

## **The Development of Igbo Physical Sciences Terms towards the Achievement of the National Policy on Education**

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### **Introduction**

The level of recognition and role that is assigned to national and indigenous languages across the world determines the extent to which different nations develop. It is trite to say that there is no developed nation in the world today, which does not adopt its or one of its indigenous languages as its official language. Research has amply demonstrated the fact that teaching and learning are better conducted in the learner's native language. The Ife six year project conducted by Professor Babs Fafunwa is a handy experiment carried out in Nigeria to demonstrate this fact.

The federal government appreciates the above scenario and has in its proclamations, enactments, and decrees passed legislations, which give directions to the use of indigenous languages in the conduct of official business in Nigeria. Though there is no dedicated legal document to the specific use of Nigerian languages in the various national and or official domains, extracts from the National Policy on Education (NPE) contain snippets of legislation, which bind the mood of the government to the effect that Nigerian languages should be developed to fulfil the role of national languages in Nigeria.

The Universal Declaration of linguistic rights, which Nigeria is a signatory to commends the linguistic rights "... to correct linguistic imbalances... and ensure the respect and full development of all languages and establishing the principle for a just and equitable linguistic peace

throughout the world as a key factor in the maintenance of harmonious social relations".

With the above blueprints, there is no doubt that there are enough institutional support and legal backing for the development of all the languages in Nigeria. In pursuance thereof, scholars of Nigerian languages, especially linguists have been working collectively and individually to produce enough material and human resources to cater for the emerging needs of the Nigerian language policy. Efforts have been made to use three languages, which have more speakers than the other languages as test cases. It does not however overlook the importance of extending the same treatment to the other Nigerian languages. It is hoped that once any Nigerian language gets developed enough to meet with the needs of an official language, such a language would be accorded such recognition.

It is, therefore, the case that the legal framework and policy formulation are already on ground. The current stage is that of implementation. Governments at various levels in Nigeria appear to be waiting to be assured that there are enough human and material resources to engage the challenges of the language policy implementation.

With particular reference to the Igbo language, there is still a lot to be done in its different domains. Mbah and Eze (2017) observe that lack of terminology books in Igbo is one of the problems that physical

sciences teachers face. It is in this direction, especially with particular reference to achieving the goal of NPE that this study sets out to translate English technical terms used in the physical sciences into Igbo as well as discuss the principles used in the translation. Physical science can be said to be a branch of science that builds and organises knowledge in the form of testable explanations and predictions about the universe, (Wilson 1998). It is one of the two branches of natural science with the other being life science. Some of the branches of physical science include physics, astronomy, geology, mathematics, chemistry, computer science etc. Specifically, this study focuses on terms used in mathematics and physics.

The main principle behind terminology development is to alleviate communication problem between subject specialists and laymen (Alberts, 2012). According to Mulwa (2015), the cognitive development of learners is dependent on the suitable language of instruction. There has been a debate on the appropriate language, which can foster understanding of physical science subjects. Some empirical indications reveal that the use of mother tongue or first language facilitates learning. Klein (1998) observes that the first language appears to be the best for mathematics instruction. He, therefore, advocates translation and back translation in mathematics classes to influence cognitive development. According to Dlodlo (2021), teaching physics and other science subjects in the mother tongues of both teachers and students improves science literacy, comprehension, and interest in the field. He recommends that Africa should embrace science and technology to contribute to new knowledge.

From the above, the focus of this study is in two forms. The first is the translation of some mathematics and physics terms. Here, mathematics and physics terms are translated into Igbo. The

second is the analysis of the principles used in translating the terms into Igbo. Translation generally involves some challenges. For Ijioma and Ezeafulukwe (2015), the task becomes even more challenging when one is dealing with technical terms as well as when translating from a widely accepted and developed language such as English. In view of these challenges, translation scholars like Catford (1965), Darbelnet (1985) and (1995) have proposed various translation principles. Some of these principles are used and discussed in this study.

### **Theoretical Studies**

Language professionals from around the world have come together in the framework of the International Organization for Standardization's (ISO) Technical Committee 37, Language and Terminology, to create ISO 704 Terminology Work—Principles and Methods.<sup>2</sup> This international standard establishes the basic principles and methods for preparing and compiling terminologies both inside and outside the framework of standardisation, and describes the links between objects, concepts, and their terminological representations (see Chad, 2007:1). The success or otherwise of terminological developmental programmes is dependent on a number of factors especially the level of development of such languages. Terminology according to Allain (1979) is the generality of technical terms of science or of an art and the ideas they represent. For Dubuc, terminology is 'all the arsenals of means of expression peculiar to a domain of study'. Development of terminologies has exercised generations of linguists across languages and ages. The desire to facilitate unhindered communication is, for the most part, the motivating factor for terminological developmental programmes of language experts, (cf. Caney (1984), Andrzejewski (1983/4), Samson (1991) Gauton, Taljard &

de Shryver (2003), Onyango (2005) & Albert (2008)). King'ei (1999:149) writes that technical language expansion is necessarily undertaken at two different but related levels, thus, the invention of new technical lexicon to express emerging needs from new discoveries, ideas, concepts and the creation of a body of new vocabularies and or the modernisation of the existing lexicon to cater for different new fields. It is in the light of the foregoing that Bhreathnach (2011:1) maintains that "with [...] greater awareness, countries and language communities are increasingly feeling the need to formulate systematic terminology policies..."

There are documented reports of attempts made at different times to create terms in some critical science related domains such as public health and agriculture, (cf. Oli, Nwaozuzu, & Mbah (2013), Antia & Kwasari (2009), Antia and Bertin 2004, Soergel, Tse & Slaughter 2004, Kurz 2002). Terminology development, of a necessity, is research oriented and must abide by the systematisation of classification of terms. Efforts at creating terminologies must be made in the light of the objective of making scientific and technical knowledge popular to the language users. Maurais (1993) sees terminology as the systematic study of the designation of concepts pertaining to a specialised area of human activity. Terminologists, who are subject field experts, draw up a list of terms covering a semantic field with depth in scope.

Term development necessitates the involvement of many groups of specialists to the extent that exclusivity of certain groups does not hold water any longer (see Gaudin, 2003). For Gaudin, therefore, there is the need for a reference to content and structure of knowledge and this makes it incumbent on the convergence of disciplines in corpus planning. For many researchers, terminology creation is located at the borderline of intersection of several fields, where one may find lexicologists,

terminologists, information and computer experts, logicians, mass communicators etc. Amfani (1999:4) while contributing to the need to develop technical and scientific terminology opines that science and technology teachers as well as all those involved in the pursuit of science and technology ought to help in translating terms and concepts and in developing scientific and technological thinking. He notes that the language teacher is mainly responsible for developing the grammar, which provides the basis for the scientific and technological thinking. For some analysts, terminology planning approach is required to employ the knowledge approach. Indigenous knowledge systems should reflect in term creation endeavours. They believe that inclusion of indigenous knowledge systems could serve as part of the needed public relations for acceptance of the created terms (Anita & Clas, 2003). Languages store up a repertoire of terminologies.

Maiga (1991) reports that during a research on botanical terminology in Bambara (a Malian language), the team involved in a botany course that was to create horticultural terminology thought that beyond equivalents for a few terms, Bambara had no botanical terms. They realised during the research that the villagers already had terms for petals, corolla, stamen etc. It is always an issue of debate, who should undertake terminology planning. Most people think that linguists are mostly involved with term planning. For Wuster, (1981) terminology planning should involve people with different backgrounds. Terms are items of designation, 'characterised by special reference within a discipline', and the totality of terms of a discipline forms that discipline's terminology (Sager 1990:19).

Terminology development refers to a process of functionally extending, especially, the lexical semantics of a language into new domains. The purpose is often to facilitate communication of

specialised knowledge units or knowledge structures that were either previously non-existent in the conceptual universe of speakers of a certain language, or unattested in a form considered adequate for new demands of communication (Antia, 2000:33). Although terminology resources (e.g. databases, print dictionaries) can be intended for audiences (e.g. in teaching and learning, mass media, translation, authoring, and so on) with different needs (Arntz, Picht & Schmitz 2014:298; Kühn, 1989), terminology development in language planning contexts of the developing world is fundamentally linked to the management of knowledge growth or change. It therefore draws attention to knowledge structures. Virtually every attempt at modeling language planning, from Haugen's classical outline (Haugen 1966) through the dozen models reviewed in Antia (2000) to Hornberger's (2006) integrative model, would typically have a stage that deals with terminology development. In the language planning literature and in the experience of many language communities, the nature of preoccupation with terminology development is such that the caution sounded by Fishman many years ago, is arguably still relevant today. Fishman (1983: 108) wrote as follows:

The tendency to view "corpus planning" as nothing special, as just one more technical skill that a linguist should be able to pull out of his bag of tricks, is triply mistaken. It reveals a misunderstanding of lexicons per se, of corpus planning as a whole, and of the societal nexus of language planning more generally.

Fishman argues that terminology development was more than a 'simple, technical, linguistic exercise'; that lexicons were not 'interchangeable, dry and dreary "nuts" and "bolts"'; nor 'endless laundry

lists, without rhyme and reason, without order or pattern, without systematic links to each other and to all other facets of language' (Fishman 1983:108). In translating technical-scientific texts, one must first be aware of the accuracy of the translated text, in terms of how it transmits the goal of the writer of the source text to the reader of the translated text. Thus, the translated text will be able to contribute instrumentally to the technical-scientific area as a whole. According to Garcia (1992), the available technical-scientific literature normally has, as its audience, graduate and undergraduate students, in addition to teachers and researchers. As a result, this literature is often written in a high-level linguistic pattern, with the exception of the material prepared for secondary students.

The following are ten types of technical translation often discussed in literature, a) handbook translation, b) interactive training material translation (and localization), c) user manual translation, d) patent translation, e) development documentation translation, f) user research translation, g) material safety data sheets translation, h) contract translation.

Newmark (1981:19) believes that translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints for translating texts and criticising translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to address difficulties and problems in certain complicated texts. A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria.

A good survey of the theories of translation is perhaps best furnished by Nida, who asserts that due to the fact that translation is an activity involving

language, there is a sense in which any and all theories of translation are linguistic (1976:66-79). He classifies these theories into three main categories: philological theories, linguistic theories and socio-linguistic theories. Philological theories rely upon 'philology' as the study of the development of language, and the classical literary studies. They are mainly concerned with the comparison of structures in the native and foreign languages, especially the functional correspondence and the literary genres in addition to stylistics and rhetoric. Philological theories of translating deal with the problem of the equivalence of literary texts by comparing and contrasting the source language and the target language. They also focus on the literary quality, that is, the form of the text and its stylistic features and rhetorical devices. Another major issue in philological theories of translation is the problem of equivalence of literary genres between the source language and the target language. The question whether poetry should be translated as poetry or prose or whether an epic in the SL should be rendered as such in the TL was one of the main obsessions of such theories. Linguistic theories of translation, according to Nida (1976: 69), are based on a comparison of the Linguistic structures of the source texts and target texts, rather than a comparison of literary genres and stylistic features of the philological theories. Thus, 'linguistic translation' (or linguistic approach) is a product of these theories, which views translation as a question of replacing the linguistic units of the ST (source text) with "equivalent" TL units without reference to factors such as context or connotation. According to Nida and Taber (1969:134), it is only a linguistic translation that can be considered 'faithful', because it "is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment, which can be justified

on this basis." One major difference between linguistic theories of translating and philological theories of translating is that linguistic theories are descriptive rather than prescriptive. They demonstrate how people translate rather than how they should translate. Nida (1976) argues that the principal differences between various linguistic theories (or semi-theories) of translation lie in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface structure comparisons involve the use of more or less elaborate sets of rules for matching roughly corresponding structures.

Larson (2007) claims that the sociolinguistic theories of translation emerged as a result of the dissatisfaction with the linguistic theories of translation, and the growing interest in communication. Such interest resulted from the work of anthropologists, who recognised the role of text recipients in the process of translating. Sociolinguistic theories of translating relate linguistic structures to a higher level, where they can be viewed in terms of their function in communication. When discussing a text, the sociolinguist is concerned particularly with its author, its historical background, the circumstances involved in its production, and the history of its interpretation. Nida and Taber (1969) assert that the old focus on the form of the message in translation has shifted to the receptors, that is, the readers. Therefore, it is the reader's response to the translated message that determines the correctness of that message. They set the average reader as the only criterion for measuring correctness in translating. Correctness, in their view, is not only the possibility of understanding the message by the readers but rather the impossibility of misunderstanding it.

From Newmark's (1995:151) standpoint, the distinction between scientific translation and the other types of

translation resides in scientific terms in the texts. The authors' aesthetic intention is the focus of literary translation, whereas the precision of scientific terms contributes to scientific translation effectiveness. Luu (2011) is of the view that the translating terms can be a challenge for translators once bilingual dictionaries of science fail to distinguish academic meaning of a term from its common meaning. In Lam's (2003:179, 236) bilingual medical dictionary, for example, the terms "perspiration" và "sweating" are translated as "ra mồ hôi" ("releasing sweat") in the Vietnamese language. Although both terms refer to "the act or process of excreting fluid by the sudoriferous glands through pores in the skin" (Anderson *et al.*, 2002:1323, 2002:1664). *Perspiration* implies a physiological process, whereas "sweating" denotes the excretion of sweat caused by heavy workload, fear, illness or medication. The semantic differences render "perspiration" academic in style and "sweating" academic in case of illness or medication and popular in case of heavy workload or trepidation. The English-Chinese medical dictionary has translated "perspiration" as "chuhan" and translated "sweating" as "fahan" (see Mengzhi, 1999). Likewise, in translating them into Vietnamese, the semantic as well as stylistic distinction between "perspiration" and "sweating" should be taken into account.

For Larson (2007), the two principles guiding the translation of scientific terms include recombination of semantic components. Bijective mapping in translating English terms into languages such as Vietnamese does not always occur. English single words, complex words, and phrases may not be translated as Vietnamese single words, complex words, and phrases respectively. On the contrary, the recombination of the semantic components of the terms may occur in the target language. From Luu's (2011) view,

"if the semantic components in the target language are tightly compacted, the translated terms will be single words, and if the semantic components in the target language are loosely compacted, the translated terms will be complex words or phrases". In Vietnamese, according to Larson (2007), "if a term is a single word, the translator will analyse its set of semantic components  $S = \{s_1, s_2, \dots, s_n\}$  ( $S$  = semantic component) (the set of semantic components is explored through its definition). In case its semantic components are tightly compacted, that is, subsets of every semantic component are joint, or their intersection is not the empty set. Vinay and Darbelnet's (1977) claim that translation procedures encompass:

**1) direct borrowing:** Illustrations of direct borrowing include "test" and "oxygen", which however should be translated as "xét nghiệm" and "đường khí" respectively, rather than being retained in the target language.

**2) Calque/loan translation:** In the calque or loan translation procedure, the lexical components of the term in the source language is translated and then arranged in the target language in a sequence analogous or nearly analogous to that of the lexical components of the term in the source language.

**3) Literal translation:** Literal translation occurs in case of the coincidence between the set of semantic components and the set of lexical components. For instance, while loan translation entails the syntax of the components, literal translation entails the semantic relationship among the components. Literal translation elucidates the causal relationship in the translation, but loan translation does not refer to this sort of relationship.

**4) Transposition:** Transposition is the structural change that does not result in semantic changes. The following examples denote changes in word formation from the source terms to their translation. Transposition is also resorted to when the

relationship among the lexical components of the term is seen from a different perspective in the target language.

**5) Modulation:** Van Hoof (1989:126) views “modulation as a type of transposition at the global level, applying to categories of thought, not grammatical categories”.

Luu (2011) proposes the co-ordinate translation model, “which has three axes: X axis - translation unit axis, Y axis - concept equivalent axis, and Z axis - language task schema axis”.

In view of the semantic components of “yellow” [color > yellow] and “fever” [body temperature exceeding 37° C], “yellow” cannot be an adjective of the noun “fever”, so the translation unit is the entire phrase “yellow fever”.

This translation unit is further confirmed through the analysis of the interaction between the phrase and the intra-sentential or inter-sentential components. In the first sentence, the complement “a viral disease” provides a definition for the subject “yellow fever”, asserting that “yellow fever” is not a symptom (if “yellow fever” were an unidiomatic phrase, it would be a symptom), but a disease. Furthermore, the fourth sentence shows that the component “yellow” is not an attribute of “fever”, but a symptom. Thus, “yellow fever” is composed of two major symptoms “yellow” and “fever”, and here there is a transition from  $x_i \rightarrow x_{i+1} = \text{word} \rightarrow \text{phrase}$ , and the term “yellow fever” is translated as “sốt vàng da” (fever + jaundice), not “sốt vàng” (fever + yellow) in Vietnamese.

Scientific terms contribute to academic style of a science text. Translating a scientific term, whether inside or outside a context, involves identification of translation units, functional equivalence degree, and how semantic components are recombined.

### Empirical studies

Allan (2002) investigated the extent of understanding and ability in solving math’s word problems among Filipino-English bilinguals. The results show that the students were able to understand and solve mathematical problems in their first language. Language of instruction and terminology development are also fused together in the sense that terms help the teacher to flow very well in the language of instruction.

Similarly, Dlodlo (2021) is of the view that teaching in indigenous languages facilitates translation of science terms and concepts. He used Ngumi his mother tongue in teaching quantum mechanics which led him to develop translation strategies and subsequent science terminology development. He applied the principles of direct borrowing and localisation and semantic extension in physics terminology development.

In Nigeria, there are few works existing in terminology in the indigenous languages despite government’s position on the use of mother tongue or the language of the immediate environment for academic instruction at early levels of education. It was not until there was the formulation of National Policy on Education (1977) as well as the promulgation of the 1979 Federal Constitution that there arose an interest to develop some terminologies in indigenous languages. The National Policy on Education requires that mother tongue or the language of the immediate environment be used in preprimary to the first half of primary levels of education. It also encourages the teaching of at least one Nigerian language at the secondary school level.

The promulgation of the National Policy on Education in 1977 (amended 1981, 2008) steered interest towards development of terminology in Nigerian languages. This interest was rekindled after the Six Year Primary Project of the

then University of Ife. The “objective of the Six Year Primary Project was to compare the traditional mixed media with a new system in which Yoruba was used as a medium of instruction for the full six years of primary education” (Bamgbose, 1991: 85). After the project, it was found out that regularly, the experimental group that was taught in the Yoruba language outperformed the control group that was taught in the English language. The federal government has therefore taken some steps directly or indirectly that encourage terminology development in indigenous languages.

These background activities necessitated two landmark projects which gave rise to the history of terminology in Nigeria. First, the Ministry of Education in 1978 sponsored a Terminology Workshop at the Obafemi Awolowo University (then University of Ife). As cited in Anita (2000), the aim of the workshop as contained in the programme, was to compile an official standardised glossary of technical and scientific terminologies for the primary school curriculum in the following nine (9) Nigerian Languages: Edo, Efik, Fulfulde, Hausa, Igbo, Ijo, Kanuri, Yoruba and Tiv. The outputs of the project are the three volumes of *A Vocabulary Primary Science and Mathematics*, each volume consisting of three languages. The terms do not have definitions.

Second, the Nigeria Educational Research Council (NERC) supported the Yoruba Studies Association of Nigeria, the Society for Promoting Igbo Language and Culture (SPILC) and the Hausa Studies Association (HSA) in metalanguage development projects. The products of the project are the *Hausa Metalanguage*, *Igbo Metalanguage* and *Yorùbá Metalanguage*. On the average, the terms for each of the languages were two thousand words without their definitions.

Again, following the promulgation of the 1979 Constitution of the Federal Republic of Nigeria of which section 51(1)

stipulates that the business of the House of Assembly shall be conducted in English, but the House may in addition conduct the business of the House in one or more languages spoken by the state as the House may by resolution approve. Probably, to get this achieved, the National Assembly in 1980 appointed the National Language Centre to develop legislative terms in Hausa, Igbo and Yoruba. Due to the termination of the second republic, work on the project was delayed until in 1991 when they came up with *Quadrilingual Glossary of Legislative Terms* (English, Hausa, Igbo and Yoruba). It is made up of 18,000 terms without their definitions.

Apart from these terminology projects sponsored by different national bodies, some institutions, associations, and (group of) individuals have also attempted the study of terminology of one field of study or the other. In Igbo for example, there are over twenty glossaries and dictionaries. The majority of them are mere collation of Igbo wordlists and their meanings in English. A few of them are specialised dictionaries. *Igbo adi* and the *Dictionary of medical terms* are among the few specialised bipartite-bilingual dictionary currently available in Igbo.

It is against this backdrop that it becomes important that terminology of physical science be developed in Igbo.

### **Methodology**

This section of the article discusses the research procedure employed in data collection and analysis. The study’s design is a descriptive survey, and the choice of this design is based on the simple fact that the data involved are heterogeneous. Maduabum (1999) avers that survey research is one in which data are gathered from a relatively large number of items or people considered representative of the entire group. The main aim of a survey is to gather data and systematically describe them. This survey process involves gathering data that describe events and



then organises, tabulates, depicts and describes the gathered data systematically (Glass and Hopkins 1984). The descriptive survey is adopted for this study because it permits the researchers to generalise based on the representative data collected, which in this case, are the mathematical and physics terms collated and analysed.

The area of this study is lexicography. It is the macro aspect of linguistics study that is interested in the lexicon of a language. Lexicography has two broad parts: practical and theoretical lexicography. While practical lexicography engages in compiling, writing, editing and documenting dictionaries, theoretical lexicography focuses on the study of orthographic, syntagmatic, paradigmatic and semantic features of lexemes of the vocabulary of a language. This study, therefore, focuses more on practical lexicography and also draws insight from the syntagmatic and paradigmatic features of the Igbo lexicon in rendering the selected mathematics and physics terms into the Igbo language.

The study population is in two categories - Igbo scholars who are into translation studies; this group was purposefully selected for the study from universities in south-eastern Nigeria offering the Igbo language. They are about one hundred and forty-eight [148] in number. The researchers purposefully selected twenty [20] translators at random. The second category of the population is all the Faculty of Physical Sciences disciplines, where the Igbo terms are to be developed. They include Geology, Physics, Computer Sciences, Mathematics, Pure & Industrial Chemistry, Space Science and Statistics. Two disciplines - Mathematics and Physics were randomly selected for the study.

Because of the nature of the population and the type of study involved, sampling is sine qua non. The study adopts the purposive multistage sampling technique. *Multistage sampling* is a

sampling method that divides the research population into clusters [units] to conduct the research efficiently. Here, the units are broken down into sub-units to make data collection easier. In other words, in multistage sampling, samples are handled in stages using a smaller cluster. As the case may be, each smaller cluster is handled using a particular research approach or theoretical framework.

Concerning this study, some mathematical and physics terms have been randomly selected and translated into Igbo. The selected terms are clustered into different groups based on the principles of translation adopted in translating them to achieve maximum precision in the rendition in the target language. Furthermore, purposive random sampling was used to pick the Igbo scholars that are into translation studies. So, twenty [20] respondents as mentioned earlier were selected and given the online survey questionnaires containing one hundred [100] randomly selected mathematics and physics terms for translation, which the researchers afterwards evaluated.

The instrument of data collection is the appraisal tools. They are mathematics textbooks for primary and secondary schools, the encyclopedia of mathematics, and New School Physics for Senior Secondary schools by M.W. Anyakoha, and the encyclopedia of Physics. The researchers randomly selected fifty [50] terms each for the two selected disciplines from the texts. The terms were selected in their various contexts of use for proper translation of the terms in Igbo. The texts were selected based on their appropriateness and adequacy in capturing the basic mathematical and physics terms used in various Igbo localities. Also, translation tools like the English, Igbo-English dictionaries and Igbo metalanguage were beneficial.

The selected terms were prepared and distributed to the twenty randomly selected translators through a structured

online survey. Using Newmark's (1981) semantic theory and Darbelnet's translation principles, the researchers qualitatively evaluated the respondents' responses as translation experts. This descriptive survey process helps in revealing different translation patterns and their connections in rendering the mathematical and physics terms into Igbo. Specifically, this type of descriptive survey is normative since it involves the comparison of various renditions from various scholars before settling for the most appropriate rendition. Data were classified based on the principles of translation adopted in the rendition. The final draft was produced after several perusals, editing, restructuring and application of the most appropriate translation principles by the researchers.

### **Generation of Mathematical and Physics Terms into Igbo**

The method of generating modern terms for mathematics and physics is broadly divided into two ways of corpus planning: sourcing from the traditional physical scientific terms and creating meta-language terms. The language had terms for physical science before the modern times. However, the terms were contemporaneous with the times and described the world view of the Igbo as the then prevailing knowledge base dictated. However, with the advent of modernity, contact with other civilisations and inventions, and reactions from nature, new terms to describe these actions and reactions consequently emerged. Some of the terms emerged episodically; some were generated through corpus planning, while some others ones were created through elaboration of the original meanings of existing lexical items. The latter resulted in semantic extension, fossilisation, contraction or outright semantic change. This analytical section summarises the methods, which the research team has adopted in generating the terms for

mathematics and physics in the glossing of these terms in Igbo.

Despite the upbeat in the study of Igbo, especially with the efforts of the Society for Promoting Igbo Language and Culture (hereinafter SPILC), the Christian Bodies, quasi non-governmental organisations (QUANGOs), individual, and clustered research groups that highlighted in the introductory section, there still exists the need to have a comprehensive dictionary of mathematics and physics terms in the language. This is especially expedient now with the endoglossic statutory provision of the Federal Government, to wit, the Nigerian language Policy, which supports the development of every Nigerian language to advance to an acceptable medium of instruction, a language of study and at least an official regional language.

#### **❖ The traditional terms**

The research team collected the terms, which were used before they were modernised and added the newly generated terms as are currently used in the physical scientific discourse. Let us give examples of some of these terms.

#### **❖ The Numerical System**

The numeral systems in Igbo differed in three principal ways. The numeral (cardinal and ordinal), currency and calendar counting systems had different base systems of their counting in the traditional counting systems. The base of the traditional and modern numerical counting system in Igbo is generally ten. However, in the traditional counting system, one, ten, twenty, forty, hundred, thousand, million and trillion were the beacons of the numerical serial opposition. These are *ofu/otu/naa*, *iri*, *ogu*, *oru*, *nnu*, *nari*, *puku*, *nde*, *ijeri* respectively. These numerical bases were dispersed in the dialects and the Standardisation Committee under the aegis of SPILC standardised them and unified them for modern counting and numeration. Because

of the contradictions and confusion that *ogu, oru, nnu*, introduced into the modern counting system, they were restricted to informal use. *Ofu, ugu, and nnu* are more used in counting money than in the other counting systems. For instance, *ofu, ugu* or *nnu ego*. The aged and people from the base dialects of these numerals still use them in their everyday use. The Nsuka culture area was observed to have terms for hundred, thousand, million and billion, which were absent in the other dialects. Some of these terms were corpus planned for general use; for instance, *inari* was modified to 'nari'. There is no gain stating that the derivative violates the morphology of Igbo canonical nouns; Igbo nouns do not generally start in non-syllabic consonants.

In the glossary, these terms were adopted as already streamlined by SPILC in line with the international counting system. After each of the above cardinal numbers, the units under each of them is added until the next base is reached ad infinitum, e.g. *otu* (one), *abu* (two), *ato* (three), *ano* (four), *ise* (five), *isii* (six), *asaa*

(seven), *asato* (eight), *itoolu* (nine), *iri* (ten). Within ten to twenty, one to ten is added in that order until twenty is reached and the cycle of addition continues to the next base ten. Following this pattern, we have *iri* (ten), *iri abu* (twenty), *iri ato* (thirty), *nari* (hundred), *puku* (thousand), *nde* (million), *ijeri* (billion).

Calendar has its own counting system. Traditionally, its base is four. It is counted in association with market days, namely *Eke, Ori, Afo, Nkwo*. The four days comprise one native week (*izu*). This counting was retained in the dictionary. Seven native weeks make one lunar month and thirteen lunar months make one year. Years are many a time marked by remarkable social events. The Nsuka culture area appears to have a system of counting days, which is absent in most other Igbo culture areas. For instance, after the standard four day native Igbo week, the Nsuka count either forward or backwards to mark specific past or future days, week, month or year. For instance;

1. (a) *izu kwe ta* (¬ *te*) – four days from today (four days)
- (b) *izu kwere unya* – four days from yesterday (five days)
- (c) *izu kwere ashuanwa* – four days from two days ago (six days)
- (d) *ebu unya*- two (weeks) yesterday (seven days)
- (e) *ebu ta* – two weeks today (eight days)

After the eight day base, the additions are repeated until we *eto* (three), *eno* (four), *ise* (five), *ishii* (six), *esaa* (seven) which marks the lunar month, is reached. In the counting from the second week, *izu* is

elided unlike in the first week where *izu* is overtly stated. Then, the counting resumes with *esaa*. This is the system for counting past calendar days.

For the future calendar days, we have:

2. (a) *echiile, a si izu kwete* - tomorrow, it is said four days (five days to come)
- (b) *nwa ne echi, a si izu kwete* - next tomorrow, it is said four days (six days to come)
- (c) *echiile, a si ebu* - tomorrow, is said two weeks (nine days to come)
- (d) *ebu ta* - two (weeks) today (eight days to come)

Like in counting the past, counting of the future is also patterned. The periphrastic expression 'echiile, a si', 'nwa ne echi, a si' etc mark counting the future calendar days, while 'kweru' relates to counting the

past. *Eto, eno, ise, ishii* and *esaa* are predicated on the frozen expression to generate the intended day, week or month.

Because this counting system is restricted to the Nsuka culture area, with

its dialectal flavour, it is not glossed in this glossary as the standard way of counting the calendar. It is noteworthy that there is no alternative to this counting system in the other Igbo dialect areas; it does appear that what the other dialects have, if at all, are descriptions in the number of days either in the past or future.

In counting money, there are also landmarks. They include *anini* equivalent to (quarter of a penny), *afu* (half penny), *kobọ* (one penny), *toro* (three pence), *nai* (nine pence), *ego iri* (one naira), *ogu ego* (twenty naira), *nnu/ulo ego* (forty naira) and *akpa ego* (two hundred naira) etc. The above denominations of the currency are taken as the base, while the numerals are added to them to generate the actual amount that is in question. However, in the glossary, because of their restricted ability to be subjected to mathematical calculations, the currency has been supplanted under the numerals using the Nigerian national currency of naira and kobo as the subject heads. The above denominations are still popular in rural areas. They have, therefore, been glossed as alternative lemmas to the standardised modern terms.

#### ❖ **Mathematical signs and symbols**

Having established the counting systems as a given, the research goes further to generate mathematical signs and symbols, which have hitherto not been standardised. Signs are *akara* while symbols are *odimara*. The basic mathematical signs are derived from the verbal derivatives, namely addition (from add), subtraction (subtract), multiplication (multiply), division (divide), equal to (come out as), greater than and smaller than. The researchers generated the signs and symbols from nominalising the process verbs of the signs and symbols, namely, *akara ntinye/mgbakwunye* (+), *akara mwepu* (-), *mmubawanye* (x), *akara okike* (÷), *akara mputara* (=), *akara nkari* (>) na *akara mpekari* (<). Based on the above principle, the following mathematical terms are translated thus: mathematics (*mgbako* na *mwepu*),

addition (*mgbako*), subtraction (*mwepu*), division (*okike*), multiplication (*mbawanye*). Others are: numeral (*onu ogugu*), number (*ogu*), number system (*usoro onu ogu*), greater than (*kariri*), less than (*pekariri*), equal(s) (*putara*) etc.

#### ❖ **Shapes**

The other vital factor in the calculation of the nature and dynamics of physical science terms is shapes. The length, width, direction, size, and their contact points, which generate shapes and figures are the bases of mathematical and physics terms. For example, simple lines may intersect at different points to create arcs, triangles, circles, rectangles etc. These intersections at edges form types of angles that are named differently and may be measured for different purposes.

These shapes exist in the traditional setting but many of their by-products after intersections do not have names to describe them. The researchers have, therefore, used the basic principles of corpus planning, translation and corpus generation to create the terms in the language. Such terms as circle (*okirikiri*), line (*ahiri*), height/length/width (*ogo*) width also goes with 'ibu', angle/edge (*ngi/ngu*), depth (*omi*), diagonal (*uhie*), form the tools for forming mathematical shapes and arriving at metric arithmetic.

In generating terms used in trigonometry, the angles formed by the contacts of lines at different points and the consequent shapes they form are used in forming the terms. For examples, triangle is *ngito*. This is generated from angle/edge, which is 'ngi' and the number of angles (three), which is *ito* or *ato*. From this, its types are determined by the shapes, which make the derivation yield to description, e.g. equilateral triangle is *ngito nha*, and isosceles triangle is *ngito ukwu*. The term for triangle is constant while the type is determined by its qualifier. The same method is applied to rectangle, which has four internal angles. In other words, it is *ngino*. If the length and width

are equal, that is, if the sides form a square, it is *nginọ nha*. If otherwise, it is *ngino ukwu*.

To generate internal consistency in the terms used, the number of angles within given shapes, is captured in the numerical system of the language, while the equality or otherwise of the lines within them is described by *nha* for equality of lines and *ukwu*, for shapes in which the lines are unequal. The Igbo terms for such concepts as pentagon, hexagon, and octagon lend themselves to this angular formation and qualification.

The area of a given figure is a combination of the depth and circumference. These terms were adapted from already existing terms, which are *okirikiri* for circumference, *omị* for depth and or *ogo*, which is for height. The calculation of these terms relates directly to volume, a term that is also obvious in the traditional system of calculation. However, the researchers have adapted the term for content to describe volume, to wit, *ùjú*.

The terms for the other metrical arithmetic are based on the height, weight, length, volume, speed etc. The traditional system of measuring these terms have been standardised and realigned with the international standards. In other words, the traditional method of measuring with stretch of fingers (*mgba aka*), feet (*ntu ukwu*) or with cut pieces of wood or iron with no exact measurement have been dropped and are not reflected in this glossary. Terms for measuring length are metered; the principle that has been used to generate the terms is adaptation to the orthography of the language, a method which makes the pronunciation of the terms consistent with the Igbo orthography and phonology.

The terms for the measurement for mass (weight), height, volume and speed have been adopted from and adapted to the modern international terms, which may not necessarily be Igbo or English. Many languages have yielded their terms

to the general repertoire of describing and calculating physical and or thermodynamic terms.

Weight is 'arọ in the language. However, there are no names for the specific scalar quantities and or weighting. The glossary has, therefore, adopted the scaled grams in differentiating weights in the language. However, the mass of the object precedes the scale in English but is reversed to follow the syntactic pattern of the Igbo language, e.g. 4mg, 5kg, 10g etc. But in the Igbo language, it is mg 4, kg 5, and g 10. It is ordered and any reversal makes it either ungrammatical or unacceptable.

A similar system of standardised measurement is adopted for determining height, volume and speed. While height, length and width are measured in feet or metre, liquid capacity or volume is measured in litres, while speed is measured in time taken. Other metrical scales adopted from the international standard are temperature, which is measured in Celsius or Fahrenheit.

One other important metric arithmetic is time scale. The language had an indigenous way of telling the time; this has been discussed in detail in Opata (2010) and Achebe (1958). Though the exactitude with regard to achieving timeliness in executing social contracts was never a problem to an average Igbo, there was nonetheless no theoretical scaled benchmark for measuring time. In this research therefore, the researchers have adopted the generally accepted terms for time, to wit, *elekere* for of the clock (o'clock), *tịnkọm tịnkọm* for second, *nkeji* for minute and *awa/elekere* for hour. For instance, let us look at the following:

3. (a) *elekere iri*  
iri clock - 'ten o'clock'
- (b) *nkeji atọ*  
minute three - 'three minutes'
- (c) *tịnkọm tịnkọm asaa*  
second seven - 'seven seconds'

The system of counting second, minute and hour is simple; it involves qualifying them by the number desired. However, counting the past and future time is piped, hierarchically, each on the other, e.g.

4. (a) *otu nkeji ka o ji gafee elekere anọ, nke mgbede*  
One minute is what is use to cross clock four of evening – one minute past four o'clock in the evening (p.m.)
- (b) *tinkom tinkom ise ka o ji gaa elekere iri na otu*  
second five is what it use to pass clock eleven – five seconds past eleven o'clock
- (c) *nkeji itoolu ka o ji gafee elekere anọ, nke mgbede*  
minute nine is what it use to pass clock four of the evening – nine minute past four in the evening (p.m.)

The above timing is for past time measurement. One notable form is the periphrastic expression, 'ka o ji gafee/gaa' to denote past. It also uses description to tell whether it is après midi or pre midi. In telling future time, there is also a periphrastic expression that is adopted in this work from the general Igbo usage, namely, 'Ọ fọduru' ..... 'ka ọ kọọ ....' (It remains ..... to toll ....)

5. (a) *Ọ fọduru nkeji ise ka ọ kọọ elekere isii*  
It remains minute five so that it strike clock isii – 'five minutes to six o'clock'
- (b) *Ọ fọduru nkeji iri atọ ka ọ kọọ elekere iri*  
It remains minute ten three so that it strike clock ten – 'thirty minutes to ten o'clock'
- (c) *Ọ fọduru nkeji iri na ise ka ọ kọọ elekere iri na abụọ*  
It remains minute ten and five so that it strike clock ten and two – 'quarter to twelve'.

There are fascinating features of this time telling in Igbo. There are certain forms that are not used; such terms include 'quarter', 'half past'. The equivalent for quarter and half past is explicit, namely, 'fifteen minutes' and 'thirty past' whether for the past or future. In English, there is 'half past', but not 'half to'. But in Igbo, 'thirty minutes' is constantly used whether it is for the past or the future. Furthermore, *elekere iri na abụọ nke etiti ehihie* is 'noon'. Also, the same time in the night has a different term that describes it, that is, *ndeeri*, without necessarily mentioning night, which is *elekere iri na abụọ nke etiti abali/ndeeri* '12 midnight'.

