. However, in the last thirteen years precisely mid 2005 a new security challenge gradually crept into the fabrics of our Nationhood. It was no longer the menace of the Niger Delta youths. This was a new and more dangerous group who called themselves –BOKO HARAM. The group started out as a militia group, grew into a political group and gradually

developed into a menace threatening the unity of our great nation-Nigeria. The activities of these insurgents were initially restricted within the Borno State where its founders resided and seen as a religious group whose beliefs and tenets abhorred any act of civilization and as such their targets was government and religious institutions.

However, as days went by it became obvious that the insurgents were after the nation as a whole as their attacks cut across the different spheres of the country attacking both the young, old, government and the common man. Thus there was a need for proper enlightenment of the people about the operations of these insurgents as well as governments efforts at securing the Nigerian State from these insurgents. The Media became a veritable tool for achieving this. The media is one of tools through which people transmit their ideas, thoughts, desires, and emotions through the written form. Through it people can communicate easily with their environments. It has today become one of the most effective and widely used channels for disseminating information around the world. Its effectiveness and speed makes it an important tool capable of offering constructive contributions to nation building or negative influence to the detriment of national development.

Generally, the media refers to institutions that deal with the packaging and dissemination of information to the public. Broadly, there are two categories – the electronic media and the print media. The print media comprises of newspapers, magazines, and journals among others while electronic media comprises of, radio, movies, television, and the internet among others. Media discourse involves not only texts but also visual images and their presentation, in conjunction with texts. Fairclough explains that “media texts constitute a sensitive

barometer of socio-cultural change, and they should be seen as valuable material for researching change. Change in society and culture manifest themselves in all their tentativeness, incompleteness and contradictory nature in the heterogeneous and shifting discursive practices of the media” (Fairclough, 52). Thus media texts have been a key area of common focus for CDA theorists. Newspaper is a publication that contains news opinion, features, advertising and so on. It is usually distributed on a daily or weekly basis (Elmore, 1992) the way newspaper publication reports news depends on its publication policy. Publication policy is generally based on the types of newspaper, quality and popularity. Newspaper does not contain only news; in fact, it harbors various kinds of information and knowledge.

Reach (2002) sees newspaper headline as a unique type of text that consists of a range of functions that specifically dictates its shape, content and structure and it operates within a range of restrictions that limit the freedom of the writer. Headlines can be easily identified by their placement; they are always placed above the news story in bigger font size. A newspaper Headline serves as a forerunner to news report. It provides a brief summary of what to expect in the news story. Of interest in this study is the medium of newspaper which can be viewed as a regularly scheduled publication or periodical containing news of current events and news of general interest, information, and advertising, usually printed on relatively inexpensive, low-grade paper called newsprint. It is intended for general circulation, and published regularly at short intervals, usually daily, weekly, fortnightly, monthly or quarterly.

Currently, in Nigeria, there are many brands of newspapers that are produced and circulated regularly. They include: This day, Leadership, Punch, Sun, Tribune, Vanguard,

Nation, Guardian, Daily Times, among others. These newspapers are published in English, the Nigerian official language. Inside newspapers we usually have sections or sub-genres that are dedicated to various issues. These include editorials, world news, classifieds, feature articles, letters to the editor as well as sport, news, health, business, politics, life style, entertainment sections among others. Newspapers are a very important source of information. Many in Nigeria today depend on newspapers for all kinds of information pertaining to the nation and the outside world. As such, newspapers play an important role in disseminating information to the Nigerian populace.

Newspapers can be considered as one of the fastest and most trustworthy means of news. Although some people have turned towards online news in recent years, large numbers still persist with the behaviour of newspaper reading. Therefore, it can be claimed that the newspaper plays a major role in the society. Language used in newspapers can make a great impact on readers and society in many different ways. One essential structure of any newspaper is its headline. A headline acts as a forerunner to the news report. It gives the reader brief information about the news being reported and are also responsible for catching the reader's attention. Headlines provide brief summary of the main news, abstract attention and often provide an initial indicator in their content and style of the news value of the Newspaper Headlines expose social, cultural and national representations.

Proper and deeper comprehension of these headlines requires a thorough pragmatic analysis. Headlines are not just summaries of events but also embed some notions and ideologies. Languages used in Newspaper headlines also shape the attitudes of people towards the news. The pragmatic values

embedded in the headlines have unconsciously created some images in the reader's mind therefore the readers would be more likely to believe what is written in the headline rather than explore the news story. Headlines expose social, cultural and national representations. Therefore the impact of newspaper headlines is stronger upon the readers due to certain linguistic features which make them memorable and effective. The researcher discovered that many Nigerians seemed to be lacking in understanding the deep pragmatic principles and implications of the headlines. In other words, they could not fathom the performative force of most of the Newspaper headlines. They could not equally explain the communicative strategies employed by the correspondents to achieve their aim. It is believed that understanding these choices would help readers understand the headlines better. It is these linguistic choices and their inherent pragmatic values and notions of politeness that this research examines. This paper also investigates the sociolinguistic effects of these choices on a multi-lingual nation like Nigeria.

## **CONCEPTUAL REVIEW**

### **An Overview of Pragmatics**

Pragmatics is the study of how context influences our use and interpretation of language. In other words, the pre-occupation of pragmatics are the language users and the contexts of an utterance. While Akmajian, Demer, Farmer and Harnish observe that the focus of pragmatics is on the intentions, purposes, beliefs, and desires that a speaker has in speaking (308), Mey opines that pragmatic studies language as it is used by people, for their own purposes and within their own respective limitations and affordances (207). This definition reveals that

certain social etiquettes or factors in our societies impose certain limitations and affordances on us when we come to use language.

The major proponents of pragmatics, such as Austin, Searle, and Grice, among others were philosophers who took the position that our utterances are used to perform certain acts and that what is performed is the concern of pragmatics, not the sentence itself. For example, although the statement: 'It is hot in here' is declarative, it is functionally or pragmatically a request to open the window or put on the fan or air conditioner. Conversely, 'It is cold in here' could be a request to close the window or put off the fan or air conditioner. The ability of the listener to interpret statements such as these effectively is the crux of the matter in pragmatics. It is on this basis that Akmajian et al also observe that much goes into using a language besides...being able to produce and recognize sentences in it (308). In line with this, Raj submits that pragmatic competence is the ability to understand another speaker's intended meaning (12-13).

Linguistic and situational contexts (such as physical environment, socio-cultural aspects and the psychology of the speaker as well as other participants) are, key in pragmatic studies. According to Mey, pragmatics studies the use of language in human communication as determined by conditions of society (6). It is the study of speaker meaning, contextual meaning, how more gets communicated than is said; and the study of the expression of relative distance (Yule 3). The relative distance here could mean the kind of relationship that exists between the speaker and the listener as well as the spatial and time distance between them. Adegbite posits that:

Pragmatic meaning must always be contextualized, where the context is verbal, cultural and situational. In contrast, the interpretation of the utterance in terms of sentence meaning would, because of lack of context, reveal lack of definite referents and sense (62).

Pragmatics is not concerned with the users and contexts of language alone; it is also concerned with the hearer's extra-linguistic reactions which results from the effect of an utterance. This is what Austin terms perlocution. All the definitions and explanations on pragmatics point at contexts and users as the rallying points for a meaningful pragmatic interpretation of language (Olaniyi 51).

Historically speaking, many linguists trace the origin of pragmatics to Charles Morris whose concern was to outline the general shape of semiotics (Osisanwo 56). Morris distinguished three branches of semiotics thus: syntax (the study of formal relation of signs to one another); semantics (the study of relation of signs to the objects to which the signs are applicable); and pragmatics (the study of the relation of signs to interpreters).

However, what may be described as 'pragmatics proper' began with the earliest writer on speech act, J. L. Austin, who was followed by Searle and Grice, among others. Austin's *How to Do Things with Words* was a posthumous collection of his lecture notes at Harvard University (Saeed 222). The lecture notes, and indeed, the book was a reaction to some philosophers (among his contemporaries) known as logical positivists (223) who proposed that any sentence that cannot be verified or tested for its truth or falsity should be regarded as emotive and therefore meaningless (Lawal 151). This position is of little or no



interest to many scholars because people rarely utter something in order to be proven true or false (Mey21). In addition, we can understand a sentence even when we are unable to tell whether it is true or false (Fromkin and Rodman 187). In challenging the logical positivists' views therefore, Austin links words with deeds, arguing that many utterances are produced without any intentions to be true or false but to perform actions, hence his *How to Do Things with words* and his theory of 'Speech Act'.

This was the earliest theory of modern pragmatics. It was propounded by the Oxford Philosopher J.L. Austin and developed by Searle and other scholars. The theory holds that utterances are made to perform acts of requesting, denying, accusing, warning, naming, declaring, etc. and that to realise these, people do not need to subject the meaning of their utterances to truth condition of the logical positivists. It challenges the positivists' views on the ground that not all sentences are statements and that much of conversations between people are made of questions, exclamations, commands and expressions of wishes, which cannot be said to be false or true (Saeed 223). Examples of the above kinds of expressions include: a. Excuse me! b. Hello. c. Congratulations! d. How much? e. Are you serious?

Based on the logical positivists' view, none of the above sentences can be accounted for because we cannot on hearing them say they are true or false. Yet, they are not meaningless; certain acts are contextually performed through them. For instance, 'excuse me!' Could mean let me pass or keep quiet, which are directive acts of requesting and commanding. 'Are you serious?' could mean 'I doubt you', you are joking, or work hard while 'Hello' could mean 'listen', 'can you hear me?', or wait please! etc. These are some of the examples of what can be

performed with the sentences above. Speech act theory aims to tell us when it is that we ask questions but mean orders and requests or when we say one thing with a special (Sarcastic) intonation and mean the opposite (Fromkin and Rodman 186).

### **Levels of Speech Act**

Austin divides speech act into different but interconnected types of locution, illocution and perlocution. The locutionary act refers to the literal meaning of an utterance. In other words, it simply represents the physical sounds uttered or written; it is a mere utterance of a statement. This, according to Akmajian et al means that performatives seem to be both saying and doing (319). Of main interest to the proponents of pragmatics is illocutionary act.

The illocutionary act, also known as performative act, is the communicative force that is intended to be achieved by an utterance (Jackson and Stock-well 180). It deals with what the speaker does or what he is understood to have done with his utterance. It is central in pragmatics studies and sometimes used interchangeably with the speech act in general. An illocutionary act is a nonlinguistic act performed through a linguistic (locutionary) means. In other words, it is what is meant but not stated explicitly in a sentence. It can be direct or indirect, intended or unintended, conventional or nonconventional (Lawal 155). It includes acts of warning, denying, threatening, vowing, etc. It can be achieved overtly (through the use of performative verbs) or covertly (without the use of performative verbs). For example, the sentences: 'I promise to be there' and 'I will be there' are both illocutionary acts of promising. The only difference between them is just that the first one is explicit because it contains the performative verb 'promise' and the second one is implicit because it does not. The implicit and

explicit illocutionary force of an utterance is what preoccupies the speech act theory (Mey 96).

The third type of speech act is perlocutionary. It has to do with the effect an utterance or illocutionary act has on the hearer or reader. In other words, perlocutionary act is the effect that language has on the hearer/reader which may lead to physical or psychological reaction from the hearer. For example, if a speaker says to his noisy and lively addressee: 'The man with whom you have just had a hand shake has tested ebola positive', the addressee is most likely going to be silent, inactive and disturbed. The addressee's silence and inactiveness resulting from the speaker's statement is the perlocutionary act. In addition, an act of sudden screaming and fleeing that result when speaker X says to listener Y: 'See a snake behind you!' is also a perlocutionary act. This is why Austin defines language as a way of doing and making others to do things with words. Mey posits that perlocutionary act is the most interesting aspect of speech acting (96).

In summary, it can be said that while locutionary act is what is said, illocutionary act what is done or meant, the perlocutionary act is the effect of what is done or said (Grundy 73). Kempson puts the distinction between the three speech act types thus:

...speaker utters sentences with a particular meaning (locutionary act) and with a particular force (illocutionary act) in order to achieve a certain effect (perlocutionary act) on the hearer (qtd in Osisanwo 58).

The classification of speech act into direct and indirect acts is to among other things show that in human communication, there is usually a difference between the structure of a sentence or an

utterance and its communicative value. Grundy views direct speech act as the conventionally expected function of language and indirect speech act as the extra-actual function of language (230). Finegan submits that one of the characteristics of indirect speech act is that, at least, it violates one of the Grice's maxims of cooperative principle (290). In direct speech act, the structure of a sentence tallies with its communicative functions while in indirect speech act, the sentence or utterance structure does not correspond with its communicative function (Osisanwo 69). Examples:

- i. Could you put on the fan? (is an indirect act of commanding performed through a direct act of questioning)
- ii. Put on the fan (is a direct act of commanding)
- iii. Shall I pick you up at 8:00 am? (is an indirect offer performed through an act of questioning).

Other striking examples of indirect speech act can be found in rhetorical questions (Leech and Thomas 192). For example, the question: 'Who cares?' is an indirect act of informing the addressee through annoyance; it means I do not care.

The need for politeness in communication is the motive behind indirect speech act (Mey 13). In many languages, including English, the occurrence of imperative sentences in orders or requests is not preferred despite their status as 'genuine' speech act of ordering or requesting. Lastly, Finegan opines that indirect speech act adds humour and politeness to communication (290); indirectness helps to oil the wheels of interaction (231).

## **Theoretical Framework**

The theoretical framework for this study is eclectic. It includes the textual aspect of Mey's Pragmatic Act, and Levinson's theory of Face. Considering the socio-political status of the country, there is the need to pay a special attention to the politeness strategies and principles that the newspapers employed in managing the governments image before the citizenry (public image or self- esteem). This justifies the choice of face theory. Similarly, the thrust of Mey's Pragmatic Act theory is both cognitive and sociological. It is therefore required for better interpretation of language meaning, hence the reason for its choice.

### **Mey's Theory of Pragmatic Act**

Mey agrees with Austin that in uttering a speech, the speaker does something with his or her words. He, however, disagrees with him on the nomenclature "speech act" and the idea of speech act verbs. To him, there exists asymmetry in the relationship between speech act verbs (henceforth SAVs) and speech acts (henceforth SAs) proper. He argues that not all SAs are represented by a specific SAV.

Mey also objects to speech act theory on the ground that it is not only canonical but that it also centres more on the speaker's intention, over and above the social realities or social contexts which provide limitation and affordance regarding the speaker's choice and use of words as a member of a speech community. His words:

Human activity (including language use) is not prerogative of the individual, setting goals and devising strategies...rather, the individual is situated in a social context, which means that she

or he is empowered as well as limited by conditions of her or his life (214).

That is, pragmatic act theory emphasizes the priority of socio-cultural and societal factors in meaning construction and comprehension. Mey maintains that our acting is determined by what the scene can afford and by what we can afford on the scene. That is, while the scene determines our acting, our acting equally determines and reaffirms the existing scene (218). He suggests that the indirect speech act paradox can be dissolved by moving its focus of attention from the words being said to the things being done with those words. He also questions the compatibility of speech and act (speech act), as speech, by itself, does not act; strictly speaking, there are no speech acts since ultimately speech acting depends on the situation in which an action takes place. This is the reason he divides his pragmatic act schema into activities and texts parts. As a result of the above shortcomings of speech act theory, Mey (206) came up with the idea of pragmatic act theory which, he opines subsumes speech act. In pragmatic acting, it is impossible to pinpoint a particular, predetermined use of any canonical speech act (215). In other words, pragmatic act analyst does not necessarily include a specific act of speech in his analysis.

The basic idea about pragmatic act as distinct from speech act is the fact that the former does not depend solely on the actual words being used but rather on the circumstances that lead up to and accompany those words. In Mey's words:

The theory of pragmatic act does not try to explain language use from inside out, which is from words having their origin in a sovereign speaker and going out to an equally sovereign hearer (who then may become another sovereign

speaker and so on and so forth). Rather, its explanatory movement is from the outside in: the focus is on the environment in which both the speaker and the hearer find their affordances, such that the entire situation is brought to bear on what can be said in the situation as well as what is actually being said (221).

In Mey's view, pragmatic analysis can be approached from two perspectives of 'agents' and 'act' (215). As far as agent is concerned, his or her class, gender, age, status/position, education, experience/previous life history and so on influence and affect his or her communication behaviour. In other words, from the angle of 'agent', the emphasis of pragmatic analyst is on the user's intention and attitude to language as occasioned by the above social factors, which spell out his/her (language user's) limitations and affordances (i.e. the degree of freedom he enjoys) as a participant in a speech event or as a member of a speech community. From the point of view of "act", the concern of a pragmatic analyst is on language, gestures and visual images etc., used in performing a pragmatic act. Mey concludes that pragmatic acting can be considered as adapting oneself linguistically and otherwise, to one's world (215).

As we have observed from the foregoing, pragmatic act also takes care of extra-linguistic aspects of communication such as gestures and visual images (i.e. pictures). These, in addition to linguistic aspects of communication are captured in what Mey termed *pragmeme*, the prototype or generalized pragmatic act. He termed the instantiation of *pragmeme* in a particular situation 'pract' or 'ipras' (221)

## Face Negotiation Theory

Face theory has to do with individuals' "public image or self esteem, Yule (60). It was first proposed in 1985 by Stella Ting-Toomey, a professor of Human Communication Studies at California State University, Fullerton, U.S.A. It is aimed at understanding how different cultures throughout the world respond to conflict ([en.wikipedia.org/wiki/face\\_negotiation\\_theory](http://en.wikipedia.org/wiki/face_negotiation_theory)).

Adebunmi views it as the emotional and social feeling of an interlocutor which he/she expects other participants in a discourse to recognize (6). In pragmatics, face is an extension or sub-theory of politeness. There are two types of face; positive and negative face. The former deals with the wants of every competent adult member of the society that his or her desires be accepted by others while the latter has to do with the wants of every member that his or her actions be unimpeded by others (Brown and Levinson 62). This means that we have positive face when an individual desires approval, respect and appreciation from others while we have negative face when an individual desires freedom to always act without a check from others. One's face can be saved, threatened, and mitigated. When an individual in a conversation meets all his face wants, he/she is said to have got his/her face saved but when the converse occurs, his/her face is said to have been threatened. Face saving act goes with polite utterances while face threatening act goes with impolite utterances.

Face threatening acts are illocutionary acts that are liable to damage the addressee's positive and negative face. It sometimes occurs when an addressee is insulted; when what he/she holds dear is given disapproval; or when an imposition is placed on his/her freedom. An utterance aimed at reducing the



severity of the damage done by a face threatening act is known as face mitigation. There are certain factors that influence face mitigating acts. These factors are, among others, the size of the threat to be mitigated and the difference in the power status between the interlocutors. Brown and Levinson propose four super-strategies that a speaker may employ to carry out a face threatening act. They are bald on-record without regressive action; on-record with regressive action towards positive or negative face or both; off record; and not carrying out FTA at all (92)

### **Methodology**

This research work is descriptive. It involves the analysis of direct and indirect pragmatic acts in Newspaper Headlines. It pays a particular attention to how the correspondents managed the government's face before the citizenry.

The source of the data for this study is primary and was collected from Daily Trust Newspaper of December, 2013 .Out of thirty Newspaper editions collected, total of thirty headlines with 15 Riders were collected from the thirty editions. A purposive sampling was employed to identify headlines concerned with only Boko Haram menace. At the end of the purposive sampling, ten headlines with fifteen riders were selected for analysis...In line with the research questions, the analysis in this study is qualitative. The researcher employs a narrative technique based on Austin's speech act theory and Brown and Levinson's Face Theory Principles. In other words, the analysis entails identification and interpretation of direct and indirect performative acts in the data in relation to face management and politeness strategies/principles. It also involves

giving, where necessary, the background information of the sampled headlines.

### **Data analysis**

This chapter takes care of data presentation, data analysis as well as the discussion of our findings in each of the headlines under consideration. Sociolinguistic effects of these headlines on the Nigerian political domain are also examined...The data hereby presented comprise a total of ten headlines with riders Five headlines and their respective riders from Daily Trust were analyzed.

#### **Table One:**

**Headline:** *Baga satellite images show 2,275 houses razed*

**Riders:** *Human rights alleges cover up*

*We stand by our report DHQ*

*Hundreds killed in Baga*

*How a soldier's death sparked violence*

**Jonathan:** *Death toll greatly exaggerated*

*Senators faulted report on Baga*

*Committee visited only one graveyard*

*Only 1 of 13 southern senators visit Bagas*

| HEADLINES<br>AND<br>RIDERS                | DIRECT<br>ACTS      | INDIRECT<br>ACTS                                     | FACE<br>MANAGEMENT<br>ACTS                                      | EXPECTED<br>PERLOCUTIONARY<br>EFFECTS |
|-------------------------------------------|---------------------|------------------------------------------------------|-----------------------------------------------------------------|---------------------------------------|
| Baga<br>satellite<br>images<br>show 2,275 | Stating<br>alleging | Warning,<br>advising,<br>sympathising,<br>cautioning | Negative face.<br>It portrays the<br>government in<br>bad light | Worry<br>fear                         |

|                                        |                       |                          |                                                                                                                                                                         |                   |
|----------------------------------------|-----------------------|--------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| houses<br>razed                        |                       |                          |                                                                                                                                                                         |                   |
| Human<br>rights<br>alleges<br>cover up | Stating<br>alleging   | Accusing<br>indicting    | Negative face<br>for the<br>government. If<br>the human<br>rights indicts<br>the<br>government<br>then it reduces<br>the face and<br>popularity of<br>the<br>government | Worry<br>distrust |
| We stand by<br>our report-<br>DHQ      | Asserting<br>claiming | Asserting,<br>reassuring | Positive face<br>for the<br>government.<br>The defence<br>headquarters<br>tries to<br>disabuse the<br>citizenry's<br>mind on the<br>number of<br>casualties             | Hope<br>trust     |

|                                          |                                   |                                         |                                                                                              |               |
|------------------------------------------|-----------------------------------|-----------------------------------------|----------------------------------------------------------------------------------------------|---------------|
| Hundreds killed in Baga                  | Stating<br>Informing<br>reporting | Warning,<br>sympathising,<br>protesting | Negative face.<br>It threatens the face of the government                                    | fear          |
| How a soldiers death sparked violence    | Informing<br>reporting            | Cautioning<br>Regretting<br>threatening | Negative face for the government.<br>The headline implies that the federal government cannot | worry         |
| Jonathan: death toll grossly exaggerated | Asserting<br>claiming             | Accusing<br>Alleging<br>protesting      | Positive face.<br>The president himself comes out to give his government's position          | hope          |
| Senators faulted report on Baga          | Stating                           | Alleging<br>Challenging<br>instigating  | Positive face-<br>here the government tries to                                               | hope          |
| Committee visited just one graveyard     | Informing<br>stating              | Accusing<br>challenging                 | Negative face<br>This portrays the government in a negative way with the huge                | Anger<br>fear |

|                                             |                    |                    |                                                    |       |
|---------------------------------------------|--------------------|--------------------|----------------------------------------------------|-------|
|                                             |                    |                    | damage and loss of life they are expected to visit |       |
| Only 1 of 13 southern senators visited Baga | Informing accusing | Accusing indicting | Negative face                                      | anger |

## Discussion and findings

### Table One

Baga is one of the major towns in Maiduguri. At the time of this newspaper report, the Boko Haram insurgents had attacked the Baga town. There were conflicting reports as to the extent of damage caused by the insurgents. The major headline though performing a direct act of stating/informing performs an indirect act of accusing, warning. We also see a negative face towards the federal government. At this time, with security challenges one would expect the federal government to adequately inform the citizenry of the correct situation in Baga. However, from the headlines and riders, we find out that the newspaper presents a gloomy and disastrous situation. The people on the other hand would believe the newspaper report because it is assumed that journalists are everywhere and would give an unbiased assessment of the situation. Riders 2,4,5,7 perform direct acts of stating, informing, alleging and indirect acts of accusation, indicting, cautioning, alleging and warning respectively. They also threaten the positive face of the federal government. This clearly accuses the senators of the federal

republic of Nigeria of insensitivity towards the citizenry. This Rider displays negative face on the path of the federal government. These acts performed by the headlines elicit a feeling of worry, fear and hopelessness on the minds of Nigerians. It also portrays the government of President Jonathan in a negative light.

Riders '4' and '5' "We stand by our report- DHQ" and "Jonathan: Death toll exaggerated" are assertive from the federal government in a bid to save their face. The two Riders try to portray the federal government in a positive way. We see the Defense Headquarters insisting that their figure of the casualties remain the authentic figure. This is a desperate move to elicit hope and faith in the federal government. The rider also accrues to Jonathan also tries to solicit the confidence and sympathy of Nigerians. President Jonathan accuses the newspaper of bias and unfairness in their reportage. These direct and indirect acts performed by these two riders are expected to redeem the positive face of the government and in turn create a perlocutionary effect of hope, trust and faith in the minds of the Nigerian people.

## Table Two

**Headline: Shettima to Jonathan: Let's tackle Boko Haram**

**Rider: Insurgents better armed than Military**

|                                              | Direct act   | Indirect acts     | Face management act                             | Expected perlocutionary act |
|----------------------------------------------|--------------|-------------------|-------------------------------------------------|-----------------------------|
| Shettima to Jonathan: lets tackle Boko Haram | Stating Dire | Advice suggestion | Negative to president Jonathan, positive on the | Hope anger                  |

|                                       |                                    |                                     |                                                                                                               |                        |
|---------------------------------------|------------------------------------|-------------------------------------|---------------------------------------------------------------------------------------------------------------|------------------------|
|                                       |                                    |                                     | side of the government                                                                                        |                        |
| Insurgents better armed than military | Reporting<br>Claiming<br>Informing | Debunking<br>Denying<br>disagreeing | Negative face for the government. It is sad to hear that the insurgents are better equipped than the military | Fear<br>Anger<br>worry |

**Table Two**

The headline “Shettima to Jonathan: let’s tackle Boko Haram”. Shettima is the governor of Borno State. It is believed that the Boko Haram insurgents were created by the government of Borno State. In this headline, we see a direct act of asking, advising and an indirect act of ridicule, advising. However this headline presents President Jonathan in a negative face. This is expected that the call to tackle the Boko Haram menace should come from the president and commander-in-chief of the armed forces not from a serving governor to him. Also bearing in mind that Shettima belongs to another political party (APC) different from that of the president, this statement credited to him should be seen as a deliberate attempt to ridicule him before the citizenry.

It goes a long way to show that the president does not consider the Boko Haram menace as a security challenge, he is doing nothing to stem the tide hence Shettima’s call to him to tackle the Boko Haram. Also, Shettima is the governor of the embattled Borno state and since origin of the Boko Haram insurgents are traced to Borno state, then his call for them to be

tackled somehow presents a positive face. It is an indirect act that elicits a positive face in the minds of the people. There is a perlocutionary effect of hope that Shettima being an indigene of Borno state might have what it requires for the insurgents to be tackled. The rider to the headline “insurgents better than military” presents the government in a negative face. This is because the military is expected to be better equipped than the insurgents, therefore, if the insurgents are better equipped than the military then it shows that the government is not doing enough. They do not consider the lives of their citizens important. This headline and rider elicits the feeling of fear and worry in the minds of the citizens.

### **Table Three**

**Headline:** *Boko Haram seizes 200 female students, some students escape*

**Riders:** *Fed.Govt under pressure to find missing girls*

*DHQ says only eight girls still missing*

*99 girls’ missing-Borno official*

*Shettima offers 50 million for information*

|                                                             | Direct act             | Indirect act         | Face management acts | Expected perlocutionary act   |
|-------------------------------------------------------------|------------------------|----------------------|----------------------|-------------------------------|
| Boko Haram seizes 200 female students, some students escape | Reporting<br>Asserting | Shaming<br>Lamenting | Negative face        | Fear<br>Worry<br>hopelessness |



|                                                         |                                    |                                       |               |                |
|---------------------------------------------------------|------------------------------------|---------------------------------------|---------------|----------------|
| Federal government under pressure to find missing girls | Reporting<br>Informing             | Ridiculing<br>Challenging             | Negative face | Worry<br>anger |
| DHQ says only eight girls still missing                 | Informing<br>Reporting<br>Claiming | Claiming, self-crediting, apologizing | Negative face | hope           |
| 99 girls missing: Borno official                        | Informing<br>Reporting             | Cautioning<br>Protesting              | Negative face | Fear<br>worry  |
| Shettima offers 50 million for information              | Reporting<br>Stating<br>Informing  | Exaggerating<br>complementing         | Positive face | Hope           |

**Table Three**

Nigerians woke up one morning to the rude shock that Boko Haram has struck again. This time around it was at a girl's secondary school in Chibok town. Conflicting reports of the incidents rent the airwaves. The government of President Goodluck Jonathan says only eight girls are missing. This view is contradicted by the headline "Boko Haram seizes two hundred female students: federal government under pressure to find missing girls" and rider "99 girls missing- Borno official". These two portray the president and his agencies- military- as lying to the country. The question then is why should the government lie? Why are they refusing to give the accurate number of

casualties? Is there collaboration between Jonathan, the military and the insurgents? These questions are elicited in the minds of the people by the headlines. It is obvious that the government's stand that only eight girls are missing is misleading, and Portrays a negative face for the president. It also elicits the feeling of despondency, fear and hopelessness in the minds of the people.

**Table Four**

**Headline: Jonathan meets governors, Security Chiefs**

**Rider: Youths, vigilante join search efforts**

|                                           | Direct act                        | Indirect act                         | Face management acts                                                     | Expected perlocutionary acts |
|-------------------------------------------|-----------------------------------|--------------------------------------|--------------------------------------------------------------------------|------------------------------|
| Jonathan meets governors: security chiefs | Reporting<br>Informing<br>Stating | Uniting                              | Positive face for the government                                         | hope                         |
| Youth vigilante joins search efforts      | Informing<br>reporting            | Warning<br>cautioning<br>Threatening | Positive face for the government.<br>Joint efforts to curb the situation | Hope                         |

**Table Four**

The headline; "Jonathan meets governors, security chiefs" is a direct act of stating, expressing, reporting and indirect act of assuring, informing. The headline presents a positive face for the president. If he is meeting with the governors and security chiefs

then maybe he has decided to tackle the security challenge of Boko Haram. This headline provokes the feeling of hope and trust in the minds of the citizenry.

The rider to the headline “youth vigilante joins search efforts” also presents a positive face for the government. It means that the government has employed not only the military in the search efforts but also has allowed the youths to join in the search efforts. Rider also elicits the feeling of trust and hope.

**Table Five**

**Headline: 11 die in Abuja blast: 16 buses other vehicles destroyed**

**Riders: 2,236 affected by the blast-minister**

**Hospital overstretched, RedCross donate 50 bags**

**We will defeat Boko-Haram: Jonathan**

**Sultan: we must wake up to challenges**

|                                                             | Direct act             | Indirect act                                              | Face management acts             | Expected perlocutionary acts |
|-------------------------------------------------------------|------------------------|-----------------------------------------------------------|----------------------------------|------------------------------|
| 11 die in Abuja blast: 16 buses other vehicles destroyed    | Reporting<br>Informing | Cautioning<br>Lamenting<br>Disillusioning<br>sympathising | Negative face for the government | Fear worry                   |
| 2,236 affected by the blast-minister                        | Reporting<br>Informing | Lamenting<br>Regretting                                   | Negative face for the government | worry                        |
| Hospital overstretched: red cross distributed 200 body bags | Informing<br>Reporting | acknowledging                                             | Negative face                    | hopelessness                 |

|                                       |                                        |                                          |                                                         |      |
|---------------------------------------|----------------------------------------|------------------------------------------|---------------------------------------------------------|------|
| We will defeat Boko Haram: Jonathan   | Asserting promising Assuring Reporting | Proving, self-committing, self-crediting | Positive face: The government tries to redeem its image | Hope |
| Sultan: we must wake up to challenges | Stating Assuring                       | Self-committing Instigating              | Positive face                                           | Hope |

**Table Five**

The nation witnessed yet another bomb blast in Abuja at a motor pack. The headline: “11 die in Abuja blast; 16 buses, other vehicles destroyed, 2,236 affected by the blast”- minister is a direct act. It also gives a negative face to the government and the president. This is because the Boko Haram insurgents have also attacked the seat of power-federal capital territory Abuja and the attack was successful. Therefore, if Abuja can be attacked and successfully too with the retinue of security around then it goes to show that the government of President Jonathan lacks the will power to address the Boko Haram menace. The rider “hospital restricted” also has an indirect act of indicting, accusing. It also portrays a negative face for the government. It shows that the health care facilities in the country are inadequate. If the hospitals in the capital are restricted because of only one attack then it means that the governed has failed in health care delivery to the people. These headline and rider elicits a feeling of fear, worry, despair and fear.

The rider “we will defeat Boko Haram -Jonathan” is a direct act of declaring and an indirect act of assuring commitment,

affirming this statement gives President Jonathan a positive face. It is a declaration of his commitment to defeat the insurgents. It gives his government a positive face among all accusations and counter accusations. This statement presents a feeling of hope and trust in the mind of the citizens.

The last rider “Sultan- we must wake up to challenges” is a direct act of challenging and an indirect act of advising. It however gives a negative face to both the government and the citizens. It shows that the people blames the government for its inability to stem the Boko Haram menace, forgetting that the security challenge is affecting all and so all must contribute to the solution. This statement elicits the feeling of hope and trust in the minds of the people.

#### **Table Six**

**Headline: We lost 15 Troops to Boko Haram**

**Rider: Three policemen shot in Taraba**

|                                 | <b>Direct act</b>                 | <b>Indirect act</b>                  | <b>Face management acts</b> | <b>Expected perlocutionary acts</b> |
|---------------------------------|-----------------------------------|--------------------------------------|-----------------------------|-------------------------------------|
| We lost 15 troops to Boko Haram | Stating<br>asserting              | Regretting<br>Lamenting<br>Admitting | Negative face               | Fear<br>worry                       |
| Three policemen shot in Taraba  | Reporting<br>Stating<br>Informing | Lamenting<br>regretting              | Negative face               | Fear<br>worry                       |

The headline is a report by the Nigerian Army, it is a direct act of stating and asserting .However it performs an indirect act of lamentation, regret. This indirect act presupposes

a negative face for the government of the day. It is discrediting to the Jonathan administration that the insurgents are better equipped and have killed as much as fifteen troops. These acts elicit a feeling of worry, despair and fear in the citizens. The Rider to the headline also presents an indirect act of lamentation, and regret. It also discredits the government for if the securities agencies are killed with such impunity by the insurgents then the ordinary Nigerians have a lot to worry and fear.

### **Table Seven**

**Headline: Worldbank report: Borno lost 1.9trn to Boko Haram**

**Rider: Jonathan's Secret mission to Mali**

**How South Africa trained Nigerian military to fight Boko Haram**

|                                                                | <b>Direct acts</b>     | <b>Indirect acts</b>                     | <b>Face management acts</b>                        | <b>Expected perlocutionary acts</b> |
|----------------------------------------------------------------|------------------------|------------------------------------------|----------------------------------------------------|-------------------------------------|
| World bank report: Borno lost 1.9 trn to Boko Haram            | Reporting<br>Informing | Regretting<br>Lamentation<br>indicting   | Negative face for the state and federal government | Worry                               |
| Jonathan's secret mission to Mali                              | Reporting<br>alleging  | Instigating<br>Distrusting<br>suspecting | Positive face for the government                   | Hope                                |
| How South Africa trained Nigerian military to fight Boko Haram | Educating<br>Asserting | Assuring<br>Promising                    | Positive face                                      | Hope                                |

The headline is a statement credited to the World Bank. It is a direct act of stating, informing and reporting the extent of damage and loss by the Borno government to the menace of Boko Haram. The World bank's statement performs an indirect act of regret, lamentation and pity. It presents a negative face for the state government and the federal government. If the government has lost such a huge amount to insurgency then it means the government is grounded and no meaningful governance is taking place. It also indirectly indicts the government; it reveals their incapability to stem the tide of insurgency. The two riders to headline are direct acts of stating, reporting, and asserting. The indirect acts for rider 'how South Africa trained Nigerian Military to fight Boko Haram include: promising, assuring.

This rider presents a positive face and negative face for President Jonathan. It gives a promise of his administration's readiness to seek help and assistance from other countries. However, it also gives Jonathan a negative face because it is an indirect act of admittance of his government's inability to stem the menace. The third rider, "Jonathan in secret missions to Mali though a direct act of informing, reporting has an indirect act of distrust and suspicion. This gives Jonathan a negative face. The underlining issue here is if his mission is clearly to find an end to the insurgents why the secrecy. This secrecy precipitated a lot of accusations and counter-accusations between Jonathan's PDP led government and the opposition party APC. The latter had accused the former of being the master-mind behind the menace while the former accuses the latter of making governance impossible in the North –east. With this political scenario, Jonathan's secrecy about his mission to

Mali leaves a lot to be questioned. This statement elicits a feeling of distrust in the minds of the people.

### **Socio-Pragmatic implication of the headlines**

It is obvious from the findings that Daily Trust newspapers seem biased and a weapon for political mechanization of the APC-opposition party. Out of the ten headlines and riders analyzed, only 4 reported on government's actions positively. It would be recalled that this Boko Haram menace heightened in 2014 a pre-election year and as such there was a lot of political tension in the country. The opposition party desperately wanted to unseat the incumbent President Jonathan who was running for a second tenure. The security challenges became a weapon in the hands of the opposition party who accused the President of funding the Boko Haram group. The newspapers as we know are the fastest means of communicating even with the advent of information technology. The news the report goes a long way to affect the citizenry. Therefore the news headlines which the published majorly presented negative face of the Jonathan administration. At the time also the Boko Haram menace had made the north-east region of the country a living hell. Thus with daily news reportage of incessant killings and the President's insensitivity, the minds of the people gradually turned against the ruling party. This contributed immensely to the failure of the party and the president at the last general elections in the North-east.

### **Conclusion**

So far we have tried to examine the acts inherent in the newspaper headline reports on Boko –haram security challenge. It was revealed that the direct locutions though polite had indirect acts that were impolite to the government. It also discovered that these impolite and negative face constantly



employed by the newspaper helped to create a biased and hateful feeling towards the government in power thereby affecting the polity of the nation.

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## CLAUSE COMBINATIONS IN GOKANA: A FOCUS ON RELATIVE CLAUSES

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### **Abstract**

*This paper descriptively investigated relative clauses as a type of complex constructions in Gokana, an Ogonoid language spoken by over 400,000 people in the Delta-Cross of the Cross River branch of Benue-Congo in the Niger-Congo phylum. This work sought to know the structural configuration of relative clauses in Gokana, ascertain the types of relative clauses in Gokana with respect to established parameters and examine how the relativized NP is expressed. To achieve these objectives, oral interview and participant observation methods were used in the study with predetermined interview questions drawn up to account for the relative clause expressions in Gokana. Data was analyzed descriptively using the interlinear method of morpheme-to morpheme glossing. The study found out that Gokana has postnominal, internally headed and headless relative clauses when the position of the relative clauses with respect to the head noun is taken into account. Structurally, a relative clause occurs after the noun it modifies and is introduced by the relativizer *e* which is always optional. In terms of the mode of expression of the relativized NP, the study found out that Gokana employs a relative pronoun into the relative clause which then assumes the function of the relativizer (when it is deleted in surface structure) and also functions as the internal pronoun referent of the relativized subject NP.*

**Keywords:** relative clauses, complex constructions, dependent clause, independent clause, Gokana,

## Introduction

In every language, there exists different ways of combining basic lexical items, such as verbs, to form more complex expressions and there are several construction types that involve such combinations. Complex expressions are usually multi-verb constructions involving one independent clause and one or more dependent clauses. Payne (2007:306) asserts that ‘an independent clause is one that is fully inflected and capable of being integrated into discourse on its own’. A dependent clause on its own is a clause that depends on some other clause for at least its inflectional information among other things. For example, in the following example, clause (b) is dependent on clause (a) because the subject and tense of clause (b) are only understood via the subject and tense of clause (a):

1. (a) He came in, (b) locking the door behind him.

Clause (b) by itself does not qualify as a fully inflected clause, able to be integrated into discourse on its own. Fully inflected verbs are sometimes called finite verbs, whereas dependent verbs are referred to as non-finite. Payne (2007) asserts that it is possible for some verbs to be dependent in some respect but independent in some other. This implies that we can talk about one verb being *more* finite or *less* finite than another. In the light of the above, it is safe to treat the finite non-finite distinction as a continuum.

There are different types of complex constructions (multiple verb constructions). Payne (2007) identified six general types. These are serial verbs, complement clauses, adverbial clauses, relative clauses, clause chains and coordination. This paper focuses only on relative clauses as a type of clause combination in Gokana.

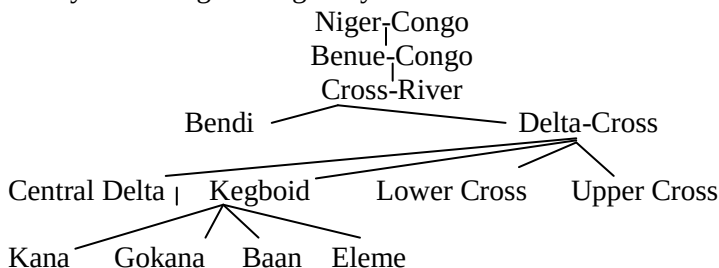
Gokana (Gòkánà) is an Ogoni language spoken in Rivers state, Nigeria. Gokana Kingdom of Ogoni is found in East Ogoni

and located between Latitude 4<sup>0</sup>36 N and longitude 7<sup>0</sup>21E on the equator (Tanen 2005). It is made up of seventeen major communities which are Barako, Baranyonwa-Dere, Bera, Biara, Bodo, Bomu, Deeyor, Deken, Gbe, Giokoo, (the traditional headquarters of Gokana people), Kegbara-Dere, Kpor, Lewe, Mogho, Nwebiara, Nweol and Yeghe (Tanen 2005).

Gokana is the language of the people of Gokana kingdom and it is spoken by approximately 330, 500 people according to the result of March 2006 census released by the National Population Commission and given a 12 year statistical projection.

The major dialects of Gokana are Bodo, Bomu, Dere and Kibangha, although these varieties account for very slight differences in the language. The Kibangha dialect is the variety spoken by majority of the villages and it is considered the central variety. This work is however, based on the Bodo dialect.

The Ogoni group of languages or kegboid (Ikoro 1996) is made up of the four languages which are Baan, Eleme, Gokana and Khana. Faraclas (1989) places the Ogoni group in Delta-Cross, which is within the Cross River branch of Benue-Congo. Williamson and Blench (2000) say Benue-Congo is a family of the Niger-Congo Phylum.



Ikoro : 1996:7

## **Aims and Objectives of the study**

The overall aim of this work is to investigate relative clauses in Gokana. Specifically, the study seeks to:

- a. Examine the structural configuration of relative clauses in Gokana
- b. Ascertain the types of relative clauses in Gokana with respect to established parameters
- c. Examine how the relativized NP is expressed

## **Methodology**

Oral interview and participant observation were used in this study. Predetermined interview questions were drawn up to account for expressions of clause combinations, specifically relative clauses. Spontaneous follow up questions were also asked where necessary. These responses were audio-recorded, using a mobile phone device and later transcribed orthographically and analyzed accordingly. Participant observation was also employed in consonance with the researcher's intuition as a native speaker of the language. The interactive elicitation method was employed where the researcher provided recurrent linguistic stimuli in English and Gokana. Conversations were then initiated by the researcher and judiciously guided and as much as possible directed towards the type of expressions being sought. These too were recorded and transcribed.

## **Relative Clauses: Conceptual and empirical perspectives**

A relative clause is one that functions as a nominal modifier (Keenan 1985), for example:

2. The car that [0 flew over the Niger bridge]

The pertinent parts of a relative clause are the following according to Payne (1997:25-26):

- a. The **head** of the noun phrase that is modified by the clause. In (2), the head is *the car*.
- b. The **restricting clause** is the relative clause itself. In (2), the restricting clause is indicated in brackets.
- c. The **relativized noun phrase(NP<sub>rel</sub>)** is the element within the restricting clause that is coreferential with the head noun. In (2), the NP<sub>rel</sub> is represented as 0 (a gap).
- d. The **relativizer** is the morpheme or particle that sets off the restricting clause as a relative clause. In (2), the relativizer is *that*. If the relativizer reflects some properties of the NP<sub>rel</sub> within the restricting clause (e.g., humanness, grammatical relation in the restricting clause, etc.), then it can be called a **relative pronoun**.

There are several typological parameters by which relative clauses can be grouped. According to Payne (1997), these parameters include but are not restricted to the following: (1) the position of the clause with respect to the head noun, (2) the mode of expression of the relativized NP, and (3) which grammatical relations can be relativized.

The first typological parameter by which relative clauses can vary is the position of the clause with respect to the head. Payne (1997:326) asserts that ‘relative clauses can be **prenominal** (the clause occurs before the head), **postnominal** (the clause occurs after the head), **internally headed**(the head occurs within the relative clause), or they may be **headless**’. Since relative clauses basically modify nouns, one may be tempted to think that they would occur in the same position as other noun modifiers like descriptive adjectives, numerals, etc. Though it is true that the position of the relative clause with respect to the head noun often is the same as the position of descriptive modifiers, it is possible for relative clauses to be postnominal, even in languages for

which descriptive modifiers are prenominal. Payne (1997:326) explains that this tendency (possibility) is ‘probably due to a universal pragmatic principle that shifts “heavy,” i.e. long, phonologically complex, information to late in the clause’. This is thought to be the same principle that motivates postposing of subject complements in English. It is possible in English to place subject complements after the verb and then replace the subject by the neuter pronoun *it*. Example:

3. It baffles the driver [that the car flew over the Niger Bridge].

Postnominal relative clauses are the most common type as languages which are dominantly VO in the main-clause constituent order always have postnominal relative clauses. English is such a language. Payne (1997) identified some examples in Luganda, a Bantu language of Zaire:

4. (a) omukaziya – kubaomusajja

woman she – hit man

‘The woman hit the man’.