### Summary and conclusion

This paper is motivated by the need to provide the needed register to describe physical sciences terms in Igbo. The government of Nigeria is positive in adopting an endoglossic policy in determining the future official language of Nigeria. In its enactments and proclamations, the Federal government believes in principle that teaching Nigerians in Nigerian languages especially in their formative stages will inspire learning and subsequent application of the knowledge to national development.

In pursuance of the above, this research team pushes the Igbo language that is already upbeat in its current research endeavours to generate the needed register of physical sciences in the

Igbo language. The team avails itself of the opportunities offered by the Tertiary Education Trust Fund to formulate terms in mathematics and physics for teaching Igbo.

This article is a theoretical basis of the research, which is ongoing and will be concluded and published within the period of the study. It highlights the motivation for the study, the problems of generating technical terms, the general principles adopted across languages and the preview of the anticipated results of the study.

It is hoped that the terms will augment the ones already on ground to satisfy the national language policy to adopt Igbo as the national official language or at least a regional official language of Nigeria.

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## **Influence of Juvenile Delinquency on Students' Achievement in Igbo Language in Senior Secondary Schools**

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### **Abstract**

The study was carried out to investigate the influence of juvenile delinquency on student's achievement in the Igbo language in Nsukka Education zone of Enugu State. Two research questions were tested at 0.05 level of significance. Expo facto research design was adopted for the study. The population for the study consisted of one hundred and fifty (150) students sampled from the twenty three (23) Senior Secondary Schools in the zone which was the area of the study. The instrument for data collection was a Retrospective term performance test on Igbo language and 33 item questionnaire titled: Influence of Juvenile Delinquency on Students' Achievement in the Igbo Grammar Questionnaire (IJDSAIQ). The data collected were analyzed using mean, t-test and Leven's test for Equality of Variance at 0.05 level of significance. Based on the data analyzed, the study identified students' achievement on Igbo language which includes: Delinquent behaviour and academic behaviour, school factors and delinquent behaviour, parental motivation and academic achievement. The study reveals that that the school factors have influence on delinquent behaviour . It is recommended among others that seminars and workshops for secondary schools, where parents, students and teachers should learn the importance of indigenous language in human development . This will improve students' performance in Igbo language.

**Key Words:** Juvenile delinquency, school factors, Achievement, Igbo language.

### **Introduction**

Language is a system of conventional signals used for communication by a whole community. According to Anieke (2015), signals refer to vocal sounds and spoken language. Language is the ability to acquire and use complex systems of community communication particularly human ability to do so. The scientific study of language is called linguistics. It is the same rule that govern every aspects of a language such as its grammar, syntax and phonology. Language is what enables humans to utter distinct sounds, join them into words and into meaningful sentences for the purpose of communicating their ideas and thoughts. Language can also be seen as a vehicle of social interaction and it is always needed anywhere and anytime in one's life. Harimurti (2016) defines

language as a written symbol of sound that is arbitrary and allows people to work together, interact and identify with one another. Language is a symbol that has sounds and it is arbitrary, thereby which helping people to identify where one comes from. People use language to interact and work together because of the existing linguistic understanding among them. Ogbuehi (2010) asserts that language is a system of arbitrary vocal symbols through which a social group co-operates. It is a symbol of identity and it is a means of communication Ogbuehi (2010) observes that language consists of vocal sounds to which meanings are assigned by cultural convention. The spoken and written languages are often supplemented by gestures like nodding, frowning, shaking of heads, blinking of eyes and

smiles in order to pass messages/information. These gestures are peculiar to the non-visually impaired people; otherwise the message will be inhibited.

Linguists have viewed and defined language differently based on their perceptions of language and the functions it perform to the users.. Williams (2012) sees language as a system of sounds that when combined in accordance with its rules, it gives meaning that can be captured and understood by all the people who speak it. In Williams' definition, he captures rules that must be followed for a language to have meaning. These rules must be in the areas of word formation, sentence construction and the use of tenses. Wibowo (2010) notes that language is a system of symbols and sounds that is arbitrary, conventional, and meaningful and it is used by a group of men to express their feelings and thoughts. This means that language is an agent through which one's feelings, ideas and thoughts are delivered. Owen (2006) describes language as socially shared and acceptable code of conversational system for delivering concepts through the use of symbols and combination of the desired symbols. In the same way. Human beings as members of a social group and participants of a group use language in their culture to express themselves (Crystal 2013). It could be graphic symbols which refer to letters, marks and words used in written language. This means that it comprises of both the spoken and the written language. The convention here means that a language must be generally acceptable to the speech community.

In Nigeria today, the English language remains the indisputable language of school instruction, governance, judiciary, administration, legislation, international relations, commerce, banking, unification of the country's numerous ethnic constituents, social prestige and so on. English is taught as a subject and at the same time, as a medium of instruction for other subjects in the Nigeria education

curriculum. This may be linked to the fact that Nigeria has not been able to evolve an indigenous national language. Language is an essential part of, and intrinsically linked to, indigenous peoples' ways of life, culture and identities. The role of indigenous languages embody many indigenous values and concepts and contain indigenous people's histories and development, which are fundamental markers of indigenous peoples' distinctiveness and cohesiveness as peoples. Indigenous language is like a pearl inside a shell. The shell is like the people that carry the language. If a language is taken away, then that would be like a pearl that is gone.(Hairmurti 2016). The indigenes would be like an empty oyster shell.

The Igbo language has become greatly valued and adorned in Nigeria's educational system. We may recall that National Policy on Education (2014) encourages every child in Nigeria to learn at least one of the three major languages: Igbo, Hausa or Yoruba in addition to the child's mother tongue. If this policy is effectively implemented, every child in future will have the language of his/her speech community as his/her mother tongue and also learn one out of the three major indigenous languages. In line with this, Orabueze (2017) observes that many Nigerians conduct their daily activities with their native languages but at the same time, resort to the English language as their official and their second language. In classroom interaction, teachers are seen as models of linguistic perfection. Eze and Ogbu (2017) suggests that the learners are expected to be introduced to the pronunciation of words in Igbo language by their teachers during their classroom interaction. Chineke & Eze (2018) asserts that whenever the Igbo teacher has pronunciation deficiency in the language of instruction like Igbo, the learners would invariably lose interest and acquire the wrong skills in Spoken Igbo. Malefa (2018) further states that if the pronunciation samples students are exposed to in their

classroom environment are inappropriate and wrong, the learners are most likely to adopt the similar inappropriate and wrong pronunciation skills. Hence, Skinner's (1938) theory of behaviour states that respondent behaviour is elicited by observable stimuli.

Observation has shown that if a teacher has poor pronunciation, the pupil's can hardly do better. This justifies the fact that no learner can rise above the instructor and no teacher gives more than she knows. Obiora (2015) notes that not only the teacher's factor, the pupil's imitation of a model is also influenced by the sounds of his/her mother tongue. Charles (2017) observes that learners of the English language make native sounds familiar to them which approximate to foreign sounds. At the same time, teachers and students of Igbo language will find it helpful if they can make use of the pronunciation of their indigenous languages to enhance their oral communicative abilities.

In every society, there are sets of norms which members are expected to observe. It is obvious that not every member of the society abides by those norms. Members who live contrary to the set norms are referred to as delinquents. Juvenile delinquency refers to antisocial and criminal behavior committed by persons under the age of 18.. According to Holmes, James & Javad (2001) juvenile delinquency is a term used to refer to the participation of minors in illegal behaviors and activities. *Eadie & Morley (2003) states that* conduct by a juvenile is characterized by antisocial behavior that is beyond parental control and therefore subject to legal action. The offenses are behaviors that are considered inappropriate or unhealthy for children and adolescents, and the behaviors are proscribed because of the age of the offender. Juvenile delinquency according to *Holmes, James & Javad (2001)*. It is the act of committing a crime at a very young age. A juvenile delinquent is a young person, particularly a teenager

under the age of eighteen, who breaks a state or federal law by committing a crime.

Morris; Perry. (2016) support that teens are still immature and do not think like adults, therefore they are prone to making mistakes or committing crimes that are not fully in their control. It is a violation of the law committed by a juvenile and not punishable by death or life imprisonment and the law committed would have been a crime if committed by an adult. Teens can break laws for various reasons, and there are a number of factors that can lead them to juvenile delinquency. Juvenile is characterized by antisocial behavior that is subject to legal action

According to Linares-Orama (2005), Juvenile delinquency is common to children usually between the ages of 10 and 17 who exhibit a persistent behaviour of mischievousness or disobedience, so as to be considered out of parental control, becoming subject to legal action by the court system. Miroslava (2012) supports that juvenile delinquency has to do with children's misconduct offences for which is assumed they are not directly responsible. Albert (2004) defines delinquency as such behaviour by a young person between the age of 16-18 years that can bring him/her to the attention of the court. It is basically a legal and relative term which refers to the breaking of law of particular country. Juvenile offending has a separate legal system in place to deal with juveniles who break the law.

The issue of Juvenile delinquency as observed by Bello, Akanni and Ufuegbune (2004) has assumed an alarming proportion in Nigeria. The issue of juvenile delinquency is being discussed on the television, radio, newspapers, journal and internet on daily basis. Youth engaging in illegal behaviour is a rampant issue, though most of those juvenile delinquents manage to turn their lives around, and become a productive and happy member of society.

*The office of Juvenile Justice and Delinquency Prevention (2014)* an agency in Cherry Laurel, U.S that works toward

reducing under-age substance abuse, and gang influence on youths, invests resources in researching juvenile delinquency, by providing both prevention and rehabilitation programs. They study juvenile delinquency, and compile data in order to see what contributes to the issue of juvenile delinquency. Some of the latest juvenile delinquency statistics include:

- ❖ In 2012, police arrested 182 violent juvenile offenders for every 100,000 juveniles.
- ❖ The peak age for offending falls between 15 and 19 years of age.
- ❖ 52% to 57% of juvenile offenders continue offending into their mid-20s.
- ❖ By age 30, only 16% to 19% of juvenile delinquents continue to offend.
- ❖ If a juvenile starts offending before the age of 12, he is more likely to continue offending into adulthood
- ❖ The average onset of gang involvement is 16 years of age
- ❖ The average onset of drug use is 16 to 17 years of age

In Nigerian Secondary Schools, the issue of juvenile delinquency has become a great concern to Nigerians. Researchers have shown that juvenile delinquency is rampant among secondary school children, due to a number of cases that is experienced in schools. Such cases according to Aaron (2006) include stealing, examination malpractice, sexual immorality, lateness to school, absenteeism, positive school climate, negative school climate, failure to do assignments and other maladaptive behaviours. The causes of this according to Brinton and Fujiki (2004) include peer group influence, frustration, poverty, illiteracy, parental attitude towards their children, foreign ideas amongst others. Furthermore, teens who have not received enough social or moral training often lead to juvenile delinquency. Brinton, & Fujiki (2004) support that it is parent's duty to teach moral and ethical values to their children. They should teach them the difference between right and wrong

behaviours. Some parents punish and stop their children from speaking the Igbo language at home. Some teachers even teach the Igbo language using the English language because they feel inferior to other teachers when they use Igbo as a means of communication to students. On the part of the students, they feel shy and ashamed of choosing Igbo or local indigenous language as a course. Because these students are mostly in their adolescence stage of life with common delinquent traits, juvenile delinquency is common in different classes of population especially among secondary school students with regard to their attitude towards attendance to classes and interest on subjects.

The researchers have however witnessed the instances of anti-social behaviour on the students at demonstration in language classes in secondary school. This constitute to the poor performance of students in Igbo language subject because they refuse to attend classes, do assignments or even adhere to school rules and regulation. It is in view of the above that the researcher chooses to study the influence of juvenile delinquency on students' academic achievement particularly on Igbo language learning. Children with difficulties in oral language comprehension are thus at a greater risk of persistent language difficulties than children with difficulties in expressive language only. Ehren and Lenz (1989) indicate that persistent language difficulties expose individuals to a number of risks, including poor social relations, depression and anxiety, low literacy, unemployment, low socioeconomic status and juvenile criminality. These risks could be minimised, and difficulties ameliorated, if children with language comprehension difficulties receive effective interventions.

### **Statement of the Problem**

Language as a means of communication between members of the public is an integral part of human development. Unfortunately, the rate juvenile

delinquency in our schools has led to students' poor performance at the Senior Secondary School Certificate Examination is alarming. The poor performance may be attributed to students and parents lack of interest in the subject as they see the Igbo language learning as a subject that may not lead them to prestigious professions like medical doctors, Engineers, Pharmacists and lawyers. This has led to increasing rate of absenteeism from school, late coming and failure to do assignments on the part of students. The poor performance may also be attributed to poor teaching methods used in teaching the subject.

However, the researchers feel that the poor performance has relationship with delinquency as these groups of students usually have no textbooks. The prevailing delinquent behaviour among Senior Secondary School students and their performance led to the choice of the researchers to investigate the influence of juvenile delinquency on students' academic achievement in Igbo language in Nsukka Education zone.

### **Purpose of the Study**

The general purpose of the study is to find out the influence of juvenile delinquency on students' academic achievement in Igbo language learning. Specifically, the researchers are interested in finding out:

1. School factors associated with delinquent behaviour and
2. Academic performance of delinquent students in the Igbo language.

### **Research Questions**

The following research questions were posed to guide the study:

1. To what extent do school factors associate with delinquent behaviour ?
2. What is the academic performance of delinquent students in the Igbo language?

### **Hypotheses**

Two null hypotheses formulated to guide this study were tested at 0.05 level of significance:

**Ho<sub>1</sub>:** There is no significance difference in the mean scores of school factors associated with delinquent behaviour.

**Ho<sub>2</sub>:** Delinquent behaviour is not a significant factor on students' academic performance in Igbo language.

### **Methodology**

This study adopted the expo-facto design to find out the influence of juvenile delinquency on students' academic achievement in Igbo language. The area of study was Enugu State Secondary Schools in Nsukka Education zone who offer Igbo language . Two research questions and hypotheses guided the study. Term scores in Igbo language subject of delinquent and non-delinquent students were collected using class record supplied by the guidance counselors. The population consisted of 386 SS2 students in government owned secondary schools language in Nsukka education zone. Simple random sampling was used to select the respondents. The sample size of one hundred and fifty (150) respondents was used for the study.

The instrument for data collection was influence of juvenile delinquency on students' achievement in Igbo language questionnaire (IJDSAIQ). The questionnaires were constructed in two sections. Section A comprises of 21 items designed to find out the influence of delinquent behaviour on academic achievement in the Igbo language. Section B comprises of 9 items designed to find out items of school factors that influence delinquent behaviour. The instrument was validated by three experts, one expert in Measurement and Evaluation Unit, one in Igbo language unit and one in guidance and counseling of the University of Nigeria, Nsukka. A gross reliability coefficient of 0.78 was obtained using Crombach-Alpha method. Two secondary school teachers helped the researcher in administering the questionnaire. The research questions were organized in tables using mean ( $\bar{x}$ ) and standard deviation (SD) while t-test and Levin's test

for assumed equal variances were used in testing the hypotheses at 0.05 level of significance.

**Research Question 1**

To what extent do school factors influence adolescent behaviour in school?

**Table 1: Mean and standard deviation on the influence of school factors on delinquent behaviour**

Behaviour and School Factors	Mean	Number	Standard deviation
Positive school climate	2.085	89	.22365
Negative school climate	3.3736	71	.48699
Mean difference	1.2882		
Total	2.657	160	.73776

The data presented in Table 1 above indicated that students who support that positive school climate has influence on adolescent behaviour have a mean score of 2.08 and a standard deviation of .22. The students who agreed that negative school climate influence adolescent behaviour had a mean score of 3.37 and a standard deviation of .49. This implies that school climate factors have influence on delinquent behaviour. A corresponding

null hypothesis raised to further address the research question is:

**Ho<sub>1</sub>:** School factors do not significantly influence adolescents’ delinquent behaviour in school.

**Research Question 2**

What is the academic performance of delinquent students in the Igbo language?

**Table 2: Mean response on the academic performance of delinquent students in Igbo language.**

Adolescents	Mean	Number	Standard Deviation
Delinquent behaviour	44.20	64	4.89
Non-delinquent	63.48	96	5.50
Mean difference	19.28		
Total	55.77	160	10.83

The data presented in Table 2 indicates the influence of delinquent behaviour on achievement in the Igbo language. The data indicates that students who support that delinquent behaviour has influence on achievement on Igbo language had a mean score value of 44.2 and a standard deviation of 4.89. The students who agreed that non-delinquent behaviour influence achievement in Igbo language have a mean score of 63.48 with a standard deviation of

5.50. This implies that delinquent behaviour is a factor in students’ achievement in the Igbo language. A corresponding null hypothesis raised to further the research question is:

**Ho<sub>2</sub>:** Adolescents’ delinquent behaviour is not a significant factor on students’ academic performance in the Igbo language.

**Hypothesis 1:** School factors do not significantly influence adolescents delinquent behaviour in school.

**Table 3:** Analysis of test for equality of variance on influence of school factors on adolescent behaviour.

	Leven's test for equality of variances		t-test for equality of means		
	F	Sig.	T	Df	Sig (2 failed)
Achievement			19.51	158	.000
Equal variances assumed	10.51	.001	18.58	10.280	.000
Equal variances not assumed					

The result presented in Table 3 showed that the school factors have influence on delinquent behaviour. This is because the calculated t-value of 19.153 is significant at .000 and therefore significant at 0.05 levels for assumed equal variances. The calculated t-value of 18.58 is also significant at .000 levels and therefore

significant at .05 levels of probability. This also means that the null hypothesis of no significance influence of school factors on adolescent behaviour is rejected.

**Hypothesis 2:** Adolescents' delinquent behaviour is not a significant factor in students' achievement in the Igbo language.

**Table 4:** Analysis of test for equality of variances on delinquent behaviour is a significant factor in students' achievement in the Igbo language.

Achievement	F	Sig.	T	Df	Te-test for equality of means
					Sig (2 failed)
Equal variances assumed	0.37	.85	.22.67	158	.000
Equal variances not assumed			23.21	154.5	.000

The data presented in Table 4 indicated that delinquent behaviour is not a significant factor in students' achievement in the Igbo language. This is because the calculated t-value of .22.67 is significant at .000 levels and therefore significant at .05 levels for assumed equal variances. The calculated t-value of 23.21 is also significant at .05 levels for assumed equal variances. The calculated t-value of 23.21 is also significant at .000 and therefore significant at .05 levels. This also mean that null hypothesis of no significance influence of delinquent behaviour on achievement in language is rejected.

### Discussion of Findings

The findings from the study revealed a general low performance by Igbo language students with delinquent acts. The results showed that school environment significantly influence juvenile delinquency. This was further strengthened by the result in Table 2 which

revealed the mean score of 2.08 and a standard deviation of .22 for students who support that positive school climate has influence on adolescence delinquency behaviour. The students who agreed that negative school climate influence adolescent behaviour had a mean score of 3.37 and a standard deviation of .49. The scores of students who support positive climate and the negative school climate proved that school climate factors have influence on students' delinquent behaviour. This finding is in line with the findings of Foley (2001) which proved the lack of qualified human and material resources as a factor militating against teaching and learning. It is of the opinion of the researchers that sufficient human and material resource be adopted in the teaching the Igbo language in schools since students need to be motivated with active learning environment in order to improve on their academic performance. This also agreed with Christudason (2003) who



support that active learning environment where students are allowed to present and defend ideas and questions enable them to gain confidence.

The findings also showed in Tables 1 and 2 that delinquent behaviour influences achievement in the Igbo language with a mean score of 44.20. This was confirmed by the respondents who also agreed that non- delinquent behaviour equally influences achievement in the Igbo language with a mean score of 63.40 and a mean difference of 19.28. The finding agreed with the findings of Eze (2016) who concluded that a significant number of students in adolescent age spend more time in watching television, computer internet browsing which make them engage in tricks that lead to delinquent acts. Thus less time is spent on academic work with consequence as academic failures. The findings also showed that delinquent students sometimes feel shy and ashamed of studying or even speaking the Igbo language. The findings also agreed with the findings of Ukairo (1977) which confirmed that most students do not know the aims and objectives of indigenous language like Igbo, and that is why some of them would believe that it is studied solely to pass it in internal and external examinations. The findings also agreed with the findings of Aaron (2006) who confirmed in their study that active participation of students is required in classroom activities.

### **Conclusion**

Based on the findings of this study, the following conclusions were made. School environment significantly influenced juvenile delinquency which negatively influenced students' academic achievement in the Igbo language. This was reflected on their achievement on termly scores.

Students need to be aroused and motivated to improve on their academic performance by exposing them to sufficient human and material resources in the teaching and Learning of the Igbo

language. Therefore, the researchers concluded that Igbo language students should be allowed to present and defend ideas and questions in the Igbo language to enable them gain self-confidence since it encourages active learning and participation by these student. The students will have the advantage of building language clue within themselves, help to expose the students' weaknesses, so that they become aware of their error. Through this, the students with delinquent behaviour in secondary schools will be encouraged and achievement in the Igbo language will be greater.

### **Recommendations**

Based on the findings of this study, the following recommendations were made:

- i. A teacher of the Igbo language should see him/herself as a facilitator or a stimulator of learning experience by providing opportunity and necessary guidance to the learners. This will encourage demonstration and enable students to share ideas and do group work among themselves in the classroom in order to improve on their desired achievement and learning outcome in the Igbo language.
- ii. The school authorities and members of the staff should dedicate more time and be more active in moral training of children especially those that lack good family training.
- iii. Children should be rewarded for good behaviours early in life, as motivation in a child's life will significantly influence their adolescent behaviour and juvenile acts. The child will be given attention, care and serious counseling in choosing his/her career.
- iv. The government should help in solving the problems in teaching and learning of the Igbo language in schools by organizing seminars and workshops where parents, students and teachers are given awareness on the importance of language in human life. This will impart positively on students' academic

achievement especially in the Igbo language.

- v. There is need to examine the curriculum used in teaching the Igbo language subject as well, with the aim of improving on concept of understanding and teaching of the Igbo language by the teachers.

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## **African Survival Strategies during the Second World War: Smuggling among the Igbo of Southeastern Nigeria**

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### **Abstract**

Britain coerced Nigeria and her other colonial dependencies in Africa into the Second World War, and in their win-the-war efforts enacted several legislations to regulate and improve colonial economies. The legislations were strangulating to the domestic economies. The study examines British legislations in Nigeria during World War II and the various attempts made by local Igbo businessmen at circumventing them because they were at cross-purposes with Igbo businesses and resistance to them, although anti-establishment, was primary. It, thus, calls for academic inquiry as this line of thought has received little attention by the litany of literatures on World War II. Using historical narrative, the study posits that in spite of the regulations, the quantity of domestic products traded within the period between areas not authorized by law exceeded the official quota, courtesy of the various survival mechanisms adopted.

**Key Words:** Colonial, legislations, World War II, Smuggling, Nigeria, Igbo, businessmen.

### **Introduction**

The struggle for scarce resources has remained a nagging problem facing humanity. Some of such struggles bordered on physical strength, technological superiority or quest for economic advantage. Over time, such contests led to wars of varying dimensions. It is not an overstatement that Europe as a continent had a fair share of such crises and associated with the transfer of such to nations outside Europe through colonialism. The exploits of European kings such as how Phillip II of Macedon and his son, Alexander, used the Macedonian army to rake havoc in Europe, Asia and even Africa. The Europeans came to Africa with a mindset that was questionable – their belief as a superior race. This superiority complex manifested in the type of government which they instituted in their colonies - the Crown

Colony System. In Nigeria, the Crown Colony System became one of the major grievances of the nationalists. K.O. Dike (1960:38-9)<sup>1</sup>, observes that after the amalgamation in 1914, “what the nationalists fought was the exclusiveness and racial basis of the Crown Colony system of government at the initial stage; the fight was not so much for self-government but for a measure of participation in the existing government”. The Crown Colony System thrived under what was referred to as Indirect Rule. C.L. Temple (1918:30) defines indirect rule as a system of administration which leaves in existence the administrative machinery which had been created by the natives themselves, recognizes the existence of

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<sup>1</sup> K.O. Dike, *100 Years of British Rule in Nigeria*, (Lagos: Federal Ministry of Information, 1960), 38-39.

emirs, chiefs, native councils, native courts of justice, Muhammadan courts, pagan courts, police controlled by a native executive, as real living forces, and not as curious and interesting pageantry, by which European influence is brought to bear on natives indirectly through European officers<sup>2</sup>. This definition contrast what obtained in the Eastern Province of Nigeria that is predominantly Igbo.

G.O. Olusanya (1973:14), citing A.E. Afigbo, observed that,

in the Eastern Provinces where the institution of chieftaincy was not well developed, the British started with the false belief that chiefs existed and appointed as warrant chiefs men whom they considered to be natural leaders of the people. Unfortunately, enough care was not exercised in appointing these men and the result was that the overwhelming majority of the people appointed as warrant chiefs were rather 'scoundrels or ordinary young men of no special standing in the society'. Consequently, the people came to look upon the institution of the Warrant Chief System as a 'rape of their indigenous political institution'<sup>3</sup>.

In spite of the untraditionality of the appointment of warrant chiefs, the next loudest complaint by the people was against corruption and deliberate perversion of justice under the system. The chiefs were appointed without recourse to established traditional authorities. Never-do-wells who came in contact with colonial authorities were given warrants. In some cases, chiefs were appointed to administer societies outside their. One thing was

important: these chiefs were appointed for the administrative convenience of Igbo societies. As a result of this, the chiefs were highhanded, corrupt, and pervasive in the dispensation of justice. They were hated with passion and when the time came, the people revolted against them in what has been dubbed in Igbo colonial history as the 'Aba women riots of 1929'. The riot could not happen at any other time but during the great depression, when Europe was recuperating from the effects of the First World War. Colonial demands on the colonies were much and the strain in the economy pushed the people to revolt. As the colonies were being bled by the authorities for the benefit of Europe, African farmers, transporters, and traders bore the brunt as their businesses became limited by series of colonial legislations. These legislations were to be heightened during the Second World War, but by then, the Igbo have devised mechanisms of circumventing them.

While the Igbo battled the 'rape of their indigenous political institutions' by colonialism, a dangerous and negative trend reared its' head in the economy. First, the Igbo were desirous of emerging as a business class in Nigeria. From indications, it was evident that the British might have made it difficult for such as class to emerge in Nigeria. Economic power was concentrated in the hands of Europeans since it was assumed that Nigerians did not possess the capital and the knowledge that was needed for effective competition in a free economic system, organized according to European models. Olusanya (1973) observes that in the 1930s, Nigerian/Overseas trade, both for export and for import, was concentrated wholly in the hands of the United Africa Company and other smaller European firms. The activities of these firms extended into the spheres of trade where Nigerians might have made good. For instance, they were involved extensively in semi-wholesale and retail trade in various cities in Nigeria. The other device used by the Europeans, especially

<sup>2</sup> C.L.Temple, *Native Races and Their Rulers*, (Cape Town: Argus Printing and Publishing Co. Ltd, 1918), 30.

<sup>3</sup> G.O. Olusanya, *The Second World War and Politics in Nigeria, 1939-1953*, (Ibadan: Evans Brothers (Nigeria Publishers) Limited, 1973), 14.

the British, to suffocate the emergence of an indigenous business class in Nigeria was to offer very low prices for primary goods produced by Nigerians. In all, European businessmen were sole buyers of agricultural produce and therefore, determined the prices which were usually very low. These products bought at very cheap prices when turned into consumer goods were resold to Nigerians at much higher prices. The latter phenomenon caught the attention of Mr Herapath (a European member of the Legislative Council representing the Banking interest) that on June 12, 1934 he argued that:

the Nigerian natives were being asked to continue his standard of living on the scale which had been encouraged by the colonial administration and to buy goods from Lancashire without the administration insisting that Lancashire should take Nigerian products at a price which would enable the Nigerians to pay for such goods (*Legislative Council Debates*, 1934:66)<sup>4</sup>.

Even as this unfavourable condition of trade existed, Nigerian businessmen were hamstrung by lack of capital as the European banks were not inclined to honour their plea for credits. This contrasted the generous credits which they offered to Syrian and Lebanese traders as well as other European traders. In protest, Nigerians had to float the first indigenous bank, the National Bank of Nigeria in 1933<sup>5</sup>. To further aggravate grievances, the Europeans were reluctant to plough back the profits they made in Nigeria into the nations' economy. It was on the basis of these discriminatory and exploitative antecedents that the Igbo formed the notion that the British were out for business in Nigeria and had no morals governing their business exploits. This

<sup>4</sup>*Legislative Council Debates*, June 12, 1934, 66.

<sup>5</sup>G.O, Olusanya, *The Second World War and Politics in Nigeria...*, 19.

belief was eloquently enthused by one of the Igbo political heavy weights and early nationalist, Dr. K.O. Mbadiwe (1942:171-2) when he observed that,

the economic history of Nigeria is a narration of shame and exploitation. It is the story of a handful of fortune seekers, with the blessing of England, coming to Africa under the guise of trusteeship only to strangle the goose that lays the golden egg. Instead of educating the people to stand on their own feet, the foreigners aim at economic deformity of the people<sup>6</sup>.

Mbadiwe's argument is in tandem with that by V.I.Lenin who reasoned in his *Capitalism as the Highest Stage of Imperialism* that capitalist states would inevitably rush into imperial wars, while strengthening their monopolies and exploiting the working class at home (Nakamura Takafusa 1999:19-22)<sup>7</sup>. However, what Lenin could not predict was that the monopolies and extension of the capitalist would provoke reactions from those who were to bear the brunt of their imperial desires. The Igbo of southeastern Nigeria was one of such groups that felt the cold hands of capitalist monopolies and exploitation as was evident during the Second World War in Nigeria.

As though the Igbo forgot the past, when World War II began, their leader and most prominent nationalist in Nigeria, Dr. Nnamdi Azikiwe used his *West African Pilot* to sway Igbo support for Britain. Azikiwe attacked the Germans and their attitude to black Africa. The German through the views expressed by Karlowa and Wilhelm von Alwurdn (both German

<sup>6</sup>K.O.Mbadiwe, *British and Axis Aims in Africa*, (New York: Wendell Malliet and Co., 1942), 171-2.

<sup>7</sup>V.I.Lenin, cited in Nakamura Takafusa, "The Japanese War Economy as a 'Planned Economy' in Erich Pauer (Ed.), *Japan's War Economy*, (London and New York: Routledge, 1999), 19-22.

writers) averred that any African who believed in British or French democracy was a Bolshevik and must be annihilated. This implies that all Africans under the colonial tutelage of Britain and France were ear-marked for destruction by the Germans. Incidentally, these two European nations had the largest number of colonies in Africa. Writing on 20 January 1939 in relation to Germans and their notions of Africa, Azikiwe surmised as follows: “read them and weep my fellow Africans, but don’t keep weeping because we must resist this challenge by concerted action in collaboration with the Mother Country” (Olusanya 1973:42)<sup>8</sup>. That the Igbo and Nigeria heeded the call of Azikiwe and his likes could be attested to by the fact that they met all the targets set for them in the production of primary products like palm oil and kernel used in the effective prosecution of the war especially when the Allies lost their Far Eastern colonies. The target set for palm oil was 370,000 tons while that of palm kernel stood at 170,000 tons (Olusanya 1973:49)<sup>9</sup>. To make Nigerians meet these targets, the British had to enact some legislation which was to help in piloting the war-time economy to their advantage even when the Igbo and other Nigerians were not comfortable with such laws and their provisos.

### War-Time Legislations and Igbo Disaffection

The British economic policy in Nigeria emphasized the production of export crops at the expense of food crops. This shift in emphasis on food crops introduced not only hunger in the rural communities but also in the emerging urban centres. Many Igbo traders and businessmen saw this development as a vent for them to test

<sup>8</sup>. *West African Pilot*, cited in G.O, Olusanya, *The Second World War and Politics in Nigeria, . . .*, 42.

<sup>9</sup>. For details of the target see page 49 of G.O, Olusanya, *The Second World War and Politics in Nigeria. . .*

their entrepreneurial skills as most of them took to establishing trading bases in areas where the prices of food crops were higher while buying same from areas where prices were lower. They allied with transporters of Igbo extraction to attain this objective. To hamstring these businessmen, the British struck at the very artery that supplied blood to the business by enacting the 1939 Nigerian Defense Motor Transport Regulation<sup>10</sup>. This law not only imposed restrictions on the use of commercial vehicles for passenger services during the war, it also empowered the colonial government to intervene directly in the sale of new vehicles, tyres, tubes, spare parts, and petrol. It equally provided for petrol rationing among vehicle users even as it discriminated against vehicles used for passenger purposes and private cars but favoured those engaged in produce evacuation (*Nigeria Legislative Council Debate*, 4 December 1939, 51-2)<sup>11</sup>. The legislation had several effects on the people as demonstrated by the litany of petitions to the colonial government.<sup>12</sup>

Three main agricultural produce of the Igbo from where they earned a living that were seriously affected by the war-time legislations and control were cassava, yam, and palm produce. Cassava was in high demand during the war because cassava

<sup>10</sup> See Chima J. Korieh (ed.), *“Life Not Worth Living”: Nigerian Petitions Reflecting an African Society’s Experiences During World War II* (Durham: Carolina Academic Press, 2014), for several petitions on the regulation.

<sup>11</sup>. *Nigeria Legislative Council Debate*, December 4, 1939, 51-52, as cited in the works of Esse Uwakwe Oji Abia, ‘The Second World War and Resource Management in Eastern Nigeria’ an unpublished M.A Dissertation, Department of History, University of Nigeria, 1977, and ‘Road Transport in Nigeria as a Private Enterprise among the Igbo, 1920-1999’ an unpublished PhD Thesis, Department of History and International Studies, University of Nigeria, Nsukka, 2005.

<sup>12</sup> Chima J. Korieh, *“Life Not Worth Living”: Nigerian Petitions . . .*

starch was needed to keep the military uniforms in good shape. To limit the trade in cassava product and stifle local consumption, the colonial authority introduced the Food Control Order of 1943. The Food Control Order placed restrictions on the trade on domestic products especially agricultural produce between districts, provinces and even between regions (Chuku, 2005: 98)<sup>13</sup>. As traders were not allowed to move freely with their goods, they complained to government hoping that changes that would be favourable to their trade would be made. Greater percentage of the complaints came from garri traders. In a petition to the Resident of Owerri Province, the Garri Traders Association of Aba registered their dismay over the quota system implemented by the District Officer of Aba with respect to the volume of garri that was allowed to exit the District. Cassava was of importance due to its domestic demand as a staple crop. A major product of cassava is garri and was needed by many Igbo people residing in cities in Northern Nigeria. The Jos tin mine, railway staff, industrial staff, traders and civil servants, all working in Northern Nigeria relied on daily intake of garri. The great demand for garri and other staples necessitated the South - North trade which boomed before our period. Meanwhile, there was no alternative staple for the garri consumers residing in Northern Nigeria and the Igbo traders down South. The wartime legislations came to scuttle this trade and were resisted in various ways.

The traders enthused that "the legislation will annihilate the garri trade, and undoubtedly impoverish the average trader involved and render life 'not worth living'"<sup>14</sup>. They also argued that "as free citizens of the British Empire, they had the

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<sup>13</sup>Gloria Chuku, *Igbo Women and Economic Transformation in Southeastern Nigeria, 1900-1960*, (New York and London: Routledge, 2005), 98.

<sup>14</sup> Chima J. Korieh ed., *"Life Not Worth Living": Nigerian Petitions ...*

right to live and that by that same right, they pray for an amendment to be effected in the method or system of control adopted in the railing of the commodity (garri) as advanced by the Aba District Officer (Nigeria National Archives Enugu (NNAE), (ABADIST), 14/1/873, File No.1646)<sup>15</sup>.

The complaints of the garri traders in Aba could be understood taking cognizance of the volume of garri export from Aba to Northern Nigeria before these legislations. The report of the Agriculture Department, Umuahia in 1943 maintains that Aba was the chief centre from where garri was exported to the Northern Provinces. In 1938, 4,011 tons of garri was exported from Aba to the Northern Nigeria. This was to increase to 5, 428 tons in 1939 but was to drop to 4,000 tons in 1940. However, it was to increase to 6,000 tons in 1941 and to 21,000 tons in 1942 (Chuku 2005:109)<sup>16</sup>. Several factors accounted for the increase in 1942. These were not that the restrictions were relaxed, but because of the act of smuggling that became entrenched in the business.

The lamentations of traders of Igbo extraction who sold garri in Northern Nigeria during the following years show that the restrictions were in full force. For instance, a letter to the District Officer of Aba by J.O.Okorocho, a garri trader from Mbosi (Mbawsi), in 1943, protested the allocation of a merger quota of 10 bags of garri to him whereas he had exported 209 bags of garri to Northern Nigeria in 1942. He stated that "my quota is too poor considering my intensive trade last year". He pleaded as follows; "I beg of you to remedy the situation and award me what is due" (NNAE, ABADIST 14/1/872, File

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<sup>15</sup> National Archives Enugu (NNAE), Aba District (ABADIST), 14/1/873, File No.1646, "A Resolution," Gari Traders Association, Aba to Resident, Owerri Province, 29<sup>th</sup> July, 1943.

<sup>16</sup>Gloria Chuku, *Igbo Women and Economic Transformation in Southeastern Nigeria, ...*, 109.



no.1646)<sup>17</sup>. The control imposed by these restrictions not only limited the income of traders but also introduced serious hunger in the urban centres where they originally sold the restricted goods. Scarcity led to competition for available commodities and this was to trigger off high prices in the purchase of such products. Garri became a black-market commodity and any trader who was able to smuggle it to Northern Nigeria benefitted. For instance, in June 1943, 2 cups of garri sold for 1d as against 10 to 15 cups for 1d prior to the government regulations and export to other regions of Nigeria. The dearth of garri in the Eastern Province to which the Igbo belonged, was such that between the months of November and December 1944, over 5,000 people (both men and women) in Ikot Ekpene District of Eastern Nigeria took to the streets to protest the scarcity of the commodity (Chuku 2005:109)<sup>18</sup>. Garri was to them what bread was to the French in 1789.