(b) omusajja [omukazigwe-ya-kuba]

man woman REL-she-hit

‘The man that the woman hit’.

Ikoro (1996:266) accounted for postnominal relative clauses in Kana. He asserts that a relative clause in Kana is introduced by a relevant subject marker, which may be either a noun, an emphatic pronoun or a pronominal subject clitic. Thus, there is a relative clause enclitic, which may be either –*āor* –*ā* depending on the presence of nasality in the preceding segment.

5. (a) ŋwíwā wēè ém kpá

PN PAST write book

‘Nwiiwa wrote a book’



- (b) kpá    ɲwíwā    wēè    ém-ã  
 book    PN    PAST write-REL  
 ‘The book that Nwiiwa wrote’.

- (c) kpá    ɲwíwā    wēè    émàã    tɔ̀-kpógóró-ã  
 book    PN    PAST write leave house:AM-chain-REL  
 ‘The book that Nwiiwa wrote from prison’.

- (a) kpá    ã-wēèém    àã    tɔ̀-kpógóró-ã  
 book    he-PAST write leave house:AM-chain REL  
 ‘The book that he wrote from prison’

- (b) kpá    bà-wēè    ém-ã    ndā  
 book they-PAST write-REL my  
 ‘The book that they wrote belongs to me’

As the examples in (5) show, the relative clause enclitic may be attached to either a noun or a verb. Also, these examples further show that the relative clause enclitic is attached to a verb if the verb is not followed by an object NP otherwise it is attached to the object NP. Thus, it can be clearly stated that postnominal relative clauses are also accounted for in Kana. Internally headed relative clauses are those for which the head is within the relative clause. Payne (1997:328) suggests that many OV languages, including Bambara, a Niger-Congo language of West Africa, have internally headed relative clauses:

6. (a) ne    ye    so    ye  
 1SG PAST horse see  
 ‘I saw a horse’  
 (b) ce    ye    [ne    ye    so    min ] ye san  
 man PAST 1SG PAST horse REL see buy  
 ‘the man bought the horse that I saw’

Payne further explains that the relativizer *min* is the only thing that marks the clause in the brackets as a relative clause in (5b). The head noun remains *in situ* within the relative clause and is not repeated external to the relative clause. Internally headed relative clauses can be thought of as another means of avoiding having a phonologically large and semantically complex modifier precede the head noun. It precludes the hearer having to ‘wait’ until the relative clause has been uttered to learn what the noun clause modifies.

Headless relative clauses are those clauses which themselves refer to the noun that they modify. Generally, when nominal modifiers are themselves noun then we are more likely to have headless relative clauses. English, and some other languages employ headless relative clauses when the head noun is non-specific:

6. (a) [whenever I’m afraid], I call her.  
(cf. ‘Any time that I am afraid ...’)
- (b) [whoever goes to the store] should get some water balloons.  
(cf. ‘Any person who goes to the store...’)
- (Adapted from Payne 1997:328)

The second major parameter according to Payne (1997) by which relative clauses can vary is how the NP<sub>rel</sub> is expressed. Keenan (1985) posits that this parameter is sometimes termed ‘case recoverability’ problem. That is in any relative clause there must be a way of identifying the role of the referent of the head noun within the relative clause. The head noun is said to function in the main clause: however, it always has a co-referent within the relative clause (the NP<sub>rel</sub>). The role of that NP can be different from the role of the head noun within the main clause. For example, in (7a) the head noun is the subject of the main

clause verb *ate*. It is also the subject of the relative-clause verb *saw*. In (7b), however, the alligator is still the subject of *ate*, but is now the object of the relative-clause verb:

7. (a) The alligator [that saw me] ate Alice.

(b) The alligator [that I saw] ate Alice.

These clauses can be considered to be reductions of the following two abstract structures:

8. (a) The alligator that [ the alligator saw me] ate Alice.

HEAD NOUN      NP<sub>rel</sub>

(b) The alligator that [I saw the alligator] ate Alice.

HEAD NOUN      NP<sub>rel</sub>

Since the NP<sub>rel</sub> is left out in the surface structure of (8 a, b), a problem arises as to how the hearer is to identify the grammatical relation of this invisible noun phrase within the bracketed clause. Payne (1997) says that English solves this problem by simply leaving a conspicuous ‘gap’ in the position where the NP<sub>rel</sub> would be if it were overtly expressed. This is called gap strategy. The strategy works for languages that have a fairly fixed constituent order i.e., those for which grammatical relations are expressed via the position of the core nominal in a clause. In such languages a missing argument is very obvious. On the other hand, if the language allows many constituent orders, and/ or if grammatical relations are specified via some device other than the constituent order, the gap strategy may cause the relative clause to be ambiguous. It thus, follows that ‘the gap strategy is only effective in recovering the grammatical relation of the NP<sub>rel</sub> in verbal-medial languages’ (Payne 1997:330).

## Relative clauses in Gokana

Structurally, a relative clause in Gokana occurs after the noun it modifies. It is introduced by a relative clause marker realized as **e**. Isaac (2003:223) also asserts that any noun regardless of its syntactic position i.e. either as subject or object, may co-occur with the relative clause.

Payne (1997) identified three typological parameters among others by which relative clauses can be grouped. He said these parameters include but are not limited to:

- d. the position of the clause with respect to the head noun
- e. the mode of expression of the relativized NP, and
- f. which grammatical relations can be relativized.

Relative clauses in Gokana can be grouped based on the first typological parameter stated above which is – *the position of the clause with respect to the head noun*. In this light, three types of relative clauses can be structurally identified in Gokana. These are:

1. postnominal relative clauses
2. internally headed relative clauses
3. headless relative clauses

### Postnominal relative clauses in Gokana

This kind of relative clause in Gokana precedes the nominal element (the head noun) it modifies. Examples:

9. (a) kpeɛ̃ tìb ból a  
Lion kill goat the  
'The lion killed the goat'
- (b) ból á (e) kpeɛ̃ a beè tìb  
goat the RCM lion the PAST kill  
'The goat that the lion killed.'

- (c) ból á (e) kpeè a beè tib gbeá ól  
 goat the RCM lion the PAST kill at farm  
 ‘The goat that the lion killed in the farm.’

10. (a) Barinaa ni a beè dèm gbò dèm á  
 PN be he PAST mould PLU mould DET  
 ‘Barinaa moulded the blocks.’

- (b) gbo dèm á (e) Barinaa beè dèm  
 PLU block the RCM PN PAST mould  
 ‘The blocks that Barinaa moulded.’

Examples (9a & 10a) illustrate a plain transitive clause; (9b & 9b) illustrates the same clause functioning as a relative clause to modify the NPs **bólá** ‘the goat’ in (9b) and **gbo dèm á** ‘the blocks’ in (10b).

The underscored clauses in examples (9 b & c and 10 b) are instances of postnominal relative clauses in Gokana. The clauses modify the head nouns they occur after and perform the same function as other modifiers like descriptive adjectives and numerals. The difference is the position of the relative clause with respect to the head noun. The data above shows that in Gokana, it is possible for relative clauses to occur postnominally even though other descriptive modifiers like possessives, adjectives, intensifiers, quantifiers, numerals etc. are prenominal.

### **Internally headed relative clauses in Gokana**

Internally headed relative clauses according to Payne (1997) are those for which the head is within the relative clause.

11. (a) M beè óví faà a  
 1SG PAST drive car the  
 ‘I drove the car.’

(b) M̀bgàl̀a a zàlì faà á (e) ńdà beè óvì  
Man that buy car the RCM me PAST drive  
‘That man bought the car that I drove’

12. (a) M̀ beè ẹẹlẹ gbo kọláló á  
1SG PAST wash PLU cloth the  
‘I washed the clothes.’

(b) Nvín á zib gbo kọláló á (e) ńdà beè ẹẹlẹ  
Child the steal PLU cloth the RCM me PAST wash  
‘The child stole the clothes that I washed.’

The underlined expressions in (11b & 12b) are internally headed relative clauses because they contain the nominal expression which constitutes the semantic core of the complex sentences (in this case the first person singular pronoun **m̀** or **ńdà**). The nominal element occupies that syntactic position inside the relative clause which it would occupy in an independent clause and which would be the relativized position in the external-head variety.

Observe that in examples (11a & 12a) the head of the clauses is **m̀** which is a dependent first person singular pronoun in Gokana. In (11b & 12b), the relativizer **e** is the only thing that marks the underscored expressions as relative clauses. The head pronouns remain in situ within the relative clause and is not repeated external to the relative clause but only change their forms to **ńdà** which is an independent first person singular pronoun in Gokana. Isaac (2003:113) confirms the existence of independent and dependent pronouns in Gokana and states that the difference between the independent and dependent forms of the personal pronouns in Gokana is that ‘whereas the independent pronoun are emphatic and meaningful in isolation

(i.e. without being used in a structure), the dependent pronouns are non-emphatic and meaningless in isolation.'

### Headless relative clauses in Gokana

Headless relative clauses are those clauses which themselves refer to the noun that they modify. Payne (2007) says that when nominal modifiers are themselves noun then we are more likely to have headless relative clauses. Examples (13-15) exemplify this concept in Gokana:

13. [kɔlɔ́áá-ṣ̣ṣ̣ (e) kpálo-m zɔ] m̐ deè gbèlètòò gyáá

Any-time RCM body-me pain ISG eat plenty food

'Whenever I am sick I eat more.'

14. [kɔlɔ́áá - nén (e) á sí ól gbaà-i] á kaanà sàép

Any - person RCM s/he go farm among-us s/he pluck vegetable leaves

'Whoever that goes to the farm should pluck vegetable leaves.'

15. [kɔlɔ́áá - ḳĩě (e) m̐ síi] gbo nén ólo magà m

Any - place RCM ISG reach PLU people start laugh me

'Anywhere I go people laugh at me.'

Examples (13-15) show that Gokana employ headless relative clauses for non-specific subject referents. The relative clauses function as nominals (subjects of the complex clauses) as such they are not headed by any other nominal element.

It is thus pertinent to examine how the relativized NP(NP<sub>rel</sub>) is expressed in Gokana. According to Keenan (1985), this parameter is sometimes stated as case recoverability problem. The essence of this parameter is that of identifying the role of the referent of the head noun *within the relative clause*. The following sentences in Gokana will be used to discuss this phenomenon:

16. (a) Gbógó á (e) a beè dò m̀ bànà-múu á dómí Dùmbo  
Dog the RCM it PST fall in hole-water the bite PN  
'The dog that fell into the pond bit Dumbo'.

(b). Gbógó á a beè dò m̀ bànà-múu á dómí Dùmbo  
Dog the it PST fall in hole-water the bite PN  
'The dog that fell into the pond bit Dumbo'.

17. (a) ríngbálà á (e) a beè fẹ́ ból á zálí na faà  
Man the RCM he PST kill goat the buy my car  
'The man that killed the goat bought my car'.

(b) ríngbálà á a beè fẹ́ ból á zálí na faà  
Man the he PST kill goat the buy my car  
'The man that killed the goat bought my car'

Examples (16 & 17) above and generally all relative clauses in Gokana show that the relative clause marker in Gokana **e** is optional. Its deletion does not affect the grammaticality of the construction. Also from all the instances of relative clauses in Gokana discussed in this paper, it is clear that within the relative clause the head nouns function in another clause (the main clause) as in (17 c) below:

(c) ríngbálà á zálí na faà  
Man the buy my car  
'The man bought my car'.

The relative clause marker in Gokana **e** does not constitute a reference to the NP<sub>rel</sub> and thus cannot itself help recover the role of the NP<sub>rel</sub> in the relative clause. Instead what happens in Gokana is the introduction of a relative pronoun into the relative



clause so that even when the relativizer is deleted, its function is recoverable from the relative pronoun.

The deletion of the relative clause marker mentioned in the preceding paragraph does not imply the presence of a gap in NP<sub>rel</sub> position. Thus, the NP<sub>rel</sub> is overtly expressed with a relative pronoun strategy as can be seen in examples (16 & 17). Relative pronouns are typically similar to other pronouns in the language. Relative pronouns can be thought of as combining the functions of a plain relativizer and a clause internal pronoun that refers to the relativized NP.

Examples (16b & 17b) show that the relative pronoun **a** assumed the function of the deleted relative clause marker (relativizer) **e** and also functions as an internal pronoun referring to the relativized subject NP.

### **Summary and Conclusion**

The study examined relative clauses in Gokana as one of the six types of complex constructions identified by Payne (1997). Among the several parameters by which relative clauses can be grouped, the study analyzed relative clauses in Gokana taking into cognizance the position of the clause with respect to the head noun and also the mode of expression of the relativized NP. Using the first typological perspective, relative clauses in Gokana were grouped into postnominal, internally headed and headless.

The study found out that a relative clause in Gokana is introduced by an optional relative clause marker **e** and that structurally, a relative clause occurs after the noun it modifies.

Also among the findings of this study is that the relative clause marker in Gokana which is **e** is not a referent to the relativized NP and thus cannot help in recovering the role of the relativized NP. Rather, Gokana employs a relative pronoun into

the relative clause which assumes the function of the relativizer when it is deleted and also functions as an internal pronoun referent of the relativized subject NP

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## **GLOBALIZATION, POSTMODERNISM AND MULTICULTURALISM: UNDERPINNING THE DYNAMICS OF CULTURE**

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### **Abstract**

*This paper is an appraisal of how culture is implicated within the discourses of globalization and postmodernism. In a nut shell, it examines the cultural dimension of globalization and postmodernism. Further, this exploration adopts the disciplinary/multidisciplinary outreach of cultural studies to investigate the boundaries of culture and the controversies generated within the discourses of multiculturalism overtime. In other words, this paper interrogates the ideational contestation of the nature and scopes of culture especially within global and postmodern consideration. Thus, it underlines the centralization of the different socio-economic, historical, technological and political trends that have constituted the notion of culture chiefly from a posturing of the global. To this end, this study undersees the diverse assumptions on the specific as well as the general dimensions of global/postmodern cultures.*

**Keywords:** *culture, cultural studies, postmodernism, multiculturalism, globalization*

### **Introduction**

Although scholars of cultural studies persuasion have contended with the proper province of the discipline, this problematic offers the possibilities for wide range of ideas and concerns of literary and non-literary tendencies to be mediated in its discourse. Colin Sparks in Storey (1996) shares this concern when he avers that “it is extremely difficult to define ‘Cultural

Studies' with any degree of precision" (15). Sparks highlights the complexities involved in trying to shape a meaning for cultural studies. These complexities are conveyed on the principle of series of tension, conflicts, ambiguity and contingencies in the conceptualization of the term.

In view of this, Sparks like other scholars extends further a few of these projections in the following assertions: "cultural studies is a veritable rag-bag of ideas, methods and concerns from literary criticism, sociology, history, media studies etc., which are lumped together under the convenient label" (2). Spark's contention explicates one of the aspirations of cultural studies which originated from an attempt to come to concrete terms with the distinct ways in which culture is permeated and apprehended within various fields and vistas in the humanities and social sciences as history, sociology, literary criticism, anthropology and the like. This position is akin to what Abubakar Aliyu Liman (2016) expressed as "cultural studies is multidisciplinary in nature because in its discursive and conceptual moorings, it often ferrets its own theoretical and empirical ingredients from territorial spaces of contradictory fields of study as broad as Feminism, Marxism and Semiotics" (2). To Liman cultural studies is contingent in nature since it borrows heavily some of its conceptualizations from other fields. In other words, changes in the epistemology, changes in the society and changes in world economy, changes in global politics often trigger the shifting notions of cultural studies. At once, there is the prevalence of dependencies and interdependencies in the signification of cultural studies. Liman's postulation provides a definitive insight into the nature and scope of cultural studies especially within the global/postmodern dispositions.

Against this backdrop therefore, this paper is an evaluation of how ethnic pluralism is interwoven within the discourses of globalization and postmodernism. The cobweb of hobnobbing is evidently visible in how culture has metamorphosed into politics, power and media, all rolled into a single bundle. In a nut shell, it examines the cultural dimension of globalization. It further diagnoses how people, identity and reality are constructed and dominated by series of simulacrum occasioned through the leaping shifts in economy, technology and the media. On this score, this paper apprehends the ideational contestation on the nature and scope of cultural diversity as well as how its discursive and conceptual moorings are fore-grounded within the global or postmodern world. To this extent, it undersees the diverse assumptions on the specific as well as the general dimensions of global cultures.

### **The dynamics of culture in the global/postmodern society**

At one conceptual level, the notion of globalization is a never-ending enterprise given the broad nature of the term. This presupposes that the term can be viewed from divergent vistas - politics, culture, economics and ecological conscience et cetera. Nonetheless, the notion is engendered from a more cultural dimension. Thus, the signification of globalization presumes the process of becoming a more interconnected world. It is also the process of the world economy becoming dominated by capitalist models. Robertson in Barker (2012) contends that the concept refers to “an intensified compression of the world” (157). This compression can be deciphered in terms of the institutions of modernity.

The forgoing assumption is not far from what Davis in Hugwe (2010) purports as globalization is “a planetary synthesis of cultures”. Central to Davis’ theory is that globalization is the

world's integration of cultures. In clarity, globalization to him is a phenomenon that synchronizes or compacts cultures of the world in one pack. This perspective conveys the homogeneous nature of global cultures.

In many respects, the signification of postmodernism refers to practices that react against earlier modernist assumptions. Further, postmodernism points to a set of philosophical and epistemological concerns, that is, a configuration about the nature of knowledge and truth. Barker posits that postmodern culture is a culture that has undergone transitional period of change in terms of cultural patterns shaping the contours of the future. Thus, postmodern situations substantially connote mimicry, adaptations and incorporations. In this sense, postmodernism is a culture that goes with globalization. In brief, it is an age of globalization. It is an eclectic age that seems to have incorporated a hodgepodge of media, digitization, technology, politics, economy and culture into a single whole, blurring the demarcation between these issues.

Again, this is predicated on the principles that there are commonalities in human experiences. Human cultures and experiences in a postmodern sense are actually the same. To lend credence to this theory, Barbosa (2010) contends that the “westernization” or “modernization” in globalization is a dynamic whereby the structures of post-modernity (capitalism, multiculturalism, diversity, industrialism, bureaucratism, individualism, rationalism, global incorporations etc.) are spread all over the world, normally destroying pre-existent cultures (5). Invariably, Barbosa takes a homogeneous stance on global cultures.

Given the premise above, Tomlinson (2003) extends the reach of globalization and its effects on the periphery. He

maintains that “globalization destroys localities . . . everywhere becoming blandly culturally uniform”(43). Again this buttresses the homogeneity in global cultures. It insinuates that globalization rubs minority cultures of their heritage and experiences, thereby making them assimilate alien popular cultures. By this, globalization involves a kind of subtle domination of certain cultural values. Perhaps the best known elaboration of this conception of the term comes from Spybey (1996) who observes that “globalization is sometimes described as American imperialism” (4). Spybey’s assumption connotes that globalization is the Western or Caucasian form of cultural domination of the periphery. Thus, he strongly suggests that the outcome of global cultural interaction is a product of hybridity.

At another conceptual level, Arjun Appadurai in Simon During (1993) properly articulates a slightly different vista on the notion of culture. To him, ethnic cultures in the global world are not of the same kind and have no uniform composition or structure. He rejects Davis stance of global cultures that are integrated and synchronized. In furtherance of his take on postmodern cultures, he posits that scholars must turn down the Structuralist bipolar notions of “global/local”, “north/south”, “metropolitan/non-metropolitan” which severed the world in twos. This diametrical opposition of the world and its cultural phenomenon is restrictive and limiting. Rather he adjures scholars to be heedful of the unique “flows” and “scapes” which “ceaselessly sweep through the globe carrying information, ideas, images, people, and technologies” (23).

Similarly, Appadurai posits that the content of these “flows” or “scapes” consistently changes (mutates) and their relation to one another is “increasingly distant and antagonistic” (23). What is certain about Appadurai’s is that the subject matter of these

“flows” is constantly changing and the connection between them is usually hostile or in opposition. Invariably, he celebrates globalism/globalization.

In specific terms, Appadurai extends the dynamics of culture to the new global cultural economy which has to be “understood as a complex, overlapping, disjunctive order, which cannot any longer be understood in terms of centre – periphery models or simple models of push and pull or of consumers and producer” (46). In this sense, this vision broadly rejects the Structuralist model of binary opposition as a framework for comprehending the new global cultural economy. From his standpoint, the new global cultural economy must be realized as a complicated or disconnected arrangement (sequence). As such, the complexity of the current global economy deals with certain fundamental disconnection between culture, economy and politics.

Fundamentally, to comprehend the disjuncture or disconnection between culture, economy and politics, scholars of Appadurai persuasion debate on five premises or dimensions of global cultural flow or what they refer to as “Scapes”. They aptly termed “first, ethnoscapes; the second, mediascapes; the third, technoscapes; the fourth, finanscapes; and the fifth, ideoscapes” (221). These social constructs (that is, the scapes) are informed by forces as nation states, multinationals, diasporic communities, and movements of political, religious and economic nature, villages, neighborhoods and families. All these scapes constitute global cultural society (that is “imagined world”) where various ethnic groups collaborate and enter into a dialogue with one another, rubbing on their identities.

By “ethnoscapes”, Appadurai spells out in distinct terms landscape of the people, such as tourists, immigrants, refugees,



exiles, guest workers and other moving groups of people, who invariably affect a shift in the world we live. They influence the politics of and between nations to a large extent. In short, they influence global power, politics and economy. The movement of these people whether as immigrants or migrants has a way of invariably influencing those countries they move to.

By “technoscapes” he refers to the fluid nature of technology and how technology both high and low, mechanical and informational, now moves across all boundaries. Countries like China, India, Japan, Russia and Libya are now roots of multinational enterprise, providing divergent technological innovations for the world. These countries (technoscapes) are driven increasingly by the complex relationship between money flows, political possibilities and the availability of both low and highly skilled labor (222). This has contributed in shaping world politics, economy and defining world powers.

On “finanscapes” Appadurai posits that the perspective on global capital is now a more mysterious and difficult landscape to follow than ever before. This is because currency markets, national stock exchanges and commodity speculations move large sums of money through mechanical devices at a blinding speed. Worldwide financial transactions are carried 24 hours a day facilitated by the innovations of new technologies. Indeed, the financial sector is the most globalized economic practices according to Barker. For this reason, the relationship between ethnoscaples, technoscapes and finanscapes is deeply disconnected and complex.

Similarly, Appadurai’s conjecture on “mediascapes” is largely contested. To him, “mediascapes” refers to “the distribution of the electronic capabilities to produce and disseminate information (newspaper, magazines, television

station, film etc.) (232). Cultural artifacts are now available to public and private interests as they have consistently influenced the kaleidoscope of the world. Further still, “mediascapes” provide complex and large repertoires of images and narratives to viewers throughout the world. Thus, the lines between the “realistic” and “fictional” landscapes are blurred for the audience. To this end therefore, “mediascapes” are image-centered and narrative-based. Thus the media shapes the kaleidoscope of the world

Appadurai articulation on the notion of “ideoscapes” as the fifth dimension of postmodern culture, deals with ideologies and counter-ideologies of the states and their implications within a mixed ethnic community. “Ideoscapes” are also interconnection of images, ideas, and terms including freedom, rights, sovereignty, democracy and representations which are all considered as Enlightenment worldview or Western metaphysics with its many variants in England, France and United States. Thus, “ideoscapes” shape themselves in different national and transnational contexts.

To lend further credence to the above, Hamid Naficy (1993) maintains that the problem of today’s global culture and its interactions is the tension between cultural homogenization and cultural heterogenization. Global cultural interactions understood from Naficy’s vision emphasizes the rift in notions particularly those that concur with the assumption that cultures in postmodern society are of the same kind and have uniform composition or structure and those on the other side of the divide, with the view that local cultures are unrelated and are of dissimilar composition and structure.

Naficy arguably makes it very clear by asserting that often both sides of the arguments are closely connected. In identifying

with the flaws of these arguments, he contests that “what these arguments fail to consider is that at least as rapidly as forces from various metropolises are brought into new societies they tend to become indigenized in one way or the other: this is true of music and housing styles as much as it is true of science and terrorism, spectacles and constitutions.” (221). The thrust of Naficy’s insinuations is that cultural phenomenon or activities introduced in new societies are quickly adopted in many stance. What becomes paramount is that the dynamics of such adoption (indigenization) is usually very complex.

On a different front, cultural studies scholars have debated the negative impact of global cultural coexistence. With the salt of pessimism scholars have greatly associated the dynamic interaction of global cultures with the destruction of cultural identities. Predicated upon this, is a contention by Johnson Tomlinson (2003) which borders on the assumption that prior to the emergence of globalization, “there existed local, autonomous, distinct and well defined, robust and culturally sustaining connections between geographical place and cultural experience. These connections constituted one’s community – “cultural identity” (269). Tomlinson’s view comments on the position of cultural identity before the advent of globalization. To him, cultures then were clearly different, clearly separated from each other and existed independent of each other. Invariably Tomlinson opines that culture was something fragile and needed protection and preserving which could be lost. Globalization to him obliterated these differences and clearly defined boundaries.

On the contrary, around the middle of the 1980s globalization emerged, “sweeping like a flood tide through the world’s diverse cultures, destroying stable localities, displacing

peoples, bringing a market driven, “branded” homogenization of cultural experience, thus obliterating the differences between locality -defined cultures which had constituted our identities (Tomlinson 1991:270). This assumption is consistent with the view that postmodern culture involves a general process of the loss of cultural diversity.

In a fundamental sense, Tomlinson contends that the west, particularly the United States standardized version of cultures were exported worldwide and the “weaker” cultures of the developing world have been tremendously threatened and affected. This postulation greatly implicates globalization in the destruction of cultural identity. To a large extent, this invariably comments on the role of cultural imperialism in the elevation of western culture on the one hand and in the denigration of other cultures of the world on the other hand. Thus, there was a conspicuous deliberate attempt to install western culture as the standard culture of the world and to put at the center the superior and high quality nature of western culture. To this end, this defines the notion of high and low culture, weak and strong culture, good and bad culture.

At the core of global fundamentalism is the concept of deterritorialization. Deterritorialization in general, is one of the central forces of postmodern world, since it brings laboring populations into the lower-class spaces of relatively wealthy societies (During 1993). From the foregoing, During avers that one of the underpinnings of global culture is the exploitation of cheap labor from different parts of the world to facilitate the agenda of global economy. This is possible given that national boundaries and territories have been dissolved and so are trade barriers. What become of this are the teaming movements of people around the world involving new patterns of transnational

migration, identities and communities. As a result, investors from different parts of the world are unaffected by national boundaries. A new market is created by deterritorialization, for film companies, entertainment industries and travel agencies who grow exponentially on the need of the laboring populations. The movements of money in this context are the basis of new kinds of conflict. During maintains that this is because people, money and commodities are involved in a ceaseless chasing of each other around the world.

Suffice it to say from the foregoing therefore, that global cultures are implicated in each other. Particularly because the postmodern space deals with what Homi Bhabha refers to as series of tensions that compel people to appropriate certain cultural normatives, moral values and orientations in order to cope with the way in which the space is changing. In other words, the postmodern context is a labyrinthine space. It is a space that strictures ethnic diversity in such a way that all cultures are interlaced in themselves. For this reason, all postmodern cultures relate on the principle of imitation, appropriation and mimicry. To a large extent, the trajectories of global cultures or what is seemingly referred to as multi-culturalism are commingling in a rather perplexing fashion. In general terms, the postmodern nation state is first and foremost an economic territory which emerged out of the cravings of some national bourgeoisies to create their own political space where they can undertake economic activities in the guise of markets. These bourgeoisies have created a common space in which people can act as citizens. The complexity of such space has denied any room for insularity. Thus, all the boundaries such as linguistic, cultural and the like have become artificial boundaries. This has become one of the major tensions of

postmodern societies. Invariably, most societies can no longer attest for any degree of homogeneity, especially Africa which is enmeshed in petty identities.

With globalization therefore, there is a sense in which the cultures that emerge from strong economic space are complex. In other words, one of the markers of global cultures is the complex fusion of political, cultural, social, economic, psychological and historical forces deeply inherent in them. Global cultures are deeply implicated in themselves and cannot be separated. The postmodern condition is a deeply imbedded fusion that allows cultures across the globe to coalesce in a complex matrix. Given the template, multi-culturalism deals with reciprocity. All cultures coalesce into some form of identity. Therefore, one of the features of the postmodern space is the hybridity of social existence and practices. This has in return forged new identity formations. Identity formations within this space are sometimes tensed and highly problematic.

It becomes expedient to note that the postmodern space rejects the notion of a homogenous, fixed, structured and stable global culture. Again, the postmodern context in its mien is a complete rejection of solid blocs. Rather, it celebrates an understanding of a cultural space that is perpetually changing and that is affecting and affected by forces and processes within and without the society. By and large, the hybridity that has given birth to the structure of plural ethnic persuasions in a global setting has in strong terms obliterated Structuralist's binary opposition or even the dichotomy of high and low cultures, good and bad cultures, to take up the assumption that postmodern cultures are an interconnected whole. They are complex in nature given that the global society is a complex world of signification. There are correlations between them.

Their relationships are not simply one dimensional. They somehow relate on the basis of imitation, appropriations and approximations. To this end, the core tenet of culture as delineated by cultural studies scholars is that culture is consistently negotiated by the forces (as power, politics, economics etc) and circumstances within and without the society, especially those that impose convergence on issues in order to coexist.

### **Conclusion**

Overall, this paper has outlined the significant qualities that designate globalization/postmodernism in cultural studies. In other words it looked at key issues on the cultural dimensions of globalization and postmodernism. Using the parameters of globalization scholarly interests were drawn from the dynamics of postmodern cultures and several phenomena around the nature and scope of culture were underscored. By a manner of specificity, this paper contended that the leading impulse of cultural studies was got from three main premises: global culture, economy and politics. In view of this, globalization can be deduced as postmodern culture. A kind marked out for its concerns on key questions on either the synchronization/synthesis of postmodern cultures or on the disjuncture inherent in global cultural interactions. To this end, global cultural interaction is fundamentally a very complex phenomenon on a certain principle of disconnection between politics, culture and economy. Therefore this paper has used the lens of globalization to examine how to better appraise postmodern cultural patterns, practices and flows.

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## **UNE ÉTUDE COMPARÉE DE L'ÉCRITURE DE SONY LABOU TANSI ET CELLE D'AHMADOU KOUROUMA À TRAVERS *LA VIE ET DEMIE*, *L'ÉTAT HONTEUX* ET *EN ATTENDANT LE VOTE DES BÊTES SAUVAGES***

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### **Résumé**

Les écrivains francophones occupent une place privilégiée en Afrique. Et cela grâce à de nombreux auteurs qui ont su façonner dans leurs œuvres, une langue française qui obéit à leur sensibilité africaine. De ce point de vue, les créations littéraires de deux d'entre eux, à savoir Sony Labou Tansi et Ahmadou Kourouma, sont exemplaires. Dans ce travail, nous allons aborder l'idéologie partagée des deux auteurs vus dans la tradition de leur écriture romanesque. Pour réaliser ce travail, les trois romans : *La vie et demie*, *L'Etat honteux* de Sony Labou Tansi et *En attendant le vote des bêtes sauges* d'Ahmadou Kourouma feront l'objet de notre étude. Ainsi, nous arriverons au point commun et à la différence existant dans leur écriture ainsi que à la source de l'inspiration de l'écriture des deux grands auteurs littéraires africains.

**Mots clés :** écrivains, francophones, création, littéraire romanesque

### **Introduction**

La reconnaissance des œuvres de nos grands auteurs : Sony Labou Tansi et Ahmadou Kourouma s'est faite dans des langues autres que le français, témoignant de leur succès littéraire et de l'accueil qu'elles reçoivent. Ce succès a été renforcé par des adaptations théâtrales et par le fait qu'elles

soient adaptées pour la télévision.

Précisons que ces deux écrivains n'ont plus besoin d'introduction dans les pays anglophones parce que dans la plus part de facultés des Lettres Modernes des universités des pays anglophones, les œuvres d'écrivain congolais, Sony Labou Tansi et celles de l'écrivain ivoirien, Ahmadou Kourouma font l'objet d'études approfondies des étudiants chercheurs. Donc, les trois romans : *La vie et demie*, *L'Etat Honteux* et *En attendant le vote de bêtes sauvages* feront les objets de notre enquête. Les premiers ont été publiés en 1979 et 1981 à Paris chez les Seuil. Pour sa part, l'œuvre d'Ahmadou Kourouma a été publié en 1998 au Seuil.

Étant de grands écrivains, les deux auteurs autochtones jouent de la subversion de la langue et des références mythiques pour évoquer l'histoire contemporaine. Il est possible de les réunir et de comparer leurs qualités esthétiques. Pour ce faire, nous allons dans un premier temps aborder les convergences, puis dans un second les divergences qui existent dans les trois romans.

### **Les Convergences**

#### **Folklore**

Le roman, *En attendant le Vote des bêtes sauvages* désormais (EVBS) , débute avec les « maîtres chasseurs » qui s'installent autour de Koyaga. Ils ont été choisis et invités par Koyaga et ont été conviés à s'asseoir sous l'apatame de sa résidence pour participer au récit de ses exploits, les exploits du guide suprême et du président à vie, sous une forme appelée *donsomana*.

Voilà que le soleil à présent commence à disparaître derrière les montagnes. [...] Vous avez convoqué les sept plus prestigieux maîtres parmi la foule des chasseurs accourus. Ils sont là assis en rond et en tailleur, autour de vous (EVBS, 9)

Dans le cas de *La Vie et demie* désormais (LVD) et *L'État honteux* (EH), l'auteur emploie la fable pour représenter l'histoire des dictateurs, le Guide Providentiel et Martillimi Lopez. Voyons l'ouverture de *La Vie et demie* :

C'était l'année où Chaïdana avait eu quinze ans. Mais le temps. Le temps est par terre. Le ciel, la terre, les choses, tout. Complètement par terre. C'était au temps où la terre était encore ronde, où la mer était la mer (LVD, 11)

L'histoire de Martillimi Lopez dans *L'État honteux* démarre ainsi :

Voici l'histoire de mon-colonel Martillimi Lopez, fils de Maman Nationale, venu au monde en se tenant la hernie, parti de ce monde toujours en se la tenant (EH, 7)

Cette manière de conter montre que le folklore appartient au réservoir commun de chaque communauté.

## Thèmes

Certains thèmes sont présents dans l'œuvre de Sony Labou Tansi et dans celle d'Ahmadou Kourouma. Les thèmes de la violence et de l'assassinat sont bien utilisés dans le déroulement de l'histoire à Katamalanasia dans *La Vie et demie*

ainsi que dans *L'État honteux* de Sony Labou Tansi. On peut établir un parallèle avec le programme de Koyoga qui vise à éliminer tout opposant du chef du pays du Golfe dans *En attendant le Vote des bêtes sauvages* d'Ahmadou Kourouma.

Commençons par *La Vie et demie*, alors que le Guide providentiel a tué son opposant principal, Martial, les membres de sa famille et puis les gens de Martial :

Les premières séries d'assassins de la cause du peuple furent fusillées à la mairie. Le compteur enregistreur des fusillées marquait entre quatre et cinq cents par jour les deux premiers mois qui suivirent l'arrestation de Martial. Ceux des grands qui avaient des ennemis personnels les ajoutaient simplement sur les listes des à-fusiller. Ceux qui avaient des amis sur la liste faisaient disparaître leurs noms et leur trouvaient des remplacements dans la masse des à-surveiller. Le Guide Providentiel signa un décret qui lui réservait la mort de Martial, privilège de ses mains providentielles (LVD, 29)

La chambre du Guide providentiel est devenue une salle d'exécution à tel point qu'il avoue lui-même, non sans ironie, être fatigué de tuer : « Je suis fatigué de tuer. J'ai déjà des millions de corps en mon corps. Il faut me comprendre : fatigué » (LVD, 81)

Chaïdana à son tour a accompli la vengeance des morts des membres de sa famille en empoisonnant les hauts fonctionnaires du gouvernement dans l'hôtel *La Vie et demie* :

Chaïdana avait terminé sa distribution de mort au champagne à la grande majorité des

membres les plus influents de la dictature katamalanasienne, si bien qu'à l'époque de la mort du ministre de l'intérieur, chargé de la sécurité, il y eut des obsèques nationales pour trente-six de cinquante ministres et secrétaires à la République que comptait la Katamalanasie (LVD, 49)

Dans *L'État honteux*, Martillimi Lopez peut être décrit comme une machine à tuer, action qu'il commet sans réfléchir. L'acte de tuerie est devenu un amusement pour les enfants :

- Qu'est ce qu'on fait, demande notre frère Jescani.
- Tuer l'enfant : vous verrez que Laura sera toujours là. On pendit le gosse, mais le lendemain il y eut plus de caca dans la ville que jamais auparavant.
- Je vous le disais : arrêter donc de tuer les gens pour rien (EH, 88)

Pour cette raison le narrateur compare l'exécution des gens à un festival d'abattage de poulet : « [...] je ne suis pas Oustanno Ludia qui tuait les gens du peuple comme on tue ses poule » p. 18

Parlons aussi de l'expédition du groupe militaire appelé les Lycaons. Les membres du groupe fondé par Koyaga sont décrits comme des chiens sauvages, prêts à tuer tous les opposants :

Les lycaons restent haletants et déchainés, toujours avides de sang et d'alcool. Ils courent, parcourent les rues les doigts sur la gâchette. Prêts à assassiner et émasculer tous

ceux qui pourraient être tentés de s'opposer à leur loi (EVBS, 18)

Le récit révèle aussi la technique adoptée par le dictateur Koyaga pour exécuter ces adversaires, et la façon dont il les émascule après le meurtre, cherchant à éviter l'attaque que l'esprit du mort pourrait mener en représailles. À titre d'exemple, citons l'assassinat de Fricassa Santos :

Le grand initié Fricassa Santos s'écroule et râle. Un soldat l'achève d'une rafale. Deux autres se penchent sur le corps. Ils déboutonnent le Président, l'émasculent, enfoncent le sexe ensanglanté entre les dents. C'est l'émasculatation rituelle. Toute vie humaine porte une force immanente. Une force immanente qui venge le mort en s'attaquant à son tueur. Le tueur peut neutraliser la force immanente en émasculant la victime (EVBS, 181-182)

Précisons que si l'épisode dépeint dans l'œuvre de Labou Tansi est romanesque, celui décrit dans l'œuvre d'Ahmadou Kourouma est historique, car il repose sur un travail autobiographique.

Les thèmes de la religion et de la magie ont également été abordés par les deux auteurs. Labou Tansi le fait en recourant au mythe qui insiste sur la religiosité et la croyance du peuple congolais, pour qui un bouc émissaire devient un symbole de pouvoir et une image à adorer :

À ce moment, Martial leur apparut comme avant son arrestation, en soutane kaki de pasteur du prophète Mouzediba [...] Ils attendirent qu'il parlât, malgré la tradition qui, en pareilles circonstances, ordonnait aux

vivants d’user de la parole avant les morts afin de ne pas la perdre pour toujours. [...] Il s’approcha à sa fille, lui prit les mains, fit rencontrer son front au sien trois fois [...] écrivit dans la main gauche de Chaïdana « Il faut partir » [...] les mots restèrent. [...] les morts auront toujours raison. Lui avait refusé. Je commence à croire qu’il avait refusé sa mort (LVD, 27-28)

Cela prouve la croyance en la capacité des mots prononcés par les anciennes victimes, qui désormais luttent pour le bien-être du peuple congolais ainsi que la vénération accordée aux esprits qui vivent toujours en lui et qui sont source de motivation pour continuer le combat.

Kourouma à son tour aborde les thèmes de la religion et de la magie dans *En attendant le Vote des bêtes sauvages* quand il crée les personnages de Bokano et Nadjouma. Bokano est un marabout propriétaire d’un coran centenaire et la mère de Koyaga qui est possédée par un génie possède une météorite. Leurs pouvoirs magiques protègent son fils Koyaga, un Guide Suprême, et l’accompagnent dans tous ses exploits militaires, voire politiques :

Il n’y a pas que le marabout Bokano et son Coran secret qui protègent notre Président. Il n’y a pas que la maman Nadjouma et sa météorite qui le sauve. Il y a autour de lui comme un rempart la bénédiction des milliers de vieux et de vieilles qui tous les soirs dans des prières implorent Allah pour lui. Il a pour lui comme autant de génies protecteurs, autant de talismans, les paroles, les invocations de tous

ces anciens. Ils évoquent les mânes des ancêtres et les mânes des ancêtres seront toujours là pour annihiler les mauvaises intentions des comploteurs (EVBS, 339-340)

C'est ainsi que la magie de Bokano le marabout et Nadjouma ont rendu Koyaga invisible pendant la guerre le mettant, à tout moment, hors de danger : « Koyaga avait deux protecteurs : une mère sorcière et grande magicienne et un marabout qui ne fermait pas les yeux la nuit. » (EVBS, 276)

Après l'emprisonnement de tous les participants nationalistes par le gouvernement français, le Président Fricassa Santos a convoqué ses partisans, grands initiés à la magie. Invisibles, ils sont venus voter « oui » lors du referendum pour l'indépendance. Ainsi, Fricassa Santos a gagné l'élection grâce à la magie des maîtres du vaudou :

Le parti de Fricassa Santos demandait de voter oui à l'indépendance. Tous les participants du nationaliste Fricassa Santos sur tout le territoire furent arrêtés, torturés et emprisonnés le jour de la consultation [...] Fricassa Santos et ses partisans invisibles pour des non-initiés étaient partout présents dans le pays, dans chaque bureau de vote [...] Les administrateurs coloniaux n'en crurent pas leurs propres yeux [...] Tous les bulletins, la totalité des bulletins de non s'étaient transformés en bulletins de oui. Ce prodige, le grand initié Fricassa Santos l'avait réussi grâce aux magies que les maîtres du vaudou [...] lui avaient enseignées au cours de ses initiations. (EH, 86).



Dans *En attendant le Vote des bêtes sauvages*, le thème de la guerre trouve son ampleur dans l'exploit réalisé par Koyaga, pendant les différentes guerres menées contre les colons, guerres qui ont duré plusieurs années. Un sortilège lui a permis de devenir invisible et de sortir vainqueur, survivant à tous les dangers :

Ah ! Koyaga ! Vous avez échappé, survécu grâce aux pouvoirs occultes de votre maman et aux sacrifices sanglants et bénédictions du marabout Bokano (EVBS, 271)

Dans *La Vie et demie* et *L'État honteux*, c'est le peuple qui lutte pour la liberté en combattant les méfaits commis par les dictateurs : « Nous devons faire comprendre aux autres, au monde, que nous ne faisons pas la guerre pour la guerre. Notre guerre c'est pour la paix. (LVD, 176)

Dans *L'État honteux*, la situation se dégrade tellement que le pays est qualifié de « capitale mondiale de la honte et du péché » (EH, 19). Même les cadavres cherchent à sortir de l'infamie :

Le cadavre continue à lui dire : faites quelque chose pour me sortir de cette honte, avec les yeux dehors qui pleurent du sang frais, dehors la langue aussi, dehors tout le sang, dehors sa hernie puisqu'il s'était pendu nu, et tout son caca qui me regarde comme personne ne m'a jamais regardé (LVE, 79).

Un épisode qui met en scène une exécution se retrouve dans les trois œuvres. Dans *La Vie et demie*, le guide Jean-sans-Cœur élimine ses frères avec l'aide de ces maîtresses :

Il élaborait un plan pour les éliminer physiquement l'un après l'autre. Il aménageait une curieuse citerne dans sa propre chambre à coucher où il apprêtait des maîtresses à ses frères. La maîtresse éliminait sa proie et Jean-sans-Cœur venait chercher le corps pour le jeter dans la citerne à acide. Mille trois cent soixante-six corps avaient été dissous (LVE, 155).

Dans *L'État honteux*, nous voyons comment le lieutenant Proserdo Manuelio a tué son beau-frère sur un lit d'hôpital parce qu'il le soupçonnait de s'intéresser au pouvoir. Il s'adresse à lui en ces termes, après sa mort : « Toi que j'ai mis lieutenant avec la sueur de mon front ! On m'a dit que tu veux le pouvoir ? Voici donc : le pouvoir est au bout du plomb » (EH, 15).

Dans le cas d'*En attendant le Vote des bêtes sauvages* (100-101), nous avons déjà vécu l'exécution du Président Fricassa Santos par Koyaga et son groupe militaire, les lycéens, exécution qui renforce la tension dramatique.

### **Style**

Pour en finir avec les points convergents qui existent dans les œuvres, nous allons traiter très brièvement du style des auteurs. L'usage des paraboles et des proverbes est bien présent dans l'œuvre de Sony Labou Tansi, mais aussi dans l'œuvre d'Ahmadou Kourouma. Dans *La Vie et demie*, l'histoire commence comme une fable et le corps est figuré par des images telles que : le pays, la beauté, la mort, la lutte, le rituel, et la souffrance. À titre d'exemple : « Le corps est un autel, le corps est le plus beau des pays » (LVE, 24). Dans *L'État honteux*, nous trouvons cette métaphore : « vous êtes tous le tabac de la même pipe » (EH, 55).