Even as there was scarcity of garri which is a major product of cassava and a major staple in Igboland, planting of yam was not encouraged as the colonial wartime legislation hampered yam production. Production of food crops was not encouraged and farmers were made to produce for export those commodities critical in the win-the-war effort of the British. Inter district, inter provinces and inter-regional trade were outlawed. This was evident in the petition written by Mr. Udeh in 1945 to the District Officer of Abakaliki Division. On 19 May 1945, he wrote as follows:

I am still asking you about a permit which I will use in carrying yams to Nawfia Awka. The reason why I say very much about it is that the time of planting is passing... I beg your Honour that you may consider

<sup>17</sup>.NAE, ABADIST 14/1/872, File no.1646, Garri Control," J.O.Okorochoa to District Officer, Aba, July 7, 1943.

<sup>18</sup> . Gloria Chuku, *Igbo Women and Economic Transformation...*109.

about it. In my first and second letters that I wrote you, I begged you to give a special permit to transport one trip of seed yam to Nawfia in Awka District. I told you that I have lived [in] Abakiliki for 25 years and I have not get any yam to plant in my town. Now this season of yam plantation is coming to an end. ... Yam plantation remains not more than 20 days now (Udeh 1945).<sup>19</sup>.

As it appeared to Mr Udeh, as official reaction to his plea delayed, he became persistent in his plea as indicated above. He was merely asking for a permit to transport his seed yams from Abakaliki District to Awka District in Eastern Region of Nigeria, but was refused. Even in the face of the restrictions, greater restriction was placed on transporters/motor vehicles who conveyed these traders to their places of business. Motor vehicles were monitored and rationed petrol not for passenger vehicles but for the conveyance of export goods that assist the British in their war efforts. From available archival records, it could be gleaned that governments' aim of controlling the transport industry in Nigeria during World War II was to facilitate produce evacuation by road to the railway stations and seaports. Lorries were made readily available when needed, as lorries owned by indigenous transport operators were commandeered and reserved for produce carrying, and for other essential war purposes (J.C. Drummond-Hay, July 1942)<sup>20</sup>.

Passenger vehicles were snubbed in the allocation of petrol because people were not allowed to travel outside their districts but encouraged to remain where they were producing export commodities. This began

<sup>19</sup> NNAE, AIDIST 2/1/433,450,"G.I.Udeh to District Officer Abakaliki", 19 May, 1945.

<sup>20</sup> NNAE, CSE 1/85/8612, Vol.1, Motor Transport Control Instructions issued Controller of Motor Transport, Mr. J.C.Drummond-Hay, July,1942

in 1942 when the colonial authorities enacted the Oil Control Regulation Act of 1942 which was targeted at securing greater control of petrol consumption by private car owners and commercial vehicle operators engaged in passenger services as it limited the supply of fuel to indigenous transporters who preferred passenger services to produce evacuation. By this regulation, passenger vehicles were not classified as part of those providing service under the transportation sector of the economy that was essential for winning the war. It was made compulsory for commercial transport vehicles to engage in produce evacuation to receive rations of petrol. Through these measures, the colonial authorities literally cut the ground under the feet of traders.

They reduced the income of the traders as epitomized in garri trade from Aba to Kano in 1941. At Aba during this time (1941), the price of a bag of garri was six shillings (6s) but traders had to pay a railway freight of seven shillings and six pence (7s 6d). They paid a sum of one shilling three pence (1s 3d) to transport a bag of garri from the market to the railway station. Additionally, the traders had to pay a shilling and six pence to obtain an empty bag with which to bag and package their wares (Oyemakinde 1973:413-33)<sup>21</sup>. On the average, to take a bag of garri from Aba to Kano stood at 16s.3d but unfortunately due to price control and trade restrictions the maximum official selling price for a bag of garri at Kano was 16s<sup>22</sup>. This means that the trader lost 3d per bag. This loss did not take into account the pains of travelling on rough roads and the

penalties paid to Traffic Control Officers if caught.

As it relates to trade in palm produce, the major articles of trade were palm oil and palm kernel. The Igbo prior to colonial rule and the war-time legislations and control, had established trade links on these goods with communities in Northern Nigeria. Palm produce production was not new to the Igbo; however, what colonialism did was to provide environment that encouraged production and creating a vent that consumed the surplus produce. The trade in palm oil predated colonialism as it went on, though in trickles side-by-side with the trans-Atlantic slave trade. Even before this period, it went on from southern areas of modern Nigeria into Hausaland as article of the trans-Saharan trade. Palm oil was part of the peoples menu for a long period. In Northern Nigeria, Igbo traders on oil palm oil were referred to as *Mai Manja* by the Hausa. However, in 1942 following the loss of the Far Eastern Empires to the Axis Powers, the British noticed a shortage in their fat and oil supplies. The colonial authority bent on plugging the gap created by the deficit in fat and oil, encouraged the production of palm oil and palm kernel in greater quantity. They even devised mechanism to make palm oil and palm kernel lucrative. For instance, in 1943 at Oguta they increased the price of kernel from £5 8s 6d per ton to £7 8s 6d, from 8s10d to 12s 3d per bag and from 2s 5d per bushel to 3s 3d (NNAE, ABADIST 14/1/863, 14 May 1943)<sup>23</sup>. Palm oil and palm kernel attracted lucrative prices and many farmers became engaged in the production. This did not last long.

In 1944, the government sought to short-change the indigenous population through enacting the Control of Export Produce (Palm Oil) Prices Order of 1944. The Order

<sup>21</sup>.West African Pilot,16 October, 1941 cited in Wale Oyemakinde, "The Pullen Marketing Scheme: A Trial in Food Price Control in Nigeria, 1914-1947" in *Journal of the Historical Society of Nigeria*, Vol.VI, No.4, 1973,413-433.

<sup>22</sup> .Wale Oyemakinde, "The Pullen Marketing Scheme: A Trial in Food Price Control in Nigeria, 1914-1947" in *Journal of the Historical Society of Nigeria*, Vol.VI, No.4, 1973, 419.

<sup>23</sup>. NNAE, ABADIST 14/1/863, "Palm Produce Production", Agriculture Department Umuahia to Resident, Owerri Province, May 14, 1943.

fixed the prices of palm oil and palm kernel. Earlier in 1943, a Produce Control Board was established and was saddled with the responsibility of regulating the marketing of palm oil in Nigeria. The same year [1943], the Nigerian Defence Regulations, Food Controls (Removal of Palm Oil) Order, export of palm Oil to Northern parts of the country was restricted to few traders that were Licensed Buying Agents (LBAs) who were issued with specific quota. The rationale behind all these trade restrictions was to encourage greater export of the products to Europe, especially to Britain. Be that as it may, Igbo traders were able to circumvent the laws and still found ways of selling palm oil in Northern Nigerian markets.

Gloria Chuku while writing on the dynamics and mechanics of trade in produce during the wartime years observed that at Agbani, army agents were ready to pay 4s per four-gallon measure of palm oil, which contained less oil than the petrol tin even when the control price was 3s 6d. In spite of the price control, Igbo traders even offered to pay as high as 5s to local producers and transport same to northern markets instead of selling to the army or government-buying agents in Igbo markets as they were sure to make greater profit by selling in markets in Northern Nigeria. She noted that when the police officers monitoring the implementation of the controlled prices were around the market, local traders paid the control price but later made up the balance when the officers were gone and many of them even resorted to going from house-to-house to buy the products from the producers at their homes to evade the control (Chuku 2005:100-1)<sup>24</sup>. However, evading control officers in the market does not translate to automatic access to markets outside the Igbo area. This was because they had to transport their goods to their trading bases. To convey a regulated article was risky as the government appointed Transport

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<sup>24</sup>.Gloria, Chuku, *Igbo Women and Economic...*, 100-101.

Control Officers (TCOs) for the three Regions of Nigeria. The Transport Control Officer for Eastern Region of Nigeria was Dr. A. J. G. Barnett.

The Transport Control Officer set up control posts and check-points along the roads. They equally established posts at motor parks from where vehicles were supposed to either take-off or disembark when it gets to a designated area. They also made use of mobile police patrol to track down offenders. More importantly, they reduced the number of vehicles that would have helped such traders in evacuating their wares to unauthorized locations through the introduction of the use of petrol coupons. The use of the coupons was to ensure "judicious" use of allotted petrol. Through the use of coupons, the entire South-eastern Nigeria was allocated a total of 375,300 gallons of petrol in 1944 as against 417,000 in 1943; a shortfall of 31,700 gallons representing a 10 per cent deficit in supply (Esse Abiai, 2005: 78)<sup>25</sup>. The Transport Control Officers also made sure that only transporters who had the permit-to-operate were allowed to ply the roads and each permit stipulated the area within which a motor vehicle could operate, the nature of load to be conveyed, and the number of passengers it was authorized to carry. Bicycles that would have provided an alternative means of evacuating produce by these traders equally came under restriction in 1942 as government through the Nigerian Supply Board promulgated a law that reserved all new bicycles in the Eastern Provinces exclusively for the palm produce trade. In the face of such challenges and bent on making profit, most Igbo traders resorted to smuggling. This begs the question as to why the traders persisted in the business and how they conducted the trade and

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<sup>25</sup>. Esse Uwakwe Oji Abiai, "Road Transport in Nigeria as a Private Enterprise among the Igbo, 1920-1999" an unpublished PhD Thesis, Department of History and International Studies, University of Nigeria, Nsukka, 2005,78.

made their gains irrespective of these strangulating measures enacted by the colonial authorities.

### **The Smuggler at Work**

It is a truism that when two elephants fight the grass suffers. However, in some cases the "grass" devised a means of ensuring that it did not get consumed in the fight. This apothegm may have influenced the Igbo mindset during World War II with respect to the series of restrictions on the economy which forced them to adopt smuggling as a survival strategy. Scholars are not agreed on what should form a working definition of smuggling. However, most researchers are agreed on the view that smuggling could be classified as an underground business or economy. Tajul Ariffin, Afizar Amir and Haslindar Ibrahim (2011:107-110) while writing on smuggling in Malaysia with respect to the city of Penang, defined smuggling as the clandestine import of goods from one jurisdiction to another<sup>26</sup>. This definition lacks merit in the context of the present study since it favors import at the expense of export which dominated Igbo mindset during the period. Therefore, a more workable definition of smuggling that would embrace both import and export in a controlled and regulated economy should be sought after. Smuggling as construed in this paper refers to all illegal or unauthorized trade conducted between peoples of different backgrounds within their locality and in distant places in a manner that renders government control ineffective as was purposely designed to circumvent the existing regulations on trade.

The method the Igbo used in carrying out their business was first to explore the viability of using old trade routes that were

not major roads but pathways. There are evidences of ancient trade routes that existed between the Igbo and the Igala, the Igala and Nupe, Nupe and Gwari, and so it continued into Northern Nigeria. These were pathways for pedestrians and were in good conditions to allow for the use of bicycles. As farmers, most of the communities on the Igbo borderland operated night markets. These markets opened at about 4pm daily, when the farming communities had returned from the farm. This stimulated another strategy by the traders who resorted to nocturnal trade to circumvent colonial authority officials. Opata (2012:42) noted that the art of smuggling was more pronounced in provincial border communities and he gave the example of Unadu community in present Igbo Eze South Local Government Area of Enugu State that belonged to the old Eastern Region. This community share borders with Akpanya, a community in Kogi State that is located in the Northern Region. He observes that Igbo traders in Unadu community used to take goods that were not allowed to be traded between regions to Akpanya via foot paths. The major article of trade was palm oil. What they did was to convey the goods through human porters at night. The human porter would keep the consignments in the bush very close to Orié Akpanya. There, the traders sold the palm oil in retail. The sales were made very early in the morning, between 6:00am and 7:30 am, before the officials would start the day's work. This system of trade, gave rise to a local saying among the people that, *Oyibo kwurū n'uruā, Unyama gbagarū*, (i.e. when the white masters are asleep, traders would trade)<sup>27</sup>. This type of transaction prevailed where the distance between the points of purchase and points of sale were close to

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<sup>26</sup>.Tajul Ariffin Masron, Afizar Amir and Haslindar Ibrahim, "Underground Economy in Malaysia: Evidence From Smuggling Activities in Penang", *International Journal of Current Research*, Vol.3. No.5, May 2011, 107-110.

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<sup>27</sup>.Christian Chukwuma Opata, "Night-time Road Transportation in Nigeria As an Aspect of Igbo Entrepreneurship,1970-2000" an unpublished PhD Thesis, Department of History and International Studies, University of Nigeria, Nsukka, July,2012,42.

each other relatively. This was characteristic of trade in the Northern Igboland towns of Nsukka, Enugu Ezike, Obollo, Eha Amufu, Ngbo, Ikem, where Igbo people lived in proximity with their Northern neighbours and attended the numerous borderland markets.

For smugglers whose businesses involved long distances, say from the Nsukka, Aba, Owerri, Enugu, and Abakaliki areas in the Eastern Region to places like Gboko, Jos, Zaria, and Kano in the Northern Region, they had different strategies. As vehicles, especially lorries, were commandeered for produce evacuation, the traders resorted to the use of bicycles to convey their goods to public parks where they were loaded for onward transmission to the railway stations. To facilitate the movement of their consignments, the traders colluded with some Igbo transporters. Such traders claimed to be buying agents of authorized produce. To make good their claims, they had the mark that the authorized agents used in identifying their goods boldly written on the bags of garri which they intended to move to these northern towns<sup>28</sup>. This was to confuse the control agencies and make them believe that the consignments were that of an authorized agent. However, the colour of the paint used by these smugglers differed with that of the authorized agents. On getting to the railway stations, they colluded with railway staff to get their wares loaded into the train. However, it was not without a price tag. For every bag of garri, the smuggler paid the railway staff 3d. At the Northern rail stations, another railway staff that was part of the smuggling syndicate separated the consignments which he then ensured were loaded into a vehicle of a driver that was part of the

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<sup>28</sup>. Innocent Akwolu, C.62, son of Azukaeru Nwasogwa of Amankwo village, Lejja who was said to be one of the smugglers. In short his business escapades earned him the name Azukaeru, (Trading like the Aro). 12/6/2007.

business chain<sup>29</sup>. The effect of the smuggling syndicate was attested to by the fact that in July 1944, government observed that about 200 tons of garri was exported into the North in excess of the permitted quota under illegal conditions<sup>30</sup>. What is not clear from government records was whether the quantity of the excess garri that was supplied to the North came from Igboland alone or from other parts of Nigeria.

Another mechanism devised by Igbo smugglers during the period was to create trade allies in different districts and provinces. They made sure that their allies bought the commodities at relatively higher prices than was sold in Igboland. The prices of the commodities increased as the distance from the point of production widened. For instance, in Nsukka Division, traders involved in this clandestine business sold their articles in local markets within the Igala borderland, at Ejule, Akpanya, Idah, and Odoru in Igalaland. These communities were in the Northern Province whereas Nsukka from where they operated was in the Eastern Province of Nigeria. They adopted what might be termed a relay system of marketing. A bag of garri at Nkwo Ibagwa market went for as low as 2s but at Akpanya it sold for 2s.3d and at Ejule it was 2s .7d per bag. Under this system, they used their bicycles and made use of track roads and bush paths to get to their destination, circumventing colonial officials. An apprentice to one of the traders involved in this relay system of marketing of contraband goods enthused that all

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<sup>29</sup>.Evidence from Mazi Kalu Umahi, C.86, who was one of the trade assistant to Paul Umunna of Ekwulobia who was one of the traders (garri smugglers) based in Agbani area of Enugu during the period. Interviewed at Ntezi, Ebonyi State on July 7, 2004.

<sup>30</sup>.NNAE, ABADIST 14/1/875," Export of garri to the North by garri traders will stop on 1<sup>st</sup> September", Nigerian Eastern Mail Press Representative to the District Officer, Aba, August 29,1944.

through Igboland, the system was in vogue as his master maintained that there were many other Igbo people not from Nsukka Division who had trade links with people from the Northern Region<sup>31</sup>. The pre-colonial trade routes that dotted the Igbo landscape was adequately made use of to dodge produce inspectors. Such people he said included those from Aba, Owerri, Onitsha and even Abor on the western bank of the River Niger. Another informant whose father engaged in the trade maintained that his father had business relationships with people from other parts of Igboland including one Mr. Muoma who he said had Aba as his buying and assembling station but had a trading post in Kano which was managed by his two sons, Ndubuizu and Molokwu<sup>32</sup>. Chief Ugwu Aniaku averred that because of the number of people involved in the business and the role played by bicycle in the trade, demand for bicycle increased in Igboland during the war<sup>33</sup>.

His account appears credible. An archival record mentions the name of a certain Mr. O.O.Muoma who petitioned the District Officer of Aba protesting the deletion of his name from the list of traders permitted by the government to export garri to Northern Nigerian towns in 1943. In his petition he argued that "cutting him out of the garri trade deprived him of his livelihood and threatened the lives and subsistence of his two sons, who lived in

the northern city of Kano"<sup>34</sup>. Also giving credence to Aniaku's account, Gloria Chuku citing archival records noted that as at 1942 it was estimated that there were a total of 20,000 bicycles in Owerri Province and 300 in Onitsha used for transporting palm produce and other goods. In the same year [1942] the colonial government through Nigerian Supply Board promulgated a law that reserved all new bicycles in the Eastern Province exclusively for palm produce trade and permit to buy new bicycles were limited to traders and producers engaged in the export economy. Even in the face of these restrictions, import of bicycles into Nigeria increased from 14,935 in 1945 to 75,675 in the early 1960s<sup>35</sup>. That there should be high demand for bicycles in Igboland during the war period is understandable as there were transport restrictions especially the use of cars and lorries which were subject to petrol rationing. What was worse, in the Nsukka District for instance, only 16 trucks were involved in produce evacuation in the early 1930s. Also in the Afikpo area, motor lorry began to replace bicycles as a means of transporting goods only in 1952 as only one regular lorry made a round trip to the Afikpo railway station on Mondays, Wednesdays and Fridays<sup>36</sup>. The situations show how imperative bicycles were to the economic well-being of the people.

For Igbo motor transport operators, they devised a secret strategy of obtaining petrol. One of the strategies were to collude with drivers who had petrol officially allocated to their vehicles sell part of the fuel they got from the Transport Control Officer to them in what came to be regarded as black market (stealth

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<sup>31</sup> Eze nwa Ugwu, 70, was apprentice trader to Odugu Eze Nwa Eya, a long distance trader, from Umuagama, Enugu Ezike. Interviewed in his house at Umuagama on 18 January 2007.

<sup>32</sup> . Chief Joseph Ugwu Aniaku, 61, is the son of Aniaku Nwonu of Ikpamodo, Enugu-Ezike who was one of such traders. Interviewed at Eke Ozzi, Enugu Ezike on January 23, 2007.

<sup>33</sup> The resolution of the Association of African Importers and Traders of Bicycle Spare Parts, Aba. NAE, CSE, 1/85/8614, Vol. III.

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<sup>34</sup> NNAE, ABADIST, 14/1/872, File no.1646, "Garri Control," O.O.Muoma to District Officer, Aba, 1 July 1943.

<sup>35</sup> Gloria, Chuku, *Igbo Women and Economic...*, 160-161.

<sup>36</sup> Gloria, Chuku, *Igbo Women and Economic...*, 161.

trade)<sup>37</sup>. The second strategy was to bribe petrol attendants in the existing petrol stations then. The petrol attendant would collect the government approved price for petrol plus the excess amount used to induce him/her by the transporters. The attendant then smuggled the petrol in plastic cans to safe areas from where the drivers collected same. This appears to have been a precursor to black market business in the sale of petrol in Nigeria which is more rampant among the Igbo. In some instances, the petrol attendants charged up to 5d for a 10-liter gallon. To recoup the money paid to petrol attendants in excess of the official price of fuel, the transporters charged the traders higher fares. The traders were ready to pay because they knew that even their business is black market. For instance, before the war, passengers from Nsukka to Gboko, Zaria and Kano paid 3s, 7s and 9s respectively. However, during the war, consequent on the legislations and the drivers bid to break even, the price rose to 5s, 8s 6d and £1 respectively<sup>38</sup>. In spite of these high fares, smuggling persisted as the smugglers were sure to make gains after every successful trip. In some instances, especially after 1943, when the British Officials became very watchful of the activities of smugglers, prices rose as many became afraid and disengaged from the act; it became a business of the hard-hearted, hence the expression, *egwu Onye okalu obi*, given to the hazards in the business of smuggling during the period under review. In February 1943 for instance, a gain of £1: 3s was made after the sale of a bag of garri that weighed 100kg in Kano<sup>39</sup>. As colonial measures became so stringent on the smugglers, many quitted the business, but those who remained had much to gain from it. It paid.

<sup>37</sup> Chief Joseph Ugwu Aniaku, interview cited.

<sup>36</sup> Chief Joseph Ugwu Aniaku, interview cited.

<sup>39</sup> Chief Joseph Ugwu Aniaku, interview cited.

## Conclusion

For any imperialist, the greatest mistake is to feign ignorant of the need to find out ways and means to vie for the hearts and minds of those they subdue. This mistake was made by the British in Nigeria especially as it concerns the Igbo because their colonial apologists were draped in an ideological cloth- "civilizing mission". Through this ideology, the British officials saw themselves as models which native Nigerians must copy hook-line-and-sinker.. Where they failed to get compliance, they resorted to what they termed "wars of pacification". It was the almighty Britain that Cicero, writing to his friend Atticus noted their stupidity at a time in history. This was captured by Dr. Kwame Nkrumah and cited by Okany as follows:

in this connection, one should recollect that the ancient Briton at a certain period seemed to the Romans no less promising. In fact, Cicero writing to his friend Atticus, recommends him not to procure his slave from Britain because they are so stupid and utterly incapable of being taught, that they are unfit to form part of the household of Atticus<sup>40</sup>.

In spite of their claims of coming to civilize, it is pertinent to observe as did Collins Moers that taken as a whole, the new ideologies of empire express the same contradictory combination of the retrogressive and modern: of civilizational clashes and democratic ideals; ...of old-fashioned propaganda and newfangled forms of "soft power"; of torture and human rights<sup>41</sup>. At no point in the history of the Igbo did they experience

<sup>40</sup>M.C.Okany, *The Role of Customary Court in Nigeria*, (Enugu: Fourth Dimension Publishing Co. Ltd, 1984), 253.

<sup>41</sup> Colin Mooers, (Ed.) *The New Imperialists: Ideologies of Empire*, (Oxford, England: Oneworld Publications, 2006), 2.

retrogression in their economic and social life during the colonial period than during the Second World War. This was because during the war the British resorted to the old capitalist imperialism of justifying imperialism by means of theory of property, which stressed occupation of land and use to the economic advantage of the imperialist even without the consent of the local inhabitants of the occupied area. They went ahead to borrow leaf from John Locke's political theory in which the right of property was based on the productive and profitable use of property. Through this means, they applied some capitalist principles to Nigeria; that of competition, accumulation, intimidation and profit-maximization by means of increasing productivity for their own selfish ends. As Ellen Meiksins Wood observed, these capitalist principles and their application expressed a wholly new morality, in which exchange value took priority over all goods, making possible the justification of everything from exploitation and expropriation to ecological destruction-all in the name of freedom and equality<sup>42</sup>; this time hiding under the guise of fighting Hitler and what he stood for to pauperize the Igbo. As human nature would always resist all manners of perceived and real injustice, the Igbo in their true nature and in accordance with their philosophy of existence expressed in the anecdote: if one tries to tie other peoples' hands for one to eat what belongs to them; they would either die, or use all means to circumvent get one's wish. In this case, the Igbo did not choose to die as they did at Dunbar Creek in St. Simons Island, Georgia in what is today known as Ibo Landing in the Trans-Atlantic slave trade literatures<sup>43</sup>,

rather they chose to circumvent the regulations that were aimed at gagging their economic life. The regulations include those that restricted trade in agricultural produce like garri between districts, provinces and regions; the 1942 Oil Control Regulation which was targeted at securing greater control of petrol consumption by private car owners and commercial vehicle operators engaged in passenger services as it limited the supply of fuel to indigenous transporters who preferred passenger services to produce evacuation; control of the use of bicycles and the denial of right to purchase new one even when the money was available and a host of other war-time legislations which they considered inimical to their existence.

That the Igbo took to this line of action is understandable because if they had danced to the tune of the colonial masters, it meant that they did not desire their freedom. What was more, Bayard Rustin enthused that true freedom must be conceived in economic categories because the economy is the bone while the social institution is the skin which grows on that flesh and bone. Ultimately, all human freedoms are determined by the economic structure of the institution<sup>44</sup>. The colonial institution in Nigeria seems to be oblivious of this truism and that brought them in confrontation with the Igbo. It would, therefore, be apposite to state that denying a people their basic comfort and primary means of sustenance in a war that ordinarily they should not be involved is not only an affront on their collective and individual sensibilities but also a mark of prejudice and selfishness. The price of selfishness on the part of the superior in his relationship with the minor is non-cooperation or outright sabotage of the

<sup>42</sup>.Ellen Meiksins Wood, "Democracy As Ideology of Empire" in Colin Mooers, (Ed.) *The New Imperialists: Ideologies of Empire*, (Oxford, England: Oneworld Publications, 2006), pp. 9-23.

<sup>43</sup>.Douglas B Chambers, (Ed), *Enslaved Igbo and Ibibio in America: Runaway Slaves and*

*Historical Descriptions*, (Enugu: Jemezie Associates, 2013), 3.

<sup>44</sup>. Bayard Rustin cited in Christian C Opata, "The United States War on Want: A Focus on World Food Security since 1941" in *African Journal of American Studies[AJAS]*, Vol.1, No.1, 2004, 83-90.



superiors' plans. The British were bent on success but ignored a very essential component of what would give them full victory- the happiness of the local population that were used in the production of vital items needed in the war. This mistake on the part of the British, gave the Igbo room to engage in smuggling during the war to the frustration of the British colonial Officers. However, it would be pertinent to add that every injustice breeds and grooms those who destroy it unwillingly, for to remain a conformist after identifying the deficiencies in a polity, is to remain a coward and a failure and people bereft of courage is considered anathema among the Igbo.

What was considered a European war had serious ripple effects on Africans who were coerced into the war by the colonial masters. The Africans had no explanation from the Germans when they jumped into the war as their colonial masters used them as fodder in the war. Those who did not go to war physically, remained at home to be denied their very means of existence in terms of determining what they produced, what they traded on, and what they owned. This was made good via the litany of legislations. The Igbo, on the other hand, must survive. Although the rat knows that the owner of the house is not friendly; it was determined to remain and dodge his blows. The Igbo had to survive and the option available was to engage in smuggling. This they did during the period and it appears it has turned into a culture in modern Nigeria.

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## **Contemplating public engagement as an empowerment approach in archaeology and heritage management in Nigeria**

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### **Abstract**

In Africa, archaeology came as part of a colonial package whose aim was to govern and understand the “natives” in the process of ‘civilising’ them. It focused on how African pasts compare to that of Europe; how far behind Africa was. Being a tool for colonial governance, archaeology and its related disciplines excluded communities through legislation, methodologies and interpretation. Research, management, and use were all legislated and heritage, consequently, became the property of the colonial government. Independent African states inherited these legislations with minor amendments. Currently, the exclusion is reflected through the indifference that some communities have toward their heritage. This apathy arises out of the colonial attitudes about religion and racial superiority. The implication is the belief that archaeological and heritage sites are owned by national institutions and visited by tourists. Deriving from the tenets of ‘community’ and ‘public’ archaeology/heritage, this paper argues that the patterns, forms, and ideologies inherent in most African heritage can mentally empower communities and (re)ignite progressive consciousness that can give communities confidence in themselves and their abilities. It contemplates how archaeology and heritage can help to secure ‘ontological security’ and social capital to inspire innovations that would encourage community development.

**Keywords:** Empowerment, Public Engagement, Archaeology, Heritage, Nigeria.

### **Introduction**

The current socio-cultural, economic and political problems facing Africa today are enormous and demanding; and in the quest for solutions, contributions are required from all disciplines, including

archaeology and heritage studies. Notwithstanding, the feeling that Western culture is superior and a trope for human development has changed the social psychology of perceptions of Africans, resulting in inherent doubts about their

abilities (Ugwu, 2011). Generally, the majority of the populace has lost self-confidence, progressive consciousness and community spirit. Also, poverty, religion, and unemployment have led to apathy in cultural values and iconoclasm is on the increase. Loss of culture is accompanied by the loss of founding values, which in turn results in political intolerance, leadership crisis and threats to state survival in many African states. As such, cultural progression and development are almost stagnated in Africa. Pikirayi (2011:21) has argued that "local communities are unlikely to pay attention to any profession or discipline that is not likely to benefit them, especially in a world characterised by lack of access to basic amenities, poverty, underdevelopment, conflict and violence". In the face of these problems, it becomes a responsibility and ethically justifiable that all archaeologists and heritage experts working on Africa redefine their approach and focus to help solve some of the challenges that the continent faces. It is based on this understanding that this paper asks the questions: What can archaeology and heritage offer to the socio-cultural, political, and economic problems facing Africa today? Can the current disciplinary approach help to drive the needed contributions? What adjustments or new approaches are needed (if any)?

Archaeologists and heritage experts cannot continue to see the local community as an object of research from where we shall continue to extract information for our professional purposes. Even when the discipline has been referred to as an 'extractive profession' (Welch and Ferris, 2014: 101), archaeology and heritage can also serve as a tool for community development through the strengthening of the cultural systems that value ideas that are now regarded as 'traditional'; a form of empowerment that doesn't focus on material gain but in the recognition of African innovation in heritage. We are aware that the concept of empowerment has been misused, especially in the

development sector, and that people are irked whenever the word is used (see Cornwall and Brock, 2005). But the application of the term in this work differs from the context in which NGOs, government agencies and international organizations apply it. The community engagement process in archaeological and heritage projects is empowerment of some worth. However, this process has been conducted to benefit experts more than the local community whose heritage resources are the subject matter. We cannot continue to extract information only but should positively influence communities through respect for their knowledge systems and, thus, become drivers of community development. We can make communities see their strengths & weaknesses through achievements and failures from their past. We can make them think positively about their traditional knowledge system in the face of modernity and globalisation. By these, it will be easier for them to innovate with new knowledge from elsewhere to meet today's needs. All these depend on how we communicate and/or involve these communities in our research projects. This is the focus of the empowerment stressed in this paper.

### **Public Engagement and the Issues with Empowering Local Communities**

Knowledge of archaeology as a modern tool in the West dates to 18<sup>th</sup> and 19<sup>th</sup> centuries; the idea is that the present is distinct from the past (Walsh, 1992). It got to Africa in the early 20<sup>th</sup> century as part of a colonial package to help understand the natives and improve governance, and its tenets affected the perception of 'achievement' in Africa which removed African culture from the concept of development. The interests and projects are generally focused on 'antiquity' which expressed a clear divide between that antiquity (past) and history (present) (Schmidt & Mzorowski, 2013). In reality, however, there are no distinct boundaries between the past and the present in Africa for instance. Rather, the concept of 'deep

past' is preferably used to explain the covalence of the past and present in African societies; and people are connected to their heritage and land through family and/or descent. But the introduced Western approaches to conservation separated heritage resources from the local people through legislation and made them national properties, a process that Smith (2006) called 'Authorised Heritage Discourse (AHD).

Since its emergence, archaeology has always reacted to different political, economic and social situations in societies where it is carried out. The political, economic and social contexts have shaped research agendas and have influenced the discipline in many ways. The realisation of this has forced archaeology to make adjustments, giving birth to processual and post-processual archaeology. In many parts of Africa, archaeology has not changed that much: traditional archaeology with all its colonial vestiges is still being practiced by indigenous African archaeologists.

Many 'reforming colonies' (Australia, New Zealand, USA, Canada, and South Africa) have gone through a soul-searching phase in which legislations are shaped to respect and restore the dignity of indigenous communities. In the United States, the passing of the Native American Graves, Protection and Repatriation Act (NAGPRA) in 1990 changed the face of archaeology and heritage. The level of community-driven heritage projects with the quest to restore the rights of the indigenous people on the use and management of the past became more pronounced than other purposes (Bray and Killion, 1994). Australian states, New Zealand and Canada have various legislations that are meant to right the wrongs of colonial governance. It is surprising that in Africa, similar legislation or policies are yet to be passed (Rassool and Lagasick, 2015) except in South Africa. Sometimes in the past, Archaeological Association of Nigeria (AAN) attempted a review of the laws guiding archaeology

and heritage in Nigeria without success. Currently, there is a new effort by NCMM through the support of some NGOs to lobby Nigeria's national assembly to review NCMM Act to expand its engagement to include communities.

The efforts to get communities to participate in heritage management are not only half-baked but are also carried out by 'professionals' that are afraid to lose their power. The result is that issues of community engagement (where practiced at all) are still being coordinated through legislation that encouraged the collection, (indirect) looting of cultural places and the exclusion of those same communities. Nigeria, for instance, demands the repatriation of arts/cultural materials collected during and after the colonial period, yet there is no internal debate between heritage institutions/organisations and communities about such materials in local museums. It's not discussed with members of the local communities in Nigeria. The demand for the return of those arts and cultural materials thus appears not to be restitution in the real sense but the scoring of political points against a former coloniser. The Nigerian government wants their heritage repatriated from Europe but does not want an empowered Nigerian community. Hence, they would rather have reparations paid to the national government than the indigenous local communities that produce(d) and use(d) them in their cultural places. These examples do not only show the political contexts of archaeology and heritage management in Africa but also reflect the absence of locally developed ethics that restore communities' dignity through public engagement.

The shifts in heritage legislation in the US, Canada, New Zealand, Australia and South Africa were attempts to meet the emotional and psychological needs of affected people and to ensure the continued relevance of the discipline which has not been accessible to indigenous people. Though this was still

elitist, it encouraged community participation in the activities of archaeologists and heritage experts, from collection to display. Once empowered, however, communities became very assertive and demanded even more changes on how archaeology and heritage preservation was practiced in these countries. In Nigeria, these processes have been slow or non-existent; unintentionally, the archaeologists and heritage experts in this country have continued with the colonial legacy. Government has little capacity to change the legislation and heritage experts find the situation convenient as they don't have to deal with the demands of communities in their day-to-day work. Rather, experts struggle to gain more powers with little consideration on how to engage the local community. For instance, the Archaeological Association of Nigeria (AAN) has made (and still makes) efforts to review heritage laws in Nigeria to include contract archaeology without any plan to secure genuine local community engagement. As a result, both archaeology and contemporary heritage preservation are completely out of touch with the social, political and economic needs of the local communities in Africa. Regrettably, this lack of commitment to public needs by the 'experts' has greatly affected the heritage management structures, and the established institutions have remained aloof on their roles and responsibilities to the local public (see Ugwuanyi et al. 2021). The resultant implication is that the local public has lost interest in the activities of archaeologists and heritage experts (see Eze-Uzomaka, 2000; Adekola, 2017). However, 'experts' we refer to throughout this work are professionally trained persons on Western ontologies and epistemologies of archaeology and heritage, who work and research within Nigeria or Africa.

Archaeology is seen as an elitist discipline that adds very little value to the current needs of societies in Africa. In particular, Nigerian archaeologists and heritage experts have failed to correct this

impression. Efforts at 'social inclusion' in most African countries have not produced the positive responses that one sees among the Maori, American Indians or Indigenous Australians.

Recently, some indigenous and a few non-African archaeologists have drawn attention to the need to apply archaeological findings in solving the current problems of society. Basey Andah, who influenced archaeological research in Nigeria and Africa in the 1980s/90s, had suggested 'anthropological archaeology' and 'Cultural Resource Management (CRM)'. Andah (1985, 1990) considered anthropological archaeology as archaeological research which recognised the views and needs of the local communities, especially the need to empower communities through heritage tourism. Other efforts at social inclusion include *The African Archaeological Review's* (1996) eleven essay contributions advocating the application of archaeology in solving major and fundamental problems and difficulties facing Africans. These essays followed up on Andah's 'anthropological archaeology' to argue for a shift from what deter experts from identifying and understanding the needs of African people and peculiarities of African history and culture (Robertshaw, 1996; Giffor-Gonzalez, 1996). Similarly, Sowunmi (1998) in a more practical term argued that the lessons learned from the changing environments can promote ecological sustainability in Africa. In reaction to the Western view of space and time in archaeological interpretation, which excludes local communities when valuing heritage, Schmidt and Mzorowski (2013) argued strongly against the dichotomy between 'prehistory' and 'history' and made the point that Africans have a 'deep past' that cannot be separated from the present. Several archaeologists in Southern Africa have recently become strong advocates of this discourse of public inclusion in archaeology in Africa. Some have experimented with community engagement and have found its efficacy for

meeting the present needs of the people, although with noticeable hindrances that call for a careful approach (see Ndoro, 2005; Chirikure and Pwiti, 2008; Chirikure et al. 2010; Pikirayi, 2011; Sinamai 2015). With undemocratic legislation in place, however, archaeologists need to be innovative in how they include the community voices into their mainstream archaeological and heritage agendas (Pikirayi et al., 2016).

Though subtle, Nigerian archaeologists have in the past reacted in a more practical way to the economic and political situations facing their country. Archaeological approach changed in Nigeria in the 1980s when the country was hit by the global economic recession; archaeologists were forced to find solutions in indigenous knowledge and technology when funding was hardly available from elsewhere. It saw the rise of the adoption of some elements of community participation (see Chikwendu, 1983; Andah, 1985). Unfortunately, this action was not sustained beyond the recession and did not influence a change in the heritage legislation. Artefacts still make their way to museums located in the cities where more cosmopolitan populations live. In Nigeria and other parts of Africa, display spaces are absent in rural locations where some of these artefacts may be more appreciated. Heritage places are priced beyond what many rural people can afford. However, despite the rhetoric of community participation and inclusion, there is hardly the recognition of the community's immediate social problems.