Ahmadou Kourouma, de son côté, utilise des proverbes et le roman, *En attendant le Vote des bêtes sauvages* en foisonne, à tel point que le thème traité lors chaque veillée est annoncé par l'usage du proverbe. Voyons les proverbes qui ouvrent la deuxième veillée du roman : « *Quand on voit les souris s'amuser sur la peau de chat, on mesure le défi que la mort peut nous infliger* » (67) Cela signifie que « Quand on dépasse sa limite en aventure, le malheur lui arrivera ».

Un autre proverbe affirme qu'« *On dit que la mort est préférable à la honte, mais il faut rapidement ajouter que la honte porte des fruits, la mort n'en porte pas.* » (EVBS, 67). Le sens caché de ce proverbe pourrait être que « L'homme cherche à mourir pour échapper la honte du mal commis, mais il oublie que même s'il est mort, l'acte honteux commis est déjà noté dans la famille et poussera un jour par une personne dans la lignée de la famille ». Cela peut signifier aussi « qu'il y a beaucoup de mauvaises choses qui peuvent arriver suite à la geste honteuse ».

L'usage de proverbe et de paraboles a été enregistré dans les trois romans. Ainsi, Timothy-Asobele (1983) nous ont rappelé « l'habitude linguistique des Africains, chez qui les devinettes sont les moyens les plus embrassés de la formation intellectuelle de l'enfant ».

Étant donné l'importance du proverbe dans la société africaine, nos auteurs, particulièrement Ahmadou Kourouma, ont tendance à y recourir systématiquement, leur conférant une dimension littéraire nouvelle, profondément esthétique. Ils servent aussi à subvertir le langage et langue française en intégrant des sources linguistiques locales.

Un point de convergence qui surclasse les autres est les thèmes dédiés à la dictature et à l'anthropophagie. Les deux auteurs insistent fortement sur le caractère dictatorial du

gouvernement des chefs des États africains et sur la cruauté liée à la pratique de la consommation de la chair humaine. Ce point de vue est évident dans *La Vie et demie*, car le roman même s'ouvre avec la découpe du corps de Martial, que le Guide Providentiel mange avec un couteau sanglant, tandis que dans *L'État honteux*, Martllimi Lopez qualifie la chair humaine de « viande de première classe »(LVD, 83).

Dans *En attendant le Vote des bêtes sauvages*, il est dit que Koyaga doit s'adonner rituellement à la consommation de chair humaine et sceller ainsi, pour protéger sa propre vie, « un pacte de sang dans le bois sacré » (EVBS, 272). Mais l'inventaire de ces nombreux points de convergence qui existant dans les trois romans doit être complété par l'étude des points de divergence.

### **Les Divergences**

Le point divergent le plus visible relève de la narration. La structure des œuvres enregistre bien des différences. *La Vie et demie* et *L'État honteux* sont structurés en chapitres tandis qu'*En attendant le Vote des bêtes sauvages* se compose de veillées.

Dans le domaine de l'esthétique, Ahmadou Kourouma dans *En attendant le Vote des bêtes sauvages* insère bien des musiques et des danses. Il donne les textes de diverses chansons pour donner à son esthétique thérapeutique une plénitude qui doit beaucoup au tambour. Le chant et la danse sont présentés comme faisant partie de la mythologie africaine :

[...] une mythologie complexe appelée *holey*.  
L'essentiel du culte des *holey* réside dans les danses de possession au cours desquelles le génie s'incarne dans le danseur, le chevauche comme un cavalier sa monture et parle par sa bouche (149).

Puis, pendant le championnat de lutte, la danse accompagne la cérémonie pour encourager les combattants :

Entre les tribunes et autour du terrain de lutte, s'agglutine le peuple avec les tambours, les danseurs et les chanteurs qui hurlent comme des possédés. Pour encourager son champion, chaque communauté l'a fait accompagner par ses meilleures danses et meilleures sorcières (326).

Il y a même une danse appelée pokti destinée à une démontrer de façon spectaculaire l'excellence des talents des participants : « Le pokti est une danse athlétique et guerrière qui s'exécute avec sabres et tam-tam » (341).

L'auteur se contente de nous avertir que l'on chante dans *L'État honteux* tandis que dans *La Vie et demie* les versets honteux sont composés en l'honneur de Chaïdana. Ici, cette faible présence de la chanson peut frustrer les passionnés de folklore qui aimeraient pouvoir répondre au texte en dansant et en chantant.

À ces divergences s'ajoute celle de la conception de l'espace. L'espace chez Labou Tansi est fantastique alors que l'espace est présenté comme réel dans *En attendant le Vote des bêtes sauvages*. Le début du roman nous signale que le cadre de l'histoire est celui des Paléos qui habitent au pied de montagne. Toutefois cela n'empêche pas que les voyages initiatiques gardent leur aspect fantastique, et ce malgré le fait qu'ils se déroulent dans un cadre réel.

Le temps, qui est fabuleux, fantastique et réel dans *La Vie et demie* et *L'État honteux* devient fonctionnel dans *En attendant le Vote des bêtes sauvages*. C'est ainsi que le temps est mesuré par le chant du coq, à l'aube, aux moments du lever et du coucher du soleil, en fonction de la longueur de l'ombre, de

l'abolement du chien, du bruit des mouches. Le temps est aussi organisé par les veillées, qui définissent un cycle d'une semaine.

Pour visualiser le temps annuel, Kourouma utilise les apparitions de la lune, et parfois il fait référence à la saison sèche. De même, les jeux et les fêtes associés à des saisons particulières aident les lecteurs à repérer le temps qui s'écoule sur l'année et qui correspond à la durée de la narration. Mais un lecteur non initié risque de ne pas saisir l'esthétique qui découle des représentations du temps et la vision du monde qui lui correspond.

Voyons les exemples d'emploi du temps dans les romans. Commençons par *La Vie et demie* :

\* « C'était l'heure où le soleil a des lames de plomb, où les mouches déchirent l'air du bruit aigu de leur vol, le chien n'aboie plus, les bidonvilles semblent dormir d'un sommeil de feu et de feuilles, l'heure à laquelle le proverbe dit qu'il n'est pas doux de mourir » (30) ;

\* « Au troisième chat du coq » (54) ;

\* « Au premier chant du coq » (72).

Dans *L'État honteux*, le temps est lié aux mouvements du soleil :

\* « Mardi soir, quand le soleil se couche en laissant des rayons de sang dans les mains de la Nature, que commence le chant nocturne de mille insectes qui font vibrer leurs ailes pour annoncer l'Afrique aux touristes » (15)

Dans le cas de *En attendant le Vote des bêtes sauvages*, on retrouve de nombreux exemples énumérés comme :

\* « Voilà que le soleil à présent commence à disparaître derrière les montagnes. C'est bientôt la nuit. » (9)

\* C'était le soir. [...] chacun de son côté regardait le soleil de samedi se coucher à l'ouest dans un barbouillage de rouge. »

(89)

\*« Sept nuits successives constituent une semaine. Trente nuits successives, une lune. Pendant de nombreuses semaines, près de quatre lunes, la fête, la danse, les beuveries se poursuivirent sans interruption. » (76)

\*« Il est 5 heures, les coqs ont déjà chanté » (98)

\* « La guerre entre le chef rebelle et ses guerriers des Djebels durera un an. Héroïquement, les combattants des pays des Djebels et du Sable résistèrent douze lunes. » (259)

Malgré toutes ces divergences, nous constatons que les trois romans présentent beaucoup de points communs. Nous sommes attentifs à l'amour du pouvoir qui fascine les dirigeants ainsi qu'à la domination qu'ils imposent aux femmes. Dans *La Vie et demie*, l'amour des femmes pousse le Guide et les guides à les posséder en grand nombre. Ainsi Jean-Cœur-de-Pierre a « fait[t] la chose-là » (148) avec cinquante belles vierges. Le narrateur pousse loin la critique des chefs qui prennent le sexe comme un objet de convoitise : « Vieux, nous sommes des hommes comme tous les hommes de la terre, pourquoi serions-nous spécialisés dans la consommation honteuse de la femme » (LVD, 148).

Mais dans *En attendant le Vote des bêtes sauvages*, les chefs d'État s'amuse avec les jeunes filles, les dames, les femmes de n'importe quel âge qui se rendent accessibles. Par exemple, les moments passés par le président avec les groupes de filles de choc et les femmes de la tribu Zendés. Le Président Koyaga lui-même possède une femme dans chaque ethnie de la République du Golfe pour assurer l'unité du pays :

Immanquablement le soir la distinguée se trouve dans votre lit à vous, Koyaga. Vous l'honorez, vous vous en régalez comme de la

chair du gibier abattu dans la journée. Elle devient alors une des femmes du Président. Même dans une telle débauche débridée, les préoccupations de haute politique ne sont pas absentes. Vous pensez que bien diriger votre République vous demande d'être un peu de toutes les ethnies du pays, d'être allié à toutes les ethnies du pays. Vous vous attribuez au moins une femme de chacune des quarante-trois ethnies de la République (EVBS, 300).

De plus, on repère dans les trois œuvres, la présence des éléments de calcul du temps et de la durée, ceux qui permettent effectivement de les mesurer. Dans *La Vie et demie*, on s'appuie sur les éléments naturels installés dans la chambre de Chaïdana :

\* « Pour ne pas couper Chaïdana de l'extérieur et de la nature, la chambre elle-même avait été transformée en mini-dehors, avec trois jardins, deux ruisseaux, une mini-forêt où vivaient de multitudes d'oiseaux, de papillons, de boas, [...] douze palmiers »(LVD, 21);

\* « La formation avait duré six mois. Deux mille trois soldats seulement avaient pu résister à la dureté de la formation » (LVD, 61) ;

\*« Le match avait duré deux mois de suite et se jouait trois jours par semaine. » (154)

Dans *L'État honteux*, on relève également de nombreux exemples de calcul du temps et de la durée :

\* « seize mois de couvre-feu [...] cinq millions de dollars transformés en bien de l'État » (21);

\* « six jours qu'il est dans la morve [...] trois fois qu'il a tenté de se tuer » (50)

De même dans *En attendant le Vote des bêtes sauvages* :



\*« Deux régiments dépêchés sur les lieux [...] Une autre bonne cinquantaine de montagnards périssent grillés dans les flammes. [...] Pendant trois nuits et trois jours, ils résistent »(31);

\* « Un vendredi, après les ablutions [...] Bokano se redressa, et cria quatre-vingt-dix-neuf fois Allakoubarou »(57);

\*« le coup de la 360 Remington magnum part pour la troisième fois. Boum ! Pour la quatrième fois le coup éclate. [...] le fusil retentit pour la cinquième fois » (73);

\*« Un dimanche matin [...] Le président Fricassa Santos, après vingt ans de lutte, avait arraché l'indépendance pour le territoire du Golfe »(77);

\*« Quatre-vingt-huit intrépides [...] Sur près de cent cinquante kilomètres, une nuit et deux jours, vous avez poursuivi votre route encadré par vos poursuivants assassins »(138);

\*« L'envoyé de chaque autocrate se livra à sa propre et intense enquête durant un jour et une nuit. » (271).

Un regard aiguisé porté sur les romans permet de constater que nos auteurs partagent le même intérêt pour l'écriture scatologique et urologique qui illustre la déliquescence et la dégradation de la société tout autant que la démesure qui marque les atrocités commises par les dictateurs. Ainsi, en va-t-il dans *L'État honteux*, du refus exprimé par le cardinal d'accorder sa bénédiction au mariage forcé imposé par le président à une fille :

Monsieur le président, je ne peux pas bénir une union pareille, avec cette fille qui pleure au lieu de rire. L'Église aurait honte. Parce que monsieur le Président le Christ me regarde et je ne peux pas enfoncer du caca dans les marques de ses clous, je ne peux pas lui donner du pipi à la place d'eau (EH, 47)

Puis :

Pauvre mon colonel Martillimi Lopez : il les fait tous venir et leur montre le caca que j'ai trouvé dans mon gobelet, il le leur fait humer à tous [...] Lojeyo national dit : monsieur le Président moi j'ai trouvé du caca dans mon lit [...] Lajao a trouvé du caca dans son plat du caviar [...] Mahoungou a trouvé du caca au milieu du plat que son cuisinier allait servir à ses invités (EH 84-85)

Alors que dans *En attendant le Vote des bêtes sauvages*, le dictateur Nkoutigui dans sa méchanceté s'amuse de voir ses opposants arrêtés, périr dans leurs déjections : « Nkoutigui préférerait laisser les détenus politiques crever dans leurs excréments et urines, de faim, de soif, au fond de la cellule » (171).

La polyphonie et le dialogisme dominant les œuvres de Sony Labou Tansi et d'Ahmadou Kourouma, ce qui favorise une pluralité de discours et une ouverture de la réflexion qui confèrent à la fiction un sens philosophique. Alain-Kamal Martial Henry l'a bien reconnu quand il observe que :

Les idées qui se contredisent et qui s'opposent à l'intérieur de la même œuvre ne sont que l'affirmation, dans cet espace fictif, d'une réflexion philosophique ouverte à la réalité postcoloniale et à son hybridité. (345)

Achille Mbembe qualifie le langage et les techniques utilisés dans les œuvres d'Ahmadou Kourouma et Sony Labou Tansi de « vernacularisation héritée de la colonisation. » :

Les langages, religions et techniques héritées du colonialisme sont passées par un processus de vernacularisation, iconoclaste sans doute, mais aussi porteur de ressources nouvelles tant sur le plan de l'imagination, de la représentation que la pensée. Il n'y a qu'à voir, de ce point de vue, la saveur littéraire d'un **Sony Labou Tansi** ou d'un **Ahmadou Kourouma** – pour ne citer que les morts (24).

## Conclusion

Par l'abondance des thèmes et des styles, employés dans les trois romans étudiés, nous avons tenté à apporter plusieurs preuves d'objectif de la critique des mœurs de la société politique africaine. Paradoxalement, les romans exigent l'équilibre entre science et magie en remettant en question l'idée que nous avons de l'existence. Pour avoir scruté passionnément les philosophies, les mœurs et les mythes du peuple africain, Sony Labou Tansi et Ahmadou Kourouma en sont devenus deux de ses meilleurs témoins. Ils ont fourni aux lecteurs africains et étrangers une connaissance élémentaire de la culture africaine.

Néanmoins, l'étude comparée que nous avons réalisée entre l'écriture de Labou Tansi et celle d'Ahmadou Kourouma à travers les points convergents et divergents démontre que leurs écritures ont des points communs.

En conclusion, étant donné que la plupart des ethnies des pays africains partagent les mêmes croyances culturelles, les deux écrivains qui connaissent bien leurs cultures témoignent d'où le recueil de cette ressemblance entre les trois œuvres romanesques. Nous avons aussi voulu étudier les relations qui existent entre l'écriture de Sony Labou Tansi et celle

d’Ahmadou Kourouma, montrant par notre analyse que les deux grands auteurs tirent leur inspiration de leur milieu culturel.

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## INSTANCING POETIC SUBSTANTIATION THROUGH LINGUISTIC REFRACTION IN THE POETRY OF MUAZU MAIWADA

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### **Abstract**

*Expressivist poetics dictates the primacy of the apprehension of the author's emotions, feelings and observations about life as these find expression in his or her artistic composition. It does this without prejudice to the importance of the text as a singular entity sometimes to be critically viewed and assessed irrespective of the author's opinion of it. In a bid to show their angst, to showcase their feeling of deep anxiety and dread over the dissatisfying and disaffected state of affairs in their nation, poets resort to use of strong images and language with such force that the reader has no option but to look again at the text to see what is informing this strong condemnation. This shocking experience, this jolting to wakefulness, on the part of the reader underscores the poet's success for there lies his intention – to arrest the reader's attention. Muazu Maiwada's singular collection of poetry State of the Anus is typical of these poetic texts. Indeed from the very title one is mesmerized, stupefied would have been preferable here, into either going through with unconventional poetic experience or gets instantly repulsed and toast the book aside as one of those documents recounting the existential angst of the privileged elite through disgusting images. This paper takes the former stance and discusses the rare convolution of language to express an attitude to issues that were otherwise portrayed in a more acceptable form in other genres.*

**Keywords:** Expressivist poetics, language, artistic composition, image, Muazu Maiwada

## **Introduction**

Without doubt, Muazu Maiwada's is one of the angriest poetic voices to come out of Northern Nigeria in recent literary history. He is so disenchanted with the docility with which other poets in the region go about their trade that to him such luxuries of romance and religion were more anomalies than a credit to the poets themselves. He seems to think that there is no place for poetic pleasure in a country so bedevilled with poverty, corruption and ineptitude of leadership. The strangest thing however is that in spite of this singularly idiosyncratic disposition, a consistent irony dogs Muazu Maiwada's poetic experiment. His unapologetically modernist style and deliberate linguistic dislocation to achieve higher meanings makes his text a material to be appreciated only by the erudite literary elite. The deliberate obfuscation of meaning through linguistic refraction jettisons the social message that one would have expected to be made readily available to the ordinary reader of poetry.

For in the first, the very choice of the poetic medium to carry his message across limits the audience he attempts to reach. This is because by its very nature, poetry is a specialized genre. Secondly, the over concentrated deployment of heavily loaded linguistic infraction, which requires ample pre-deciphering patience to apprehend, further shrinks the number of critics or readers to appreciate this otherwise beautiful text. Thirdly, and this definitely more worrisome, is the choice of the title itself – *State of the Anus*. It appears frivolous at first but as soon as one reads the blurb and sees such esteemed poetic names as Prof. Aderemi Bamikunle of blessed memory and Dr. Okello Oculi, one knows that it is a serious text. So why should a text

like that have a title like this? This puts people with lighter sensibilities off. Very few writers can match the derisive voice of Ayi Kwei Armah in *The Beautiful Ones are not yet Born* when it comes to using highly suggestive images and symbols to show disenchantment and disgust with prevailing political and social situation in the society.

The highly sustained images of decay and putrefaction going through the length of the text to the very end have been extolled internationally by literary critics. But this was achievable only because the novel was read. And it was read because one was cajoled from the very ironic title (which most readers truncate to *The Beautiful Ones*) to find out what the text was about. In the case of *State of the Anus* such irony is not even implied in the title. Indeed the author finds it necessary to explain his choice of title for fear of being misconstrued as plain disgusting. In the preface to the text, or what he prefers to call “By the Way...”, he offers what amounts to be an apology to the text as indeed an explanation for the title:

*State of the Anus* is not an area of study. So also, geo-anatomically speaking, neither is the anus, that loquacious dimple of beingness, when reduced to a crypt, the raw material of some vapid innuendoes. *State of the Anus* is an affirmation of metaphor, an attempt to deal with some beginning of sorts, of a species and its condition...(p.xi)

Ordinarily the modern critic would not be swayed one way or another by this explanation. In the words of Wimsatt and Beardsley (1995) in their redoubtable essay *The Intentional Fallacy* the design or intention of the author is neither available

nor desirable as standard for judging the success of a work of literary art.

What is imperative is what the text has to impart. Still it is instructive to note that this explanation would have been totally unnecessary were it not for the unconventional choice of title. What however is relevant to this paper is that the poet himself agrees that his collection is a metaphor, an attempt to deal with some beginning of sorts, of specie and its condition. This last would form our focus. To us, therefore, contrary to the arguments of the anti-intentionalists, the author's perception about his art matters. This paper intent to discuss the affirmed metaphor that deals with the human species and its condition, the portrayal of which gratifies Okello Oculi (2004) and makes him see the writing as delightfully instructive and helps me to leap to heights of awareness. The style through which this is achieved also commands our attention.

### **Definition of terms**

The thrust of the paper is the instancing of poetic substantiation through linguistic infraction in Muazu Maiwada's collection of poems, *State of the Anus*. Instancing of poetic substantiation refers to the deliberate documentation of the author's perception and feeling about events and issues in the society as pragmatically expressed in his poetry. This pragmatic expression is however premised on the one hand on the commonality of the issues treated and on the other hand on the style adopted in treating them. This then leads to the second phrase in our title which is linguistic refraction. Refraction, which calls infraction to mind, indeed in some instances the two are almost synonymous, by its very nature suggests a reflection different from the ordinary - an oblique, or if one wills, a convoluted kind of reflection. In the case of Maiwada's poetry,



this takes the form of extreme experimentation with form, a stylization unique and peculiar to him at least from the northern part of the country, an experimentation usually to be discerned from the handling, not to say mishandling, of the language itself. In the blurb Prof. Aderemi Bamikunle refers in mild almost patronizing tone to what he sees in *State of the Anus* as good poetry from the point of view of wit, coinage, fresh turn of phrases and the working out of the central image running through the poem(s).

One muses at this expression especially if one notices that Bamikunle himself is not uninfected by Maiwada's frequent recourse to the deployment of parenthesis for deeper or additional meaning – "...central image running through the poem(s)". This at once suggests to the reader the collection can be seen as one long poem or a collection of several poems. As will be seen later in this paper, Maiwada makes abundant use of this and several other unconventional turn of phrases or parenthetical spellings for heightened effects. Coinages and (un)expected turn of phrases actually form the foundation on which *State of the Anus* is built. Linguistic refraction thus refers to the poet's unique use of language where consistently phrases or spellings or puns in general and sometimes even ellipsis are deployed with remarkable degree of success to jolt the reader from his serene state and make him an accessory in capturing the sad dislocated state of affairs in the nation.

### **Intertwining message and the messenger**

Form and content are consistently intertwined in these poems. The style is as integral to the meaning as the message it carries. In fact, in most cases, there is no separating them. From the very structure of the poems contained in this collection, one notices that there is clearly an uneven structural demarcation of

parts. Like some Shakespearean drama where a play is divided into five acts, Maiwada's text is divided into five decidedly unequal parts. Of these parts, the first three have a form of preamble which gives an inkling as to what to expect in the section. These preambles are so poetically expressed that the temptation to quote and explain them is overpowering.

The first part is termed ANAL-LOGY, the second ANAL-YSTS: A PORTRAIT; the third, ANAL-YSIS, the fourth, POST-MORTEM and the fifth, INTIMATIONS. Interestingly, the last two parts which are more philosophical than the first three, are the ones without the ANAL-anything in them. The first three on the other hand have a phrase or a quotation introducing them: in Part I, ANAL-LOGY for instance we have this quaint statement:

if in the solemn midst of elders  
a child begs leave of a fart, his  
anus may as well be granted leave  
of a weightier matter.

From our perspective, this can as well serve as an epigraph for the whole collection since what it attempts to do in the beginning is to talk about the state of the anus only to gravitate later to the posthumous dissection of social situations captured in *post-mortem* and *intimations*. The second part is ushered in by carefully couched phrase: "a durbar of absences, presences and essences". The third brings us back to our by now familiar, if still repulsive, lavatory imagery of shit with a unique philosophy all its own:

Shit was something  
Sweet, tasty –  
Until it went into us

Out the anus –

It still hasn't exhausted its utility.

After this, the poet no longer finds any need to introduce the remaining parts or indeed prefix them with any iconographic ANALity, if one can venture a coinage. This can only suggest that the remaining parts were written separately and joined later to form one whole. This therefore nullifies the needless parenthesis of Bamikunle quoted above – *State of the Anus* is a collection of poems, not one long poem. But the structural lack of continuity or inconsistency may be a reflection of the state of the society where some things are symmetrically construed or made while others are haphazardly made.

What this paper is trying to submit at this juncture is that there is a marriage of sorts between content and form. The reader is warned that the book is not an area study. Yet everything in it suggests the contrary. Indeed the very first poem in the selection celebrates the anus in a song. Oriki, is Yoruba term for a veneration song and the poet titles this poem “Oriki of an Anus”. Because the article in the title is indefinite, it follows that the Anus there is representative of other anuses, other similar states.

Anus, anus,  
Where is your no(o)se  
Or where you born a leper  
What are you doing at the hem of affairs  
Off-side of hope, red-carded by living  
One-eyed brigand stating issues  
In a whirlpool of loud declarations  
In you the sun never rises, never sets  
Never shines  
Arse-hose leading to the terror in

Cascading down the error out...  
They say I must go  
I must go to see my would-be in-laws  
Why should I enter a pact  
You will never keep?  
She is a divorcee and a hunchback –  
Your talent for impertinence  
Will come in handy (p.15).

Laced with iridescent, not to say sardonic, humour this poem resonates with rich suggestive metaphors and shows how in spite of the sad state of affairs we can still get out of it. The metaphor is played here by the poet protagonist as a suitor saddled with a bride who is a divorcee and a hunchback and it is only the anus with its capacity for impertinence that can set him free. The bride is the Nigerian society which he wants to get out of at all costs. To get the anus to do its bidding, its values first have to be acknowledged and extolled. The first three lines are rhetorical. “Where is your nose for sensing trouble? Where is your noose for tightening what is not desired?” The first wonder is expressed calling the attention of Anus itself. “Where you born a leper?” This is cheeky and ironic challenge. “What are you doing at the hem of affairs?” This is a daring if brilliant challenge with the unmistakable pun on helm. Translated, it seems to be challenging: what are you doing down there when you should be doing something worthwhile up here? After throwing this challenge it is to be assumed that the personified anus would cooperate and the rebellion of abandoning the state exemplified by the in-laws will be played to its conclusion.

They say I must go  
I must go to see my would-be in-laws  
Why should I enter a pact

You will never keep?  
She is a divorcee and a hunchback –  
Your talent for impertinence  
Will come in handy.

Surely after such a visit the in-laws will not want to see the poet protagonist ever again, having carried the anus along to display its talent for impertinence which the poet finds handy. In this poem he sees escape as a form of rebellion and it is treated humorously though its import is no doubt serious. And however one views it, having risen above the miasma of the anal imagery and the convoluted, refractive language, one uncovers a message as germane as the style that is used in handling it.

In another poem “The Way We Are”, the poet gives the same theme a different treatment. The issue is now handled seriously. Even from the very title itself, one is left in no doubt this one will be a reflection of our condition. Whether the reflection would be historical, topical or futuristic however would be seen only after the poem is internalized. The “we” versus “them” theme is effectively handled in this poem.

We have become, and are celebrated thus,  
Masters of the game of survival  
Our resilient spirit ignites the pyre  
Of their hallowed iniquities  
We sponge in the chic damnation  
They throw in the shame quarters  
Of our tank existence  
East to West, North to South (p.16)

Here, as elsewhere, the poet lambasts the docility of Africans in the face of continental oppression and subjugation. He later narrows it down to Nigerian specifics where in recorded history, precisely in 1986, Ahmadu Bello University students were

mowed down by police bullets after a genuine protest. Six students died as a result of that fracas. And the media did its best to downplay first the number of the dead, then the number of the maimed and the bodily damage inflicted on several others. The satire and the ironic humour are captured vividly. Again in unrivalled choice of words and coinages this is poetically expressed thus:

And the hybrid monsters, like the local  
Chancellor of vice, and the inter- and national  
Maggots grow luxurious in the cesspool  
Of our “better tomorrow”  
When we whine, they parade the armoury  
With which they would blackout  
And history remained a perfect observer  
Hobbling on its crutches  
To keep perspective

...

If you want the RATEST NEWS  
Tune not to the short-wave of our famished  
souls  
The anus has no tribe, nor scribe, nor does it  
Suffer the epilepsy of words. And tell me,  
who  
Does not know its signal tune?

Of note here is the use of “hybrid monsters” to describe university officials. They are deracinated educated African elite whose allegiance is not to their motherland and the kowtowing is not respected by the colonial masters. For the “chancellor of vice” read “Vice Chancellor”. The university officials are the national and international maggots who feed on the promise of the better tomorrow of the youth. And when the youth complain,

they send police men to kill them – “when we whine, they parade the armoury/With which they would blackoutus”. *Blackoutus* is as much an inversion as it is a coinage, the will black us out, delete us, kill us. And history remains indolent, incapacitated since records are in the hands of the rulers.

And history remained a perfect observer  
Hobbling on its crutches  
To keep perspective.

These examples of poetic infraction abound in the collection.

While all these deserve commendation and critical attention, it is in Anal Report that the Nigerian situation is encapsulated, and this almost prophetically so. The poem needs to be quoted in its entirety. For in a situation where the sounds made by fired guns during coups are aptly compared to the sounds emanating from the anus when “it is granted leave to let go of weightier matters”, the poet really overreaches himself as wordsmith here.

Anal Report

“Parrat! tat! tat! prrat!  
Bang! bang! bang! goes shit  
Bang! bang! bang! goes fart”

...

And this warless Generals-infested army  
With manic lips hot  
On the trumpet of honed violence  
In civil disputes!  
“Bang! bang! bang!”  
I hear a report from the barracks  
“His sheep of state is bleating,” I said  
Too much moin moin is bad for the shitstem”  
Stay cool idiot,” they said

“There is a coup in process –  
“Cabbage out garbage in”  
I can see the sweat making fissures  
In their emasculated khaki  
And the blood flowing on the bridge  
Of the earth’s surface  
The affairs of the anus are a tasking matter  
Blood and sweat from the massified  
Is the votive required by the chief priest  
Our blood the correction fluid  
For their regal errors  
So pray from where will salvation come

The total disenchantment with the political system is captured here. The disgust is evidenced by the comparison between the sounds from the barracks and those from the anus. The contents emanating therefrom are not fundamentally different. The apparent hopelessness in the Nigerian situation is captured in the phrase, “Cabbage out garbage in”. This speaks volumes for Nigeria’s political system (*shitstem*, according to the poet) where almost eternally, the previous government is better than the current one – the previous one is the cabbage, at least edible while the succeeding one is the garbage, totally useless and uncaring. This scenario is being played up to the present moment. The image of the starch emasculated khaki representing the wickedness and power of the military is again apt. The irony at the end of this poem is unmistakable: in trying to give up in despair, the poet resignedly says “So pray, from where will salvation come.” Evidently, if the politicians and the military have failed us, and the government of the day is always worse than the previous regime, then the only recourse left is prayers. But “pray” in that last line may not necessarily refer to any



religious supplication. It may well be a manner of speech; in which case the tone of despair and despondency is even worse than it appears. But then this tone of helplessness and hopelessness runs through the whole collection. This is what underscores the poet's disgust with the system and he feels the only way he can best express this is through the anal imagery.

### **Conclusion**

What the discussion above seems to suggest is that throughout the text of Maiwada's poetry, there is a sense in which language is broken and dislocated to capture the broken and dislocated state of affairs in Africa. The anal imagery that runs through the collection signifies the disgust and apprehension felt by the poet whenever he looks at the ineptitude of our leaders whose abysmal performance in office always suggests that they are bent on throwing the Nigerian state into the chasm of nothingness. The specialized use of language which is sustained and contained is a credit to the poet where words are aptly used to capture and describe situation. It is true that he did not call a spade a spade and that all conclusions are inferred, but then this is what makes it poetry. It is not how difficult or indecipherable the words are but how uniquely they are employed that determines the poetic savvy of the poet. In this regard by intertwining message and messenger, Muazu Maiwada has created a poetic niche for himself, a creation that is almost inimitable.

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## **COMMUNICATION SKILLS IN THE 21<sup>ST</sup> CENTURY: AN INSIGHT INTO ADULT LITERACY ACHIEVEMENT IN ABEOKUTA SOUTH LOCAL GOVERNMENT AREA OF OGUN STATE**

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### **Abstract**

*Years before now, the thought of literacy was limited to the ability to read and write. This was later extended to the ability to express some built up knowledge that has been acquired within a period of time, especially in a particular field of knowledge. Meanwhile, in the contemporary world, the evolution of technology has brought about advancement in communication outside the use of written or printed texts. The use of computer and some other related electronic devices has exposed the entire world to a form of communication that is interactive with or without physical representations of interactants through the social media. Despite the efforts of world governments, and organisations like UNESCO and MDGs, a new challenge is posed to the achievement of literacy at this level, particularly among the adults who have, no doubt, acquired some level of formal education alongside the traditional communication skills of listening, speaking, reading and writing. In the light of this, this study, Communication Skills in the 21<sup>st</sup> Century: An Insight into Adult Literacy in Abeokuta South Local Government Area of Ogun State, is embarked upon to find out relevant ways technological communication skills can help to achieve adult literacy in the contemporary Nigerian society.*

**Keywords:** *Technological Communication Skills, Adult Literacy, Adult Literacy in the 21<sup>st</sup> Century.*

## **Introduction**

In the study of language, the central point is communication. It could be considered as the factor which other unique peculiarities of human language hinge upon. Apart from the fact that language through its communicative effects help humans to make their intentions, ideas, feelings and thoughts known to others in a given community, it serves as a channel through which its users receive feedback from whosoever the intentions, feelings, ideas or thoughts are directed. Communication itself as a phenomenon cuts across every aspect of human life. This ranges from an informal linguistic interaction, such as colloquial talks, to an extensively sophisticated level of transferring messages. Whether language is used for formal or informal communication, it has been mentioned that it can be acquired or learnt through the skills of listening, speaking, reading and writing.

World linguists like Chomsky, postulate that the first two skills - listening and speaking – can be naturally acquired by every normal child in respect to any form(s) of language such a child is exposed to before lateralisation takes place. Thus, acquisition of listening and speaking is, in most cases, a natural phenomenon. This does not overrule the fact that as an adolescent or adult, one can still acquire or learn listening and speaking skills of a new language(s) later in life. Meanwhile, from the perspective of reading and writing skills achievement, a considerable level of consciousness is involved and through reading and writing, a greater opportunity is opened to the literate. In short, ability to read and write has served for several years as a demarcating line between the literate and the illiterate.

It is in view of bridging the gap, governments of the world and international organisations like UNESCO and MDGs have made tremendous efforts toward achieving education for all. Part of the efforts is ensuring great increase in the children enrolment into primary schools all over the world. The adults too are not left out. Provisions have also been made for illiterate adults to become literate through series of adult literacy programmes.

However, it has been observed that in recent times, the challenge of achieving adult literacy has gone beyond adults' being able to read and write. The level of technological advancement in the 21<sup>st</sup> century is posing a problem to the adults - whether educated or not. This does not exclude many Nigerian adults, especially those in Abeokuta South Local Government Area of Ogun State. The reality then is that even though it could be possible for an adult to have acquired formal education with certificates of different degrees, such an individual could still be illiterate especially when he finds it difficult to access or process information through technological provisions like computer or through the internet or the social media. In Abeokuta South Local Government Area of Ogun State for example, there are many adults who could be considered as literate owing to their level of education and their ability to read and write meaningfully when it comes to the use of printed or ink material. However, the ability of majority of this group of people to access and meaningfully interpret computer based information needs to be looked into.

### **Research questions**

It is considered necessary to carry out this work to find out relevant ways technological communication skills can help achieve adult literacy in the 21<sup>st</sup> century in Abeokuta South

Local Government Area of Ogun State. In order to achieve the task, this work looks forward to finding answers to the following questions.

- i. What is the relationship between the traditional adult literacy level of the educated adults of Abeokuta South Local Government Area of Ogun State and modern day communication skills?
- ii. How can technological communication skills be used in Abeokuta South Local Government Area of Ogun State to access, analyse, evaluate, communicate and use information to solve problems through adult literacy?
- iii. What are the ways acquisition of technological communication skills can foster adult literacy in Abeokuta South Local Government Area of Ogun State and, by extension, in the contemporary Nigerian society?

### **Scope, objectives and significance of the study**

The paper focuses on the place of communication skills in the 21<sup>st</sup> century with interest in finding out adult literacy achievement level of the educated in Abeokuta South Local Government Area of Ogun State. This is meant to ascertain the level at which these adults have acquired the ability to use technology in accessing and transferring of information either locally or internationally. The work centres on some educated individuals in the local government with at least a National Diploma (ND) certificate. These are selected among secondary school teachers, lecturers of higher institutions, local government employees and civil servants. Specifically, the work is interested in finding out the level at which the involved individuals can use the computer to process and decode information independently. In the light of this, objectives of the study are to:

- i. Explain the relationship between the traditional adult literacy level of the educated adults of Abeokuta South Local Government Area of Ogun State and modern day communication skills.
- ii. Ascertain how technological communication skills can be used in Abeokuta South Local Government Area of Ogun State to access, analyse, evaluate, communicate and use information to solve problems through adult literacy.
- iii. Identify ways acquisition of technological communication skills can foster adult literacy in Abeokuta South Local Government Area of Ogun State and, by extension, in the contemporary Nigerian society.

Today, the entire world has become a global village and one of the major ways to be communicatively efficient individuals on the globe is the ability to demonstrate a good knowledge of the 21<sup>st</sup> century information technological communication skills. This work is therefore considered to be significant as it focuses on how acquisition of the information technological communication skills can improve adult literacy in Nigeria generally and Abeokuta South Local Government Area of Ogun State specifically.

### **Review of literature**

#### **An Overview of Communication and Its Skills**

Communication has been the central purpose of language among humans. This is proved by the fact that at different occasions when individuals have one thing or the other to pass across to some other individuals, some form of communication through language has to be employed. Thus, Sapir (1921) describes language as “a purely human and non-instinctive method of communicating ideas, emotions and desires

by means of a system of voluntarily produced symbols.” The definition suggests that communication is very important in achieving the purpose of any linguistic interaction whether it is that of transfer of ideas, emotions or desires. Although several authors like Weekley (1997:338) have been able to trace the etymology of the word ‘communication’ to the Latin word, ‘communicare,’ which means ‘to make common’ or ‘to share,’ it is not easy to provide a stereotype definition of the concept. This is connected to the multitudinous nature of it.

According to DeVito (1986) it is the “process or act of transmitting a message from a sender to a receiver, through a channel.” In carrying out the interchange however, the sender (encoder) becomes the receiver (decoder) and the receiver (decoder) changes to sender (encoder) of thought or idea and vice versa as long as the process progresses. Hence, Adelabu, Longe and Ogundiran (2010) are of the view that communication is the exchange of information or message between, at least, two people. This exchange process is stabilized by the ability of each individual participant to make sense from coordinated, dynamic, constantly changing and shifting response modes within the total situation of communication (Andersen 1959).

Meaningful understanding therefore becomes the core of communication. Consequently, regardless of how important what is communicated may be, it will be of no use and come short of its purpose, if it lacks a comprehension value. It is that ability to understand that eventually determines a successful change or shift in response of individuals using communication. In essence, communication does not end with the process of information transmission but common understanding from one person to another or vice versa. Traditionally, the phenomenon of communication has been basically characterized with the use of



symbolic words, pictures, figures, graphs, etc. to emphasize literacy and reflect more on the importance of using writing in the form of graphic symbols to communicate especially in the centuries preceding the second half of the twentieth century. Although the effect of literacy this way has undoubtedly been immeasurable to the humanity, a process that links discontinuous parts of the living world to one another in the forms of technology and social interaction is considered a greater value.

### **Literacy: An Overview**

It is very common and naturally possible to acquire the communication skills of listening and speaking of any language. Mostly, these skills are acquired with little or no conscious efforts. However, it is a different thing entirely to achieve an efficient level of reading and writing of any language. In fact, users of a particular language are usually of two different groups – those who are only proficient in the listening and speaking of the language and those who do not only speak it but also have learnt the ability to read and write in the language. The dividing line between the two groups of language users is what is called literacy. Thus, “literacy shape our perceptions of individuals who fall on either side of the standard (what a ‘literate’ or ‘nonliterate’ is like)” (Keefe and Copeland 2011).

Historically, the word ‘literate’ is interpreted as something familiar with literature or ‘well educated, learned.’ According to Soares (1992), literacy in the past is construed from the point of view of economy, politics and other forces. From his explanations, throughout the middle ages, the issue of literacy was secluded to the ability to speak, read and write Latin. It was only the few elite groups then that had access to formal education and Latin text. However, the 16<sup>th</sup> century witnessed some invention and advancement in the printing

technology in Europe. As a result, there was a growth in the number of languages used apart from Latin and eventually, that led to an explosion in literacy level and increase in the number of those who could read and write (Heath 1996). Looking at literacy from an adult context, Tertiary Commission (2009:58) explains it as “the written and oral language people use in everyday life and work. A person’s literacy refers to the extent of their oral and written language skills and knowledge and their ability to apply these to meet the varied demands of their personal study and work lives.” The description is theoretically established in the following theories of literacy.

### **Freire’s (1987) Literacy Theory of Conscientisation**

One of the important contributors to the development of adult literacy theory was Paulo Freire. He views literacy as a means of critical consciousness for the oppressed and/or marginalised groups. He developed the theory using a Brazilian social service setting with focus on conceptualisation of a dominant class that purported to be attempting to ‘help’ those of lower socioeconomic class through literacy education, but who were ultimately working to maintain the status quo of class division. Freire states that the goal of education is to enable the working class to reproduce itself. Thus, through the development of critical consciousness, it is expected that people could choose to construct a new social reality. The theory therefore sets out to develop a collective conscience or collective transformative learning which is expected to develop into a collective social action termed ‘conscientisation.’

However, Bensemann (1998) mentioning three reasons, argues that Freire has had little impact on the adult literacy education scene. These, according to him, include the conservative nature of adult literacy in the country used, the low

level of awareness of the work and the structural nature of adult literacy provision which does not lend itself to Freirean designs. He also reports that there is an adherence to the agenda of funders of adult literacy programmes. In effect, this does not allow for much scope in terms of movement from the agenda or movement into areas of thought that would challenge the status quo.

### **Mezirow's (1996) Critical Cultural (or Social Practice) Views of Literacy**

In this theory, Mezirow (1996) conceptualises literacy as the ability to make meaning from the written word. He sees literacy as a critical cultural or social practice and believes that making meaning from texts involves transformative practices, where prior understandings and internalised discourses are critically appraised in response to new knowledge. It is therefore noted that a high level of understanding could be the only way within which one can function adequately within the knowledge of world economy.

In summary, Culligan (2005:35), in line with Mezirow, describes what should be the focus of an adult literacy programme as such a one through which all adult learners in it would acquire the ability to understand issues well enough to make discriminating judgments about them. The participants are expected to be able to interpret, judge, solve problems, be self-directed and learn how to be literate adults and responsible citizens in the society.

### **Autonomous Model of Literacy (Functional Literacy)**

In the autonomous literacy theory championed by the International Adult Literacy Survey (IALS), literacy is viewed alongside numeracy skills as the means by which people are equipped with the basics to build on for learning throughout life

(Bynner 2002). Citing Street (1984), MacLachlan and Cloonan (2003) mention that the model of literacy has four ideas that: literacy can be removed from its social context and treated as a skill devoid of social meaning; literacy development or skill level can be traced in a single direction (i.e. literacy can be measured in terms of levels of capability); there are strong associations between literacy levels and social progress; and there are strong associations between higher literacy skills and higher cognitive abilities.

This shows that absence of these ‘basics’ will result in restriction of certain opportunities like acquiring qualifications to secure employment and putting at stake global economic competitiveness of industries. Therefore, enhancement of literacy skills (defined in a functional and autonomous sense) can lead to enhancement of employment opportunities, higher skilled employees for the industry’s benefit and better socioeconomic conditions for the individuals involved. Frank (2003) exemplifies this in a United Kingdom survey of skills needs of employers with a result that there is mainly a lack in the areas of management skills, general communication skills, personal skills such as motivation, and computer literacy.

### **21<sup>st</sup> Century View of Literacy**

In the 21<sup>st</sup> century, the concept of literacy, especially for optimal effectiveness among the adults, has shifted from the narrow perspective it used to have. In the contemporary therefore, it is considered broadly to include some technical platforms, modalities and symbol systems which Gee (1999) and Street (2003) refer to as “new Literacy Studies.” It is also construed as understanding effect of digital media and the internet (Coiro, Knobel, Lankshear and Leu 2009, Gee 2004 and New London Group, 1996) based on some socially developed

and patterned ways of using technology and knowledge to achieve tasks (Scribner and Cole 1981). It follows then that ability to write or read printed paper alone is not enough to cope with what is required to be literate in the modern world.

Thus, Lewis (2009) identifies some essential skills that help people (i.e. adults) perform the tasks required by their occupation (or desired occupation), provide a foundation for learning other skills, and enhance people's ability to innovate and adapt to workplace change. These skills include reading, document use, writing numeracy, oral communication, working with others, computer use, and continuous learning.

This suggests that an adult is not sufficiently literate without the knowledge of computer use – a predominant factor for achieving the 21<sup>st</sup> century communication skill.

This is buttressed by the Educational Testing Service (ETS) in the publication, *Digital Transformation: A Learning Framework for ICT Literacy* (2007), to include:

- collect and/or retrieve information
- organise and manage information
- evaluate the quality, relevance, and usefulness of information
- generate accurate information through the use of existing resources

The Northern Central Regional Educational Laboratory (NCREL) also considers the competence as achieving learning through digital age literacy, inventive thinking, effective communication and high productivity, meaning that societies

now demand that everyone should have these skills, not just be part of educated elite (Eisenkraft 2009).

In another development, the Pacific Policy Research Centre (2010) puts it that the modern day education about learning communication skills demands social relations and global economic calls that depend on a much more diverse set of communication and collaboration skills. Therefore, the adults, who learnt in the period when development of communication skills centred on fundamentals of achieving good communication through speech writing and reading only, will need to develop themselves through adult learning processes to overcome the challenges of the 21<sup>st</sup> century communication skills. On that note, today's adults who desire to be efficient in the modern world global communication skills should be able (among many other things) to utilise multiple media and technologies as well as know how to enable them judge their effectiveness and impact. As such, undergoing adult literacy is not limited to adults who are struggling to learn the traditional reading and writing skills. It also affords the educated, especially in Abeokuta South Local Government Area of Ogun State and Nigeria in general, the opportunity of being relevant and efficiently useful in the contemporary world.