Thus, while lending our voice in support of the postcolonial approach which recognises that archaeology should focus on solving present societal problems, our concerns are more on the use of archaeological and heritage resources to give an ontologically secure environment to local communities so that they may gain confidence to solve their problems through familiar knowledge systems. Anthony Giddens who propagated the concept of ontological security explained how

'existential anxiety' constructs ontological security (1991). He stressed that meanings presuppose sets of reality as met within daily experience in a particular cultural context. Consequently, "a sense of place seems of major importance in the sustaining of ontological security precisely because it provides a psychological tie between the biography of the individual and the locales that are the settings of the time-space paths through which that individual moves" (Giddens, 1984: 367). Therefore, ontological security is "the confidence that most human beings have in the continuity of their self-identity and the constancy of the surrounding social and material environments of actions" (Giddens, 1990: 92). Jane Grenville launched this position into heritage studies. In her work, she enquired about how conservation decisions in post-war Europe and contemporary South Korea help explain Giddens's ontological security. The findings show a nuanced sense of ontological security and ontological insecurity, where those making the change decision feel comfortable and those whose environment is to change feel ontologically insecure. She, therefore, summarised that in making conservation decisions,

...we must look to individual and social psychology... In relatively settled and confident political and economic circumstances, societies may feel more relaxed about both retaining earlier plan forms and buildings, whilst adding to them in new and interesting ways. Whether we can use this insight to make better decisions ourselves remains the most interesting-and unanswered question (Grenville, 2007: 458).

Whereas we share Grenville's idea of ensuring ontological security in heritage conservation decisions, this work goes beyond that position and make case for the consideration of ontological security in

heritage research projects, especially through community engagement.

If the heritage resources which archaeologists research and steward are examples of community spirit, there is a need for community/public archaeologists and heritage experts to ponder on the following questions in the course of carrying out their work: How did individual(s) or community(ies) produce/develop what they study? What necessitated their invention? How did they mobilise and sustain it? How/can the knowledge inherent in them be used to champion ways of surviving in the present. These questions are of course not new, but they have been asked and answered without the participation of local communities. Many communities have no access to archaeological research carried out by 'experts'; even, how many can read and/or interact with the publications of the experts? In most cases, the local communities also have answers to these questions but have given up looking in that direction. There is a need to recognise that our role is not just to extract information but to be drivers of community development in the areas we research. Pikirayi (2011) had suggested that African archaeologists and heritage experts in addition to their engaging the community should also serve as facilitators to drive community development. Unfortunately, this is not always the case. We recognise that community development is not only social and economic but is also ontological. We are not advocating for 'patriotic' pasts but a way to make communities see their strengths and weaknesses through their past.

#### **An Assessment of 'Community' or 'Public' Archaeology/Heritage in Africa**

The fusion of 'community' with 'public' here does not mean that both have taken the same lexical meaning; it is based on our understanding of their application in the context of archaeology and heritage discourses as 'community

archaeology/heritage' and 'public archaeology/heritage', because their approaches intermingle. However, the words *community* and *public* have assumed different meanings in different scenarios and contexts. For archaeology and heritage, 'community' could be seen as insular or cosmopolitan (see Wenger, 1998 for insular; Appiah, 2006 for cosmopolitan). It is insular when the people are connected by ancestry and culture, what Pikirayi (2011) called 'descent or descendant communities'. The cosmopolitan community, on the other hand, is said to be characterised by a diversity of people from different cultures. Geographically, Chirikure and Pwiti (2008) categorised communities into local, national, regional, and global. Members of local communities reside closer to 'heritage' resources. But colonial experience shows that some descent communities may have been moved to other areas and still have an interest in their heritage. Our community of reference here is the local communities - people living in urban or rural areas that are brought together by common ancestry or cultural interests, and these communities may be homogenous. Similarly, the term 'public' is problematic in its definition. The word "public" may mean both communal and universal and in many cases, it has come to mean cultural owners, users (tourists), local people who may not be traditional owners, and researchers.

The foundation and tenets of community archaeology/heritage have been variously examined (see Moser et al, 2002; Marshall, 2002; Waterton and Smith, 2010; Monshenska and Dhanjal, 2011; Atalay, 2012). However, there has not been any clear-cut definition for this new area of interest. The focus is on the involvement of local communities at all stages of archaeological and heritage projects to achieve certain research goals. Moser et al. (2002:229) suggested seven components of what should define community archaeology/heritage projects thus: communication and collaboration,



employment and training, public presentation, interview and oral history, education resources, photographic and video archive, and community-controlled merchandising. In all these, communities should have some control. For Phillips (2008), the communities are supposed to be engaged from the research design phase to carrying out the research and the actual processes of interpretation, management and conservation. The point to note here is that the community and not the experts become central to archaeology and heritage projects.

Public archaeology/heritage, on the other hand, has been better expressed. Loosely defined as the relationship between archaeologists, heritage, and the public or how experts convey/communicate archaeological and heritage information and practices to the public (see Merriman, 2004; Matsuda and Okamura, 2011); it has evolved with some models: deficit and multiple perspective models (Merriman, 2004), education, public relations and democratic models (Holtorf, 2007), and educational, public relations, critical and multi-vocal models (Matsuda and Okamura, 2011). The ideas represented in all the models overlap, though with little nuanced perception, which we may see as an extension of the original view. We do not need to overstress these models that have been explicitly examined in the publications where they have appeared, and in other works by different scholars (see Giaccardi, 2012; Richardson and Almansa, 2015). However, Giaccardi has summed up these models as a practice of representation and communication in archaeology and heritage (2012). More so, Richardson and Almansa understand them to be a way of giving non-experts access to archaeological resources and data with or without the direction and leadership of professional archaeologists (2015).

These models are developed for 'mature nations,' some of which have not gone through what Africa has experienced. People are more confident in engaging

archaeologists, heritage managers and government bodies as equals, rather than as extensions of state power. Community participation requires democratic approaches to heritage management. In Africa, the top-down administrative structure is common and this approach to heritage management does not encourage mutual cooperation or install confidence within the community. Community participation is therefore viewed as an activity that shows that the organisation and the state that funds it, are weak. In the end, community participation is actually public consultation before a project is embarked on. This neither guarantees sustainability nor empowers communities that have a stake in the heritage place. African archaeologists and heritage experts, therefore, have to be innovative enough to find ways in which communities can truly participate in their research and heritage preservation processes.

What matters most to us here is the philosophical underpinning of community and public archaeology and heritage work; both approaches we shall fuse for our purpose. We acknowledge that a [good] community archaeology/heritage project gives some kind of agency to the local communities by allowing the people to take the lead decisions. But in reality, a good community archaeology/heritage project should also give communities the confidence to use their own knowledge systems as represented by the heritage places and artefacts to solve their problems. Once communities have gained that confidence in their own philosophies and technologies, it is easier to innovate with new knowledge from elsewhere. We also note that public archaeology/heritage retains agency with the experts, who make the initial decisions but will communicate the same to the public. Nevertheless, both target the involvement of interests and the utility of ideas of the local communities/public in archaeology and heritage practices. But the aim is to preserve the past and the associated

history and to encourage the understanding of that past for conservation and appreciation purposes. It's all about public inclusion in archaeological research and heritage preservation. Given the political, economic and social problems experienced in the continent, what contributions have these approaches made in this direction (if any)? Would there be a need for a refined approach (or further refinement) in Africa to meet the current needs of society? What is the position of national legislation and training institutions in Africa on this inclusion rhetoric? Has expert training contributed to the success of community/public archaeology and heritage in Africa?

Peter Schmidt has argued that "community archaeology and heritage work have a long history in Africa, a history embedded in the practice of ethnography, studies of indigenous knowledge systems, and the collaborative study of oral traditions and other intangible heritage" (2014:37). The earliest example of this approach, he noted, was Thurstan Shaw's corroboration of oral information from 'Anthony Onwuejugu', a local historian, in his interpretation of Igbo-Ukwu finds in Nigeria (Schmidt, 2014; emphasis is ours). Because of the difficulties in negotiating permission to excavate sites on private land, Shaw had no option but to integrate the community into the project. The involvement of the village chief, district officer, police, landowners, and Federal officials was the integration noted by Schmidt. Similarly, other projects he identified are Merrick Posnansky's projects in Begho and Hani villages in Ghana (see Posnansky, 2004, 2009), and his work among the Katuruka village in Northwest Tanzania (Schmidt, 2010; Schmidt, 2016). However, the goals target the reconstruction of history and encourage heritage preservation among the local communities. Though Schmidt's work, according to him, was a request from the elders of Katuruka village, its aim was nothing more than the reconstruction

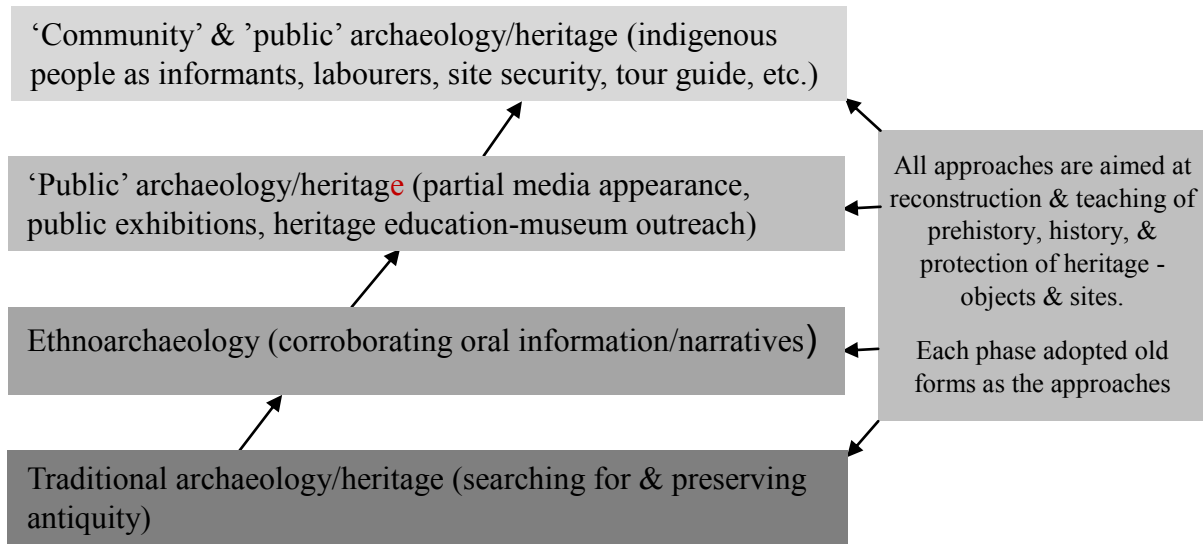
of history and preservation of heritage, and possibly to increase tourism.

If ethnoarchaeology has become community/public archaeology according to Schmidt's arguments, then, most archaeologists in Africa have been practicing it. Since the mid-1970s, late Basse Andah, Omotoso Eluyemi, and Babatunde Agbaje-Williams have embraced ethnoarchaeology; as the earliest indigenous archaeologists, they heavily influenced the discipline with this approach in Nigeria (Ogundiran, 2015). Notwithstanding, Eze-Uzomaka (2000) has observed that archaeology and heritage preservation have remained unknown among the Nigerian public whose understanding of the past and history differ from that of the experts. In Ethiopia, Kent (1996) reports the application of ethnoarchaeology by a team of archaeologists led by Steven Brandt from the University of Florida, USA. Brandt's group aimed to examine the efficacy of hardy plants used by indigenous people to combat famines in Ethiopia. Consequently, Almansa et al (2011) carried out a project in Ethiopia that was partly designed to experiment with the principles of community and public archaeology before conducting an excavation. The success stories recorded are the involvement of college and university students, the media, and politicians as well as securing plan for the protection of the sites.

In southern Africa, Chirikure and Pwiti examined the involvement of local communities in the interpretation, management and preservation of Domboshava and Great Zimbabwe sites in Zimbabwe and living landscape of Clanwilliam and Thulamela sites in South Africa; also, the local community engagement in the reconstruction of the Old Bulawayo in Zimbabwe (2008). What appeared to be the most threatening factor in the practice of community/public archaeology especially in Southern Africa is the situation at the World Heritage sites of Khami in Zimbabwe and Mapungubwe in South Africa. There, the identification of

who constitute the 'local community' is problematic because of the land alienation laws that lead to the removal of people from their land to be resettled elsewhere (Chirikure et al, 2010; Pikirayi, 2011 on

Mapungubwe in the Limpopo region; Sinamai, 2014 on Khami). Despite the efforts to involve the community, it has become very difficult, if not impossible to engage the descendant communities.



**Fig. 1:** Developing pattern of community engagement in archaeology & heritage practice in Africa

For how long, therefore, will these traditional objectives continue to dominate archaeological and heritage research in Africa even when there are more challenging issues? Ugwuanyi et al (2021) identified how people relate to their heritage in every aspect of their lives including their survival. This 'heritage consciousness' is often suppressed in Africa. Many have begun to shun their 'past' because of the negative connotations attached to them through ideologies of superiority, new religions as well as modernity. Therefore, how can archaeologists help secure an ontologically cultural environment that assists in the restoration of heritage consciousness and creates confident communities?

Most attempts to apply community/public archaeology and heritage principles in Africa have presented some challenging problems. The time and monetary demands for achieving good community and public archaeology threaten the professional obligations of individuals involved, whose promotion in

the place of work needs publications from these projects as quickly as possible (Chirikure and Pwiti, 2008). In many cases, the local communities' views of heritage differ from that of experts, which leads to conflicting voices (Eze-Uzomaka, 2000; Chirikure et al, 2010). This is not a problem if all these sources of evidence are regarded as equal. Regrettably, interpretation of heritage places is usually in one voice: the dominant voice of the experts. One just has to go through guide books and displays at heritage places to understand how this dominant expert voice, what Ugwuanyi (2020) called 'historical hyping' is used to shut out communities. To understand the problems further, one has to understand Africa's colonial past, the legislation, expert training and how the vestiges of that past have continued to direct the management of heritage today.

### Effects of the Adopted Colonial Legislation and Training in Nigeria

Heritage legislation in Nigeria still refers to cultural heritage as 'antiquity' and 'monument' that is protected by the national government (Ugwuanyi *et al.*, 2021). With political independence, many would expect that these legislations have been changed; it was just adopted with minor amendments (see Shyllon, 1996). Though many African societies have monumental heritage places, cultural achievement is not measured solely by this. The majority of the people's cultural achievements are intangible and philosophical values, beliefs, myths, legends, performatives and oral narratives; the so-called 'intangible' heritage that has little or no place in most heritage laws in the continent. There is no separation between tangible and intangible heritage among African communities as defined by the World Heritage systems. But with laws having been written during the colonial period, the intangible is conspicuous in its absence in the legal documents on heritage.

From the Antiquities Ordinance No. 17 of 1953 to the National Commission for Museums and Monuments (NCMM) Decree 77 of 1979 (NCMM ACT after returning to democracy in 1999) in Nigeria, the purpose has been to administer antiquities, museums and monuments. The Decree provides that it is the responsibility of NCMM to manage antiquities and monuments in Nigeria; an expression of total exclusion of the local communities. Worse as it may look, the law defined 'antiquity' as:

- (a) any object of archaeological interest or land in which any such object was discovered or is believed to exist; or
- (b) any relic of early human settlement or colonisation; or
- (c) any work of art or craftwork, including any statue; model, clay figure, figure cast or rust metal, carving, house post, door, ancestral figure, religious mask, staff, drum,

bolt, ornament, utensil, weapon, armour, or craftwork of indigenous origin and -

- (i) was made or fashioned before the year 1918; or
- (ii) is of historical, artistic or scientific interest and is or has been used at any time in the performance and for purposes of any traditional ceremony.

In subsequent provisions, 'monument' was defined as any antiquity as declared.

One must note the reflection of Western and professional voices (*e.g. of historical, artistic, or scientific values*) with which laws were written. As we have noted earlier, the focus on 'antiquity' and 'monument' in this legal document indicates the adoption of old heritage meaning that differs from the current realities. Heritage is a cultural and social process (Smith, 2006), it is a 'verb' and not a 'noun' (Harvey, 2001). The age determinant of 1918 for antiquities in Nigeria is a clear separation of the present from the past, a position that contrasts with the Africans' worldviews on cultural continuity. The implication is that sites, objects, and features that were produced and valued based on past and ongoing traditions to meet today's cultural needs, which have little or no 'historical artistic or scientific values' will receive little or no protection and management from the national government. As a result, many contemporary valuable objects produced by African communities end up as 'art' in European and American galleries.

The establishment of museums to store and display objects of 'antiquity' and the later establishment of art galleries became the first major separation of the local people from many of their 'deep past' ancestral heritage. Again, nationalising antiquities and monuments in this manner has made them lose value in the eyes of the local communities. With no legal protection, the intangible heritage (beliefs, values, norms, myths, legends, performances, and oral narratives) received little or no attention hindering the

bottom-up approach in community and public archaeology.

In terms of training in archaeology, Nigeria has few universities that teach archaeology and heritage-related courses and few others where archaeology, heritage or museum is taught as part of a course like in history, anthropology, etc. Therefore, there is no alternative platform through which the methodological and theoretical knowledge of archaeology/heritage can get to the younger generation until they get to the higher institutions. It is thus difficult to sell archaeology or heritage as a subject of study to the younger generation but even more difficult to remove the negative perception that adults have about them. In the light of these facts, our thinking is that community/public archaeology and heritage projects geared towards empowerment will not only achieve the professional goals of reconstructing and teaching history but will also raise much more heritage-conscious people from within the local communities in Nigeria. People usually take pride in their past achievements but where such achievements have been demonised the way colonialism and religion did (and continue to do) in Africa, empowerment-driven archaeology and heritage projects can assist in restoring the community values that can drive community development.

### **Heritage Resource Sampling for Empowerment: the Nigeria Examples**

The concepts and philosophies behind the Igbo village Arena in south-eastern Nigeria is a good example of such heritage resources with which archaeologists and heritage experts can employ for empowerment purposes. In Igbo culture, a village Arena is established as part of founding a village settlement (Ugwuanyi, 2019). Located in the heart of all Igbo villages, it is said to be as old as the Igbo. Thus, a combination of linguistic and archaeological evidence on foraging and farming has placed the Igbo settlement

between 8000 B.C (Maning, 2005, 2006; Webb Jr., 2005) and 2555 B.C (Hartle, 1967). The Village Arena is the center of the Igbo cosmos (Okorie, 1992) and is linked to social formation, social structure and institutions (Ugwuanyi, 2018, 2019). It is the religious center (the village tabernacle) and a symbol of the administrative unit in Igbo governance. The Igbo practiced democracy (see Uchendu, 1965), and this Arena provided space for village assembly/meetings and judicial proceedings. Also, it is a theatre for ceremonies, masking and other related performances (Nwabueze, 1984). It provides the framework on which the village architectural threads are woven (Aniakor, 2002). The Arena holds some testimonial relics of Igbo cultural conscience and exhibitions are part of the existential life of the people. Activities in the Arena come across from time to time in form of social, political, economic, and cultural expressions. In a reflexive thought, the village Arena should be viewed in this context from the role it can play in understanding objects in an African museum setting; how it can be used to develop museums that are relevant to stimulate interests among local communities in heritage in Southeast Nigeria and Africa, but also act as a unifying factor within the community. Our current museums hardly bring people together in the same way that the village Arenas do. Archaeologists and heritage experts can use these Arenas to develop research agenda away from centers (museums) that have stifled the development of African philosophies in heritage preservation and also create platforms from which projects on community development can be launched.

Participation in the management of village square could also be used to teach communities who have been powerless for more than a century how to use the power they have to develop their communities. Many community projects fail largely because of lack of skills and the collapse of the community's cultural programming

(Amponsah, 2012). Colonialism disturbed the cultural programming of colonised communities; where people had the same community values, many now have contrasting tenets and philosophies acquired through, for example, religion or education. Community participation in development and management of such an inclusive local museum agenda using the Village Arena can re-establish and improve cultural programming to prepare members of the communities to recognise commonalities within to enhance social capital in preparation for other development projects outside heritage sector. Not only would this bring cohesion to the community but it will also boost their confidence and inspirations, thus, restoring their ontological security.

To locate this example within our empowerment concerns ingrained in ontological security, however, require an understanding of the empowerment domain we desire to apply in this discourse. The concept of empowerment is generally defined by Cornell Empowerment Group (1989) as “an intentional ongoing process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources”. It provides the guide to develop preventive interventions in which participants feel they have an important stake (Rappaport, 1987). Therefore, it makes us think in terms of wellness versus illness, competence versus deficits, and strength versus weaknesses (Perkins & Zimmerman, 1995). The rallying point on the foregoing is that empowerment conceived in this manner targets the enrichment of our thinking rather than our pockets - mental empowerment that creates communities with a unity of purpose through the recognition of the abilities in their past. Consequently, when people are thus empowered, their potential is unlocked.

## **Discussion**

Archaeology and heritage projects have the potentials to inform communities about the positive attributes of their products/knowledge; give communities a shared experience; help communities use their past in utilising resources around them. Applying a good participatory approach will turn archaeologists and heritage experts into project facilitators with all participants sharing ranks. In so doing, members of the local community will be allowed and encouraged to view heritage resources as a reflection of their true selves. A well-thought-out community engagement allows the local public to participate in either archaeological research or heritage management projects. In Nigeria, the practice of archaeology has failed to change largely because of a lack of local debates on what constitutes cultural heritage. The definitions outlined by colonial legislation adopted at independence persist and guide the practice today. Though local archaeologists are discussing the issues on how to involve communities, they are simply talking among themselves and with other practitioners outside Africa (a good example being the meetings/conferences of the highest body that bring all archaeologists and heritage experts working on Africa together, the Society of Africanist Archaeologists-SAFA which is usually held on Euro-American soil). There is an absence of real work that puts the communities at the center of archaeology and heritage debates. For example, discussions to reform the heritage legislation in Nigeria lacked the participation of rural communities. The issue of restitution is topical and political at the national and international levels but restoring those objects to local communities from where they were stolen/taken in the past is not an option that is discussed. The NCMM is very active in following up on objects looted in colonial wars/expeditions through its 'Benin Plan of Action for Restitution' but

only to enhance its museum collection, not to empower the Benin community. The plan only mentions restitution in the title and aims at 'collaboration between museums that hold the Benin collection and the NCMM' (Opuku 2013) as well as the Royal Palace in Benin without any plan to engage the common persons on the streets of Benin. These institutional weaknesses not only frustrate communities concerned but create mistrust against heritage institutions, which ultimately leads to the mistrust of information generated through archaeology and heritage projects.

One can deduce from fig. 1 that the application of community/public archaeology and heritage in Nigeria/Africa is mostly based on:

- a) the integration of oral history/narratives into the interpretation of archaeological remains (ethnoarchaeology), and not full participation in owning, managing, interpreting and celebrating heritage,
- b) top-down approach, where professionals or experts make the lead decisions, and
- c) employment of local community people to serve as labourers during excavation or tour guides to tourists, during cultural manifestation (at some point) and as security to help protect sites against looting or destruction.

Empirical evidence shows that what is referred to as a community and/or public archaeology/heritage in Africa is ethnoarchaeology, practiced in different forms and styles (e.g Eze-Uzomaka, 2000; Posnansky, 2004; Chirikwure and Pwiti, 2008; Schmidt, 2014). But archaeologists can do more than this. It is good to have communities actively participating in archaeology/heritage projects; it is another story to have them think positively about their traditional knowledge systems in the face of modernity. The only work that presented something different is Schmidt's project among the Katuruka people in

Tanzania (see Schmidt,2016). His approach we understand agrees with the bottom-up approach which is one key factor that the proponents of community archaeology/heritage propose. However, it is easy to notice that all the reviewed research projects simply identify with one or two-phase(s) of community and public archaeology and heritage projects enumerated earlier. It is also important to note that these projects target reconstruction and/or teaching of prehistory, history and the protection of heritage sites. Considering the current level of poverty and the crisis of cultural diversity in Nigeria, our take on empowerment archaeology/heritage involves securing ontological security; this would build social capital among local communities to inspire innovations in Nigeria in particular, and Africa at large.

### **Concluding Thoughts**

Archaeology and heritage studies have a role to play in creating societies that are confident in themselves and their abilities. Full participation in community archaeology and heritage projects is not only therapeutic (Kingsley et al, 2008). It can also assist communities who have been intellectually and spiritually disconnected (through colonialism) to deal with the process of decolonisation at a mental level (Atalay 2006); action we consider a revival of their ontological security. But the current practice of archaeology in Africa cannot provide this due to several reasons one of which is the inability of the discipline to fit into African cultural frames. Archaeology also fails to realise that after a colonial experience, communities are not what they were before colonialism. Among the Igbo of Nigeria, for instance, communities are no longer culturally programmed to maintain Village Arena. The cultural, political and religious institutions that supported this important cultural space and values that planned, built and used them were dismantled by, among other things, religion, and colonialism. As

archaeologists or heritage experts, therefore, we must realise this fact and use our work to create forums in which these lost frameworks from the past can be used to build present communities to inspire innovation.

Africans have been told that their ways are primitive and have in many instances, abandoned technologies that were actually better than those introduced as replacements. Community engagement becomes crucial in convincing communities to revive those ideas. One recent project in West Africa shows the power that community engagement can have on food production. For centuries, the indigenous soil management system in tropical West Africa has involved the addition of ash, bone, charcoal and kitchen waste to transform nutrient-poor rain forest soils into fertile carbon-rich 'dark earths' (Solomon et al., 2016). The system (bio-char) which has been used for over 700 years retains carbon in the soil for longer periods than soil from composts yet, for years, farmers have been told that synthetic fertilizers were better for improving soil fertility. Passing this information back to the farmers will not only give them confidence in their own soil management systems but also sustain a climate-smart soil management system (Solomon et. al, 2016). This Dark Earths project carried out by a team of archaeologists, anthropologists, soil scientists, development experts and the community can prove to be more empowering for the communities in West Africa if the research results are used to empower the community in the way we suggest in this paper. The community does not need to be 'educated' in this case but to get a confirmation of the efficacy of their methods. Doing this without promoting the 'authority of western knowledge' is, however, a major challenge (Dei, 2000); though, it is doable and should inform future research agenda for archaeologists and heritage experts.

What drives community archaeology/heritage in Africa today is not

to inform Africans about the ingenuity of the past in the face of the present needs but the development of careers. Merrick Posnansky's (2009) aptly titled book *Africa and Archaeology: Empowering an Expatriate Life* contains an experience familiar to many who practice archaeology in Africa: Africa is good for careers. For most of us, the community is only involved to satisfy grant requirements, publish papers and books and get that promotion without regard for the mental 'health' of the community on which we research. Participation does not constitute the only form of engagement with local communities. Community archaeology is not an event (Chirikure *et al.*, 2010) that is embarked upon only when a research project arises; it should be a process that gives communities confidence in themselves and inspire them to build from their ancient cultural frameworks. Archaeologists and heritage managers who work in Nigeria should thus seek to influence the local institutions and policy makers so that their engagement with communities is continued well after the life of a research project is ended. Communities are frustrated by the continuous stream of researchers who come with different and uncoordinated projects that leave them less prepared for their future.

The idea that every object from a distant past belongs in a museum has meant that aggrieved communities who lost their sacred and other objects through collection and looting are never restored and healed. Objects that are repatriated are often taken to museums, not to the cultural settings and/or the aggrieved communities where it was produced and used. The museum, with its integrity that lies in Western knowledge systems, is seen as a better conservation and research environment than within the community. The result is that museums in Africa are just a part of 'imperial debris' (Stoler, 2008) that has refused to unlearn.

When communities are confident in the cultural framework guiding development,



they feel more secure within their environment and are more likely to innovate. Colonialism removed these frameworks and created ontological insecurity across Africa. Recreating this cultural framework and restoring the ontological security through community archaeology and heritage should be the aim of those who are doing archaeology in Nigeria today. This is probably not the work of archaeologists alone; it requires an interdisciplinary approach similar to the Dark Earths project in West Africa. Without achieving this, archaeology and heritage studies in Africa have a long way to go before people can celebrate their successes.

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## **Employees' Perception of Lexical Choices in Up-down Communication as Intimidation at Work Place**

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### **Abstract**

Lexical choices of managers in up-down communication affect employees contributions to the development and output of organisations or institutions. Within some educational institutions in Nigeria, some managers lack the creative ingenuity to choose appropriate lexical items in communication. As a result, socialisation and institutional development through language become hindered. This study investigates employees perception of Lexical choices in various managerial communication patterns in academic institutions in Nigeria. It sets to establish the specific ways through which lexical choices of some managers of selected Nigerian institutions hinder staff productivity. A sample of 300 employees of federal, state, and private universities (male = 58%, female = 42%), age ranged between 25 and 63 years, ( $M_{age} = 44$ ,  $SD = 4.57$ ) drawn from a wide range of staff from three tertiary institutions were the participants. A questionnaire was the primary source of data complemented by published literature as secondary sources of data collection. Adopted for analysis was the Sociocognitive theory of Critical Discourse Analysis (SCDA). Findings revealed that lexical choices such as mandatory, compulsory and unfailingly were specific words that incited provocation, intimidation, hostility and an indirect act of criminality from employees perception. Hence, indirect bullying becomes implied while disguised insubordination, through dishonest contributions of employees reduced effectiveness in staff productivity. Our findings confirm that there is a collaboration between functional communication and operative managerial achievement. The study suggested regular orientations and re-orientation programmes for managers within young institutions of higher learning for better understanding and progressive development of the human environment.

**Keywords:** Employee Perception, Educational Institution, Lexical Choices, Sociocognitive Critical Discourse Analysis, Up-Down Communication,

### **Introduction**

Within higher institutions of higher learning in Nigeria such as universities,

communication in different situations (downward or upward) is done by managers through the writing of

memoranda, letters, circulars, oral communications and sometimes the social media (Keyton, 2011). These communication patterns are very crucial to the continued existence of institutional workflow (Oyetunde & Oladejo, 2012). Even as the ultimate goal of communication is to achieve the desired objective (Koontz, 2001), the lexical choices used in each communication determines the feedback users get (McAfee, 2004). Consequently, lexical choices are pivotal in communications in order to express statutory regulations, rules and values (Ayatse, 2005), which enhanced organisational and institutional cohesiveness (Keystone, 2011). Lexical choices are those meaning-making dictions used either in verbal or written communication which characterise certain behavioural experiences that induced effects on users (Rundes, 1960). Lexical choices enhanced social relationships in workplaces while employees' loyalty and commitment were boosted for healthier social interactions and an all-round moulding of employees for better development of the organisation or institution (Ada, et al., 2008; Varey, 2008; Keystone, 2011; Ewing, 2013). However, in some of these communication patterns, unintentional but inappropriate lexical choices obstruct the expression of the envisioned goals. Consequently, the same messages are misconstrued and comprehended differently by different people (Zhang, 2011; Fang, 2001; Lee & Craig, 1992; Wang, 1993, Xu, 1999). Notwithstanding, some managers of some educational institutions misuse this invaluable art of creativity in their lexical choices of various communication patterns.

#### **Upward and downward Communication**

The word communication was derived from 'communicare, a Latin word that suggests the idea of mutual deliberation related to ideas, experiences, thoughts and suggestions that can influence attitudes (Shonubi & Akintaro, 2016). The authors

further noted that communication necessitates the exchange of ideas or information among users. Within various organisations, internal information is strategically circulated horizontally or vertically to achieve the desired goal (Hallahan, Holtzhausen, van Ruler, Verčič, & Sriramesh, 2007; Frandsen & Johansen, 2017)

In horizontal communication, Ozomekuri (1997) observed that information dissemination takes place within people on a similar cadre while information from employees to managers and vice versa is communicated vertically. In the views of Shonubi and Akintaro (2016) vertical communication is categorised into two: downward and upward communication. They further stated that while the downward communication takes place from the superiors to subordinates "up-down", upward communication takes place from subordinates to superiors "down-up". This study, therefore, focuses on the internal communication from superiors to subordinates "up-down".

Some scholarly contributions had addressed communication issues from the essentiality of language use (Nwankwo & Ukpai, 2021) and the impact of management communication on workers in various organisations (Shonubi & Akintaro, 2016; Asamu, 2014; Sheehan, Robertson & Ormond, 2007). Others studied some challenges that faced the early development approaches in communication (Holtzhausen & Zerfass, 2015) and suggested exploring new approaches different from existing disciplines and fields of knowledge. Thus, Heide, Platen, Simonsson and Falkheimer (2018) explored expanding the scope of strategic communication towards a holistic understanding of organisational complexities. The study aimed at improving on the contemporary situations of communication and to suggest ways forward. Their communication research focused on managers and coworkers as significant contributors in order to develop better theories on strategic communication.



Anchoring on the Communicative Constitution of Organisations (CCO) perspective they suggested other studies in communication from a critical standpoint to check the power excesses in organisations. Although this present study aligns with the scope of Heide, Platen, Simonsson and Falkheimer (2018), it differs in that it focuses on the workers' perception of managers' lexical choices.

### **Lexical choices and Employees' perception**

Lexical choices according to Van Dijk (1995) are fundamental issues in discussing ideology and how language relates to the world in a particular situation; while perception according to Russell (1979) refers to the mind's distinctive ability to be sensitive to happenings within its environment. As a result, human beings gain insight or intuitively perceive and react to the changes and developments within one's environment according to their understanding of lexical choices (Goldstein, 2002; Rashid, et al., 2013). To the best of the researchers' knowledge, lexical choices have received little attention when compared to other aspects of language studies (Macdonald, 1991; Novak, 1991). For instance, Ononye and Osubande (2017) investigated the lexical choices in the newspaper reports on Niger Delta conflicts (NDCs) with the view to establishing the stylistic technical strategies used by the reporters which prevent a comprehensive knowledge in identifying the discourse characters in the news. Adopting the labelling pattern of naming, the study identified emotive metaphors and qualifying adjectives as the lexical choices used to reduce the impact of the happenings in the texts.

Ahdi, Emzir and Ninuk (2018) examined the lexical choices used in the translated novel "The Dancer and The Original " Ronggeng Dukuh Paruk" in order to establish the ideology of the translator on literary translation. The researchers applied Fairclough's (2010) approach by aiming at empirical values

such as classification schemes and ideologically contested words to illustrate the translator's skill of the traditional and community ecosphere. They observed that the translator underscored the import of lexical choices for any detailed conclusion to be made in establishing linguistic and cultural differences in the selected texts.

Although Cruse (1986) argued that the actual meaning of any lexical item is perceived by viewing the word either as a container or from the context of occurrence, Trask (1996) suggested that dimensions of meaning could be derived from the interiority of one's knowledge in the use of a repertoire of words of a language. Trask's explanation implies that individuals acquire distinctive abilities through various social experiences and upbringings that shape and influence them permanently (Rundes, 1960; He & Zhou, 2015). Consequently, employees' perception of their managers' lexical choices in directives within an organisation or educational institution is grounded by their mental interpretation formed over time (Downey & Brief, 1986; Hamzah-Sendut, Madsen & Thong, 1989; Staw, 1975). In other words, to achieve the proposed goal in information dissemination, the knowledge of an employee/employer on the use of lexical choices should relate to the reality of life. According to Wannier and Bateman (1990) for the use of appropriate lexical choices in some contexts to yield required better results some level of thematisation in communication is considered significant. This perhaps is one reason for the various insinuations of meaning shift with the use of particular lexical choices. Trew (1979) suggested the use of dispute paradigms. Dispute paradigms enable a writer to study a group of words that explain similar ideas under a certain situation with the aim of selecting appropriate lexical choices that could be used to ensure that the proposed goal for disseminating that information is achieved (Donaldson & Lorsch, 1984). Trew (1979) and Oktar (2001) maintain that such options

intrinsically and objectively reflect “What we stand for, what our values are and express what our relationships with others characterise” in any textual context. In a similar study, Zhang (2011) categorized employees’ perception of lexical choices in communication based on emotional colouration. These include commendatory lexical items (which express effectiveness), derogatory lexical items (reflects negative attitude) and neutral lexical items (has no evaluation). Lexical choices which appear to be derogatory are perceived as indirect ways of conveying hostility and intimidation (Morrison, 2005; Duncan & Moriaty, 1998; Clark, 1896). It is not certain what factors instigate such vagaries of perception but such perceptions demoralize employees and hinder productivity within the ambits of the expected outcomes of some set goals of the management of such institutions (Richard et al., 2009; Obamiro, 2008; Ada et al., 2008; Pearce, 1995; Cronen, 1991, 1995; Litterst & Eyo, 1982).

Researches on lexical choices have focused on natural language generators for selecting lexical items in various pragmatic contexts (Hovy, 1988), but none has investigated the perception of employees on the use of lexical choices of managers in the up-down communications within institutions of higher learning. It is this gap that this study aimed to fill. This study generally explored employees’ perception of some lexical choices in managers’ communication patterns within the South Eastern Nigerian institutions of higher learning. Specifically, the study examined the ideology embedded in these lexical choices and its effect on educational institutions. A study of this nature enhances communication skills aimed at achieving positive goals by identifying the communication goals, stating the ideas clearly, understanding the ethics of communication, and being open-minded to prove credibility. To this effect, a lexical classification inquiry of the critical discourse analysis is adopted as a build-up to stimulate the principles of a mutual

relationship between managers and employees and to moderate indirect power exertion of some managers through lexical choices.