### **Theoretical framework**

Although several literacy theories have been propounded to address issues on literacy in general and adult literacy in particular, the *Autonomous Model of Literacy (Functional Literacy)* is adopted as a theoretical model for this work. This is considered necessary because of the basics the theory provides as a platform for building learning for a functional and lifelong activity. In line with coping with the 21<sup>st</sup> century communication skills, the theory creates an avenue for the adults, who were

exposed only to the form of education in which development of communication skills specifically focused on the rudiment of achieving good communication through speech writing and reading, to avail themselves with the form of education that is socially developed and patterned on different ways of using technology and computer knowledge to achieve communicative tasks.

## **Methodology**

### **Research Design and Instrument**

The study is a descriptive research design of a survey type. The instrument used is a questionnaire. Percentages were also used to analyse the data.

### **Validity and Reliability of the Instrument**

An expert in Test and Measurement ascertained the face validity of the instrument.

### **Sources of Data Collection**

The sources of data collected for this work are fifty selected educated individuals with academic certificates that fall between National Diploma (ND) and PhD in Abeokuta South Local Government Area of Ogun State.

### **Population**

The population covers some secondary school teachers, lecturers of higher institutions, local government employees and civil servants in the local government.

### **Sampling Procedure**

Random sampling was used in gathering the data. The data was therefore directly collected through the use of questionnaire. The questionnaire contained questions that deal with possessing computer (of any kind) including general abilities of using computer to process, access or evaluate data and communicate with the data via the internet. Fifty copies of

the questionnaire were produced and randomly distributed to individuals who have possessed academic qualifications that fall between National Diploma (ND) and PhD. Eventually, the data received were analysed on a percentage basis. Thus, the sampling procedure used was representative.

### **Data presentation and discussion**

The presentation is in two parts. The first part provides some personal data on sex and educational qualifications of the respondents while the second part forms a general representation of responses of the respondents, all presented on a percentage basis.

#### **Section A**

##### **1. Sex**

| <b>SEX</b>   | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|--------------|--------------------|-----------------------|
| MALE         | 20                 | 40                    |
| FEMALE       | 30                 | 60                    |
| <b>TOTAL</b> | <b>50</b>          | <b>100</b>            |

The table above shows that 20 male respondents which translate to 40% were involved while 30 female respondents which translate to 60% of total number of 50 respondents in percentage.

##### **2. Educational Qualification**

| <b>EDUCATIONAL QUALIFICATION</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|----------------------------------|--------------------|-----------------------|
| ND                               | -                  | -                     |
| NCE                              | 8                  | 16                    |
| HND                              | 5                  | 10                    |
| BA/BSC                           | 30                 | 60                    |
| PGD                              | 3                  | 6                     |
| MA/MSC                           | 1                  | 2                     |



|              |           |            |
|--------------|-----------|------------|
| PhD          | 3         | 6          |
| <b>TOTAL</b> | <b>50</b> | <b>100</b> |

From the table above, it shows that 30 respondents had BA/BSC which is 60% of total respondent, 8 respondents had acquire NCE with 16%, 5 respondents had HND with 10%, 3 respondents had PGD which corresponds to 6%, 3 respondents had PhD which is 6%, 1 respondent had MA/MSc with 2%, while 0 had OND with 0%.

### **Section B**

#### **1. Do you own your desktop/laptop/handheld computer?**

| <b>DESKTOP/LAPTOP/HAN<br/>DLED COMPUTER</b> | <b>RESPONDEN<br/>TS</b> | <b>PERCENTA<br/>GE (%)</b> |
|---------------------------------------------|-------------------------|----------------------------|
| YES                                         | 27                      | 54                         |
| NO                                          | 23                      | 46                         |
| <b>TOTAL</b>                                | <b>50</b>               | <b>100</b>                 |

The table above shows that 27 respondents say (YES) which translate to 54% of total respondents while 23 respondents say (NO) with 46% of total respondents.

#### **2. Do you own any computer application certificate?**

| <b>COMPUTER<br/>APPLICATION<br/>CERTIFICATE</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE<br/>(%)</b> |
|-------------------------------------------------|--------------------|---------------------------|
| YES                                             | 18                 | 36                        |
| NO                                              | 32                 | 64                        |
| <b>TOTAL</b>                                    | <b>50</b>          | <b>100</b>                |

The table above shows that 18 respondents say (YES) which translate to 36% of total respondents while 32 respondents say (NO) with 64% of total respondents.

**3. Did you undergo any college course(s) that exposed you to the use of the internet?**

| <b>COLLEGE COURSE(S)</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|--------------------------|--------------------|-----------------------|
| YES                      | 21                 | 42                    |
| NO                       | 29                 | 58                    |
| <b>TOTAL</b>             | <b>50</b>          | <b>100</b>            |

The table above shows that 21 respondents say (YES) which corresponds to 42% of total respondents while 29 respondents say (NO) with 58% of total respondents in percentage.

**4. In what computer applications are you proficient (Microsoft Word, Power Point, Excel, CorelDraw**

| <b>COMPUTER APPLICATIONS</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|------------------------------|--------------------|-----------------------|
| 4                            | 13                 | 26                    |
| 3                            | 7                  | 14                    |
| 2                            | 3                  | 6                     |
| 1                            | 17                 | 34                    |
| 0                            | 10                 | 20                    |
| <b>TOTAL</b>                 | <b>50</b>          | <b>100</b>            |

The table above shows that 13 respondents indicates 4 applications which translate to 26% of total numbers of respondents in percentage 7 respondents indicate 3 applications with 14%, 3 respondents indicate 3 applications with 14%, 3 respondent indicate 2 applications with 14%, 3 respondents indicate 2 applications with 6%, 17 respondents indicate 1 application with 34% while 10 respondents indicate 0 application with 20% of total number of respondents in percentage.

**5. What is your typing speed on the computer**

| <b>TYPING SPEED</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|---------------------|--------------------|-----------------------|
| FAST                | 6                  | 12                    |
| MODERATE            | 21                 | 42                    |
| SLOW                | 18                 | 36                    |
| ZERO                | 5                  | 10                    |
| <b>TOTAL</b>        | <b>50</b>          | <b>100</b>            |

From the table above, 6 respondents indicate their typing speed as fast which translate to 12% of total number of respondents in percentage, 21 respondents indicate their typing speed as moderate with 42%, 18 respondents indicate their typing speed as slow with 36% while 5 respondents indicate their typing speed as zero with 10% of total numbers of respondents in percentage.

**6. How many times in a week do you access the internet for social media activities**

| <b>INTERNET ACCESS</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|------------------------|--------------------|-----------------------|
| 20+                    | 8                  | 16                    |
| 16 – 19                | 4                  | 8                     |
| 11 – 15                | 8                  | 16                    |
| 6 – 10                 | 11                 | 22                    |
| 1 – 5                  | 12                 | 24                    |
| 0                      | 7                  | 14                    |
| <b>TOTAL</b>           | <b>50</b>          | <b>100</b>            |

The table above shows that 8 respondents indicate 20+ times in a week which translate to 16% of total number of respondents in percentage, 4 respondents indicate 16-19 times in a week with 8%, 8 respondents indicate 11-15 times in a week with 16%, 11 respondents indicate 6-10 times with 22%, 12 respondents

indicate 1-5 times with 24% while 7 respondents indicate 0 time with 14% of total number of total respondents in percentage.

**7. How regularly do you use digital technology (email, the internet, cell phones, etc.) to collaborate with other users on academic issues?**

| <b>DIGITAL TECHNOLOGY</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|---------------------------|--------------------|-----------------------|
| VERY REGULARLY            | 6                  | 12                    |
| REGULARLY                 | 20                 | 40                    |
| ONCE IN A WHILE           | 21                 | 42                    |
| NOT AT ALL                | 3                  | 6                     |
| <b>TOTAL</b>              | <b>50</b>          | <b>100</b>            |

The above table shows that 6 respondents used digital technology very regularly which translate to 12% of total number of respondent in percentage, 20 respondents used digital technology regularly which translate to 40%, 21 respondents used digital technology which translate to 42%, 3 respondents used digital technology which translate to 6% of respondents.

**8. How good are you in downloading and reading material on a desktop or laptop computer through the internet?**

| <b>DOWNLOADING AND READING MATERIAL</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|-----------------------------------------|--------------------|-----------------------|
| VERY GOOD                               | 11                 | 22                    |
| GOOD AVERAGE                            | 25                 | 50                    |
| SOMEHOW                                 | 10                 | 20                    |
| NOT GOOD AT                             | 4                  | 8                     |

|              |           |            |
|--------------|-----------|------------|
| ALL          |           |            |
| <b>TOTAL</b> | <b>50</b> | <b>100</b> |

From the above, 11 respondents are very good in downloading and reading material with 22%, 25 respondents are good in downloading and reading material with 50%, 10 respondents are somehow in downloading and reading material with 20% while 4 respondents are not good at all in downloading and reading material with 8% of total respondents.

#### **9. How often do you seek a help in using the internet?**

| <b>INTERNET HELP</b> | <b>RESPONDENTS</b> | <b>PERCENTAGE (%)</b> |
|----------------------|--------------------|-----------------------|
| ALWAYS               | 6                  | 12                    |
| OCCASSIONALLY        | 36                 | 72                    |
| NOT AT ALL           | 8                  | 16                    |
| <b>TOTAL</b>         | <b>50</b>          | <b>100</b>            |

The table above shows that 6 respondents always seek internet help which 12% in percentage, 36 respondents occasionally seek internet help with 72%, while 8 respondents not at all seek internet help with 16% of total respondents.

#### **Findings**

This work examined communication skills in the 21<sup>st</sup> century with an insight into adult literacy achievement in Abeokuta South Local Government Area of Ogun State. It acknowledges the true existence of the traditional concept of literacy which has ability to read and write as its focus. It also recognises the emergence of new literacy studies which centre on modern day technological communication skills. It is based on the acknowledgement and recognition the work moves on to identify relevant ways technological communication skills can help achieve adult literacy in the 21<sup>st</sup> century in Abeokuta South

Local Government Area of Ogun State. In the light of the above, the following findings were made.

1. The study finds that the knowledge of the traditional literacy alone of some educated adults of Abeokuta South Local Government Area of Ogun State is not sufficient to cope efficiently with the 21<sup>st</sup> century communication challenges. It thus reveals that this group of people will need to acquire the modern day technological communication skills to complement the knowledge of the traditional communicative literacy skills (of only reading from and writing in papers) they have already acquired or learnt.
2. It is found out in the study that through adult literacy, technological communication skills can be used in Abeokuta South Local Government Area of Ogun State to access, analyse, evaluate, communicate and use information to solve problems by availing the adults, who have only been exposed to the form of education in which development of communication skills only focused on fundamentals of achieving good communication through speech writing and reading, with the form of education that is socially developed and patterned on ways of using technology and computer knowledge to achieve communicative tasks.
3. The study also identifies several ways through which the acquisition of technological communicative skills can foster adult literacy in Abeokuta South Local Government Area of Ogun State to include:
  - i. transformation of learning through collective social media activities.
  - ii. establishing self-reliant adults who will be able to interpret, judge, solve problems and more responsible

citizens in the society through easy and prompt access to information.

- iii. enhancement of literacy skills to make the adults more functional and higher skilled individuals.

## **Conclusion**

The study is on *Communication Skills in the 21<sup>st</sup> Century: An Insight into Adult Literacy Achievement in Abeokuta South Local Government Area of Ogun State*. Based on the findings, the work confirms that in the study of literacy, new literacy studies have emerged and this has affected adult literacy globally and educated adults in Abeokuta South Local Government Area of Ogun State specifically. It is also reflected in the study that in recent time, it is not enough to be educated and acquire certain academic certificates. Thus, for any literate or learned individual to cope maximally with the 21<sup>st</sup> century technological communicative skills, such an individual will need to be informed or trained. From the findings of the study therefore, it is gathered that many educated individuals in Abeokuta South Local Government are not fully literate with a good number of them in the process of learning when it comes to technological communication skills achievement. The work then concludes that like other aspects of education, literacy (especially from the perspective of the modern day computer related communication skills) is a lifelong learning and individuals should be conscious of this so as to ensure that they are relevant in the contemporary society.

## **RECOMMENDATIONS**

Through the study, it is recommended that

- educated individuals who are not competent in computer application skills endeavour to upgrade themselves in the

skills so as to be relevant in the contemporary world of electronic communication.

- employers make it mandatory for their employees to undergo trainings through which they will be computer literate and thereby make them more efficient especially in the 21<sup>st</sup> century communication skills.
- curriculum planners ensure that it is not only the theoretical aspect of computer skills that is taught in schools but also ensure that the practical aspect of it is made possible to all learners.
- government and private individuals assist in providing computer system at affordable prices.
- internet facilities be provided at different schools, higher institutions of learning and offices so as to provide an avenue where social interactions, using technological skills, will be possible.

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## LE TERRORISME ISLAMISTE DU BOKO HARAM ET SES EFFETS SOCIO-ÉCONOMIQUE AU NIGÉRIA

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### Résumé

La paix et la sécurité mondiales ont fait l'objet d'un grave stress en raison des activités terroristes au Nigéria. Aussi, la paix et la sécurité nationales sont également stressées en raison du groupe terroriste du Boko Haram au Nigéria, en particulier par le groupe islamique qui désire créer une société à part entière de sa vision et ses rêves. Depuis la création des activités de ce groupe, la sécurité du Nigeria a été menacée et elle a également affecté l'économie. L'objectif de ce travail est pour montrer que le terrorisme en particulièrement celle de Boko Haram a sérieusement endommagé l'économie nigériane. Cet article tente d'examiner en quelque sorte les différents problèmes du terrorisme qu'éprouvent des pays africains ; le cas du Nigéria, tels qu'ils seront présentés dans notre travail, les effets socio-économiques sur le développement au Nigeria par le groupe fondamentaliste Boko Haram. Nous avons adopté la méthode de source secondaire qui est également connue sous le nom de documentation. Nous recueillons des informations provenant de journaux de magazines et de documents sur Internet qui sont pertinents pour l'étude.

**Mots clés :** la sécurité, la paix, Boko Haram, le Nigeria, le terrorisme.

## **Introduction**

D'après Lodge (1988), le terrorisme est un moyen illégitime de tenter du changement politique par l'usage indiscriminé de la violence. Madunagu (2001) soutient également que le terrorisme a des objectifs politiques. Quant à nous, le terrorisme est une idéologique politique de déstabilisation des individus ou des sociétés par la violence physique, par les pratiques de l'injustice et par la propagande. C'est aussi le résultat d'un harcèlement physique et moral ainsi que les injustices répétées (dans tous les milieux sociaux) qui finissent par détruire les individus.

Depuis la fin du XX<sup>e</sup> siècle, des attaques terroristes islamistes sont perpétrées par les membres de diverses organisations fondamentalistes dans le monde entier. Les ambitions des terroristes se diffèrent selon le pays où ils opèrent ; leurs actions s'inscrivent avant tout dans une radicalisation de la pratique de l'islam, que ce soit dans les pays à majorité musulmane ou non, et dans un contexte géopolitique marqué par le conflit israélo-palestinien, les guerres menées par les Etats-Unis au Moyen-Orient et en Afghanistan, les guerres de Tchétchénie. Dans plusieurs pays, les agissements des islamistes peuvent rejoindre les revendications indépendantistes des certains peuples ou ethnies (moros aux philippine ouighours en Chine, Touaregs au Mali etc.). Enfin, les terroristes reçoivent parfois le soutien non déclaré d'Etats cherchant à déstabiliser un pays ou exercer une influence dans une région stratégique.

Dans ce contexte, les attaques terroristes islamistes listées ci-dessous s'inscrivent soit dans une démarche de déstabilisation d'un Etat représailles à sa politique ou ses valeurs, soit dans une démarche de conquête de ses terroristes. Les terroristes ont recouvert à différentes tactiques, dont les

attentats suicides, attentats, à la bombe, tueries à la chaîne, détournements d'avions ou de bateaux, enlèvements et assassinats; par exemple en France, le 17 septembre 1986, attentat de la rue de Rennes : sept morts et cinquante-cinq blessés, dernier et plus meurtrier d'une série de quatorze attentats du Hezbollah. Aussi en Inde, le 14 février 1998, un total de 58 personnes sont tuées et plus de 200 blessées par 12 attentats à la bombe opérés dans 11 lieux différents, dans la ville de Coimbatore. Donc, Oussama Ben Laden (1957-2011) le fondateur d'Al-Qaïda, l'organisation djihadiste responsable de nombreuses attaques de grande envergure, dont notamment des attentats des ambassades américains en Afrique du 7 août 1998. Un regard sommaire dans le monde révélera que pour de nombreux pays sous cette dispense, ont également souffert et souffrent encore des attentats terroristes. Par exemple, les États-Unis d'Amérique qui a duré près de deux cents ans depuis le 18ème siècle a toujours souffert dans les mains d'Oussama Ben Laden avant qu'il ne soit finalement tué en 2011.

Cet article tente d'examiner en quelque sorte les différents problèmes du terrorisme qu'éprouvent des pays africains le cas du Nigéria, tels qu'ils seront présentés dans notre travail, les effets socio-économiques sur le développement au Nigeria par le groupe fondamentaliste (Boko Haram). Plusieurs réunions, sommets, conférences etc., ont été tenus pour freiner la menace dans le pays, mais tout en vain. Également en dehors du fait que des réunions ont lieu, le gouvernement fédéral a dépensé des millions de naira pour s'assurer que la sécurité revient au pays, une opération qui n'a pas eu beaucoup de succès.

Omena (2012) dans une de ses confessions en 2012, a déclaré que la secte Boko Haram a commencé comme un groupe

fondamentaliste officiellement appelée Ahlus Sunna Lid Dawatis Jihad mais maintenant populairement connu sous le nom Boko-Haram. Depuis la création des activités de ce groupe, la sécurité du Nigeria a été menacée et elle a également affecté l'économie.

Au Nigéria, Boko Haram a été transformé en menace nationale après les élections générales de 2011, les gouverneurs du Nord qui avaient des relations avec la secte ont commencé à retirer ses mécènes. (*The Nation*, 2011 :13). La plupart des savants et les analystes ont tendance à souscrire à l'opinion selon laquelle le terrorisme est une expression politique et ne pas un acte de criminalité. En conséquence, ils acceptent que les groupes terroristes à travers le monde ont un adversaire commun dans le statu quo, représenté par le régime au pouvoir, le système politique et du système économique. Selon leur point de vue, l'objectif principal des terroristes est de perturber le statut ou de démanteler le régime en le pouvoir d'imposer leurs propres valeurs sur le reste de la société.

Cependant, les terroristes manquent habituellement de soutien public et font face à une répression raide du gouvernement. Ils recourent toujours à la violence aveugle sur une base tactique et stratégique pour répandre la peur et l'intimidation et persuader le public de la validité de leur cause (Lodge, 1988 :3). Tous les actes terroristes impliquent des actes de violence ou important, la menace de la violence. La secte militante islamique Boko-Haram terrorise la population du Nigéria depuis près de sept ans, sapant le développement économique dans la partie nord du pays.

À cet égard, il est important de tracer de telles activités connues sous le nom de terrorisme islamique qui est synonyme de la secte de Boko Haram dans la partie nord du Nigéria. Le terrorisme islamique opère partout dans le monde, avec

différentes idéologies mais maintient les mêmes objectifs, ses croyances sont aussi similaires sur la base du fait qu'il existe une connexion entre la secte islamique de Boko Haram dans le nord du Nigéria avec d'autres sectes terroristes islamiques telles que le Hezbollah, l'Al-Qaeda et le Hamas.

Au Nigéria, il n'y avait aucune histoire de terrorisme informant des attaques coordonnées pour répandre la peur et miner le gouvernement du pays jusqu'à récemment. On prétend donc que le terrorisme a été introduit au Nigéria par les militants du Niger Delta au début de 1999 comme un moyen d'influencer le public international et de garantir une compensation pour la dégradation de leur environnement par l'exploration et la production du pétrole.

Depuis l'accord d'amnistie en 2009, la secte militante du Delta du Niger semblait en suspension, ouvrant la voie aux insurgés du Boko Haram pour remplir le vide créé.

Boko Haram qui implique que "l'éducation occidentale est pécheresse" a été lancé en vedette en 2002 à Maiduguri, la capitale de l'état nord-est de Borno par Mohamed Yusuf. Il est une école abandonnée et un clan islamique radical dans l'état de Borno.

Au début, Mohamed Yusuf a établi un complexe religieux qui comprenait une mosquée et une école où les familles pauvres musulmanes du nord du Nigéria et d'autres pays voisins comme le Niger, Le Cameroun et le Tchad ont inscrit leurs enfants. Bientôt, l'école a commencé d'être un terrain de recrutement pour que le futur djihadiste puisse lutter contre l'État. Lorsque le groupe est devenu trop difficile à contrôler, le gouverneur de l'état de Borno, Ali Modu Sheriff leur a demandé de quitter l'état, donc le groupe a déménagé à l'état de Yobe en 2003. C'est d'ici que le groupe a commencé ses activités



terroristes telles que des attaques dangereuses contre les citoyens du pays, y compris les institutions occidentales.

En représailles du meurtre de leur chef Mohamed Yusuf en garde à vue le 30 juillet 2009, ils ont nommé un autre chef qui s'appelle Ibrahim Abubakar Shekau. La secte du nouveau chef Ibrahim Abubakar Shekau a lancé sa première attaque terroriste à l'état de Borno, qui a enregistré quatre morts. En 2010, des attaques sérieuses ont d'abord été lancées contre des cibles douces et ont progressé plus tard en 2011 pour inclure des attentats suicides et la destruction des bâtiments de la police et du bureau des Nations Unies à Abuja. Le gouvernement a établi un état d'urgence au début de 2012, qui a été étendu dans l'année suivante pour couvrir tout le nord-est du Nigéria.

Pendant des attaques de la secte terroriste Boko Haram, plus de 2,3 millions de personnes ont été déplacées par le conflit Boko Haram depuis 2013, au moins 25,000 ont quitté le Nigéria et ont fui vers des pays voisins comme le Camérout, le Tchad et le Niger. Boko Haram a tué plus de 6,600 personnes en 2014, le groupe a perpétré son enlèvement massif, y compris l'enlèvement de 276 filles de Chibok en avril 2014.

Au milieu de 2014, la secte a gagné de vastes territoires dans et autour de l'état de Borno estimé à 50,000 kilomètres carrés, mais n'a pas pu capturer la capitale de l'État Maiduguri, où le groupe était basé sur l'original. En septembre 2015, le directeur de l'information au poste de défense du Nigéria a annoncé que tous les camps de Boko Haram ont été détruits.