### **Theoretical Consideration**

Lexical classification inquiry framework is simply the linguistic ordering of the world (Kress & Hodge, 1979). In determining factors in lexical classifications, lexical choices were considered as independent analytical tools for clarifying objects or events (Halliday, 1994; Xin, 2005). From a linguistic viewpoint, previous approaches to lexical classification challenges were often addressed from the detailed principles of semantic domain. For instance, colour identification is lexically classified as being constrained by a set of universal focal colours [yellow, red, green, blue] and kinship categories classified by constraints specific to kinship [family: father, son, mother, daughter, sister, aunt, uncle]. However, in this study we deviated from constraints to illuminate a simple functional principle of how lexical items of language promote goal-oriented communication. This we did by aligning the speech act theory (SAT: Austin, 1962) and the sociocognitive theory of critical discourse analysis (SCDA: Van Dijk, 2009). SAT examines the thoughts and purposes concealed in some expressions and statements as implied by speakers’ manners of presentation. Such utterances according to Austin (1962) are distinguished in terms of locutionary (meaning of words), illocutionary (purpose of words) and prelocutionary (effects achieved) implications.

Sociocognitive theory of critical discourse analysis (SCDA) as a critical means of doing scholarship in Linguistics, sees the use of language as a form of social practice that should be socially coordinated based on context, structures of language and discourse rather than theory driven. In other words, SCDA analyzes context based on lexical and grammatical choices made during interactions and social practices of events and opinions of



dominated groups at the local, institutional and societal levels. By evaluating the lexical choices in selected memoranda, the study aimed to specifically reveal the hidden ideology of some managers of selected Nigerian academic institutions.

## **Method**

### ***Participants***

Three hundred employees were conveniently sampled (male = 58%(174), female = 42%(126), age ranged between 25 and 63 years, ( $M_{age} = 44$ ,  $SD = 4.57$ ) from three Universities (A = Federal, B = State and C = Private) in the South Eastern part of Nigeria were selected for this study. The choice of universities was based on our judgment of employees years of experience within the institutions.

### ***Measures/procedure***

The primary data for the present study were conveniently collected from questionnaire developed by the researchers to assess employees perception of internal memoranda in up-down communications of sampled universities for convening meetings with employees. The questionnaire is an open ended evaluation of memoranda/circulars for convening meetings, issuing directives and requesting documents from staff. In each of the institutional categories, a hundred staff from the institutions were selected to represent each institution. University A represented the federal university, university B the state university while university C represented the private university. Teaching and non-teaching staff of all categories were sampled. Published literatures comprised the secondary sources. The participants were asked to maintain anonymity in their responses.

The primary data for this work was collated conveniently from a questionnaire developed by the researchers to assess employees perception of internal memoranda in up-down communications of sampled universities for convening meetings with employees. The

questionnaire is an open-ended evaluation of memoranda/circulars to convene meetings, issue directives and request documents from staff. In each institution, one hundred members (Teaching and non-teaching staff of all categories) of employees represented each institution. The federal University was labelled University A, the State University as university B meanwhile the private University was labelled C. Published literature comprised the secondary sources. The participants were requested to maintain anonymity in their responses. In all, we used three hundred questionnaires. We discarded a total of thirty questionnaires. Among the thirty, thirteen were not properly filled and seven were returned with incomplete information while ten were not returned at all. We analyzed, two hundred and seventy questionnaires.

Sample memorandum/circular includes:

"Reminder: Departmental Board meeting on 10/07/2019. You're to bring final year question papers for vetting and all previous exam materials. Attendance is compulsory. Thank you.

HOD".

The participants evaluated on the open-ended format, not more than one paragraph for each, what they perceive the memoranda/circular to mean.

## **Data Analysis and Presentation of**

### **Results**

Data for this study were analysed using SCDA and percentages. The SCDA analyses speech (oral or written) through the grouping of ideas and perceptions within a social environment thereby, using perception to resolve between linguistics and communication. The percentages quantify the level of responses from each of the universities. The memoranda were drawn from the universities presented before the analysis.

**Table 1a: Group A: Memo for convening board meetings**

Source of data	Date convened	Type of memo	Lexical choice/s used for Emphasis
Faculty of Humanities; Department of Languages/Linguistics/Literary Studies/Theatre Arts (University A)	10 <sup>th</sup> May, 2017 & 13/02/2019	Notice of Departmental Board meeting...	a "...Please attendance is <i>mandatory</i> "

**Table 1b**

Source of data	Date convened	Type of memo	Lexical choice/s used for Emphasis
Faculty of Humanities; Department of Linguistics/Literary Studies(University B)	3 <sup>rd</sup> Oct., 2018 & 20/03/2019	Notice of Departmental Board meeting...	a "...for your information and necessary actions"

**Table 1c**

Source of data	Date convened	Type of memo	Lexical choice/s used for Emphasis
Faculty of Humanities; Department of Languages/Linguistics (University C)	19 <sup>th</sup> February, 2019 & 30/04/2019	Notice of Departmental Board meeting...	"... be guided accordingly"

**Analysis**

From the data presented in table one, two hundred and seventy participants noted that the lexical choices used for emphasis had implicative differences. In university 'A', it was observed that 79% (75 respondents) of the ninety five responses used held the view that the lexical choices in table 1a are intimidating while table 1b and 1c suggested the idea of necessity. In University B, a total of 93% (84 respondents) of the ninety responses suggested that the word *mandatory* as highlighted was perceived as intimidation and compulsion while 1b and c convey ethical official messages. In University C, it was the opinion of 96% (82 respondents) of the eighty five responses that the word *mandatory* was perceived as threat while 1b and 1c suggested a level of mutual respect for employees.

Semantically, the word *mandatory* is classified as an adjective denoting the need

for an official responsibility to be carried out. However, within the context of its usage in sentence 1a, the word *mandatory* has a very limited semantic range [+obligatory]. Whereas it is a statutory obligation of academics in the Nigerian academic institutions to regularly attend official meetings to discuss salient matters; memoranda to such meetings carry the proposed agenda and the signature of the convener. Being an obligation of every academic to be present at regular academic meetings, it is also presumed that managers are authorized to routinely discuss with employees and take academic decisions on behalf of the Vice Chancellor on related matters.

From the data however (see appendix), it is inferred that the expression "*Please attendance is mandatory*" apparently demanded employees presence to a statutory obligation.

It is deducible perhaps, that signatories to such memoranda are not very knowledgeable of these institutional regulations where they serve but disguises under the emphases of some lexical items to shield their ignorance; thereby conveying unintended messages. It is also possible that such lexical choices may either be borne out of the knowledge that there is usually very low turnout of employees during such meetings; or the convener of this memorandum does not understand the reason for authenticating academic regulations and statutory obligations with an autograph. Hence choosing such lexical items to coerce and compel employees to be in attendance. Whatever be the reason for the lexical choice in table 1a, the presumed high level of intelligent creativity or ingenuity appears to be elusive when compared to

those of 1b and 1c as lack of expertise (in knowledge and skill), lack of awareness and non-concern of the welfare of employees are perceived by these employees. Since the lexical choices used in any communication pattern fundamentally reflect the sender's social backgrounds (Trew, 1979; Van Dijk, 1995; Oktar, 2001), these employees' divulge an unnecessary but unconscious obsession of power by their employers who also lack confidence in their employees. As a result, a poor level of reciprocated relationship between such managers and employees and inability to win the respect of employees or influence them is exposed. These perceptions when not checked, continued use of such lexical items in such communication as 1a can incite provocation of employees against managers.

## II. Group 2 : Collection of rice as gift item from the state government

Source of data	Date posted	Type of memo	Lexical choice/s used
Faculty of Social Sciences/Management WhatsApp	14/01/19	Dean of Faculty to members of staff on the collection of rice	collect the rice <i>on or before Friday</i> 18/01/2019

Rice is an edible grain of a cereal plant. In this case, this rice which had not been cooked for consumption is a gift item from a state government to university employees within a state. In university A, 78% (74persons) of the respondents reported that the idea of placing a time lag on the collection of a gift item not perishable within the period stipulated is perceived as an indirect act of criminality. While 12%(11people) indicated the perception of power obsession, the remaining 10%(10 people) held the view that such communication suggested a lack of competence in administrative matters. On the other hand, 94% (85 people) from university B and 97% (82 people) from university C respectively submitted to the perception of suppression and intimidation. Analysing this discourse

reveals that the employees in these institutions perceive an indirect expression of unnecessary power intoxication, flaunting of professional ethics and intimidation . It is also deducible from this memorandum that either the state government or the employers may deny employees, access to this gift because of non-collection on the said date. Maybe, some managers' decision to place a time lag on the collection of rice suggest that some members of this faculty absconded from duty and the only way to find them in an academic environment is to entice them with their right. There are set standards for checking the excesses of any defaulter in an academic institution. The use of lexical choices such as 'on/before' for collecting a gift item from the responses , tilts towards denial by intimidation.

Indirectly, revealing a tone of covetousness and criminality. Because uncooked rice may not perish within the stipulated dates, the lexical choices on this memorandum

connotes immaturity and incompetence on the Administrative communication strategy of the Manager.

**IIIa. Group 3 Requests to submit Documents by staff**

Source of data	Date convened	Type of memo	Lexical choice/s used
Academic Planning (whatsApp)	19/10/2018	Notice of submission	Dear HOD... Please, submit <i>unfailingly</i> bound self-study form and departmental handbook by Friday 19/10/2018 by 12noon

**IIIb. Submission of bound self-study form and departmental handbook**

Source of data	Date convened	Type of memo	Lexical choice/s used
Academic Planning (WhatsApp)	19/03/2019	Notice of submission	HOD... Bound copies of your departmental self-study form and handbook are to be edited and reviewed before the 27/05/2019. This is for your information and necessary actions.

Table 3a and 3b are notices of requests to submit a very important document in preparation for accreditation of some programmes in universities. In University A, 73% (69 people) of the respondents were of the view that the choice of 'unfailingly' for a sensitive document to be submitted on the same date that the circular was disseminated (see table 3a ) reveals that the request for this information had been sent out several times without any response from the concerned Programme Heads while 26% (25 people) allude coercion. One person omitted the question. In University B, 89% (80 respondents) held the view that the sender of 3a lacks the competence to disseminate official information while 11% (10 people) noted there was a mistake in the date of submission. 96% (82people) of respondents in University C suggested that senders of such internal memorandum are not knowledgeable in the use of administrative language while 4% (3persons). The responses reveal employees' perception of the use of such lexical choice for the submission of a very

sensitive document for accreditation exercise as suspicious . This opinion emanated from the understanding that the lexical choice of *unfailingly* (*adverb of manner*), insinuates submitting without fail an accurate and reliable document by the Heads of Programmes involved in the accreditation exercise. The perception of suspicion suggests there was no prior notice for such submission in 3a. In other words, producing such important documents under duress to meet this deadline will materialise with errors and mistakes if no such document had been published. Undeniably, such flaws mar the objectives of the envisioned goals. Conversely, the sender of the information in table 3b provides an opportunity for the submission of flawless documents. Although some respondents reveal that the sender may have had the intention of conveying the idea of not being disappointed, the employees' perceived the lexical choice of 'unfailingly' in table 3a as opportunity to penalise or witch-haunt some employees . Such perception among

employees, suggests a pitiable state of lack of trust to accomplish assigned . Such pressures leave the employee always at the risk of losing confidence in him /herself

and subsequently, is left with the choice of putting up hypocritical attitudes in working within such establishments.

#### IV. Invitation to prayer session

Source of data	Date convened	Type of memo	Lexical choice/s used
Registry department (For registrar)	12/1/2016	...invited to "the beginning of the year prayer session" Note: It is <i>compulsory</i> for all staff.	It is <i>compulsory</i> for all staff.

#### V. Invitation to meeting

Source of data	Date convened	Type of memo	Lexical choice/s used
Registry (For registrar)	Friday 11 <sup>th</sup> March,2016	Meeting	Please, attendance is mandatory as there will be roll call.

#### VI. Invitation to an opening ceremony

Source of data	Date convened	Type of memo	Lexical choice/s used
Registrar	Friday 17 <sup>th</sup> May,2019	<i>opening ceremony of the training for non-teaching staff of the University</i>	Endeavour to attend, please.

The registry department is the authorized custodian of official records and has the assignment of circulating information within the establishment. By this, it is presumed that these officials should be endowed with creative ingenuity that induces appropriate effect through memoranda. However, this does not seem applicable to the memoranda in table IV, V and VI.

Responses from the three universities reported 98%(93people), 99% (89persons) and 100% of the respondents respectively as perceiving threat and intimidation from the lexical choices in tables IV and V while table VI was viewed to be administratively appropriate. From the Oxford Advanced Learner's Dictionary, the word *compulsory* is an adjective which means adherence to a law. The responses from participants

insinuate that Nigerian institutions of higher learning, formalizes prayer as compulsory . Ideologically, this contradicts the claim that there still exists the freedom/right of worship as enshrined in the constitution of Nigeria; which approved the establishment of these institutions. It simply induces an effect of infringement on employees' human rights while demonstrating a '*lord it over*' attitude on the employees' for an undisclosed interest. However, in table VI, we present a memorandum written by a Registrar of one of the institutions inviting non-teaching staff of the University to the opening ceremony of a training session. Lexically and grammatically, the registrar's lexical choices(*Endeavour to attend, please.*) induce an effect of necessity and not compulsion. Such lexical choices



according to the employees showed care, self-esteem and high regard of staff by managers. Consequently, the social development of the institution and a reciprocated social relationship with

members of staff is established while enhancing employees' commitment to work. It further protects the image of such institutions especially when assessed externally.

### VII. Letter of Invitation: To All members of Academic Staff

Source of data	Date convened	Type of memo	Words used
Faculty of Humanities	7/10/16	Orientation	Please note that the <i>vice chancellor and other dignitaries will be there and that attendance is mandatory</i>

The reactions from the respondents in the selected universities on the information on table VII were not different from the earlier discourses. 89% (85people) of respondents in University A reported that the organiser of the orientation lacks confidence to hold orientations. 91% (82 people) in University B insinuate outright intimidation of employees while 97%(82people) of respondents in University C perceived managerial sabotage against the employees. The Vice Chancellor is by regulation the chair to every academic sitting in any academic institution. However, he/she may attend or vest the

authority on any subordinate to supervise such activities when his/her schedule of duty does not permit him/her. In analysing the responses, the undertone of intimidation, threat or sabotage on the employee is perceived. In an orientation exercise, notifying members of an academic board of an orientation exercise with the clause that the Vice Chancellors will be present sounds sycophantic. Perhaps, such orientation exercise was organised for personal gains from the Vice Chancellor. As a result, such services were rendered to satisfy the Vice Chancellor and not to promote the institution.

### VIII. Notice of meeting with Vice Chancellor

Source of data	Date convened	Type of memo	Words used
Office of the Vice Chancellor	Tuesday, 8 <sup>th</sup> March 2016;	Meeting with VC	Please note that attendance is very mandatory
	Tuesday, August 30 <sup>th</sup> , 2016	Meeting with VC	Please note that attendance is very important

In Table VIII, the respondents also observed a change of lexical choice from mandatory to important. In University A and B, 97% (92 respondents) and 97% (87 respondents) perceive amateurish transmission of knowledge while 99% (84 people) respondents from University C, suggest a quest for communicative competence. The observations imply an obvious search for a suitable lexical choice. From the Oxford Advanced Learner's dictionary, the word 'important' suggests

adding value. The meeting with the Vice Chancellor being the context, it could be inferred that convening a meeting to meet with Vice Chancellor in August was more special when compared with the one held in March. However, the respondents from University C noted that although obvious efforts to become effective in communicating ideas through memoranda were observed, it is not always the case that some words replace the other lexical items appropriately. In such a situation,

some suggested that the word important could have been replaced by necessary which means required to achieve a certain purpose.

**Discussion**

**Sociolinguistic implications of the lexical choices of mandatory and compulsory**

From the analysis of the employees' perception, the lexemes compulsory, mandatory and unfailingly dominated the memoranda in Nigerian higher institutions. In relation with intent and

context, lexical items in the memoranda used, were perceived as containing meaning independently. From any perspective one approaches the use of these lexical choices in the communication patterns of some of these university managers, it was observed that the lexical choices have limited semantic ranges implying intimidation, witch-haunting and threat. A further breakdown of the lexemes compulsory, mandatory and unfailingly include such words as:

S/N	Lexical choice	Lexical category	Other Components(meaning)
1	Compulsory	Adjective	+required, obligatory, necessary, enforced, essential, unavoidable
2	Mandatory	Adjective	+ obligatory, compulsory, required, fixed, binding and needed
3	Unfailingly	Adjective	certain, dependable, trustworthy, constant, consistent, abiding, lasting, unshakable and enduring

In a university where elites know laid down regulations, words that induce pressure/duress are derogatory and reflect an attitude of insensitivity and low regard for employees (Zhang, 2011). Consequently, such indiscreet use/s of lexical items unconsciously incite organisational wars and disloyalty from employees. For effective communication to take place, aligning the synonyms for these words, would have enlightened the users on the need to choose appropriate lexical items for convening meetings. Meetings are convened because there are important issues to be discussed; however, should there be need to convene regular meetings without prior notification of the usual fortnight, (in the cases of emergency meetings; that is meetings convened in less than a fortnight of notification) emphasizing this emergency with the word necessary or required would have aptly conveyed the expected intention of the manager. As a result, the denotative and connotative meanings of words are

considered by writers rather than being presumptions. Perceptibly, "linguistic militancy", a lack of communicative ingenuity and incompetence of such managers becomes perceived in the attempt to conceal their deficiency. Such perceptions from the employees deter resourceful and experienced employees from proffering honest suggestions and guidance for developing and advancing the institution.

**Ideological implications of the employees' perception**

In workplaces, employees should attempt to exhibit institutional loyalty rather than the employer's consciousness. Arising from the claim that an employee spends a minimum of eight hours of his daily time at a workplace invariably, the place of work should be perceived as a second home. However, from the data presented above, employees perceptions of the words used to convene meetings tend to reflect the employer's consciousness instead of

institutional loyalty. Bearing this in mind, one may hardly see the genuineness in the employee /employer social relationships, discussions and interactions. When deception becomes perceived within one's working environment, hostility becomes a defensive mechanism for some employees. These result in apprehension and feelings of job insecurity. With this perception trending, contributing selflessly towards the development and building of scholastic institutions may be compromised. Such perceptions pose challenges to the institutions and society at large as colleagues disparage teamwork before managers. Finding solutions to common problems turn out to be brooding grounds for selfish interests while persons of integrity become psychologically withdrawn; As a result, the ideals of socialisation and institutional development through language become hindered. It was suggested that to actualise favourable work ethics, resourcefulness and committed integrity within these institutions, appropriate lexical choices are encouraged

### Conclusion

This study has attempted to explore the specific ways through which language use of some managers of selected Nigerian academic institutions hinder staff productivity. Although language use is related to the development of humans for a society's progress, the study identified wrong lexical choices as one major challenge that hinder staff productivity in Nigerian educational institution. To avoid frustrations or breakdown in staff social relationships and collaborations, managers' communication patterns in institutions of higher learning must become appropriate for an all-around moulding of individuals and productive output of the organisation or institution. Such collaboration between employees and employers reduces unintended antagonism while inspiring and inculcating a genuine sense of loyalty to the institution and nation at large instead of individuals. This

study suggested regular orientations and re-orientation programmes for managers within young institutions of higher learning for better understanding and progressive development of the human working environment.

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## **Boosting Legal Awareness of African Women through Bartlett's Consciousness-Raising Theory**

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### **Abstract**

This paper adopted the critical, analytical and the hermeneutics methods in espousing consciousness-raising, one of Katherine Bartlett's feminist legal methods, thereby rendering it applicable to Africa for boosting legal awareness among African women. Consciousness-raising according to this paper argued that women should confidently and fearlessly, share rather than air the ugly experiences they are subjected to due to their gender. It is a legal method in that experiences shared could lead to litigations and facts raised during the sharing of experiences can constitute legal facts in adjudication. Thus, this paper hermeneutically interpreted Bartlett's other two feminists legal methods: 'asking the woman question', and 'feminist practical reasoning', as coextensive with consciousness-raising. It was argued in this paper that the hermeneutic interpretation renders consciousness-raising apt for boosting legal awareness of African women, who are hardly willing to advance the sharing of their experiences beyond mere agitations. This paper therefore rendered consciousness-raising as a method which can ensure that African women not only share their experiences but also, while sharing, simultaneously, contemplate legal action. African governments should therefore, through policies, promote consciousness-raising, to enable African women surmount the barrier of stereotyping norms hindering effective sharing of women experiences and taking proactive measures to prevent them from re-occurring.

**Key words:** Awareness, Boosting, Consciousness-raising, Feminism, Legal,

### **Introduction**

In Africa as a whole, records of women struggles to correct acts of discrimination and violence have been in existence since the 19th century. African women have been recognised to play significant roles in anti-colonial struggles. A good example is the Aba Women Riot of 1929. The struggles during the National Independence and social modernisation also resulted in the formation of women's movements, (Armstrong, 2006). Successive African governments were signatories to international declarations on women right. With these, women efforts, various movement groups were formed, which

have been of much importance as they have lobbied for women's inclusion in the political leadership of their countries. Women in many African Countries have been able to run for public offices in growing number and have reached an average of 20.4 percent of seats in national assemblies, in Africa as a whole, (Enwo-Irem, 2019:28). Fenminist groups are among the women groups recognized in Africa.

Feminism itself has done a lot in terms of liberation of women in Africa. It has been noted that feminism has been a distant tool of intellectual discourse and political action to the majority of women

scholars and activists in Africa (Toby and Nwauzi, 2019:125-126). However, the feminist agenda is far from being achieved in Africa owing to low legal consciousness among African women.

Legal awareness is the key to achieving feminist agenda in any country and feminist legal theory, through feminist legal methods creates the legal awareness. Since the feminist consciousness hit Africa during the 1980s, with the proliferation of second wave of feminism, African women have been emancipated to a certain level. Yet, legal awareness of the African woman remains relatively low compared to her counterparts in the Western world. One factor that has contributed to this is lack of application of feminist legal methods.

Legal awareness engenders understanding the double aspects of law in feminism, namely, the patriarchal nature of law and the promise of law in promoting and protecting feminism. The attainment of the feminist agenda in other parts of the world, it could be shown, owes much to the legal awareness of women. Though, women's legal awareness became significant when women started becoming lawyers and judges. It was the articulation of feminist legal methods and their application by feminists which boosted the legal awareness of women in those parts of the world which today are regarded as developed owing to the high level of gender equity they have achieved.

Legal method is the procedure for reasoning to make decisions in law. Thus, there are the traditional methods adopted by courts in adjudicating on matters before them. Three of such methods, namely, deduction, induction, and analogy are typically used in every legal system, (Harris, 1997:213-218). The method of deduction is used in statutory interpretation when the case to be decided is so clear that the application of only laid-down rules is needed for justice to be done. Induction is a legal method applied in the doctrine of precedents (*stare decisis*) which involves relying on previously decided cases (precedents), to deliver justice on

subsequent particular cases that present facts similar to those of the precedents to be applied. Analogy is a legal method adopted where a combination of deduction and induction are needed in legal reasoning. In analogical reasoning, courts combine both statutory interpretation and the doctrine of precedents in deciding cases. Feminists acknowledge these methods but equally advocate for other methods which they think are more sensitive to women's perspectives compared to the traditional methods. It is on this note that Katherine Bartlett, who featured in second-wave feminism, conceived her feminist legal methods. Explaining her feminist legal methods, Bartlett writes:

One method, asking the woman question, is designed to expose how the substance of law may silence and without justification, submerge the perspectives of women and other excluded groups. Another method, feminist practical reasoning, expands traditional notions of legal relevance to make legal decision-making more sensitive to the features of a case not already reflected in legal doctrine. A third method, consciousness-raising, offers a means of testing the validity of accepted legal principles through the lens of the personal experience of those directly affected by those principles, (Bartlett, 1990:836).

Among these three methods, consciousness-raising seems most suitable for boosting legal awareness and legal consciousness of African women. It is so comprehensive that it accommodates even the other two methods. Thus, applying this method invariably presupposes applying the three methods. Consciousness-raising captures the other two methods in that, it advocates that in sharing of women experiences, the woman questions, which include questions of their suffering due to

domestic violence, rape, stereotyping norms, surface; then, litigation and subsequent adjudication based on practical reasoning follows.

This paper, in its three main sections, adopts the textual analytical as well as the hermeneutics method in articulating how consciousness-raising can help boost the legal awareness of African women, thereby enhancing their emancipation. The use of textual analytical method is aimed at exposing and critiquing Bartlett's consciousness-raising while the hermeneutics method is adopted to interpret consciousness-raising thereby rendering it applicable to feminist struggle in Africa. Section one is the ongoing introduction. Bartlett's consciousness-raising will be succinctly analyzed and critiqued in section two. Section three is to highlight how consciousness-raising can boost the legal awareness of African women. What follows is the conclusion.

### 1. Bartlett's Consciousness-Raising

Feminist jurisprudence understood largely as scholarship on issues pertaining to gender equality launched in the 1970s, has as its subfield, feminist legal theory. Feminist legal theory arose due to an attempt to fashion a broadbased theoretical account of the relationship of law in liberal legal regimes to women's subordination. Focal issues discussed by feminist legal theorists include patriarchy, gender and sexual inequality, (Mackinnon, 1987:1024). Feminist legal theory matured in the 1990s and it reflected the political and the legal struggles of second-wave feminism; the critical theory schools that were, to varying degrees, present or thriving in the 1970s and 1980s; and, the differences in women's experience of those schools. These three factors inform the defining claims of feminist legal theory, namely, 'critical-feminist claim' and 'feminist-aspirational claim', (Lacy, 1993: 128). The first claim aims at critiquing the law and exposing its patriarchal nature while the second claim aspires to laying bare the law's promise for achieving feminist perspectives. Legal

awareness is created when these claims are given effect through feminist legal methods. According to Robin West:

What came to be called feminist legal theory thus generally shared liberal legalism's defining faith in law's redemptive potential, it's compromised, but nevertheless essential relation to justice, and its necessity to the achievement of any meaningful progress toward a decent life for all the world's inhabitants, (West, 2018:984).

Thus, the critical and aspirational commitment of feminist legal theory is what feminist legal methods are designed to achieve. Bartlett's feminist legal methods are designed as the weapon with which feminists can reconstruct the law and the society. According to her, in addition to the traditional legal methods, namely, deduction, induction and analogy, feminists adopt other methods which though not unique to feminists, reveal features of a legal issue, which the traditional methods intend to, overlook or suppress. The features of a legal issue contemplated by Bartlett are those that concern the subjugation and subordination of women. Peter Singer once noted that, feminists cannot ignore methods because, if they seek to challenge existing structure of power with the same methods that have defined what counts within those structure, they may instead "recreate the illegitimate power structure that they are trying to identify and undermine", (Singer, 1989:1752). Articulating distinct methods for feminism therefore matters a lot because without them, feminist claims in the law will not be perceived as legitimate or correct. As feminists articulate their legal methods, they influence the traditional ways of doing law.

Bartlett's consciousness-raising shares in the two defining claims of feminist legal theory. She argues this method requires women upholding gender differences by

sharing ugly experiences, what in this paper is referred to as 'woman experiences'; they have because of them, and, also using means, such as arts, the popular media and litigation in critiquing and exposing the promises of law for feminism, to motivate other women who undergo similar experiences, (Bartlett, 849-855). According to Bartlett, consciousness-raising gives room for asking the woman question which in effect raises facts to be tackled by the adoption of feminist practical reasoning. Thus she argues that:

Consciousness-raising provides a substructure for other feminist methods - including the woman question and feminist practical reasoning - by enabling feminists to draw insights and perceptions from their own experiences and those of other women and use these insights to challenge dominant versions of social reality, (866).

While consciousness-raising in itself, gears towards achieving the critical legal claim of legal theory, the other two methods build on consciousness-raising to render justiceable matters arising from acts of subordination of women thereby achieving the aspirational claim of legal theory. The methods are therefore predicated on the belief that legal facts should be contextual and contingent, what Bartlett refers to as 'positionality'. According to her, "Central to the concept of positionality is the assumption that although partial positivity is possible, it is transitional, and therefore must be continually subject to the effort to reappraise, deconstruct, and transform", (887).

Consciousness-raising advocates women sharing rather than airing their experiences in order to expose the effects of those experiences not only on women but also on the society at large. The class of people experiences can be shared with are those who have been subjected to fellow women who have been subjected to similar experiences. This is because according to

Bartlett, only women with similar experience can share and understand their feelings, thereby uniting to take action in preventing such experiences from recurring. In this spirit of sharing of experiences, consciousness-raising is behind the efforts of women like, Susan Estrich, Lynne Henderson, Susan Brison, Michelle Anderson, Robin West, and scores of others who, wrote of their own experiences of sexual assault, (Papadaki, 2010: 349-356). They did this in order to connect with readers who had similar and unacknowledged experiences, to heighten understanding, to trigger empathy, and to underscore the sexuality of the violence as well as the violence at the heart of the act of rape. Others wrote of sexual harassment at work or sexual assault on the street to underscore the frequency of these events and therefore their constitutive nature, the ways in which they operate not as disruptive events in the otherwise placid lives of women, but as defining events that, for many, constitute womanhood or girlhood, (Bowman, 1993:522-534).

Although Bartlett fails to establish in clear terms how consciousness-raising is related to her other two feminist legal methods, it appears that for her, the three methods are inseparable. If they are not understood in this way, the tendency of consciousness-raising to boost legal awareness, especially, if applied in Africa, would be insignificant. It could be argued of Western women, that, in sharing the woman experiences, they are already poised to take legal action to prevent such experiences from re-occurring, (Earnshaw, *et al*, 2011: 382-393). This could not be said of the African woman, who, owing to stereotyping norms, may not even share but only air her own experiences. Therefore, in articulating how consciousness-raising can boost the legal consciousness of African women, the two other methods should be directly interpreted into consciousness-raising. Consciousness-raising for the African context would therefore imply women sharing their woman experiences,

articulating such experiences in terms of deriving facts which can call for questions of law to be answered using practical reasoning.

The importance of the interpretation given to consciousness-raising for the purpose of this paper becomes glaring when we recall that some African women have one way or the other attempted sharing their woman experiences but their efforts hardly boosted African women's legal awareness because they could not advance from the sharing to litigation. The famous literary works of Buchi Emecheta (*Second Class Citizen*, 1983), Flora Wapa, (*One is Enough*, 1981), Mariama Ba, (*So Long A Letter*, 1981), and lots of African women who in one way or the other have shared their woman experiences, never gave rise to litigations and little or no conclusively decided cases exist on the woman experiences shared in the African countries. This is in utter contradiction with the situation in Western countries where almost every of such experiences shared automatically leads to litigation. It could be observed that instead of litigation African women opt for out of court settlement. However, this option usually amounts to them agreeing to continue suffering in silence as the subjugation which they think which they think would cease by opting to settle amicably continues.

It is also worthy of note that Bartlett seems not to have contemplated resent developments in area of gender. One may ask if the wife of a gay marriage can have woman experience. Likewise, it could be asked, 'what kind of woman question could be asked concerning the husband of lesbian marriage?' It could also be asked whether transgender males and females can have the woman experience. Notwithstanding Bartlett's silence on these issues, this paper maintains that anybody, male or female, who is subjected to the woman experience, can share such experience. After all, it is no longer in doubt whether transgender males could be raped and whether they could be victims of

domestic violence. Perhaps when Bartlett articulated her feminist stands, victims of rape and domestic violence were predominantly women. Hence, experiences of rape and domestic violence were usually categorized by feminists as 'woman experiences', (Nussbaum, 2016: 83-92). That men are also subjected to such experiences, however, does not change the status of such experiences as woman experiences, rather, the situation calls for a synergy between both genders, in order to eliminate the experiences. Consciousness-raising, in advocating for sharing of woman experiences, provides the synergy. In the case of transgenderism, for instance, the female transgender or the male transgender could be subjected to woman experience since generically certain experiences have come to be labelled women experiences. Thus, even when a transgender male, that is, a woman who have through surgery, taken up the form of a man, is subjected to domestic violence or a transgender female, is subjected to rape, the experiences are still women experiences

## **2. Boosting Legal Awareness of African women**

Legal awareness in the context of this paper refers to the consciousness of existence of law as a tool for effecting changes in the society. The need for boosting legal consciousness among African women arises due to the fact that stereotyping norms make them recoil into their shells whenever they attempt to challenge the source of the ugly experiences they are subjected to. Unlike her Western counterpart, who has since put such barrier behind, the African woman is still cowed into thinking that such barrier is natural and therefore needs to be preserved even to the detriment of her progress. Therefore, only a measure capable of thwarting this long-held belief could liberate the African woman from its clutch. Heightened legal awareness is what the African woman needs to break the jinx of stereotyping norms. The ridicule faced

by most African women who opt for litigation to redress situations that occasion women experiences is because majority of African women tend to see stereotyping norms as a given. Understanding that such norms are man-made and are designed with male categories goes a long way liberating African women from the bondage of adhering to them.

Consciousness-raising is suitable for boosting legal awareness of African women not only because it presupposes the other two methods, but also because its operational technique accords with the natural propensity of the African woman. One of the advantages it has over other legal methods is that it makes it possible for the wider public to share in the critical and aspirational commitments of feminist legal theory. The means of doing law with consciousness-raising according to Bartlett include arts, popular media, litigation, bearing witness to evidence of patriarch as they occur, through unremitting dialogues with and challenges to the patriarch as they occur, politics and even, lobbying, afford the opportunity for wide participation of women in the feminist quest for reconstructing the law. All categories of women can find in the approaches listed, suitable means of contributing to the feminist agenda. Thus, consciousness-raising is most likely to boost legal awareness of women in Africa, where, the greater percentage of women lacks the will power to surmount the influence of culture and stereotyping norms.

Another feature of consciousness-raising that predisposes it to boosting the legal awareness of African women is its insistence on sharing of experiences. Sharing of experience should be distinguished from airing of experience. Airing of experience portrays the effort to inform others of one's experience which may or may not be accompanied with willingness to take action. On the other hand, sharing experience goes beyond merely informing others of such experience to portray willingness to take

action against it in order to avoid the experience re-occurring. Again, airing of experience could be a personal thing but sharing of experience is a collective activity. One can also air another person's experience thereby bringing in a detached feeling about it. However, one can only share one's own experiences and this means direct involvement. If experience is shared, a kind of unity pervades in that those who share in that experience see themselves as one. Thus, they can reach a resolution on the appropriate action to be taken concerning their experience. Therefore, sharing of experience is actually the nexus between consciousness-raising, asking the woman question and feminist practical reasoning.

It is regrettable to note that the feminist struggle in Africa has been characterized by airing rather than sharing of experiences. The African woman, even when highly educated, appears timid in terms of exposing ugly experiences and taking action against them, perhaps for fear of being caricatured, divorced (if married), or not getting a suitor, (if yet to be married), or, ostracized. Thus, though, formal education is a factor that can position African women for liberation, it is not enough; confidence and bravery, are also crucial to African women liberating themselves from subjugation of all kinds. The fears, though occasioned by stereotyping norms that characterize African settings, seem to be heightened by certain attitudes of African women. African women bestow a kind of expectant perfection on the institution of marriage such that once that institution is shaken, the African woman sees herself as a failure. It is this attitude that makes an African woman, when even a lawyer, or a feminist, to refrain from exposing her experiences that may be inimical to women perspectives. The African woman would rather expect another person to interpret her experiences for her because in that way, she feels not directly involved for the reason of being labelled a failure. Again, her willingness to air such experiences



only arises when she feels that doing so would satisfy her selfish interests. Thus, many African women would be willing to air their woman experiences only when their husbands threaten to divorce them, for those who are married; or when a male friend has jilted them. Otherwise, they continue to suffer in silence by enduring the effects of the experiences. This is the reason that even in some countries of Africa, governmental and non-governmental organizations and feminist groups, claiming to fight for the rights of women, go as far as coercing women into airing woman experiences. Consciousness-raising frowns at such moves for they stifle the effort of those who are directly involved in woman experiences to willingly share them.

Feminists in the African continent have not been able to boost the African woman's legal awareness simply because they tend to encourage airing rather than sharing of the woman experiences. If only African women could be courageous enough to share their experiences, nothing would prevent them from embracing the opportunity the law affords for women emancipation and participation. Consciousness-raising sees as awkward, a situation whereby those who call themselves rights activists, and who have never shared any woman experience, take actions, litigations or otherwise, on behalf of those who have been subjected to such experiences. In fact, what consciousness-raising advocates is that fighting for the rights of women should start with sharing the woman experience. In other words, if one has never been subjected to such experience or has been but is unwilling to share the experience, she or he as the case may be, cannot claim to fight for the rights of women. Thus, consciousness-raising renders ineffective, activities of such establishments as International Federation of Women Lawyers (FIDA), governmental and non-governmental organizations claiming to fight for the rights of women, if those piloting them have never shared any woman experience.

Consciousness-raising also implies that only women who have the woman experiences in the same context can effectively share and articulate them. Therefore it is not at all surprising that, feminist legal theorists of Western countries, in previous decades, and to some degree continuing through to today, relied so heavily on women's accounts of their own experiences, including their own, to heighten understanding of any analysis that surrounded it, (Selmi, 2004:65). This shows that the effectiveness of the feminist struggle depends on sharing of experiences.

Consequently, consciousness-raising abhors situations where certain categories of women, notably, uneducated women, are regarded as incapable of articulating their woman experiences. They are then encouraged to appear before different fora, created by their unequals, the so-called experts who have never shared any woman experience, for the purpose of them airing their experiences which would be articulated for them by special agents under the fora. Also implied in consciousness-raising is the idea that only women who directly partake in a particular aspect of the woman experience can share it and therefore can effectively influence the law. Bartlett asserts that consciousness-raising portends honesty, in that, women share their experiences as they occur, among themselves as equals, and contractually without attempting to objectify or categorize facts of these experiences in formal terms, (863). Sharing experiences as they occur, makes them lived rather than fictitiously created. When equals share their experiences, they become unified in purpose and in reaching resolutions. Experiences shared contextually are easily articulated for proper resolution. Though different women, because of their statuses, may have a particular woman experience in different ways, the experiences are unified in the sense that they are all woman experiences. The way a house-wife experiences power play in the family

would be quite different from the way a married female lawyer experiences same. All the same, the experience is still that of power play. Therefore, both the house wife and the married female lawyer can share that particular experience as equals, that is, married women. A situation whereby the married female lawyer, tends to regard her own woman experiences as special, compared to those of the uninformed, thereby declining to share with them but creates forum for them to air their experiences, is abhorrent to consciousness-raising. It is a type of feminist legal method like consciousness-raising that can encourage African women, to jettison the fear of stereotyping norms, selfish personal interests, ignorance of the law, and embrace the law for social, economic and political reforms.

The consequence of airing rather than sharing experiences is that experiences aired can be interpreted variously by those who hear them. Those to whom experiences are aired can claim to fight for those who are involved, but in doing so, they can misplace the priority of those who are involved and this can amount to exploitation of the integrity of those involved. Female lawyers, under different umbrellas, sometimes devote themselves to hearing women air their experiences for which they (lawyers) interpret and even carry out litigations on their behalf, sometimes free of charge. It is a commendable effort at least for alleviating the financial burden of women who cannot afford lawyer's fee. This notwithstanding, it contributes to low legal awareness in the sense that the women directly involved in these experiences are not allowed to interpret their experiences with their own categories which could even be a motivation for legal reform. The women lawyers use formal categories, already established by the law to interpret the experiences of these women, thereby reiterating the patriarchy that feminism fights. Little wonder that in African countries where fighters of women's rights of all sorts proliferate, there is still high

level of low legal awareness among women.

### **Conclusion**

This paper in articulating how Bartlett's consciousness-raising can boost legal awareness among African women, highlights the major cause of low legal awareness among them as the tendency to airing rather than sharing woman experiences. The airing of woman experiences is behind the proliferation of women's rights advocacy groups in Africa, which achieve little in terms of meeting the feminist agenda for the emancipation of African women. Therefore, the thrust of this paper is that consciousness-raising's insistence on sharing rather than airing of woman experiences makes it apt for boosting African women's legal consciousness. The application of consciousness-raising to the feminist struggle in African would ensure that African women, educated and uneducated, share their woman experiences by themselves and ultimately take legal actions to prevent such experiences from re-occurring. Consciousness-raising is therefore a formidable tool for boosting legal consciousness of African women, especially, in this 21<sup>st</sup> century when even men are claiming to be subjected to the 'woman experiences'. It therefore behoves the government of African countries to formulate policies guiding the activities of feminists and women's rights advocacy groups in such a manner that woman experiences are shared, rather than aired.

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## **Social Media as Instrument for Promoting Youths' Political Socialization, Participation and Civic Engagement in Nigeria**

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### **Abstract**

Politics is an essential part of every society. This partly explains why man is said to be a political animal. Political communication is, thus, regarded as vital for sharing political views, promoting political socialisation, participation as well as civic engagement. The emergence of social media platforms has substantially changed the scope and nature of political communication. While substantial progress has been made concerning how social media platforms have changed the communication landscape. Literature focusing on political socialisation, participation and civic engagement is scanty. In this study, the researcher sought to explore this area using a sample of 384 youths from Enugu State, Nigeria. The survey research design was used for the study. The questionnaire served as the instrument for data collection. Descriptive statistics was used to describe some aspects of the findings while inferential statistics was used to compare association among the existing variables. The results were presented in tables. The outcome of this study is expected to contribute to the theory and practice of political communication and civic engagement.

**Keywords:** civic engagement, political communication, participation, socialisation, social media and youths.

### **Introduction**

The youths are important assets to the collective development of any nation. A nation which yearns for development should pay greater attention to issues concerning its youths. They are raw materials which, if properly harnessed, could be instruments of development and vehicles of social change. The future of Nigeria therefore depends largely on what the youths do today. Consequently, what Nigerian youths learn should be of interest to the entire continent of Africa, and indeed the world. Gever (2015), notes that the thoughts, beliefs, actions, and inactions of youths have direct effect on a nation's political life.

The National Youth Policy and Strategic Plan of Action of the Federal Government of the Federal Republic of Nigeria (Federal Republic of Nigeria (2001) defines youths as individuals between the ages 18 and 35. However, the African Youth Charter (African Youth Charter, 2006), which Nigeria is signatory to, defines youths as people between 15 and 35 years. The charter which was adopted during the 7<sup>th</sup> ordinary session of the Assembly of the African Union held in Banjul, the Gambian capital, on the 2<sup>nd</sup> of July, 2006 states in article 10(3a) that state parties shall: "Encourage the media to disseminate information that will be of economic, political, social and cultural benefit to youths". It continues in (3b) thus

“Promote the development of youths’ media for the dissemination of information for young people.”

Going by this charter, which Nigeria gave its consent to, youths have a legal right to participate in politics of Nigeria based on accurate information. The media are by this charter duty bound to provide information to the youths to aid their participation in politics. The government of Nigeria is also duty bound to make sure that the youths are socialized on the politics of their country. Abdul (2010) summarizes the importance of youths’ participation in politics thus:

A pivotal role that the young should play in politics and any other area of life is to replenish the pool with quality replacement ... if today’s youths take to politics with more altruistic ideas and champion developmental ideologies, the youths of tomorrow and the leaders will all be better at what they ought to do.

The assertion above paints a vivid picture of the role of youths in the politics of Nigeria. However, for them (the youths) to effectively carry out this role, they need to be politically socialized. This is summarily expressed as political socialization.

Political socialization is the process of internalizing the political norms of one’s country. It is an indicator that determines the extent to which one is familiar with the political dynamism of his or her country. The common indicators of political socialization includes, an understanding of a country’s political history, its leaders, party system, voting pattern, voting procedure, party dynamites, electoral bodies, campaign guidelines, qualification for verifying, qualification to contest election, legislative system, separation of powers, form of government, tier of government and their powers as well as limitation, procedure for registration of political parties among others. Based on the above background, the researcher

examined the influence of social media on political socialisation and participation among youths in Enugu State.

There appears to be paucity of literature focusing on the influence of social media on political socialization and participation. Also, the problem is that significant attention has not been paid to the association between political socialisation and participation. More problematic is that these issues have not been significantly addressed within using a youth population in developing democracies like Nigeria. The interest in youths is because of the critical position they occupy as future leaders. Examining how social media influence the political socialisation and participation of youths is also essential because they make use of social media platforms more than people of any other age category. What this means is that more studies are needed to provide empirical evidence on how social media use influence the political socialisation and participation of youths, hence the need for this study.

### **Objectives of the Study**

The general objective of this study was to ascertain the influence of social media on political socialisation and participation among youths in Enugu State. In particular, the study sought to ascertain the following:

1. Ascertain the extent social media influence youths’ political socialization in Enugu State.
2. Determine the areas that social media influence youths’ political socialisation in Enugu State.
3. To determine the extent social media influence youths’ participation in Enugu State.
4. Determine the areas that youths influence youths’ political participation among youths in Enugu State.

### **Research Hypotheses**

This study tested the following hypotheses:

- Ho<sub>1</sub>:** There is no significant relationship between social media use and political socialisation of youths in Enugu State.
- Ho<sub>2</sub>:** There is no significant relationship between social media use and political participation of youths in Enugu State.
- Ho<sub>3</sub>:** There is no significant relationship between political socialisation and political participation of youths in Enugu State.

### Literature Review

Political socialization is a very important indicator in measuring political advancement of a country. For example, in a country where citizens are largely ignorant of the entire political dynamics, it will be very difficult for them to participate. Political participation is a product of political socialization. Political socialization is very essential to a nation's collective advancement. Ahmond and Bingham cited in Ofoeze (2001) note that political socialization performs the following function: shapes and transmits a nation's political culture, maintain society's culture from one generation to the other, has the capacity to transform a population or part of it, to view and experience politics in different dimensions and rapid changes of extraordinary events and have the capacity of generating political culture even where none exists.

The above expressed views clearly suggest that political socialization is very instrumental in educating the populace on the appropriate political culture as well as promoting the desired change. Ugwu and Mgbo (2010) argue that since political socialization is the transmission of political culture, it is desirable for it (political culture) to be explained in any discourse on political socialization. Ugwu and Mgbo note "political socialization has been identified as the transmission of proliferation of culture from one generation to another. If one must investigate the inter play of politics and socialization in political participation, the

best place to commence is from the area of political culture." Political culture, according to Okeke and Ugwu (2010), consists of the ideas, traditions, assumptions and accepted rules of the game that make up framework within which the political system functions. Okoro (2004) avers that the political culture of most countries will be aimed at achieving the following: to have a government that provides society's basic needs like shelters, security and food; to ensure the ability of that government to provide these without inconveniencing the citizens excessively; to ensure that the system of governance is acceptable to the generality of the people; to ensure that the people's ability to resist what goes against their political interest remains a right. It is important to add here that even though Okoro (2005) appears to have focused more on the objective of political culture, his explanation provides insights in understanding political participation and by extension, political socialization.

Political socialization has remained a problem in Nigeria. Odoemelam and Aisien (2013) affirm that political socialization is yet to reflect what is obtainable in Western advanced liberal democracies as typical by the United States of America or Britain. Odoemelam and Aisien attributed this to the fact that political parties have not encouraged public support for basic political structures, institutions and symbols of the political system.

In a bid to determine how to promote political socialization, Agboola (2013) did a study on the effects of level of education on the acquisition of political knowledge about Nigerian leaders. Survey research design was adopted for the study with interview as the instrument of data collection. A total of 1,320 school children from Kaduna and Oyo States were sampled for the study. The result of the study revealed significant statistical relationships between levels of education and acquisition of political knowledge about Nigerian leaders.

Poor political mobilization of Nigerians to fully participate in political affairs of their country has had negative impact on political advancements of the country. Goldstein and Ridout (2002) identified three main components of political mobilization that could significantly impact on voter participation during elections. They are: cumulative rate of mobilization, effectiveness of mobilization exercise, and alteration in targeting of mobilization. The researchers argued that mobilization with its power to enhance individual participation and the more intense it is, the more effective and convincing it is, the more it gets people to participate in a process or vote. In other words, a decline reduces its net effect. A study conducted by Kernell and Jacobson (2000) cited in Kalyango and Adu-Kumi (2013) revealed that the major reason for poor voter turnout was a decline in political mobilization by parties, candidates, and groups such as labour unions. This therefore makes political mobilization essential for political participation. Political mobilization is ought to be part of a deeply rooted political culture. Anazodo and Uche (n.d) note that political culture cannot be totally separated from the culture of the people. Although their assertion was not supported by empirical facts, one can argue that the passive involvement of Nigerian youths in governance and their perceived ignorance on the political dynamics in Nigeria has done the nation more harm than good. Youths can only participate in politics if they are politically socialized.

Political participation is a very important index of a mature democracy. It gives insight on the level of involvement by the citizens in the government of their country. Awofeso and Odeyemi (2014) note that political participation encompasses a wide range of political activities including voting at election, contesting for political and party office, attending political rallies, joining political parties, among others. A study conducted

by Falade (2014) in Nigeria revealed that 57% of the respondents were not actively involved in political activities. In the study, Falade studied respondents from four Local Government Areas in Ondo State, Nigeria. The researcher however, did not mention the local government. Questionnaire and focus group discussion were used for data collection. Commenting on the result, the researcher noted that political apathy is one of the factors responsible for electoral fraud and manipulation in Nigeria.

Similarly, Lukuman, (2014) added a new dimension to issues concerning political participation in Nigeria. The researcher through an explanatory study argued that patterns of leadership influences political participation. Ismaila (2006) however in a study found that level of education significantly influences political participation. The problem with both studies is that they did not focus on Nigerian youths. The researchers also did not examine how social media could be used to promote political socialization and participation. Hence, social media have become very common among 21st century youths.

Nigerian youths, just like those from other countries, have been actively engaged in the use of social media. According to Terragon (2013), 78% of the Nigerian citizens are between the ages of 18 and 35. This age fits into the definition of youths by National Youth Policy and Strategic Plan of Action of the Federal Government of the Federal Republic of Nigeria. What this means is that if youths are politically and socially enlightened and they eventually participate in politics, 78% of the Nigerian population will be politically active.

Kediehor, *et al* (2019, p.118) define social media as that means that employs mobile and web-based technology to create highly interactive platforms through which individuals and communities share, cooperate, discuss and modify users' generated content. Social media are networking sites that allow both the sender

and receiver to share information instantaneously. Udejah and Gever (2015) aver that social media are websites that enable users to share content as receivers and senders. Social media are the various online platforms that are used for social interaction. They use highly accessible and scalable publishing techniques and include various online technology tools that enable people to communicate easily via the Internet to share information and resources (Greenhow, Asemah and Edegoh, 2013) in Okon and Ohiagu (2014, p.57). Examples of social media include facebook, twitter, Whatsapp, Linkedin, Blog, BBM, 2go among others. The number of people that access and utilize social media keeps increasing by the day. There are at least 9 million social media active users in Nigeria (Terragon, 2013).

Social media have become part of the twenty-first century society. Virtually everything in the society today has been affected by social media. Businessmen and women use it to advertise their products, religious organizations use it to spread the gospel and most frequently, politicians use it to sell their political ideas and achieve their political objectives. This partly explains why Nwabuzor and Gever (2015) posit that social media are for the people and the people are for social media. See also Boulianne (2015), Pew Research Centre (2015).

It is essential to observe here that even though researchers have acknowledged the importance of youths' political socialization and participation as well as the increasing access to social media. There exists the problem of scanty literature on the strategies to be adopted in using social media for the purpose of promoting youths' political socialization and participation.

### **Theoretical Framework**

Although, there exists different theories that could explain strategies for using social media to enhance political socialization and participation, the

Technological Determinism Theory appears most appropriate. The theory was considered most appropriate because its basic tenet is how changes in technology drive changes in the society as a whole (McQuail, 2005). This theory therefore could be relied on to explain how changes in technology have prompted a new dimension on strategies for promoting youths' political socialization and participation. The theory according to Nwanwene (2010) posits that the global village so eloquently forecast by Marshal McLuhan in the 1960s has arrived. White (1990) cited in Nwanwene (2010) posits that it is a revolution which has brought us nearer to the universal understanding which McLuhan and others hoped for. Based on the argument of this study, this thus, raises a poser - what are the strategies for using social media to promote youths' political socialization and participation in Nigeria? Hence, this study is set to resolve this question.

### **Methodology**

This study adopted descriptive survey. Descriptive survey is appropriate design when the objective is to describe, explore or explain the characteristics of a population (Wimmer & Dominick 2013). The population of this study was all the youths in Enugu State. The total population of youths in Enugu State according to the National Bureau of Statistics (National Bureau of Statistics, 2013) is 1, 570,174.

The sample size for this study was 384 youths. The researcher determined sample size using the Cochran (1977). In the selection of subjects for the study, the researcher made use of purposive sampling. The researcher purposively selected youths within Enugu metropolis which has 17 Local Government Areas. The questionnaire was used as instrument of data collection. To determine the face validity of the instrument the research questions were administered to three experts. Each from Departments of Mass Communication University of Nigeria,



Nsukka, Enugu State University of Science and Technology (ESUT) and Godfrey Okoye University, Enugu. Their observations were useful in preparing a final copy of the instrument. The test retest approach was used to ascertain the reliability of the instrument and the outcome showed a reliability figure of 0.78, meaning that the instrument was reliable. In the analysis of data for the study, the

researcher used descriptive and inferential statistics. The results were presented in tables.

### Results

Out of the 384 copies of the questionnaire that were administered, 377 representing 98% return rate. The sample was 67% male and 33% female. Most (89%) of the respondents had tertiary education.

**Table 1: The extent social media influence political socialisation**

S/N	Items	Frequency	Percentage
1	Large extent	187	50
2	Moderate extent	98	26
3	Low extent	72	19
4	No extent	20	5
5	Total	377	100

Source: Fieldwork (2019).

Table 1 above sought to ascertain the extent social media influence the political socialisation of youths in Enugu State. The result showed that most of the youths reported that social media influence their

political socialisation to a large extent. To ascertain areas that social media influence youths' political socialisation, the table below was computed:

**Table II: The ways social media influence political socialisation**

S/N	Items	Mean	SD	Decision
1	An understanding of Nigeria's political history	3.0	.88	Accepted
2	Knowledge of Nigerian leaders	2.9	.54	Accepted
3	Knowledge of Nigerian party system	2.8	.77	Accepted
4	Knowledge of voting pattern	3.1	.76	Accepted
5	Knowledge of separation of powers	2.7	.91	Accepted
6	Knowledge of political events	3.0	.98	Accepted

Source: Fieldwork (2019).

Table II above sought to ascertain the ways that social media influence the political socialisation of youths in Enugu State. The result showed that all the items presented

were accepted as the ways through which social media influence the political socialisation of youths within the study area.

**Table III: The extent social media influence political participation**

S/N	Items	Frequency	Percentage
1	Large extent	180	48
2	Moderate extent	105	28
3	Low extent	74	20
4	No extent	18	4
5	Total	377	100

Source: Fieldwork (2019).

Table III above sought to ascertain the extent social media influence the political participation of youths in Enugu State. The result showed that most of the youths reported that social media influence their

political participation to a large extent. To ascertain areas that social media influence youths' political participation, the table below was computed:

**Table IV: The ways social media influence political socialisation**

S/N	Items	Mean	SD	Decision
1	Voting decision	3.1	.65	Accepted
2	Turning out to vote	2.6	.67	Accepted
3	Attending political events	3.2	.81	Accepted
4	Getting registered to vote	2.8	.13	Accepted
5	Engaging in online political debates	2.9	.87	Accepted

Source: Fieldwork (2019).

Table IV above sought to ascertain the ways that social media influence the political participation of youths in Enugu State. The result showed that all the items presented were accepted as the ways through which social media influence the

political participation of youths within the study area.

#### Test of Hypotheses

The study tested three hypotheses at 0.05 level of significant. The result of the three hypotheses tested is presented in Table V below:

**Table V: Hypotheses testing**

Item	<i>r</i>	p. value	Decision
1 Social media use and political socialisation	.902**	0.001	Sig
2 Social media use and political participation	.881**	0.001	Sig
4 Political socialisation and political participation	.762**	0.001	Sig

Source: Fieldwork (2019).

Based on the result as presented in the Table V, all the three hypotheses were rejected and the researcher concludes that there is a significant relationship between social media use and political socialisation and political participation.

#### Discussion of Findings

This study examined the influence of social media on political socialisation and participation among youths from Enugu State. The result of this study revealed that social media influence political socialisation and participation of youths within the study area. What this means is that if social media platforms are properly utilised, they could be useful in promoting political socialisation and participation among Nigerian youths. Nigerian youths

are very instrumental in the overall development of the country. Past Nigerian leaders like the Late Dr Nnamdi Azikiwe, Tafawa Balewa who has become popular today started as youths. They were given the opportunity and they did not disappoint. Today, the story is not the same as youths are neglected in the governance of the country. This neglect of youths is captured thus:

Youths make up an increasing share of the world population, and yet the youths are often excluded from national and international decision-making structures that affect them. Nigeria's liberation struggle from colonialism benefited immensely from the contributions of Dr. Herbert

Macaulay, Ernest Ikoli, Chief H O Davis, J C Vaughan, Oba Samuel Akinsanya, Dr. Nnamdi Azikiwe, Tafawa Balewa, and Obafemi Awolowo among others at their youthful age. The efforts of these youths led to Nigeria's independence and again contributed in driving the struggles for democracy in the 80s and 90s. The youths have been in the forefront of good governance and demand for credible leadership in the country since the restoration of democracy (Tsebee, 2010).

One of the viable ways to include youths in the governance of the Nigerian state is through political socialization. The youths must be abreast with the happenings in their environment to enable them to be fully participating. Social media therefore presents a very good opportunity through which youths can be socialized with a view to promoting eventual participation. Social media can help the people participate in the politics of their countries with ease. A study by Smyth and Best (2013) on "Tweet to Trust: Social Media and Elections in West Africa" thus become relevant to this argument. The researcher conducted a set of 27 semi-structured interviews in Abuja and Lagos, Nigeria and Monrovia, Liberia. Data collection took place over a 2-week period in May/June of 2012. Using qualitative method of data analysis, the researchers focus on the general elections in Nigeria and Liberia in 2011. Participants suggested that social media help to overcome previous scarcity of information during the electoral process, leading to increased transparency and reduced tension. Furthermore, social media based on monitoring shows encouraging signs of robustness. It was very difficult to describe the result of the researchers statistically because of the use of qualitative analysis.

The result of this study has a broad theoretical relevance and sound implication for political communication. Theoretically, the result adds to models and theories on emerging trends in political communication. For example, Ezeah and Gever (2015) in a study of emerging trends in political communication proposed a model, based on their result, christened "Circular Model of Political Communication." In the model, Ezeah and Gever identified the new media as a viable component of political communication. This result therefore adds to this model by providing strategies through which political communication can be enhanced. Also, the result has implications on the technological determinism theory. Hence the basic assumption of the theory (technological determinism) is how change in technology can affect changes in other spheres of life. This result provides insights into this theoretical proposition because it clearly shows how changes in technology as evidenced in the emergence of Web 2.0 and ultimately social media have affected strategies for promoting youths' political socialization and participation.

In the area of political communication, the result has further provided a template for political gladiators, political parties, political activists, political scientists and other interest groups on how to carry Nigerian youths along in the politics of their country. It is expected that with this result, persons willing to promote youths' political participation and socialization can easily do so.

### **Conclusion and Recommendations**

Youths' socialization and participation are very cardinal for the political maturity of the African continent. The revolution in technology and eventual emergence of web 2.0 has paved the way for social media to flourish. This technological improvement is pregnant with potentials for Nigeria, and indeed, Africa, to harness for the purpose of promoting political socialization and participation. As the quest for youths'

involvement in politics globally continues to generate interest, it is the argument of this study that Nigeria can attain these feet by harnessing the potentials inherent in social media. The study makes the following recommendations:

- ❖ The government of the Federal Republic of Nigeria should set up a team made of experts in social media that will provide a roadmap on how to implement the recommendations of this study.
- ❖ There is need for the government to prioritize youths' political socialization and participation by creating a unit for this purpose in the Federal Ministry of Youth.
- ❖ Youths on their part should use the social media for the purpose of attaining political socialization and not only for entertainment purposes.
- ❖ Subsequent studies should be conducted to find out, if any, obstacles limiting the use of social media for political socialization and participation.
- ❖ The implication of this that informed citizenship is fundamental to democratic governance. Deliberation over issues, participation in the political process and holding elected officials accountable all presupposes an electorate capable of expressing informed opinions. In modern democracies, the institution entrusted with delivering costless access to public affairs information is the mass media.

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## **New Trends in Qualitative Research Approach to English Discourse Analysis: A Literature Review**

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### **Abstract**

Construction of appropriate research design is sine qua non for any worthwhile research enquiry as this has profound implications for required methodological procedures which stands to underscore how rigorous and valid research can be. To this end, this study explores relevance of qualitative research approach to the practice of Discourse Analysis as an aspect of English linguistics in humanistic studies. The study contends that much of current thinking and ideas in the western academy from the school of qualitative research approach in respect to enquiry in Discourse Analysis have not received much attention in Nigeria. The study therefore explore how research in Discourse Analysis can be adequately situated using current trends and insights within the purview of qualitative research schema to make enquiry in this direction more credible and reliable. The study concludes that being able to adapt to extant practices within the framework of qualitative research, especially in the aspect of research paradigm, research design, method of data collection, sampling techniques, method of data analysis and procedure for data analysis, will serve as impetus to make Discourse Analysis enquiry more viable in the contemporary research tradition.

**Keywords:** perspectives, new trends, qualitative research, English, discourse analysis

### **Introduction**

In the past two decades, the real business of English linguistic research has been more of the analysis of samples and instances of actual language in use either in its spoken or written form (Fairclough, 2012; O'Donnell, 2012; Fawcett, 2017 and Fernandex, 2018). The notion of language use in its spoken or written genre is conceptualised as 'discourse' in the canon of English linguistics while its study is described as 'discourse analysis'. It is in view of this that Gee & Handford (2012) and Jacob & Tschotschel (2019) depict discourse analysis as the study of language in use. The ascendancy of discourse analysis in English linguistic enquiry is premised on the view that language is not simply a neutral medium for just

expressing communicative intentions, rather, it is a phenomenon that constitute and reflect social realities in which worldviews and ideological frames are encoded in linguistic practices which influences the way in which people think, speak, behave and write (Baxter, 2010; Paltridge, 2012; Osinsanwo, 2016; Ononye, 2017; Kamalu, 2018 and Ekweme, 2020).

While discourse analysis as a field of enquiry in English linguistics in western academy is carried out using well-defined qualitative research approaches (Litosseliti, 2010), this has not been a popular tradition in Nigerian academy as what is prevalent is reducing research approaches to traditional procedures of textual analysis (Oladele, 2016; Wuyep, 2016, and Oluikpe, Ndimele & Oluikpe 2018). Research

approaches are detailed and systematic plans and the procedure for enquiry involves steps from broad philosophical assumptions to exact and particularised research design, methods of data collection, data analysis and interpretation (Creswell, 2014; Onwuagbuzie & Denham 2017 and Onimisi, 2020). While these systematic procedures seem easier to navigate in natural and social sciences research, it is quite a complex issue in English discourse analysis as a result of lack of clearer-cut method or standardised approach in this regard (Litosseliti, 2010). Oluikpe, Ndimele & Oluikpe (2018) attribute this complexity to the general nature of humanistic studies which is qualitative and in which research “is highly subjective enquiry where various views compete” (p.45), unlike the natural sciences that is anchored on well-structured quantitative research procedures.

However, in the last one decade or so, researchers in the field of qualitative research have been articulating ideas, methods and frameworks to bring clarity and specific standard procedure to methodological issues in qualitative research (Merriam, 2009; Maxwell 2015; Mishra & Alok 2017; Clark 2017; Creswell & Cheryl 2018; Creswell & Creswell 2018 and Jacob & Tschotschel 2019, Cropley 2019). Thus, methods of research investigation in English Discourse Analysis can be made more rigorous, systematic and robust by adopting insights in this direction. To this end, this study advances insights into new trends in qualitative research approach as it relates to English discourse analysis. The study addresses the key elements of the process of research within the ambit of qualitative enquiry in relation to Discourse Analysis as an aspect of English linguistics. The study offers help to young researchers on how to equip them to navigate research methodology by engaging procedures that are trending as current thinking in qualitative research approach to English linguistics.

## **Research Paradigm**

Embarking on research calls for establishing a philosophical orientation that undergirds basic tenets about the nature of reality that stipulates the purpose of carrying out a research and the kind of knowledge to be produced through research efforts (Merriam 2009; Wuyep 2016). In other words, it is important to explicate which research paradigm best fits the research assumption and that address the research interest of discourse analysis. Research paradigm articulates the worldview on which research is approached and worldview is a framework of beliefs and values that postulate how research is undertaken (Creswell, 2015). A paradigm is a manner of conceptualizing or looking at the world and it consists of certain philosophical assumptions that guide and direct systematic approach to gaining knowledge (Onwuagbuzie & Weinbaum, 2017). Hence, a paradigm is a basic set of principles or assumptions that direct research (Denzin & Lincoln, 2017).

According to Klinger and Boardman (2011), research paradigm means research culture that entails values, beliefs, views, and assumptions subscribed to by a community of researchers. This entails the view of a researcher regarding what he/she believes about the nature of reality (ontology), how knowledge is construed (epistemology) and the procedure for gaining knowledge (methodology) (Onimisi, 2020 & Merriam, 2009). The research paradigm is therefore a coherent epistemological stance about the nature of research investigation, the brand of knowledge discovered and the type of techniques and strategies through which an enquiry is carried out (Vaismoradi, Turunen & Bondas, 2013). The research tradition on which a research is anchored stands to be a pertinent decision a researcher ought to make while designing the methodology for his or her study.

Prominent philosophical paradigms in research include positivism/post-positivism; constructivism/interpretivism and pragmatism (Creswell, 2015; Clark,



2017 & Onimisi 2020). The positivist paradigm relates to quantitative research; the constructivist/interpretivist relates to qualitative research while the pragmatist paradigm relates to mixed-method (Tuli, 2010; Klinger & Boardman, 2011). The constructivist/interpretivist paradigm which is our interest in this study underlies qualitative research. This paradigm accounts for naturalistic research as enquiry is carried out in a real-world environment rather than a laboratory. In this case, whatever is being observed and analyzed take place naturally as the researcher does not temper, control or manipulate sample data. Constructivist/interpretivist, therefore, allows for discovery-oriented research in which findings are not pre-determined (Wuyep, 2016; Dornyei 2007; Oluikpe, Ndimele & Oluikpe 2018). In the light of this, discourse analysis is situated within constructivist/interpretivist paradigm since it deals with naturally occurring language data in order to uncover social meaning and implications of communicative practices.

### **Tenets of Constructivist/Interpretivist Paradigm**

The constructivist paradigm otherwise called the interpretivist paradigm (Merriam, 2009) posits that reality is not self-existent but a process of multiple interpretations and that knowledge of reality is not objective but a subjective phenomenon that is socio-historically constructed (Onimisi, 2020). In this context, knowledge is substantiated through the meaning ascribed to the studied phenomenon. That is, meaning is an interface as it is established on a given phenomenon when the researcher engages with the research participants to derive data. So, through the process of interaction between researcher and data, knowledge is enacted in the context of the research focus (Klinger & Boardman, 2011). Therefore, constructivism/Interpretivism is concerned with how people construe the social world through the understanding

they have produced and reproduced as a continuing activity. In this case, the reality people have constructed encapsulate the meanings and interpretations expressed by the social actors to social situation. The process of interpreting the varied social processes coalesce into generating meanings and these meanings are subsumed in language and decoded from language as well, and it is these situated meanings that depict their social reality (Mason, 2002).

Constructivist/interpretivist seeks to describe, understand and interpret reality using a naturalistic and qualitative approach and thereby depicts reality as subjective, multiple and context-bound (Merriam, 2009). Reality is therefore not a singular observable entity or event, rather it is varied and multiple since reality is a product of interpretation. This means a single event can be interpreted variously leading to multiple realities (Merriam, 2009) and it is in this regard (Creswell, 2015) asserts that constructivist worldview emphasis multiple meaning regarding social realities. To this end, the notion of reality within the purview of constructivist/interpretivist is socially constructed (Merriam, 2009 & Onimisi, 2020).

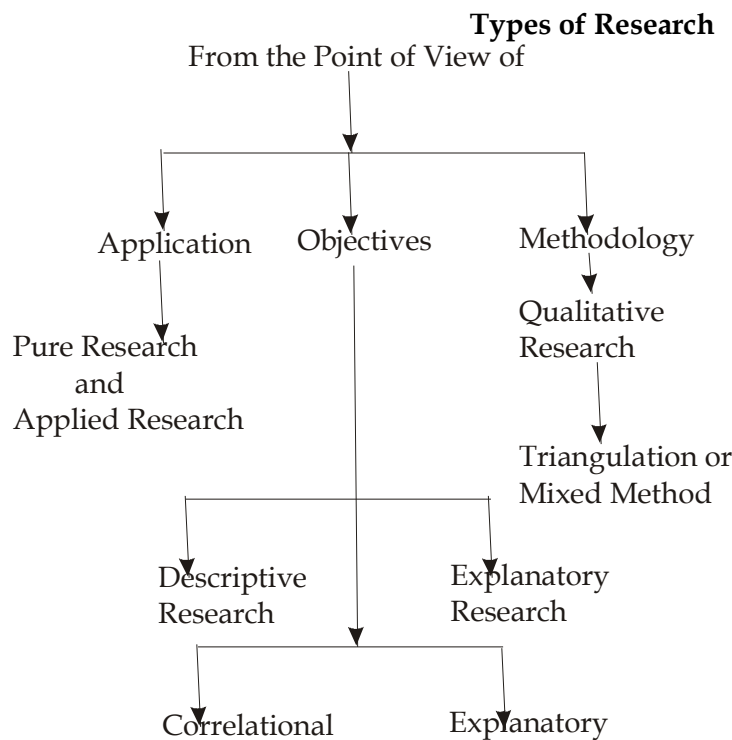
Usually, constructivist tradition often underpins qualitative research in which rich information made available by the data or documents are subjected to rigorous analysis that culminates in providing insights on the research subject and capable of informing fresh understanding, theory or practical solution (Onimisi, 2020; Wuyep, 2016; Oladele, 2016). Given the foregoing, studies in discourse analysis are to be predicated within the ambit of the constructivist/interpretivist research paradigm. This is because enquiry in Discourse Analysis focuses on how views, attitude, disposition, opinion, beliefs, worldview and ideological frames are depicted through linguistic resources in social situations in order to investigate how

social reality is enacted through language use (Johnstone, 2008 & Paltridge, 2012).

**Research Types and Discourse Analysis**

Types of research can be conceived from three perspectives. It can be considered from the point of view of application of the findings; objectives of the study; or from

the point of view of methodology or mode of enquiry in conducting research (Kumar, 2011; Oluikpe, Ndimele & Oluikpe 2018). These three perspectives regarding research types can be diagrammatically illustrated below:



Sources: Adapted from Kumar (2011) and Oluikpe, Ndimele & Oluikpe (2018).

Following the conceptual description of discourse analysis, it can be inferred from the diagram that, from the point of view of application, enquiry in Discourse Analysis is applied research; it is descriptive from the perspective of objectives and qualitative mode of enquiry served as the methodology.

**Research Design for Discourse Analysis Enquiry**

Research design is an explicit framework in which how a research work will be organized is clearly highlighted (Rasinger, 2010). It refers to a set of integrated methods and procedure designed to handle or guide a particular research endeavour (Mercer, 2004). In other words, a research design is research-specific and is inextricably connected with the research

questions as well as other general research climate in which it will be utilized (Litosseliti, 2010). Maxwell (2015) clarifies that research design outlines how research questions will be addressed in a logical manner. Oladele (2016) adds that research design has implications for data collection, data analysis, data interpretation and reporting. It is therefore the systematic ways in which the various sequential components of research are planned and linked one to another in a coherent manner (Clark, 2017).

Research design types are divided into a quantitative, qualitative and mixed-method (Anguari 2010; Krtalic & Hasenary 2013; Creswell 2015; Toyé, Williamson, Fairbank & Lamb 2016; Oluikpe, Ndimele & Oluikpe, 2018). Discourse analysis research is situated within the compass of

qualitative design. This is because qualitative design deals with an investigation of a social phenomenon in which words, texts, pictures, documents or artefacts that are collected are analysed through the interpretative process (Wuyep, 2016; Rudnick 2012; Creswell, 2012; Creswell, 2014; Onwuegbuzie & Denham, 2017, Cropley, 2019). Qualitative research privileges the use of non-numerical data such as textual expressions, linguistic data and pictures to describe and explore the processes and purposes of language use under investigation (Brodsky, Buckingham, Scheibler & Mannarini, 2016).

In line with the fundamental concepts of ontology, epistemology and methodology upon which constructivist/interpretivist research paradigm is based, ontology in qualitative study entails the assumption that every individual inherently constructs their reality out of individual personal and particular experiences and this makes reality to be different from one person to the other. Individual reality is also influenced by interaction with other people and this makes reality to be socially constructed (Cropley, 2019). Epistemology in qualitative enquiry deals with the procedure that responds to the questions of how individuals understand the external social world; how they are influenced by their own reality and how they express their understandings of other individuals (Tuli, 2010; Cropley, 2019). In view of this, Kielmann, Cataldo & Seeley (2012) submit that qualitative research adheres to the constructivist/interpretivist view of the external world that purports that reality is in the mind and eye of the beholder in which for a given phenomenon there is no single reality but multiple which can only be described subjectively using naturalistic methods. Methodology in the qualitative approach, is grounded in empirical knowledge attained through observation of phenomenon or people's behaviour, understanding and values. Behaviour encompasses the use of language; understanding implies

knowledge of the environment, while values entail culture and history (Oluikpe et al, 2018 and Cropley, 2019).

### **Qualitative Research Design and Discourse Analysis**

Qualitative research is suitable for Discourse Analysis because qualitative investigation is a situated enquiry in which the meaning people have constructed in their socio-practices regarding a social phenomenon is sought to be understood in an attempt to make sense of their real-world experiences (Danzi, Hunter & Harrison, 2017). Qualitative research is premised on the philosophical notion of interpretivism since it is concerned with how the social world is construed, experienced, understood, constituted and interpreted (Mason, 2002; Mishra & Alok, 2017). The core feature of qualitative research is that it appraises the way individuals in society make sense out of their practical real-life awareness in their minds expressing these in their own words (Cropley, 2019).

Denzin & Lincoln (2017) hint that the term qualitative presupposes accentuating the qualities of phenomena, processes and interpretation of what is measured or examined without carrying out investigation experimentally with regard to intensity, frequency and quantity. Therefore, Mason (2002) claims that qualitative research is a rewarding activity that engages with the phenomenon that matters by exploring different aspects of the social world to discover how social processes, discourses and institutions work, to provide significant meanings that social issues generated. Creswell & Cheryl (2018) avers that qualitative research entails empirical investigation of human behaviours including language practices and other similar matters in such a way that data and their analysis are not reduced to quantifiable numerical measures. Sampson (2017); Bazen, Barg & Takeshita (2021) clarify that empirical investigation is a systematic approach to gain new knowledge about social reality

and that qualitative research is an integral aspect of empirical enquiry oriented towards learning new things about the world in an attempt to solve societal problems or provide understanding on social issues.

Central to qualitative research is its attempt to provide insights into values, behaviour, opinion and belief of a particular group, individuals, events, or occurrences (Richards, Ross & Seedhouse, 2012). It is a research method that involves a detailed examination of human attitude and disposition with the aim of gaining understanding and meaning ascribed to human experiences (Onwuegbuzie & Denham, 2017; Palinkas, Horwitz, Green, Wisdom, Duana & Hoagwood, 2015).