### **L'appartenance et idéologies du Boko Haram.**

**Appartenance :** En discutant de l'appartenance de cette secte, l'accent devrait être mis sur la croyance de l'islam en tant que religion. Boko Haram est fondamentalement le terrorisme islamique compte tenu de l'emplacement stratégique de la secte

basée dans l'état de Yobe, qui est la frontière du Nigéria et de la République du Niger. La plupart des membres de la secte comprennent des terroristes qui proviennent d'autres états islamiques voisins tels que le Tchad et la République du Niger. L'appartenance et l'environnement des membres de Boko Haram sont les mêmes que les autres opérations terroristes dans le monde. Les instructions, les recrues et les membres sont utilisés. Fondamentalement, les membres de cette secte islamique sont principalement des personnes qui ont migré des pays voisins surtout les pays islamiques. Ce qui tend à avoir en commun en dehors de leur urbanité, est leur origine cosmopolite, leur éducation, leur établissement avec la langue et surtout leur religion. Ceux qui se sont joints au djihad l'ont fait dans un pays autre que celui où ils ont été élevés. Ce sont de nombreux individus du Niger, du Tchad, du Bénin et d'autres pays voisins qui résident dans le pays sans être perçus comme des extraterrestres. Ils ont peu ou pas de statut dans la société où ils vivent malgré leur accomplissement.

Les membres de Boko Haram proviennent principalement décrocheur universitaire et secondaire. La tranche d'âge de ces membres ne se limite pas à aucun âge, mais les membres actifs sont âgés de 16 à 30 ans, tandis que les dirigeants et les instructeurs sont âgés de 30 à 60 ans. Les caractéristiques prédominantes des membres de la secte Boko Haram sont qu'elles portent de longues barbes, des perles et ils attachent également des écharpes rouges et noires.

**Idéologie :** La secte Boko Haram est comme tout autre groupe terroriste opérant dans le monde entier en fonction de l'idéologie. L'attribut similaire que ces groupes tels que

Al-Qaïda et Boko Haram partagent est anti-occidentalisme. Cela peut également être dans la détermination de la position idéologique de la secte islamique Boko Haram au Nigéria. L'idéologie du groupe repose sur son opposition radicale à l'éducation. Basé à Maiduguri, capitale de l'État de Borno, les adeptes comprennent d'anciens professeurs d'université et des étudiants dans d'autres états du nord, y compris Kano, Yobe, Sokoto, Bauchi, ainsi que des jeunes analphabètes sans emploi.

Boko Haram signifie que "**l'éducation occidentale est pécheresse**" et que tout autre mode de vie occidentalisé est condamné par le groupe. L'idéologie du groupe est orientée vers l'établissement d'un état refusant une orientation occidentale. L'idéologie du groupe peut être mieux comprise en recherchant la déclaration de la sharia dans les 12 états du nord du pays. Cela implique que cette idéologie est basée sur l'orientation islamique complète dans la partie nord du pays. Quiconque ne suit pas leur idéologie stricte soit musulmane ou chrétienne est

considéré comme infidèle. Le groupe croit également que les épouses sont des êtres sacrés qui ne devraient pas être vus par quiconque, sauf leurs maris, aussi, ils découragent leurs membres de s'engager dans des emplois occidentaux, mais sont encouragés à entreprendre des emplois liés comme le colportage, le tissage et l'agriculture pastorale

L'idéologie de la racine Boko Haram est fermement opposée à la théorie de l'évolution, également connue sous le nom de théorie du darwinisme, une théorie développée par le naturaliste britannique Charles Darwin du 19ème siècle. Les choses vivantes sont issues, évoluent et survivent grâce à la sélection naturelle. Cela est fortement opposé par la secte islamique Boko Haram. Ils sont également en désaccord avec le fait que la pluie provient de l'eau évacuée par le soleil. En conclusion, la secte islamique de Boko Haram croit également que la politique et les sociétés occidentales sont activement anti-islamiques et parfois elles font la guerre contre elles.

### **Contexte du terrorisme au Nigéria**

Récemment, la paix et la sécurité mondiales sont soumises à un stress grave en raison des terroristes. La paix et la sécurité nationale sont également trop stressées à cause des groupes islamiques d'extrême gauche qui désirent créer une société de leur propre vision et rêve (Al-Atlas, 1999:41) ; et du groupe terroriste Boko-Haram au Nigéria en particulier. Le terrorisme islamiste fonctionne partout, avec des différentes idéologies mais maintient une secrète couchette, ces cellules dormantes partagent l'intelligence et l'entraînement, d'où leur croyance en une cause similaire. Compte tenu du fait qu'il existe la secte islamique de Boko-Haram au nord du Nigéria avec d'autres sectes terroristes islamiques comme le Hezbollah, Al-Qaeda et le Hamas.

Au Nigéria précisément, il n'y n'a pas d'histoire de terrorisme sous la forme des attaques coordonnées pour répandre la peur et nuire au gouvernement du pays jusqu'à récemment. Il est donc soutenu ici par les militants du Niger-Delta au début 1999 comme un moyen d'influencer

l'audience internationale tout en demandant une compensation pour la dégradation de leur environnement par l'exploration et la production de pétrole.

Depuis l'accord d'Amnesty en 2009 leur menace semble être dans une animation suspendue ou vacances, ouvrant ainsi la voie au Boko Haram, les insurgés pour remplir le vide créé. Bien sûr, Boko Haram, qui implique que l'éducation occidentale est un péché a été lancé en 2002 par un décrochage scolaire, Mohammed Yusuf dans la ville de Maiduguri comme une secte islamiste cherchant à purifier l'islam.

A l'étape initial, le chef du groupe a établi un complexe religieux qui comprenait une mosquée et une école où beaucoup de familles pauvres du nord du Nigéria et des pays voisins, des pays comme le Niger et le Tchad ont inscrit leurs enfants. Lorsque le groupe est devenu plutôt difficile à contrôler, le gouverneur de l'état de Borno Ali Modu le Shérif leur a demandé de quitter l'état. Par conséquent, le groupe a déménagé à Kanama dans l'état de

Yobe en 2003 et s'est renommé "Afghanistan" Le groupe a commencé le processus d'afghanisation du nord par lancer des attaques féroces, dangereuses et sporadiques contre les citoyens du pays y compris les institutions de l'ouest.

En représailles au meurtre de Yusuf en garde à vue le 30 juillet 2009, la secte sous son régime actuel le leader Ibrahim Abubakar a lancé ses premières attaques terroristes dans l'Etat de Borno qui a enregistré le décès de quatre personnes. Depuis lors, la menace du groupe a augmenté à la fois en fréquence et en intensité, l'étendue de direction nigériane. Onwuamueze Dike « A thorn in the nation». *Nouvelles* 4 Juillet 2011. L'insécurité dans un terme général se réfère à l'état d'être soumis à la peur la menace, le danger, l'agression, l'intimidation, le harcèlement, etc. dans tous les aspects par exemple, l'insécurité peut être conçue comme une menace pour l'état qui représentait souvent la course aux armes et aux armes nucléaires pour défendre l'état (Ajodo, Adebajoko et Ugwuoke, 2014).

L'état d'insécurité est apparu de manière évidente pendant la post-vente lèvre de la guerre et les attentats du 11 septembre sur le commerce mondial après les attentats des attentions sont plus centrés sur la sécurité.

### **Les activités de Boko Haram au Nigéria.**

Les activités de base de la secte islamique de Boko Haram ont freiné l'accélération du développement économique au nord du Nigéria. C'est une vérité fondamentale qu'aucun développement réel ne peut s'efforcer dans une société en pleine guerre ou une société caractérisée par des bombardements et des attaques spécialement dirigées vers des agents de sécurité. Le Nigeria, en tant qu'une société, continue de nourrir sa démocratie infantile et fragile. Le Nigéria en tant qu'état est stratégiquement et naturellement situé dans le monde entier pour maximiser le potentiel des ressources naturelles. Il n'y a aucun récit de catastrophes naturelles enregistrées dans le pays comme les tremblements de terre, l'éruption volcanique et les déchirures. Le pays jusqu'à présent a été exempté en raison de sa topographie climatique et caractéristique écologiques. Par conséquent, il est plus facile pour le pays, entre autres, de poursuivre ses objectifs de développement. Les catastrophes nigérianes sont des catastrophes évitables causées par un leadership médiocre, des institutions gouvernementales inefficaces et des mauvaises infrastructures politiques.

Au fil des ans, le Nigéria a subi plusieurs catastrophes, comme la guerre civile, la crise du Niger delta, la violence électorale, et actuellement la violence secterienne ou terroriste. Ces catastrophes ont entraîné des pertes et des dommages à



grande échelle aux infrastructures, La plupart de ces catastrophes se sont produites parce que le gouvernement n'a pas pris les mesures appropriées à l'ère qu'il était nécessaire.

La violence sectoriale au Nigéria est le terrorisme comme la notoire organisation du terrorisme Boko Haram, qui a soulevé des ravages sur des personnes innocentes dans leur tentative de purifier la nation. De même que Al-Qaeda considère que la pratique occidentale est nocive. Le Boko Haram considère les autres nigériens comme des infâmes et l'éducation occidentale comme polluants. C'est pourquoi ses membres pensent que l'imposition des lois de la sharia guérit tous les maux. Des tentatives ont été faites par la secte pour faire en sorte que le monde accepte ses propres vues et idéologies, il est évident que le monde actuel a besoin de plus d'un principe de développement occidental mais au lieu de cela, la secte est occupée à propager ses croyances par des moyens non pacifiques comme la destruction de propriétés et d'infrastructures

Selon Ambassadeur Alli Monguno en parlant avec le journal *The Sun*, l'édition du 2 juillet 2011 sur les activités de Boko Haram et la distorsion du développement dans le pays, en particulier dans l'état de Borno, Maiduguri doit être précisé, il dit :

The situation in Borno particularly in Maiduguri today is worse than that we witnessed during the civil war, every man or woman in Maiduguri feels threatened, afraid and unsafe. People have been seriously traumatized by the bad occurrence.

La situation à Borno, en particulier à Maiduguri aujourd'hui, est pire que celle que nous avons souffert pendant la guerre civile, chaque homme ou femme à Maiduguri se sent menacé, effrayé et dangereux. Les gens ont été sérieusement traumatisés par la mauvaise occurrence.

Selon Alli Monguno, les gens ne sortent plus pour leurs affaires normales pendant la journée et ils ne peuvent pas aussi dormir pendant la nuit. Les gens ont faim mais ils ont peur de sortir pour chercher la survie afin de ne pas être tués. Ils se méfient également de rester à la maison. [Le journal The Sun, 2 juillet 2011].

L'extrait ci-dessus est une illustration de la façon dont les gens de Maiduguri et de la partie nord du pays vivent en constante peur. Monguno a également affirmé qu'il n'avait jamais entendu du mal qui se passe dans l'état depuis qu'il est entré dans Maiduguri plus de 70 ans, ajoutant que les gens n'étaient pas aussi terrifiés pendant la guerre civile qu'ils le sont maintenant.

### **Dimension des activités terroristes du Boko Haram au Nigeria.**

La question de la sécurité est devenue l'un des principaux sujets de discussion nationale au Nigeria. La question de la violence n'est pas le cas, mais la menace actuelle causée par Boko Haram a créé une énigme très difficile pour le gouvernement fédéral à résoudre. Dans le passé, il y a eu des soulèvements religieux et des émeutes dans différentes régions de la région du Nord, mais maintenant, le problème a pris une nouvelle dimension qui est maintenant mortelle ainsi devenu la plus grande menace pour l'existence du Nigeria en tant qu'un pays. Le Nigéria s'est toujours énervé comme un pays d'unité en

diversité, en conservant certains des fondements sur lesquels le pays est construit. Mais par conséquent, le lien qui guide diverses parties du pays a été menacé à plusieurs reprises avec le déclenchement de la violence dans des états comme Borno, Yobe, Bauchi et Adamawa.

La première attaque mortelle de la secte qui les a amenés dans la conscience publique était le jeudi 11 juin 2009, dans laquelle 17 membres de la secte ont été blessés et arrêtés et par la police. Par conséquent, le mardi, 21 juillet 2009, neuf membres de la secte ont été arrêtés. Ils ont été défilés par la police d'État le vendredi prochain, 24 juillet 2009. Il a été allégué que les suspects étaient en possession de 74 dispositifs explosifs locaux. Plus tard ce même jour, une bombe fabriquée localement a explosé dans la résidence d'un autre membre nommé Hassan Sani Badami, l'explosion l'a tué instantanément alors que son ami non armé a subi des blessures.

Le dimanche 26 juillet 2009, les membres de la secte ont lancé une attaque contre la police à Bauchi et comme un incendie, la violence s'est propagée à d'autres états du Nord, ces états sont Borno, Bauchi, Yobe, Kano, Katsina et Sokoto. Dans cette période, plus de 20 personnes auraient été tuées dans quatre jours. Le chef de la secte, Mohamed Yusuf, s'est porté au feu des projecteurs avec ses partisans attaquant un poste de police l'un après l'autre. Malgré l'idéologie largement acclamée de la secte au sujet de son mépris antagoniste des mondialités occidentales, le défunt Mohamed Yusuf aurait piloté les dernières voitures et utilisé des technologies modernes, mais interdit aux membres de la secte d'utiliser de tels matériaux, ce qu'il prétendait être un péché à Allah. La secte laquelle se réfère le Taliban nigérian, a réclamé la responsabilité de l'explosion de la bombe dans de

nombreuses régions du pays. Le plus souvent objectifs sont des sécurités.

L'attaque la plus remarquable était celle du 16, juin 2011, sur le bâtiment Louis Edet, le bureau principal de l'administration de police qui était le plus haut symbole de sécurité de la nation. L'explosion du 16 juin qui a coûté plus de neuf vies et a détruit plus de soixante et onze voitures élevées et activées la sécurité et la conciergerie dans le pays.

En juillet 2009, la police nigérienne a commencé à enquêter sur le groupe et ils ont découvert que le groupe s'était armé. Plusieurs dirigeants ont été arrêtés à Bauchi, ce qui a amené au conflit mortel de la secte terroriste et aux forces de sécurité résultant à la mort de 700 personnes [*Sun Newspaper* 2009]. Avant le conflit, de nombreux dirigeants musulmans avaient averti les autorités au sujet du Boko Haram mais les avertissements ont été ignorés. Les groupes terroristes ont utilisé des motos chargées de carburant et des arcs avec du poison pour attaquer les postes de police dans l'état de Yobe.

Au 1er septembre 2010, le Boko Haram a libéré plus de 700 prisonniers de la prison de l'état de Bauchi. C'était une attaque visant à libérer ses membres détenus en prison. De plus, en décembre 2010, le Boko Haram a été blâmé pour un attentat sur le marché dont 92 de ses membres ont été arrêtés par la police. Le 28 janvier 2010, un candidat à l'élection au poste du gouverneur a été assassiné avec son frère et quatre policiers. Le mardi 8 février 2011, Boko Haram a conditionné la paix, ils ont exigé que le gouverneur de l'État de Borno, le sénateur Alli Modu Sheriff, démissionne de son bureau immédiatement et permet également à ses membres de réclamer leurs mosquées dans la capitale de l'Etat [Maiduguri].

Malgré le fait que l'exigence mentionnée ci-dessus n'a pas été accordée, la dimension et la variation de la secte ont montré que le groupe jusqu'à présent n'a pas de demande spécifique. Ses conditions pour le gouvernement changent de temps à autre contrairement aux militants du Niger Delta.

### **L'effet de l'insurgence Boko Haram sur l'économie nigériane.**

Le Nigeria est un pays doté de ressources naturelles. La découverte du pétrole et des richesses qui en ont été obtenues dans les années 70, a fait du Nigéria un important soutien financier au monde. Le gouvernement a créé les politiques et programmes gouvernementaux pour la paix et la coexistence entre les entités multi-ethniques qui font le Nigéria. L'implication des activités de Boko Haram sur le développement de l'économie est que l'instrument qui est censé être utilisé pour un développement durable est inversement utilisé pour la destruction et le but de vandalisme. Il a causé au gouvernement nigérien des millions de naira pour mettre en place de nombreuses commodités qui ont été détruites par la crise et cet argent peut être utilisé pour le développement du pays, des ressources qui auraient pu servir à améliorer les capacités et à s'engager autre projet de développement, devrait être utilisé pour restreindre et remplacer ce qui a été endommagé pendant la crise. Dans la plupart des cas, le gouvernement a indemnisé les victimes de ces crises et cela coûte des millions de naira qui auraient pu servir à développer l'économie du pays. Outre le fait que de nombreux hommes forts et capables du pays sont gravement touchés par la crise qui a entraîné leur décès, la source de revenus du pays est également affectée.

Comme aucun développement économique ne peut avoir lieu dans l'atmosphère de peur, de guerre, d'anarchie et

d'insécurité, cela implique que le terroriste de Boko Haram est une menace pour le développement économique au Nigéria. Au niveau international, la crise de Boko Haram a ajouté à la peur des investisseurs étrangers au Nigéria. Les cas d'enlèvement et d'expatriation au Nigéria ont mis la peur dans l'esprit des investisseurs étrangers parce qu'ils ne peuvent pas s'établir dans une zone de guerre, mais aussi l'image du Nigéria a été abattue dans le monde entier en tant que pays qui englobe des animaux sociaux. La crise de Boko Haram a également incité les investisseurs à fuir les lieux troublés de la nation, en particulier l'état du Plateau.

En outre, certains États voisins ont été économiquement perturbés par la raison de la crise et par conséquent, les citoyens, principalement ceux d'autres régions du pays, sont passés de l'État et ce n'est pas bon pour le développement économique du pays. Le montant des fonds étant destiné aux problèmes de sécurité et aux questions connexes afin de révéler les défis des menaces dans le pays, ces fonds pourraient être utilisés dans la fourniture d'infrastructures dans le pays, comme l'électricité, les bonnes routes et d'autres équipements essentiels.

L'économie du Nigéria s'est heurtée à des zones dont la lutte était intense. La crise a affecté principalement les agriculteurs et les petits commerçants et même les banques ont été fermées. Le marché lunaire de Maiduguri a également été arrêté pendant près d'une semaine. En raison de ces incidents, les salaires des fonctionnaires des travailleurs dans les états de Borno et Yobe n'ont pas été payés à temps.

### **L'effet de Boko Haram sur l'investissement direct d'étranger de nigérian [FDI]**

Un rapport d'investissement mondial [WIP] de la conférence des Nations Unies sur le commerce et le

développement [UNCTAD] a estimé que l'économie domestique a perdu 1,33 trillion de naira dans l'Investissement Direct d'Etranger [FDI], en raison des activités des terroristes nigériens. Ces pertes sont non quantifiables en examinant les pertes directes et indirectes associées à ces actes du Boko Haram. Le rapport WIP avec des chiffres a révélé que Boko Haram a frappé 115 fois et a tué 550 personnes dans un an. Selon le rapport de l'UNCTAD, les flux de FDI vers le Nigéria sont tombés à 6,1 milliards de dollars [933,3 milliards de naira] en 2010, soit une baisse d'environ 29% par rapport aux 68,7 milliards de dollars réalisés en 2009.

En outre, les statistiques obtenues à partir du rapport annuel 2010 de la Banque centrale du Nigeria CBN [Central Bank Of Nigeria] ont noté que le flux total de capitaux étrangers dans l'économie nigériane en 2010 était de 5,99 milliards de dollars. Les investisseurs étrangers se détournent progressivement du Nigéria en raison de l'aggravation de la crise de la sécurité. L'intérêt de la Chine à investir énormément au Nigéria est en train d'être réduit. Les investisseurs locaux ne sont pas convaincus d'investir dans l'économie du pays en raison du climat risqué d'une crise terroriste.

Le secteur bancaire n'est pas laissé de côté car la rentabilité de ses succursales dans le Nord a été radicalement réduite. Les marchés du nord se ferment en raison de la diminution des activités dans le nord. Les employés de ces établissements optent pour être affichés à partir de ces régions en raison de la peur et de l'incertitude qui saturant ces zones. Les banques dépensent une énorme quantité de leurs ressources sur la sécurité parce que nous avons malmené plusieurs incidents de vols bancaires avec l'utilisation de bombes explosives et sophistiquées. Les couts et les risques liés au commerce dans le

nord correspondent à la plupart des marchés de ces régions, qui fonctionnent en raison de la réduction de la capacité, car la plupart des régions du sud-est ont fui progressivement dans cette région troublée.

### **L'effet de Boko Haram sur le marché financier Nigérian.**

L'insécurité causée par le bombardement de Boko Haram dans certaines régions du Nigéria a un impact négatif sur le marché des capitaux du pays, l'ancien directeur général de la sécurité et la commission d'échange, Aruna Oteh a dit que quelque 5 million de nigériens ont perdu leurs investissements sur le marché des capitaux du pays et l'intérêt et la confiance des investisseurs étaient terminés. Des centaines de personnes ont été tuées et des centaines d'autres ont été blessés ainsi que des millions de dollars de propriétés détruites depuis que le groupe de terroristes de Boko Haram a commencé ses attaques en 2009. Bien que l'attaque ait été concentrée dans le nord, ni même la capitale du pays Abuja n'a été épargnée dans l'attaque mortelle du groupe et en conséquence la confiance des investisseurs a été réduite. Oteh a également noté que la commission a mis en place des inventions stratégiques pour renforcer les opérations du marché dans d'autres pour rétablir la confiance des investisseurs.

Selon l'enquête de Vanguard au cours des deux dernières années, la première année de l'administration du Président Buhari, le marché boursier a perdu 1.732 trillions à Nigeria Stock Exchange [NSE]. En le 27 mai 2016, a clôturé 9,926 trillions à 11,658 trillions le 28 mai, 2015. En outre, l'indice de toutes les parts a diminué de 5408,12 points ou 15,8% pour clôturer à 28902,25 points le 27 mai 2016 de 34310,31 point est fermé le 27 mai 2016.

Dans la deuxième année de l'administration du Président Buhari, le marché a perdu plus de 208 milliards à la



capitalisation boursière fermée le 19 mai 2017 à 9,718 trillions contre 9,726 trillions, il a clôturé le 27 mai 2016.

L'analyse ci-dessus, nous pouvons voir que Boko Haram a vraiment affecté le marché financier nigérian négativement et cela a conduit à une diminution dans l'économie du pays. Voilà pourquoi le gouvernement tente d'arrêter Boko Haram au Nigéria.

### **Conclusion**

Au cours du conclure, nous pouvons maintenant tirer que les actions du Boko-Haram au cours des années ont clairement illustré qu'ils ne veulent pas de discussions paisibles. Alors, même si le gouvernement devrait accorder l'amnistie au groupe, qui les représentera? Cette question est très nécessaire car les membres de ce groupe ne sont pas encore connus; ils ont plutôt préféré rester anonymes. Enfin, il est maintenant une vérité évidente que la secte Boko-Haram cherche à être reconnue en influençant les décisions et programmes gouvernementaux. Ils cherchent aussi à faire un coup d'état au gouvernement au pouvoir afin de contrôler directement les ressources disponibles dans l'état du Nigeria. Dans l'analyse ci-dessus, nous constatons que Boko Haram a vraiment affecté négativement le marché financier nigérian et cela a conduit à une diminution dans l'économie du pays.

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