Given this, Maxwell (2015) asserts that qualitative research focuses on the meanings derived from the systematic investigation of a phenomenon. It is, therefore, an interpretative engagement with a focus on meaning in the context of studied available data (Merriam, 2009; Mikail, Sule & Salihu (2020). As a method of research rooted in constructivist/interpretivist philosophical tradition, qualitative research is premised on the fundamental notion that reality is unambiguously subjective. In this respect, every individual constructs his/her reality based on the personal view of the world on account of his/her interaction with people and event in society. Thus, what people consider as reality are a set of inferences, opinions, views and impressions in individuals' mind. The undertaken of qualitative research, therefore, is to obtain insights into those representations of reality, that is, to explore the nature of the social world the way it is structured, configured, experienced and interpreted by the individuals through their linguistic communication in the process of their daily existence (Crospley, 2019).

Qualitative research draws data from four major sources, namely, interviews, observations, images and documents (Patton, 2002; Dornyei, 2007; Merriam, 2009; Cresswell, 2014; Oluikpe, Ndimele &

Oluikpe, 2018). Interviews are direct talks and voices derived from a focus group or individuals as research participants. Observations entail systematically collecting data by watching, perceiving or interacting with people or an event-image, including photographs, drawings, cartoon, graphics, videos that are seen and observed for research purposes. Documents involve the collection of existing texts whether in oral, printed, electronic or digital form, from relevant sources (Onwuegbuzie & Denham, 2017; Fernandez, 2018). In the light of this, discourse, which can be in oral or written form, is regarded as a document within the purview of qualitative research design (Baxter, 2010).

Hence, in the qualitative study, data are derived from real-life context, both flexible and sensitive to the social context in which data are collected. Thus, qualitative enquiry is data-driven, context-sensitive, flexible, exploratory and fluid (Masson, 2002). In the light of this, the hallmark of qualitative research lies in the fact that the researcher gathers data directly by either observation of the participants or by reviewing documents or by asking questions from the participants. The data collection process is thus followed by content or thematic analysis and findings are presented in interpretative narrative form (Creswell, 2015). This makes qualitative research to be predicated on observation of situated activity and material practices in a naturalistic world, resulting in interpretative engagement with the view of providing a better understanding of the different phenomenon in the world (Onwuegbuzie & Denham, 2017).

The relevance of qualitative research to discourse analysis lies in the fact that qualitative enquiry is descriptive (Crospley, 2019). The descriptive character is predicated on the fact that words and expressions are utilized to convey the findings of the researcher rather than discrete numbers. Besides, documents and excerpts are analysed contextually and

cited to enhance the descriptive attributes and features of qualitative research (Merriam, 2009). It means that in qualitative research, data presentation is expressed in words, rather than in numbers (Creswell, 2014). Descriptive study attempts to systematically describe and elucidate a situation, a social phenomenon or a problem so as to provide information or understanding or explicate

attitudes or views regarding an issue (Kumar, 2011). Discourse analysis is equally descriptive because it seeks to expound how people's worldviews, attitude and disposition regarding social issues is expressed in their language use.

From the foregoing, the salient characteristics of qualitative research methods can be pinpointed and this is succinctly highlighted in the table below:

**Table 1. Characteristics of Qualitative Research Methods**

<b>Dimension</b>	<b>Qualitative Approach</b>
Philosophical paradigm	Constructivists/interpretivist
Design	Non-experimental/flexible
Setting	Social world/natural setting
Data type	Descriptive
Data collection	documents
Analysis	Interpretative
Generalization	To generate a hypothesis, theory or principle

**Source:** Adapted from Tuli (2010) and Cropley (2019)

**Discourse Analysis as Narrative Analysis in Qualitative Research Types**

Merriam (2009) and Denzin & Lincoln (2017) identify seven types of qualitative research which are case study, critical study, ethnography, basic research, grounded theory, phenomenology and narrative analysis. The narrative is the account of how people portray and represent their views, stories, feelings, attitude, practices and experiences (Merriam, 2009). Fundamental to this type of qualitative research is the use of documents and texts such as biography, stories, diaries, newspapers, encyclopaedic accounts, autobiography, history, autoethnography, archival materials, journals, letters and interview transcripts (Mason, 2002; Cropley, 2019). Any of the text in this regard is analysed through linguistic framework as data for distinctive features or meaning it encodes. At the heart of narrative analysis, therefore, is how people use language to express their opinions, views, beliefs and disposition (Merriam, 2009). Central to the narrative type of qualitative research is its emphasis

on how linguistic tools are deployed for textual and contextual meanings in written discourses (Baxter, 2010).

**Appropriate Sampling Technique in Discourse Analysis**

Sampling describes a selection process that involves principles and procedures through which relevant data are identified, chosen and gained access to (Mason, 2002). Since qualitative data are usually bulky, heterogeneous, and at times, messy, (Dornyei, 2007), it is, therefore, necessary to adopt a sampling mechanism to extract needed samples for analysis. The principal intent of qualitative sampling is to locate individuals or documents that can avail rich and useful insights into the subject matter under enquiry so that what can be learnt can be maximized (Dornyei, 2007). Non-probability sampling is a prominent sampling technique of choice in qualitative research. The non-probability sampling method incorporates purposive sampling and theoretical sampling (Merriam, 2009). Purposive sampling is

usually found suitable in discourse analysis enquiry.

### **Purposive Sampling as Sampling Technique in Discourse Analysis Enquiry**

Purposive sampling is the choice of participants or documents with the required information in a natural setting as against laboratory procedure (Oluikpe, Ndimele & Oluikpe 2018). Purposive sampling is premised on the notion that the researcher primarily seeks to discover, identify, understand and interpret, and hence must make a selection of information-rich samples from which an in-depth analysis can be done (Merriam, 2009). It is a utilitarian means of allowing the researcher to recognize and engage appropriate data or information for study (Roy, 2012). Similarly, it is commonly used in qualitative research for the selection and identification of useful data required for enquiry purposes (Palinkas, Horwitz, Green, Wisdom, Duan; Hoagwood, 2013). As a non-probability and non-random sampling method, samples are singled out based on the distinctiveness and peculiarity of a population and suitability to the research objectives. It is far from being convenience sampling; rather it can be conceived as selective, subjective or judgmental sampling (Crossman, 2020). Purposive sampling is usually common in qualitative research as it is very useful when research focuses on describing a social phenomenon or constructing a social reality (Kumar, 2011). In doing discourse analysis, it is not necessary to account for every bit of the text. The usual practice is to isolate relevant excerpts for analysis subject to linguistic framework and research focus. It is on the basis of this that purposive sampling method becomes pertinent in discourse analysis.

### **Data Collection Instrument in Discourse Analysis**

In qualitative research, data collection is done by asking, watching or reviewing (Merriam, 2009). Asking is achieved through the instrumentality of interview,

watching is done through the instrumentality of observation, while reviewing is carried out through the instrumentality of document analysis. Lending credence to this approach, Creswell (2015) claims that data are usually gathered in qualitative research through individual or group interviews, observations or review of existing documents. Oluikpe et al (2018) add that qualitative data are collected through human and non-human contacts. Human contact is a process of data gathering which involves the use of interviews and personal observation as data collection instrument. On the other hand, non-human contact subsumes the use of documents, archival materials, newspapers, online sources, creative writing, cartoon, pictures and paintings as an instrument of data collection. Apart from written discourse, the fact that oral speech has to be committed to writing before it can be subjected to discourse analysis makes document analysis an appropriate method of data collection in discourse analysis research. So, the point is that the appropriate data collection instrument for discourse analysis investigation is document analysis.

### **Document Analysis**

Documents are the language construction of individuals or groups, expressed in a particular context with particular purposes and with intended or unintended consequences (Mason, 2002). Documents in this context concerns printed, written or textual materials like public records, physical artefacts, personal documents, interview transcript, newspapers, visual documents and online sources (Creswell, 2015). In other words, the term document incorporates written, digital, oral, visual and physical materials suitable for research purposes (Merriam, 2009 & Creswell, 2014). Document analysis concerns the study of the existing document either to discern their formal content or to elucidate the underlying meanings which can be clarified by their style and document

analysis is essentially useful where oral or written communication is central to a research investigation (Ritchie & Lewis, 2003). Data in this respect are excerpts from documents extracted in a manner that the context of the document is still preserved (Patton, 2002). Kumar (2011) describes documents as secondary sources of data and in this regard, he hints that reports published in broadcast media, magazines, newsletters, newspapers and on the internet can be credible sources of data.

Merriam (2009) contends that using data from documents is akin to and not much different from data from interviews and observations sources. In this regard, every bit of document is a voice equivalent to a participant, interviewee, respondent or informant in an interview. Merriam (2009) affirms that in documents people describe scene and events; compare issues; take positions; advance argument, articulate propositions; make clarifications; express views, opinion, beliefs, disposition, worldviews and ideological stand and all these are comparable to what is observed in fieldwork. Therefore, Merriam (2009) submits that whether by interviewing, observing or reviewing documents, what is fundamental is that research questions should guide the data collection process. Onimisi (2020) explains that document analysis ensures an orderly and efficient search for relevant patterns and themes that are germane to answer the research questions. According to him, it expedites the process of gathering credible, copious and extensive data from appropriate sources.

#### **Methods of Data Analysis for Discourses Analysis**

Clarke and Braun (2013), Vaismoradi, Turunen and Bondas (2013), Vaismoradi, Jones, Turunen and Snelgrove (2016) and Onimisi (2020) articulate thematic analysis and content analysis as related two broad frameworks for analysis in qualitative research. These two methods are considered to be relevant for any form of

research in both social sciences and humanities (Oluikpe, Ndimele & Oluikpe, 2018 & Cropley, 2019). Thematic analysis is a method of analysis which involves the process of identifying themes and patterns within qualitative data. Therefore, the goal of thematic analysis is to recognize and pinpoint patterns and themes that are cogent and salient enough to address research questions or that constitute significant issues in research (Maguire & Delahunt, 2017). Similarly, content analysis is the analytical process of studying and describing the content of documents in an attempt to foreground the emerging themes in the texts (Kumar, 2011). It refers to different strategies and techniques deployed in textual analysis which entails the process of mining the content of texts in which linguistic structure and features, communicative style and distinctive meanings are contextualized and interpreted (Vaismoradi, Turunen & Bondas, 2013). Content in this context has to do with words, structures, symbols, images, meanings, themes, styles and message that is expressed in the text or document (Oladele, 2016). Cropley (2019) states that content analysis in the form of an analytic approach most frequently utilised in qualitative research as the aim is to make sense out of the object of study to discover the underlying meaning implicated in the data. Content analysis is a relevant method of analysis where qualitative data are non-interview instruments such as literary criticism, discourse analysis, stylistic analysis, contrastive analysis, media discourse, legal discourse or conversational analysis (Oluikpe et al 2018; Richards, Ross & Seedhouse, 2012).

Donyei (2007); Litosseliti (2010), Clarke & Braun (2013), Vaismoradi, Turunen & Bondas (2013), Vaismoradi, Jones, Turunen, & Snelgrove (2016) concur that there is considerable convergence between thematic analysis and content analysis as analytic tools in qualitative research, but that content analysis is more adequate and utilized in linguistic studies. These scholars

recognize and distinguish between two levels of themes in content analysis: semantic (surface) and latent. Semantic theme refers to the ordinary or surface meaning of data while the latent theme has to do with the underlying, contextual, rhetorical, pragmatic, ideological underpinning and connotational meanings beyond the semantic content of data (Maguire & Delahunt, 2017). The convergence and divergence of this differentiation correspond with the Discourse concept of form and function; content and context; message and manner through which meaning and significance of a text can be unearthed and explicated in discourse analysis (Osundare, 2003; Kamalu, 2018; Ogum, 2017; Burke, 2014; McDonald, 2017; Fawcett, 2017).

Besides, content analysis is suitable for linguistic study because it allows for identification, classification and interpretation of phonological patterns, lexical categories, morphological processes, syntactic structure and function, semantic features, stylistic devices and discourse tact embedded in texts or documents (Merriam, 2009; Jacobs & Tschotschel, 2019). Appropriate data for content analysis are conventionally sourced from verbal discourse, written documents and visual representations. Hence, any text of any kind that is intelligible and communicates meaning for a specific individual, group, institution and wider society can be employed for content analysis (Krippendorff, 2004; Vaismoradi, Jones, Turunen, & Snelgrove, 2016).

Furthermore, content analysis provides insight into symbolism, meaning nuances, images, styles, communicative intention and underlying meanings encoded in textual data (Merriam, 2009). Invariably, content analysis sought to find out how motives, attitudes and mindset of people under study are represented in the content of the text or document being studied. Hence, content analysis attempt to make sense of what is mediated within the textual world which can be images,

messages views and ideologies (Vaismoradi, Turunen & Bondas 2013).

According to Krippendorff (2004), content analysis is informed with the notion that words, expressions, texts, symbols and images have denotative, connotative, wider and contextual meanings with cognitive consequences for the sender, the receiver and the larger society and it is therefore the duty of the researcher to highlight and pinpoint different layers of meanings in qualitative data and interpret them accordingly. Merriam (2009) also points out that content analysis focuses on analyzing the content of a document qualitatively by identifying the frequency and contextual meanings of certain words, phrases, sentence pattern, semantic significations, figures of speech, contextual features and their meaning nuances. The process of identification, classification and interpretation can be done inductively to codify the pattern and categories or by being guided by the procedure of analytical tool of a theoretical framework.

### **General Procedure for Data Analysis in Discourse Analysis**

The procedure for data analysis in discourse analysis involves systematic steps of extraction, collation, analysis, classification and interpretation (Oluikpe et al, 2018). In this regard, the entire text or document for discourse analysis is studied thoroughly and relevant extract or information is made from the whole text. This is in line with Cropley (2019) who claims that content analysis focuses on the essentials as it does not study every single word in the sampled data, rather, it identifies expressions that say something significant about the object of study, especially the aspects that respond to the research questions. Excerpts as data for analysis is in tandem with what Cropley (2019) conceptualises as *content unit* which he describes as a single word, phrase, sentence or paragraph containing a specific or appropriate idea relevant to research questions or object of study. In other



words, content unit is a unit of analysis in the quantitative study when the content analysis is engaged as the method of analysis.

### Conclusion

This study has highlighted insights from qualitative research methodological procedures which can serve as a guide to the new initiates in the English linguistic discourse analysis enquiry. The study has drawn attention to how current ideas and frameworks from qualitative research approach can be utilized in discourse analysis investigation in order to have robust, rigorous and credible, standardised scholarly output. How discourse analysis research can be situated within the precinct of research paradigm, research design, method of data collection, sampling technique, methods of analysis and procedure for data analysis has been outlined and it is expected that this would serve as impetus to research efforts in discourse analysis so as to make enquiry in this direction more viable and amenable to emerging qualitative research approach in the contemporary research tradition.

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## **Glimpses into Igbo Cosmology: The example of the Ekwe Mask Headdress and Other Related Head dresses.**

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### **Abstract**

The paper argues that Igbo mask headdress such as *Ekwe* provides enough visual evidence for useful glimpses into Igbo cosmology. The Igbo themselves have clearly mapped out their cosmology using conceptual models derived from oral traditions. They believe in a binary division of the world for instance, Pretty masquerade are distinguished from the ugly ones just as the land of the living is differentiated from the land of the dead. In the same way, they differentiate between earth and the sky, men and women, people and spirits and so forth. However, things that exist in binary are also related and complimentary. This is why they say that wherever something stands, something else stands beside it. They also see things that are binary and complimentary as echoing the cycle of life. This is why they say that cyclic movement is the serpent's walk. These three conceptual models in Igbo cosmology were used in the analysis of the masks headdresses. The study shows that the symbols that constitute the constellation on Igbo mask headdresses can be analysed in terms of binary, complementary and cyclic relations. However, through mask theatre, these mask headdresses are put into theatrical motion so that all mask headdresses symbols can be unified and transformed through the resource of dance and music to set the whole universe in motion. Thus, the paper concluded that there is an intrinsic relationship between the symbols on the Igbo masks headdresses and Igbo cosmology. By analyzing the symbols, we are likely to derive a much deeper insight into Igbo mask headdress and cosmology.

**Keywords:** Culture, Igbo cosmology, *Ekwe* Mask headdress, Masquerades, Cultural symbols.

### **Introduction**

Writing on Igbo art, Achebe (1984) had observed that Igbo art is less tranquil than it is mobile, even aggressive. By this, he seems to suggest that Igbo art is characterized by its visual mobility in which forms are not at rest but are rather active as channels of force or vital energy, or the Igbo concept of strength, *Ike*. By this, Achebe is of the view that the visual mobility of Igbo art is as a result of the restless dynamism of Igbo life. In his book, Fagg (1963) has drawn our attention to two horns symbols surmounting an Igbo mask. He described them as potent because there are curves which he describes as channels of force or vital energy. Henderson (1972) has observed that when death occurs in an

Onitsha family compound known as *Iba*, the social condition is said to be hot. The first son cannot move into the father's house as a direct inheritor. Rather, he has to ritually cool the house before it becomes fit for human occupation. By this, he implies that there are two types of conditions in Igbo life, the cool and the hot. In normal life, the Igbo say that the land is cool whereas during festivals everywhere is said to be hot because festival activities generate aesthetic heat. We say all this to make a single point. This is to say that the analysis of Igbo mask headdresses such as *Ekwe* and others like it provide us with glimpses into the nature of Igbo cosmology.

In this study, we suggest that Igbo cosmology can be studied through the analysis of Igbo mask headdresses using the evidence of non-material culture such as oral traditions, folklore, creation myths and legends, songs and wise sayings, particularly Igbo proverbs which are the palm oil with which words are eaten. These proverbs provide important clues to the Igbo world view and their apprehension of life. They conceive of life as consisting of a binary division by saying that things are in twos, “*ihe di abuo abuo*”, as between men and women, people and things, the land of the living and the land of the dead, and of the sky and the firmament, and of the rivers and forests etc. They even extend this to the division between compound land and farm land, includes the old and the new, meaning the traditional and the modern. This is because we have been reminded by Ottenberg (1959) that the Igbo are receptive to change. The Igbo themselves acknowledge this when they say that the traveler is wiser than an old man who sits out in the village square picking his bottom.

Yet to the Igbo, they say that things that are opposite and exist in pairs and in their binary division are also related and complimentary. This is why they say that wherever something stands, something else stands beside it. For example, life is different from death in the Igbo cosmological division, yet they are related and complimentary. A man lives and dies and is buried. His spirit has to return to the land of the dead from which he can reincarnate into life so as to show that things that are opposite are related and complimentary. The Igbo go a step further by saying that things that are binary and even complimentary transit through the cycle of life as shown by Sieber (1987) who has suggested that African art re-echoes the African cycle of life. The Igbo describe this as “*Okirikiri bu ije agwo*” which translates as cyclic movement is the serpent’s walk. In other words, things move in cycles as the rhythm of life and the cosmos. It is these three levels in the

Igbo apprehension of life that equip us in understanding the symbols on an Igbo mask headdress such as *Ekwe* and other related headdresses such as those of the brave masquerade simply described as *Mgbedike*, meaning time of the brave.

#### The Ekwe Mask Headdress:

The *Ekwe* masking tradition is widespread in the cultural area of Uzo Uwani in the Nsukka cultural zone. The mask headdress under study is that of the *Ekwe* masquerade belonging to the Ugbene-Ajima village community. There are two mask headdresses, male and female. The male mask headdress is smaller than the female type which has a height of six feet and ten inches. What they share in common is that each has a complex openwork headdress consisting of a constellation of symbols whose meanings provide useful glimpses into Igbo cosmology. The headdress (Figs. 1&2.) may be said to be an inventory of Igbo cosmological symbols that constitute their apprehension of reality. These symbols are those of *Mami wata* (mermaid), a maiden in the nude wearing a beautiful hair coiffure and ivory anklets, a police man, a nursing mother, a python, birds, leopard, a crocodile, a young man, a hunter, a horse and a rider, of which the



Fig. 1. A Giant *Ekwe* Mask Headdress showing numerous cosmological symbols that depict the Igbo cosmos. Source: Ngozi Agujiobi.

rider is the village chief, and in another, a woman of high status wearing a white hat and two rows of bold necklaces, a district officer, a pilot, an aeroplane, a snake, a deer, an elephant, a soldier and many others. They constitute the Igbo pantheon in its types and variety.



Fig.2. An Igbo Mask Headdress with its cosmological symbols.  
Source: Ngozi Agujiobi.

However, the beauty of these symbols lies in the fact that they are danced so that that which is static is lent artistic motion. Thus, during their yam festival, the village square is filled up with members of the community who constitute the primary audience for the masking display in which the dance arena is shaped like a circle with its boundaries formed by the audience. As they await the arrival of the *Ekwe* masquerade, young people are busy dancing in the arena. Suddenly, a mask orchestra arrives the dance arena as they play their music and shower praises on the *Ekwe* masquerade. They may do this for about two or three times as a way of cleansing the arena before the mask displays. In the mean time, the *Ekwe* dancer is getting ready to put on his mask costumes. There is a praise singer who provokes his spirit with his praises, reminding him that as he goes out to dance, he is carrying the load of the community on his head. He cannot afford not to meet the expectations of the

community. As music pounds the earth, he dresses up in his mask costumes, while about ten people lift the mask headdress onto his head. Under the spell of music and songs, he begins to dance with majestic steps as he makes his way to the village square. He does not really dance but moves in majestic steps of the dance as the audience raises a loud ovation. When he completes the cycle of dance, he returns to the inner precincts of the arena while members of the audience jubilate for the success of the dance display. Mask theatre is thus important because its beauty lies in the theatrical motions of the mask headdress as it transforms the cosmos into one of cosmological unity which is also the aesthetic unity of the mask headdress and its symbols. Thus, the *Ekwe* masquerade dance is in a sense Igbo cosmology writ large in the context of mask theatre.

Details of the various symbols suggest that although the various elements that compose the cosmos are all different, binary, opposite and complimentary, they cumulatively empower the cosmos in their variety of symbolism. For example, the symbol of *Mami wata* is a pointer to the various mysteries of the deep of which the symbol is their incarnate. The elephant as a forest denizen represents the mysteries of the forests as well as its other symbolism of majesty as shown in its large size. There is a variety of figures of maidens in their body finery and ornament and extolling the power of beauty and the beauty of power. The python is said to be the daughter of the river goddess and whose beauty spots, Achebe tells us, were drawn by Sky's first weeping. It thrives in its ritual symbolism as a sacred creature. The *Ekwe* headdress has a figure, probably a chief riding possibly an elephant as an emblem of high status and social rank. In another version, it is replaced by a woman of high status in her fine ornament and unique regalia. There is a variety of birds pointing to the forest domain as a vital artery of living. There is also the pilot showing man's ability to conquer not only the land but also the sky. Other symbols



such as a soldier, a nursing mother, a police man are all pointers to the dynamics of change by which the Igbo have expanded their world view to incorporate both the traditional and modern as a harmonizing principle. In these various symbols, we encounter different domains of the Igbo cosmos, both in their binary division as between the land of the living and the land of the dead, as between the mysteries of the forests and those of the watery deep, as between the python symbol and the elephant symbol, which though different, complement each other within the Igbo pantheon and cosmology. In other words, a study of the *Ekwe* headdress shows its similarity to other Igbo masked headdresses such as those of the brave and aggressive masquerades known as *Mgbedike*.

A close analysis of the *Mgbedike* mask headdress shows that it is a towering open work structure with a

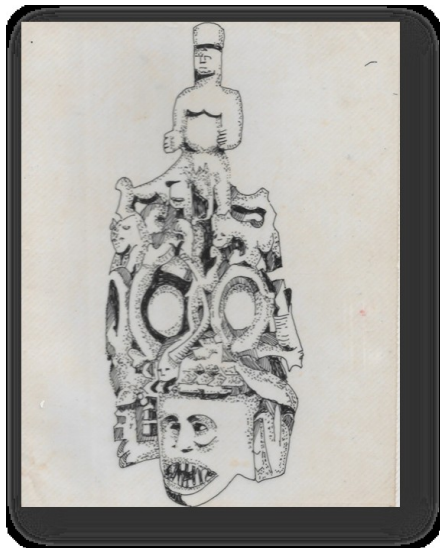


Fig. 3. The *Mgbedike* Mask Headdress with its cosmological symbols.

Source: Cole and Aniakor (1984).

constellation of symbols such as a man of high status, a variety of animals such as a deer, a snake, a python, a lion, a leopard and a variety of other design motifs, all interlocked in the pyramidal structure of the mask headdress ( Fig.3.). Although the symbols found here are fewer in number than those of the *Ekwe* mask headdress, nevertheless, these symbols are

emblematic as pointers to the different departments of the Igbo universe, whether of the land of the living or of the forest and its inhabiting creatures. This goes to show that no matter the size of the headdress and the degree of the complexity of the symbols, the Igbo use mask headdresses to provide some glimpses into their cosmology by deploying the power of artistic symbolism in its expressiveness.

Another example is taken from the *Ijele* masquerade (Fig. 4.) which is the most monumental and majestic of all the masquerades among the Igbo of the northwest region. It consists of a giant headdress with a constellation of several symbols which may be described as its crown or headdress. At the base of the crown is a giant python from which several panels of decorations enclose the masker who is concealed within, but whose figure is easily exposed in his appliqué costumes when the masquerade is in motion. The headdress itself, consists of the following symbols, namely: a python,



Fig. 4. The *Ijele* Mask with its towering headdress and cosmological symbols.

Source: Cole and Aniakor (1984).

miniature trees, birds, miniature mask spirit figures in their variety, human figures engaged in different activities and even a rider who sits at the crest of the masked headdress. Other symbols consist

of a leopard, a buffalo, women of status, a police man, domestic creatures such as hens, or even the sheep etc. Thus, the headdress is a towering appliqué construction embellished with these numerous symbols which are skillfully produced individually and firmly embedded in the mask headdress. As the masquerade dances, the whole headdress is in motion so that the audience can see every part of the headdress, which reminds them that *Ijele* is the king of the masquerades and an embodiment of the Igbo cosmos as conveyed through the meanings of these symbols. Like the *Ekwe* headdress, these symbols touch all the departments of the Igbo life and remind the audience that *Ijele* headdress is Igbo cosmos in motion. By examining closely these symbols, we partake of intimate glimpses into the Igbo world view or cosmology. Metaphorically, the *Ijele* masquerade may be said to dance the Igbo cosmos in the context of mask theatre. The symbols on them demonstrate the close intersection between the various departments of the Igbo universe and how they are both binary, opposite and simultaneously complimentary. And that ultimately, these various symbols are harmonized through mask theatre to posit the contending and complimentary forces that shape and drive the Igbo universe because of the dynamic nature of Igbo life. Such dynamism is found in the mobile nature of the Igbo world in which things are binary and opposite. At the same time, their oppositeness provides a basis for their complementarity because wherever something stands, something else stands beside it. This is also reframed as when palm oil touches one finger, it spreads to the others. One is therefore not surprised when the Igbo harmonize the old and the new as between tradition and modernity and incorporate their symbols in a mask headdress. Not only do they do this, they also demonstrate that all the symbols from the various domains of the Igbo universe are united in their cosmological functions within the cycle of life. This is why Igbo

life transits from a condition of coolness for daily living to that of aesthetic heat (*ihe na ekpo oku*) such as festivals and mask theatre.

### Conclusion

The study set out to show that there is a close relationship between the material symbols of an Igbo mask headdress, including their meanings and Igbo cosmology. The basic argument is that the Igbo have clearly mapped out the nature of their cosmology or world view through the use of proverbs because they are the palm oil with which words are eaten. We selected three important divisions of the Igbo universe coded as both binary, complimentary and cyclic. With the first, we showed that the binary division in Igbo universe is visually coded in the use of certain symbols in the mask headdress. For example, the world of man differs from the watery deep in their oppositeness as between *Mami wata* and human beings or between the land of the living and the land of the dead. In the mask headdress, these realms are well represented with appropriate cosmological symbols by which they differ but are at the same time complimentary. Thus, these symbols tell us that Igbo world is dynamic and ever shifting within its binary, complimentary and cyclic frames to posit a world whose art, Achebe (1984) says, is less tranquil than it is mobile, even aggressive. This he says, derives from the restless dynamism of Igbo life in which if one says yes, the gods will provide their support. It is also a world in which if one's god of fortune (*Ikenga*) begins to fail him, he can destroy it, and have a new one carved. It is also a world in which old age is respected. And yet the Igbo will assert that a well travelled person is wiser than an old man who sits out in the village square in the afternoon picking his bottom. They finally pronounce that the symbols on mask headdresses reecho the Igbo cycle of life because cyclic movement is the serpent's walk (*Okirikiri bu ije agwo*). In other words, Igbo art like Igbo life moves in cycles. So do the



material symbols on Igbo mask headdresses reecho the Igbo cycle of life and provide useful glimpses into Igbo cosmology.

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## **“It takes a lot to defend a government that has neglected its primary mandate”: Stance-maintenance and practs in Buhari’s overseas media interviews on Nigeria insecurity**

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### **Abstract**

Security of life and property is a fundamental human right expected to be enjoyed by all citizens irrespective of gender, race, ethno-religious and political affiliation. This right is clearly enshrined in Section 14 (2) (b) of the 1999 constitution of the Federal republic of Nigeria but, as germane as this section of the constitution is and most importantly with the promise of tackling insecurity by President Muhammadu Buhari (PMB), there have become an overwhelming security challenges in all the regions in Nigeria. But, as crucial as these media explanations are, PMB has not granted many interviews, and hence not enough scholarly attention has been paid to them, much less to the stance and pragmatic acts he uses in his interviews. To fill this gap in literature, this paper investigates the practs employed by PMB in maintaining his stance on government’s readiness to tackle insecurity in the country. Four overseas media interviews were purposively selected as primary data, transposed to writing, line-numbered in Word document and subjected to content analysis with insights from Mey’s Pragmatic Act Theory and DuBois’s Stance Triangle. The findings reveal that practs of denying, defending, claiming, and questioning characterise the stance acts used by PMB in maintaining government’s position on insecurity and willingness to deliver its mandate of tackling the growing insecurity.

**Key words:** Pragmatic act, stance taking, Stance Triangle, PMB, Nigeria security, media interviews.

### **Introduction**

Nigeria in recent time is confronted with overwhelming challenges ranging from insecurity, corruption, economic misappropriation and ethno-religious crises. Owing to the fact that albeit, the country was not in her best before the APC government took over office in 2015 and 2019 respectively, the problems now being faced in Nigeria far outweighs what it used to be like in the entire sixteen years of PDP’s reign. According to Tanko (2021), “Nigeria is faced with unprecedented wave but different overlapping security crisis-from kidnapping to extremist insurgencies-almost every corner of the country has been hit by violence and crime” (para. 1). Insecurity which now

plays out not only in form of Boko Haram attacks but other life-threatening security challenges such as banditry, kidnapping targeted mainly on defenseless school children and vulnerable communities particularly in the northern part of the country; unknown gunmen attacks in the Southeast region; and farmer-herder’s clashes in the middle-belt. Agomuo (2013) recalls that insecurity in Nigeria are not new phenomenon because, “at different times in the past, different groups have held the Nigerian nation to ransom. In each of these different times, the groups reigned, the nation’s security agencies were unable to deal with them or quell their lawless conduct through superior fire power.” These security challenges have

severely affected not only President Muhammadu Buhari's (PMB) effort to fight corruption and galvanize the Nigerian economy but also his government's effort to deliver on its primary promise of tackling insecurity in Nigeria. There is the kidnap of the Chibok girls and Dapchi school girls for more than seven and three years, respectively. PMB has been criticized for not granting much local media interviews and many critics have attributed this to the fact that there is not progress made by his government. However, he has granted quite a few overseas media interviews most of which will be evaluated in the present study to ascertain the relevance of language as a tool for national integration and disintegration. Though, the secretary to the federation, Boss Mustapha has encouraged that "the government should also continue to implement policies that will encourage our security outfits, strengthen our security outfits, cripple financing of terrorism and make it unattractive to our youth" (as cited in Michael, 2021, para. 26).

In Nigeria, security discourse is no longer a new discourse as there are reported cases of killings and abductions on daily basis in almost all the news outlets. This increased insecurity in the country has made PMB mindful of what he says, where he says what and how he says it because, the masses are always ready to scrutinize his utterances and give them supposed suitable interpretations and such utterances when misinterpreted could generate a lot of nation tension in the country. Therefore, pragmatics becomes an essential tool to fully make sense of such sensitive discourses as those given by PMB. According to Capone (2016), "pragmatics relates how language users use semantic resources to produce speaker's meaning" (p.771) Aside earlier pragmatic theories, Jacob Mey in 2001 introduced an encompassing theory, the Pragmatic Act Theory (PAT) in his book entitled: *Pragmatics: An Introduction*. Mey (2001) sees pragmatic act as a theory that "relies primarily not on what is said but on

the 'unsaid'" (p.210). This means that pragmatic act theory pays more attention to what Mey (2001) calls "common denominator" such as "a situational 'setting up' in which the context of the acting carries more weight than the spoken act itself" (p. 210). Pragmatic act encompasses a pragmeme: "a general situational prototype capable of being executed in the situation" (Mey, 2001, p. 221). It could be a *pract*, that is, an instantiated pragmatic act. It can even be an *allopract*; a "concrete and different realization of a particular instantiation of a particular pragmeme" (Mey, 2001, p. 221).

Quite notably, PMB explores directly or indirectly pragmatic acts in his overseas media interviews to maintain as well as defend his stances on issues of national interest and these stances he expects the masses to countenance as facts. But, these facts can be analysed in two ways, that is, as true or false depending on their situational affordances. To fully appraise the underlying meaning of PMB's responses in the overseas media interviews, there ought to be an evaluation of those stances positioned either affectively or epistemically to ascertain if both interlocutors can align with the facts and regard it as true or false. This study, therefore, examines stance-maintenance and *practs* in PMB's overseas media interviews on insecurity in Nigeria. This work will also contribute to existing security discourses of PMB as not much scholarly attention has been paid to his overseas media interviews using either Mey's (2001) PAT or Du Bois' (2007) stance triangle.

### **Pragmatic act theory (PAT)**

Because of the significant positions political leaders, especially, the president occupy, mere sentential interpretations cannot do justice to what they say as this may necessitate generation of wrong implicature. There is, therefore need to look beyond structural and grammatical compositions to context-based meanings, hence, the relevance of pragmatics.

According to Capone (2016), “pragmatics relates how language users use semantic resources to produce speaker’s meaning” (p.771) and it does this with the help of pragmatic theories such as Austin’s (1962) and Searle’s (1967) speech act theory, theory of conversational implicature by Grice (1975), politeness theory of Levinson (1987), Brown and Levinson’s (1987) face management theory, relevance theory by Sperber and Wilson (1995) and many others. As an extension of the efforts made by previous pragmaticists, Jacob Mey (2001) introduced the pragmatic act theory (PAT) in his book entitled *Pragmatics: An introduction*. Although, speech act theory (SAT) of Austin (1962) and Searle (1979) laid a formidable foundation for early pragmaticists by giving every word some kind of shelter, it accounted for language implied acts only. Even with Austin’s (1962) claims that the SAT accounts for context,” Mey opposes that context is more than just reference. “Context is action; it is about understanding what things are for; it is also what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts” (Mey, 2001, p. 41). Individual speech acts as well as felicity, essential, promise and even sincerity conditions recommended by Austin (1962), Searle (1969) and other pragmaticists do not necessitate an emergence of a complete meaning but from what Mey (2010) calls “the general situational prototypes of acts that are capable of being executed in a particular situation or clusters of situation” (p.2884). These general situational prototypes, he terms *pragmeme* and instantiations of the *pragmeme*, he calls *practs* or *lpras*. For Mey, it is the situation and extra-linguistic factors such as gestures, intonations, rather than wordings alone that define the pragmatic act (as cited in Keeskes, 2010, p. 2889). The pragmatic act theory evaluates

meaning production, comprehension and interpretation based on the situation, environment and linguistic affordances that produced it.

Mey (2001) posits that “pragmatics studies language as it is used by people for their own purpose and within their own respective limitations and affordances” (p.207), and pragmatic act is a tool used to knit and wear utterances to achieve our desired effect on hearers/readers. This is because some expressions when uttered explicitly may appear offensive, blatant, preposterous and ineffective. Other times, because of the kind of audience/readers a speaker has, not all expressions should be made definitive. According to Mey (2016), “all pragmatic acts are situation-bound and depends on, as well as, define the context” (p.133). Hence, a lot of pragmatic acts can be found in utterances which do not carry actual speech acts of say, bribing, inviting, denying, and so on. To achieve this, pragmatic acts can be looked at from two points of view: the first is the agent producing such act whereupon, we consider his age, gender, class, educational background, religious belief, ideologies, previous life histories among others. The second point of view is the context which deals basically with ascertaining the type of language appropriate for creating the conditions necessary to perform a pragmatic act force.

The context determines the illocutionary act force; as such, speech act is only one factor that works in conjunction with other contextual factors to realise meaning and pragmatic act. According to Osisanwo (2017), “a pragmatic act is an instance of adapting oneself to a context, as well as adapting the context to oneself” (P.301). Mey (2001) divided the pragmatic act into two broad categories and this is represented in figure 1 below:

Mey (2001) presented a diagrammatic representation of components of practs:

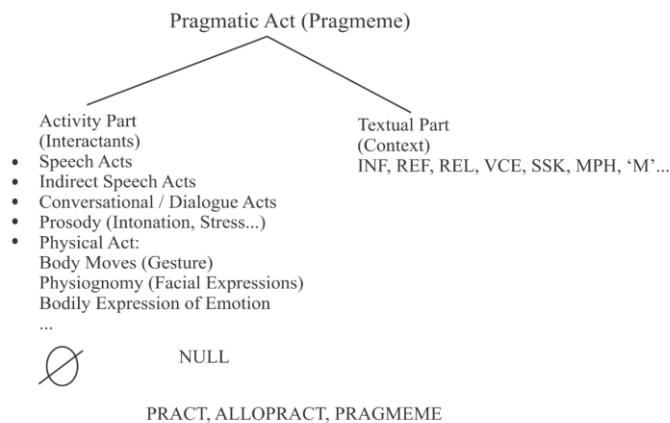


Figure 1: Mey (2001) *Pragmatics: an introduction*. P. 222

According to Mey (2001), “the column to the left list the various choices that the language user has at his or her disposal in communicating” (p.222). This means that during the process of performing a communicative act, there are linguistic choices open to an interactant, where he selects whichever he deems appropriate and this is what Mey (2001) calls the “activity part.” To achieve communication purposes, language users have various choices available to them which when combined with different co(n)text-dependent strategies produce desired pragmatic interpretation. The activity part imbeds the very many possible acts ranging from direct to indirect speech acts, dialogue acts and physical acts to body movements, gestures, facial expression of emotions and even to the possibility of no perceived act whatsoever (Ming-Yu Tseng, 2010, p.1985). In the absence of speech acts, body movements and gestures can be used. Albeit, there are some cases where none of these pragmatic acts will be present. In such instance, the null (∅) schema which indicates silence may surface.

Also, to Mey (2001) “the right-hand side of the schema symbolizes elements that are present in the textual chain...” (p. 222) and these elements include: INF which stands for ‘inferencing,’ REF stands for ‘establishing referencing,’ SSK ‘shared situational knowledge,’ REL stands for

‘relevance,’ VCE stands for ‘voice,’ MPH ‘metaphor,’ while M represents ‘metapragmatic joker,’ an element that directs our attention to something happening on the metapragmatic plane. Therefore, meaning deduced by discourse participants during conversation is dependent on the combination of one or more of the linguistic devices and the situation affordances surrounding the discourse.

### DuBois’s Stance Triangle

In political discourse as with other forms of discourse, participants often engage in multiple conversational activities. It is either they are supporting or objecting a proposition. It is claimed that there is no neutral position because neutrality in itself is equally taking a position. In all of these interactional activities performed by interactants, one common thing that plays out in all is stance-taking. Even with the claim that a discourse participant can decide to remain neutral in terms of his opinion, Mahdi (2018) posits that “...neutrality is said to be a stance or a position by itself” (p.40). Hence, People do not just communicate in a bid to pass information and ideas but also to negotiate subjectivity and stances. In Ochs (1993) view, stance is “a display of a socially recognized point of view or attitude” (p.288).

The stance triangle is credited to John W. DuBois (2007) in his work entitled: *Stancetaking in Discourse: Subjectivity, evaluation, interaction*. According to DuBois (2007), stance is a “linguistically articulated form of social action whose meaning is to be construed within the broader scope of language, interaction, and sociocultural value” (139). It is one of the most important things we do with words when we communicate and it has the power to assign values to objects of interest, to position social actors with regards to those assigned objects, to calibrate alignment between stancetakers, and to invoke presupposed system of socio-cultural values.

DuBois introduces a tripartite component of stance which are evaluation, positioning and alignment. This geometrical model that builds on the interrelations between the evaluation of a stance object, the positioning a stancetaker (Subject1), and the alignment with another stancetaker (Subject2) (Wang, 2020, p. 189). Evaluation is defined by DuBois (2007) as the process whereby “stancetakers orient themselves to an object of stance and characterizes it as having same specific quality or value” (p.143). It can generally be introduced with those stance predicates that indicates that a stancetaker having evaluated a giving utterance may decide on an outcome (e.g., that’s horrible, it’s

ideal, it’s punishable and so on). Having evaluated a proposition, interlocutors position themselves. Positioning according to DuBois (2007) deals with “situating a social actor with respect to responsibility for stance and invoking socio-cultural values” (p.143). Speakers may position themselves either on the affective scale or the epistemic scale. Following Ochs’ (1996) idea, “epistemic and affective stances are the basic linguistic resources for constructing/realizing social acts and social identities” (p. 420). Epistemic positioning stance refers to linguistic indexing of one’s knowledge and belief (e.g., I know, I don’t know, I feel etc.). It attempts to answer the questions such as “who is the source of information? What is the basis of someone’s (the writer’s or a third party’s) knowledge? How certain is their knowledge?” (Bednarek, 2006, p. 635). On the other hand, affective positioning focuses basically on the attitude, feelings and degree of intensity of discourse participants (it’s sad, I feel terrible, I’m glad etc.). The third component of the stance act is alignment which DuBois (2007) defines as “the act of calibrating the relationship between two stances, and by implication between two stancetakers” (p. 144). These three components DuBois represented in a triangle below:

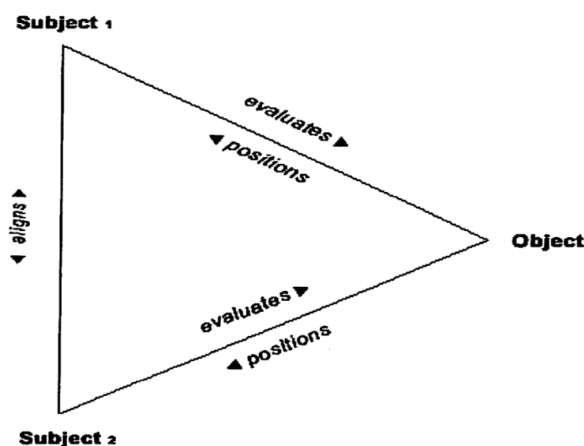


Figure 2: DuBois' (2007) Stance Triangle

According to Du Bois (2007), stance is seen as three acts in one "tri-act". In the dialogic stance, these elements (evaluation, positioning, and alignment) come together to form a single unified stance act. "In taking a stance, the stancetaker (1) evaluates an object, (2) positions a subject (usually the self) and (3) aligns with other subjects". In a more informal way, "I evaluate something, and thereby position myself, and thereby align with you".

To effectively realize a given stance, it has to be contextualized. By contextualizing utterances, attention is paid to indexical signs that points utterances beyond their presupposed conditions of use. Furthermore, in taking a stance, knowledge of the stancetaker (the speaker's life, ideology, affiliation, voice, intonation, identity and so on), the object of the stance (the topic of discussion) and what stance is the stancetaker responding to (knowledge of previous stances).

### **Stance markers**

Stance markers are linguistic pointers or indicators that enables stancetakers realize their goals. They have been grouped into lexical and grammatical stance markers. According to Mahdi (2018), lexical stance markers comprises "...adjectives, verbs and nouns" (p.42) which make them value-laden words. Stances can be inferred from the use of epistemic and affective word choices because emotional and attitudinal conditions of stancetakers can be deduced through expressions loaded with these lexical stance markers. While adjectives are used to give an opinion of the value, quantity or amount a discourse (sad, difficult, terrible, etc.), verbs carry meanings that convey the stancetaker's attitude to something (know, love, need, etc.). Mahdi (2018) further explicate that verbs "helps the reader to understand what weight, authority, accuracy or relevance the writer attaches to the source material being reported - i.e. if, or how strongly, the writer endorses it" (p.42). It is worthy to note that lexical expressions rely on context of situation as well as shared

background knowledge of the topic of discussion to realize their meanings.

Grammatical stance markers on the other hand comprises stance adverbials and modals. According to Biber, Johansson, Leech, Conrad & Finegan (1999) stance adverbials are used to demonstrate emotions, express judgments, or attitudes towards a propositional content (as cited in Madhi, 2018, p.42). In terms of meaning construction and negotiation, stance markers have been grouped into epistemic, attitudinal and style of speaking stance markers. Epistemic are used to demonstrate speaker's knowledge about a given proposition. They reveal the meanings of doubt or certainty, truthfulness, limitation, or precision (Madhi, 2018, p. 42) of an information presented. Attitudinal stance markers show feelings, personal attitudes and emotions of a speaker. In other words, attitudinal stance markers are also affective stance markers. Style of speaking deals with showing the speaker's comments on what is said and how these comments are delivered.

Another category of stance marker is the modals which deals with both deontic or intrinsic meanings and extrinsic or epistemic modal stance markers. While the deontic reveals a speaker's commitment to the information given and deals majorly with modals of permission, obligation, intention as well as volition, extrinsic modals show interlocutor's certainty to a piece of information and comprises modals with assessments of likelihood such as possibility (e.g., can, might, may etc.), prediction (will, would, shall) or necessity (e.g., should, ought to, must etc.). The stance markers present in the data will be examined in relation to the pragmatic acts performed with the overall goal of ascertaining how these linguistic pointers are useful devices that enabled PMB maintain his stances on issues of insecurity in Nigeria.

## Methodology

Four overseas video interviews of PMB held with Amanpour of CNN, Francios Picard of France 24, Martine Dennis of Al Jazeera and Colin Freeman of Daily Telegraph serve as data for this study. The six minutes video with Amanpour, eleven minutes with Francios Picard, twenty six and one second with Martin Dennis were obtained from the direct websites of the interviewers. Also, two page A4 length transposed interview with Colin Freeman generated from the Daily Telegraph's website has been combined with the video clips for an overall critical analysis. The data are purposively selected because of the topic of discussion (insecurity), the repute of the news agencies, and the reasonable length of the interviews. The videos were transposed to writing, line numbered in A4 Word document and subjected to pragmatic analysis, with insights drawn from DuBois' (2007) Stance Triangle (ST) and Mey's (2001) Pragmatic Act Theory (PAT). The ST helps in uncovering the stance strategies deployed by PMB while the PAT accounts for the practs employed in maintaining his stance on issues.

## Stance-maintaining practs in PMB's overseas media interviews

PMB relied on pragmatic acts in his overseas media interviews to maintain his stances on insecurity in Nigeria. Stances in this sense deals his the deployment of linguistic indicators that suggest direct or indirect refusal to adopt/abide by a given proposition or suggestion. These stances range from reasons he has not been able to dislodge the Boko Haram, new targets areas of the Boko Haram, their new tactics and weapons as well as the Indigenous People of Biafra's (IPOB) agitation which has necessitated unrest and the disruption of economic activities in the southeastern Nigeria. Pragmatic acts of claiming that his government has lived up to their campaign mandates on fighting insecurity especially the Boko Haram, denying the authenticity

of certain issues raised, threatening to deal with anyone that attempts to interrupt with the smooth running of his government, and questioning some suggestions raised by the interviewers have been explored. Allopracts of, concealing and refusing/rejecting accompany the pragmatic act of denying. Quite notably, in political discourses, one essential thing political leaders do when they interact is stance-taking, either in form of evaluation, taking an affective or epistemic position or aligning with other speakers on already established propositions. Quite outstandingly, PMB in his responses to issues raised by interviewers in the data explored the power of maintaining as well as defending of stance to categorically state his views and positions on sensitive national issues such as security, corruption, IPOB agitation, economic failure and so on. Let us turn our attention to evidence of this goal as they play out in the data.

## Pract of denying

The denying pragmatic act has accompanying allopracts of disapproving, defending, opting out, concealing and refusing/rejecting. This pragmatic act and the accompanying allopracts are stance maintaining allopracts because they are used to defend major decisions taken by PMB. We can notice this pract in the extracts below:

### Extract 1

**Amanpour:** these girls are still captives, many of them. Your government received a prove of life video from about fifteen of them (eemm) earlier this year. CNN, our colleague named elBargiewho is in Nigeria got hold of this video and was showing it and she then showed it to the families and this was the first they've seen of prove of life of their lovely girls, of their missing girls. Why did it take our colleague to have to show the family? Why didn't the government share this information to them?



**PMB:** I haven't seen that video, but even if I see it, (aaarr)I would be very careful about showing it to the family. There's no point to deliberately raise hope of the families if you can't meet them. I saw the families as a group (aarr) twice. One, they came to visit my wife. Two, they came as a group to see me. A::nd the less I see them the better for my own emotional balance. (Lines 58-67)

#### Extract 2

**M. Dennis:** now, security is such a big problem. Isn't it? You spoke to me almost exactly a year ago when you were a presidential candidate. You then promised to Nigerians that you will defeat Boko Haram by the end of 2015. Clearly, you haven't. You failed=

**PMB:** =I haven't failed! I haven't failed!! I haven't failed!!! When we came in, Boko Haram was effectively in control of fourteen local governments. Nigeria has 774 local government. They hoist their flag and they call themselves, (aarr) they name themselves a certain caliphate, but now they are not holding any local government and they have reverted to improvised explosive devices, blowing soft target... (Line 381-390)

In analyzing the response of PMB in Extract 1, one meaning that can be deduced in his insistence not to have seen the live video of the abducted Chibok girls is that this pragmatic act comes handy in disconnecting him from all forms of blame or the claim that his government has not been doing enough in their attempt to rescue the girls. With the use of the verbal phrase "haven't seen," PMB out rightly denied the claim put forward by the interviewer concerning the proof of life released by the abductors of the Chibok girls. Although, the use of contrasting conjunction "but" renders this claim false, this pragmatic act becomes relevant as a face-saving strategy for PMB who may have been termed inconsiderate or not perturbed by the plight of the abducted

Chibok girls. From the underlined expression in the stance utterance, the first person pronoun (I) indexing the stancetaker (the subject) in syntactic role is followed by an epistemic predicate, that is the verb phrase (haven't seen), positioning PMB as being ignorant of the proof of life video of the Chibok girls.

A useful allopract explored by PMB while attempting to deny certain issues raised in the OMI is the instance in Extract 2, that is, the allopract of disapproving. It is used to refrain from either accepting blame or rejecting the opinion of a fellow stancetaker. The allopract of disapproving served to decline the interviewer's opinion that PMB has failed in his campaign promise to have defeated the BH before the end of 2015. With the explanation that followed this outright refusal to have failed, PMB explores the agentless structural epistemic pattern "those, they" a repetition of the clause "I haven't failed" and compares his administration with the previous PDP administration with the use of the linguistic pointer "when" to give reasons defeating the BH within the shortest period of time as he promised during his campaign has become more difficult by the day, thereby, necessitating an assumption that he has failed the country in that regard. This comparative explanation does not only serve the purpose of disapproving the interviewer's claim that PMB has failed but also explains why defeated the Boko haram has remained almost impossible.

#### Practof defending

The pract of defending is efficiently explored by PMB to reject certain suggestion that he felt will not favour his government, defending which performed the function of supporting PMB's resolve on certain national issues, opting out of certain conversations raised during the interviews in a bid to refrain from either accepting blame or deciding not to discuss certain issues; and a clear refusal that his government has not performed credibly.

We can find occurrences of these pract in the extracts below:

Extract 3

**M. Dennis:** the security situation which you related to obviously, one of the greatest challenges you have in Nigeria today. I'm particularly interested in the Islamic anti-terrorist force that's being put together by Saudi Arabia. Is Nigeria going to be part of the Islamic force?

**PMB:** we are part of it because (aarr) we've got terrorists in Nigeria that everybody knows which claim that they are Islamic. So, if there are Islamic coalition to fight terrorism, Nigeria will be part of it because, we are casualties of Islamic terrorism. (Lines 336-341)

From Extract 3 above, we could see the defending pract performing the function of supporting PMB's stance of Nigeria becoming a member of the international Islamic anti-corruption coalition force because of the knowledge that he believes Nigerians have about the identity of the BH and Nigeria being a casualty of Islamic terrorism. PMB having evaluated the activities of the Boko Haram before and after he assumed office and the benefit of belonging to the Islamic anti-terrorist coalition force, he positions himself using the modal stance marker (will be) to maintain his stance that Nigeria will be part of the coalition force.

### **Pract of claiming**

Another important pragmatic act utilised by PMB in maintaining his stance is claiming. It is also a way of shifting blames or an extreme attempt to defend one's action during accountability checks. To maintain his stance of having not failed as sternly put by one of the interviewers, PMB employs the claiming pract as a face-saving strategy as can be observed in Extract 4:

Extract 4

**Amanpour:** ... And you told me Mr. President during your campaign that we have to kill corruption or else

corruption will kill Nigeria. How're you doing? Are you making any in-roads?

**PMB:** yes we are and (eerrm) those that are following the development see it. (aarrm) Nigerians now are acutely aware that (aarrmm) what we are saying during our campaign, that was no exaggeration. And a few instances were 2.1 billion dollars...

**Amanpour:** ... billion?

**PMB:** ...billion not million dollars were voted for military hard and software for the operation against Boko Haram. Those responsible sat down as if they were going to have lunch or dinner and shared it and put it in their accounts. (Lines 10-20)

**PMB:** ...And, I think there is progress being done and our main concern now is, how can we recover the Chibok girls? ... (Lines 92-93)

In Extract 4 above, there is a shared knowledge between PMB, the interviewers and expected audience (Nigerians) that certain amount of money has been voted for the procurement of military hard and software but it was not executed. This shared knowledge is strengthened by the use of the affirmative adverb "yes" to show a high degree of certainty in PMB's claim. There is also the use of "those," a demonstrative pronoun marking supporters of PMB's administration as against opponents who supposedly see his efforts as being enough to tackle Nigeria's overwhelming problems. Comparing Nigeria's security, economic and political situation from 2015 when PMB assumed office under the APC led administration especially, with assurance of out-performing the PDP who had been in power for the past sixteen year, many would have anticipated an immediate positive result to align with the APC's party campaign slogan, "change." But, the reverse seems to be the case as the administration has deteriorated from a manageable socio-political, economic and security system into a total collapse of the country at all levels and sectors.

More so, intimating the Nigerian populace who are long expecting the proof of the procurement that their anticipations have been ruined by gluttonous privileged few is relevant. Notice the used of 'those responsible' by PMB to disassociate himself from being part of those in position to procure the military hard and software. There is a reference to the claim that corruption in his administration has been masterminded by the previous administration who had been in power for sixteen years and this has affected his effort to fight insecurity in the country. This claim is indirectly hinted in the expression, 'Nigerians now are acutely aware that (aarrmm) what we are saying during our campaign, that was no exaggeration' which is followed by the proof of the embezzlement of 2.1 billion dollars allocated for the fight against insecurity. Stances such as this could prompt a lot of social actions. Many at times, political discourses are usually filled with pragmatic acts such as this because of the pressure mounted on political leaders to fulfil their campaign promises. In addition, in Extract 5, themindsay strategy is utilized and runs through responses by PMB as we can see from the use of such verbs as 'suspect,' 'think,' and 'assume' which are verbs of indecision.

### Pract of questioning

On the goal of stance maintenance, there are obvious instances of the pragmatic act of questioning been utilised mainly to reject suggestions put forward by interviewers on issues of insecurity in Nigeria. It is employed pragmatically to show some form of mild refusal and insistence to stick to a particular decision. Let us discuss an instance of this pragmatic act and its underlying implication in the extract below:

Extract 5

**M. Dennis:** why don't you invite them for talks?

**PMB:** why should we invite them?(Lines 422-423)

Extract 6

**M. Dennis:** so, you think that Nigeria's security interest is best served by being a part of this Islamic coalition against terrorism.

**PMB:** certainly, I've just told you, it is the Boko Haram that's itself that've declared loyalty to ISIS. Now ISIS is basically based in Islamic countries. Now, if there are coalition to fight terrorism. Why can't Nigeria be part of it? While those that are fighting in Nigeria as Boko Haram claim to be Muslim? Also, what they are doing is anti-Islamic. (Lines 346-351)

The extracts above carry a lot of pragmatic implications as it is introduced by an outright refusal with the clause "why should we invite them." This can generate a lot of face threatening acts as those affected by the utterance may perceive this pract as an attempt to treat their concerns as extraneous. A lot can be inferred from responses such as this particularly with reference to the suggestion by the interviewer to invite the IPOB who in this case are basically young people for talks to enable peaceful, fair and objective resolution. PMB explores the indirect speech act to reject the suggestion of the interviewer to call for a peaceful resolution. This outright refusal when pragmatically read can spring up new agitations and rancor between the agitating region and the federal government, thereby, breeding a new form of insecurity in the country. A lot of negative social action can be prompted by this maintenance of stance not to resolve the concerns of the IPOB peacefully. This is because the aggrieved region may decide to take laws into their hands.

Another instance where this pragmatic act utilised to reject opinion of other discourse participants (interviewers) can be seen in the underlined expression in Extract 6. We could notice PMB indirectly affirming that whether other religious groups in Nigeria find it constructive or not, Nigeria must belong to the Islamic anti-terrorist coalition group with the use of the clause "Why can't Nigeria be part of

it?" Introduced with the adverb, "certainly," PMB maintain his decision to have Nigeria become part of the Islamic coalition against terrorism. It can be inferred that PMB is inconsiderate about the feeling and opinion of other religious groups in Nigeria and this can also prompt a lot of negative social actions and civil unrest especially with the shared religious knowledge that PMB is a Muslim and the coalition group in question is an Islamic coalition group.

### Conclusion

This study investigated the stance-maintenance strategies and pragmatic acts in PMB's overseas media interviews on insecurity in Nigeria. Mey's (2001) PAT and DuBois' (2007) ST were selected to serve as the analytical framework. Four overseas media interviews of PMB were purposively selected and pragmatically analyzed. From the analysis, the study found out that with regards to issues of security challenges in Nigeria raised during the interviews, PMB performed the goal of maintaining and defending his stances on certain suggestions and claims made and to achieve this goal, he utilized the pragmatic acts of denying, claiming, questioning, and defending. These pragmatic acts were marked by SSK, REL, REF and VCE. In taking stances, he explored basically, agentless structural patterns, we-perspectives, and mindsay and these epistemic strategies do not possess strong verifiable evidence that can effectively defend and maintain his stance of fighting insecurity in Nigeria.

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## **РОЛЬ ЯЗЫКА В ЕДИНСТВЕ И РАЗВИТИИ МНОГО НАЦИОНАЛЬНОЙ НИГЕРИИ**

### **(The Role of Language in the Unity and Development of our Nation Nigeria)**

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#### **ABSTRACT**

Language has been described as a symbolic system by which man communicates and shares experiences with fellow men and women. It enables human beings to build a human society and create a uniquely human culture. The way language is acquired and then used can make a tremendous difference in the success or failure of a person or a nation. It is a unique experience in itself. An important characteristic of language is its role as a means of communication, should be taken here to mean the movement of thoughts or ideas from the speaker's mind to the listener's mind. It is not only an instrument for communication, but it encapsulates and vehicles the ideology and world view of a people and their culture. This paper develops a new approach towards understanding and explaining the causes behind the prevailing level of disunity in our nation, and how language has been able to unite us together. The new approach has projected the role of language and culture in the unity and development of our nation Nigeria. The approach stipulates and portrays the international function of a language, and indicates that it helps in establishing and sustaining social relationship. In other words, language is used to form, inform, reform, and to transform human relationships and behavior, hence it advocates for a new functional path to conflict resolution and management. The major aim of this paper is to present a universal overview of language as a unifying force in national development and to indicate the implication of ethno-linguistic problems in a multi-ethnic society like Nigeria.

**Keywords:** Language, Communication, Development, Culture, Unity

#### **РОЛЬ ЯЗЫКА В ЕДИНСТВЕ И РАЗВИТИИ МНОГО НАЦИОНАЛЬНОЙ НИГЕРИИ**

##### **АННОТАЦИЯ**

Язык был описан как символическая система, с помощью которой человек общается и делится опытом с другими людьми. Он позволяет людям строить человеческое общество и создавать уникальную человеческую культуру. То, как язык приобретается и затем используется, может иметь огромное значение в успехе

или неудаче человека или нации. Это уникальный опыт сам по себе. Важной характеристикой языка является его роль как средства коммуникации, и здесь следует понимать движение мыслей или идей от разума говорящего к уму слушающего. Это не только инструмент для общения, но он инкапсулирует и передает идеологию и мировоззрение людей и их культуру. В этой статье разрабатывается

новый подход к пониманию и объяснению причин, лежащих в основе преобладающего уровня разобщенности в нашей стране, и того, как язык смог объединить нас. Новый подход показал роль языка и культуры в единстве и развитии нашей нации Нигерии. Этот подход определяет и отображает международную функцию языка и указывает на то, что он помогает в установлении и поддержании социальных отношений. Другими словами, язык используется для формирования, информирования, реформирования и трансформации человеческих отношений и поведения, следовательно, он выступает за новый функциональный путь к разрешению и управлению конфликтами. Основная цель данной статьи - представить универсальный обзор языка как объединяющей силы в национальном развитии и показать значение этнолингвистических проблем в полиэтничном обществе, таком как Нигерия.

## **Введение**

Растущий интерес к лингвистическим исследованиям был направлен на решение проблемного общества, такого как Нигерия, в котором говорят на разных языках, язык рассматривается как средство передачи культуры народа, и это наиболее важный аспект социального взаимодействия, язык делает возможным чтобы люди могли думать вместе и чувствовать вместе. Это один из величайших атрибутов человека. В этом мире нет человеческой деятельности, которая могла бы быть полной без языка. Язык показывает, что мысль человека сохраняет культуру данного народа и делает человека отдельным существом. Это фундаментальная часть процесса усыновления, который осуществляется в среде и под влиянием культуры народа.

Язык - важнейший инструмент во всех сферах человеческой деятельности. Все, что

делает человек, вращается вокруг языка. Язык смог заставить нигерийцев сформировать чувство общего единства и идентичности как нации, состоящей из людей с различающимися культурой, языком, религией и этническими группами, преследующих общие национальные устремления.

Нигерия как многоязычное общество насчитывает около 400 различных языков (Eze, 2013), из которых три основных языка, а именно: игбо, хуса и йоруба. Основные языки образуют этнические национальностями. Некоторые этнолингвистические и социокультурные различия, связанные с этими национальностями, приводят к политическому и религиозному разделению, которое имеет тенденцию дезинтегрировать страну, а не объединять ее. Учитывая многоязычие и культурные различия, проблема единства становится сложной. Поскольку языковое разнообразие является причиной разобщенности в Нигерии, поэтому существует потребность в многоязычной политике, которая могла бы объединить страну. Вот почему федеральное правительство Нигерии делает упор на преподавание и изучение различных местных и иностранных языков в новой учебной программе всеобщего базового образования (UBE); Потому что язык остается единственной объединяющей силой, которая может сблизить многокультурные этнические нации.

В Нигерии английский язык занимает жизненно важную роль в качестве официального языка страны. Английский язык использовался в колониальную эпоху для объединения и управления различными многоэтничными, многокультурными и многоязычными гражданами Нигерии. Английский язык также является средством доступа к современному образованию и

научным достижениям. Язык не только выполняет вышеупомянутую функцию, он также функционирует как средство обучения на всех уровнях образования в Нигерии.

### **Языковая ситуация в Нигерии**

Язык был одной из самых значительных областей различия среди нигерийцев. Эти проблемы возникают из-за того, что люди говорят на разных языках и не понимают культуру и традиции друг друга. Это часто приводит к межэтническим конфликтам и религиозной ненависти. По этническому составу Нигерию можно разделить на три основные нации: игбо, хаус и йоруба. И языки этих трех народов признаны официальными. Помимо игбо, йоруба и хауса в Нигерии существуют сотни других языков, так называемых (языков меньшинств). Почти все из них относятся к одному из этих трех основных языков или тесно связаны с ним. Количество носителей этих языков меньшинств значительно отличается друг от друга. Некоторые языки охватывают лишь несколько деревень. Общение на этих языках обычно происходит в семейной и социальной сферах; профессиональная сфера связана с выполнением работ и коммерческой сделкой.

Ввиду природы языка и различных точек зрения, связанных с его изучением, неудивительно, что ряд вопросов оказывается спорным. Нигерия - многокультурное и многоязычное общество, у которого нет большого количества общих черт. Язык - один из наиболее важных аспектов человеческих качеств, который привел к широко распространенному противоречию в отношениях между людьми из одного общества, но говорящими на разных языках с разными культурами.

### **Статус английского языка в лингвистической политике Нигерии**

Английский язык признан и принят в качестве мирового языка, потому что на нем говорит более половины населения мира. Деловые люди используют его для общения друг с другом. Заключаются коммерческие сделки из одной части мира в другую. Английский также является средством доступа к современному образованию и научным открытиям. Английский язык использовался в колониальную эпоху для объединения и управления различными многоэтническими, многокультурными и многоязычными гражданами Нигерии. Nzeagwu,( 2005) высказал мнение, что английский язык действует главным образом как средство передвижения для того аспекта современной нигерийской культуры, который отражен в нашей истории, образовательной системе, административном устройстве, промышленных и технологических усилиях, политических экспериментах, международных достижениях и, в значительной степени в отношении нигерийских элит. После обретения политической независимости в 1960 году преобладание было отдано английскому языку. Многие важные деятели и педагоги начали открыто протестовать за замену английского в качестве официального языка одним из языков коренных народов. Английский язык, как указывалось гораздо раньше, уже более века продолжает занимать почетное место в системе образования страны.

В статье о важности английского языка в Нигерии Crystal,( 1997) утверждает, что нейтралитет английского языка в Нигерии делает его лучшим выбором среди различных языковых групп в стране. По его словам, английский язык оставался и будет оставаться самым сильным языком единства и национального единства для

народа Нигерии. В настоящее время язык приобрел известность и уже обогнал коренные.

В Нигерии зачетный балл по английскому языку становится критерием оценки успеваемости учащихся и критерием оценки способности учащегося к дальнейшему обучению, поскольку это официальный язык страны. В то время как английский является официальным языком в

Нигерия, нельзя сказать, что это язык более широкого общения для тех, кто владеет им. Проблема в том, что нигерийцы считают, что ни один из этих официальных языков Нигерии недостаточно хорош, чтобы быть признанным национальным языком; отсюда борьба за *lingua franca*.

Статус языков коренных народов в лингвистической политике Нигерии

Вопрос о национальном языке - это крепкий орешек в сегодняшней нигерийской социально-политической структуре, когда речь идет о выборе единого языка, приемлемого для всех нигерийцев в качестве национального языка. Идея поощрения использования и развития языка коренных народов для межкультурного общения в англоязычных странах Западной Африки не является утопической. Наши африканские языки имеют мало ценности или вообще не имеют ценности в глазах колониальных хозяев, которые навязывают свои языки и тем самым продвигают свои обычаи и традиции в колонизированных районах. Многие эксперты-лингвисты также считают, что нигерийские языки имеют более низкий статус по сравнению с английским языком. Это потому, что многих нигерийцев заставили поверить в то, что в наших языках и культуре нет ничего хорошего, что привело бы к отказу от всего местного в погоне за чем-то иностранным. Чтобы Нигерия достигла того уровня, которого она с нетерпением ожидает,

изучению нигерийских языков и культуры в нашей школьной системе должно быть отведено законное место.

Именно для того, чтобы предотвратить такое прискорбное развитие событий, к правительству Нигерии неоднократно обращались с призывом принять меры и политику по продвижению языков коренных народов и снижению внимания к колониальным языкам в образовании. Признано и признано, что народ не может достичь своего оптимального развития и прогресса с помощью иностранного или навязанного языка и культуры.

Это правда, что федеральное правительство приняло некоторые меры для повышения статуса нигерийских языков наряду с английским, поскольку они были признаны в конституции Федеративной Республики Нигерия 1979 года. Значит, есть место для материнского –

языка от начальных до младших классов средней школы и до старших классов средней школы. Однако такие меры мало что изменили в представлениях людей о подавляющем влиянии и превосходстве английского языка в Нигерии.

Взаимосвязь между языком и культурой и ее роль в единстве и развитии нации

Использование языка означает передачу культуры народа. Итак, язык, являющийся неотъемлемой частью национальной культуры, следует поддерживать во все времена, чтобы объединить людей разных национальностей. Любовь к своему языку - это аспект культурного сознания; это означает, что человек всегда должен защищать свою культуру. Поскольку язык является средством сохранения культуры народа и содействия социальному взаимодействию и единству, им обоим следует разрешить сожительство.



Все, что человек делает или о чем думает, выражается языком и осуществляется в образе жизни людей. Нвоко (2004) утверждает, что язык - это ключ к сердцам людей. Для Очо (2005) язык - это культура, потому что он выражает, сохраняет и передает весь набор моделей поведения, верований, традиций, обычаев и моделей мышления, которые отличают одну группу людей от другой. В поддержку приведенных выше утверждений ряд ученых решительно заявляют, что язык и культура взаимосвязаны по своей природе. Согласно Очо (2005: ). Язык и культура не отделены друг от друга, но они приобретаются вместе, и каждый из них поддерживает развитие другого. Согласно Чука (2015) переплетение языка и культуры называется лингва-культурой. Это предполагает, что язык и культура должны идти рука об руку в качестве основного меню преподавания и изучения языка на любом уровне образования. Бенсон (2007) использовал термин социолингвистическая компетентность, это иллюстрирует тот факт, что язык воплощает социокультурное знание; которые объединяют людей с разным культурным происхождением.

По его словам, эти знания являются частью прагматической компетенции, которая относится к способностям понимать языковые различия, культурные различия и фигуры речи. Эгону (2014) лаконично отмечает, что отношения между языком и культурой позволяют им эффективно сосуществовать.

Уникальные особенности языка делают человека единственным существом, которое использует язык в соответствии с культурой для единого фронта. Язык - это средство передвижения человеческих мыслей и рассуждений, потому что именно язык дает человеку способность организовывать мысли, и это позволяет ему собирать, сортировать, связывать и

записывать идеи. Эгону (2014) утверждает, что любой язык, который люди развивают, служит им средством общения, передачи знаний, культуры и ценностей, а также для выражения их мировоззрения.

Говорят, что язык находится в контакте, когда одна языковая группа контактирует с другой. Это можно определить как ситуацию, когда люди с разным языковым прошлым встречаются или сходятся в определенном месте по какой-либо причине, чтобы взаимодействовать, обеспечивая настоящую основу для контакта между языками, на которых говорят люди. Большинство людей в современном мире говорят на нескольких языках в результате языкового контакта. Когда люди, говорящие на разных языках, тесно взаимодействуют друг с другом, их язык обычно влияет друг на друга. Контакт двух языков может означать замену или влияние одной к ультуры другой. Культурное влияние в конечном итоге приведет к угрозе или исчезновению языка. Это наиболее вероятно, когда один язык занимает более высокое или социальное положение (престиж), чем другой. Хотя это может создать проблему идентичности.

Язык стимулирует проблему идентичности. Идентичность является фундаментальной проблемой среди этнических групп и наций. Сюда входят противоречия культуры, языка, религии, политики и экономики. Этническая принадлежность часто считается культурной идентичностью

Люди также отождествляют себя друг с другом на основе общего социального или национального опыта предков.

Ага (2006) рассматривает языковой контакт как культурный контакт, поскольку они оба идут вместе: когда языки находятся в контакте, всегда существует культурная интеграция, потому что язык является неотъемлемой частью культуры. Когда

языки встречаются, происходит либо добавление новых элементов к существующей культуре, либо устранение некоторых уже существующих. Когда языки соприкасаются, менее сложный в культурном отношении язык оказывается на более сложном в культурном отношении. Языковой контакт проявляется во множестве явлений, включая конвергентное заимствование и рефлексификацию. Тот, на котором говорит более могущественная группа в экономическом, политическом или технологическом отношении, рассматривается как высший язык из-за его более широкого признания. Именно так обстоит дело с английским и коренными нигерийскими языками, где лингвистическое и культурное подавление очень заметно.

В последнее десятилетие нигерийский пиджин используется вместе с йоруба в качестве языка неформального общения мигрантов из других этнических групп в стране. Из-за языкового контакта также наблюдаются случаи смешения и переключения кода между английским и коренными языками. Порт-Харкорт - самый густонаселенный и промышленно развитый город южно-южной геополитической зоны Нигерии. Нигерийский пиджин - это язык Франции в этой зоне, и это единственный язык неформального и более широкого общения в городе. И образованные, и необразованные жители этого города используют нигерийский пиджин для общения в неформальной обстановке. Языковая среда в Лагосе и Порт-Харкоте, соответственно, распространяется на все городские центры англоязычных стран Западной Африки. В этом отношении пиджин стал средством общения для единства и развития нашей нации. Некоторые другие преимущества перечислены ниже.

Во-первых; язык усилит субрегиональную интеграцию, поскольку субрегион Западной Африки в настоящее время переживает субрегиональную интеграцию, основным инструментом этой интеграции является

использование общего языка для межкультурного общения в неформальной среде городских центров. Во-вторых; Преимущество заключается в том, что это расширит коммерческую деятельность во всем субрегионе. Это язык коммерческих сделок нигерийских торговцев во многих африканских странах.

В заключение; этот язык идеален как средство устного общения, потому что язык, необходимый для субрегионального взаимодействия в центре города, предназначен в основном для устного общения. Это иллюстрирует интегративную функцию, которую играет язык.

Роль языка в управлении и разрешении конфликтов

Изучение управления конфликтами и роли языка в разрешении конфликтов является относительно новым в области антропологической лингвистики. Как новая область исследования, она началась в 1950-х и 1960-х годах. Это было в разгар холодной войны, когда разработка ядерного оружия и конфликт между сверхдержавами, Америкой, СССР и западноевропейскими союзниками, казалось, угрожали выживанию человечества. Группа пионеров из разных дисциплин увидела ценность и полезность языка в устранении конфликтов в данном обществе. Они увидели потенциал применения подходов, которые развивались в сфере производственных отношений и посредничества между сообществами, к конфликтам в целом, включая гражданские и международные конфликты.

Здесь предполагается, что любое средство передачи информации обладает мощным потенциалом влиять на чувства, убеждения, восприятие и поведение людей. Следовательно, роль языка, средств массовой информации и коммуникации очень важна в вопросах конфликта. Исследование предоставляет обширную базу обучения, которая позволяет нам знать, как управлять и разрешать конфликты с помощью нормализованного языка и надлежащего распространения информации.

Язык играет важную роль в способах взаимодействия. Иногда используемый язык может выявить терпимость пользователя, оправдать высказывания и добиться сочувствия и поддержки. Эта роль отражает актуальность языка для человечества и как

важный носитель информации и эффективный передатчик чувств, которые люди выражают в данном вопросе, состоянии или ситуации, когда люди общаются или взаимодействуют на мирном языке, негативные последствия конфликта уменьшаются, а положительный результат для сторон увеличивается. Жизненно важный аспект управления социальными конфликтами заключается в том, что язык может превратить потенциально разрушительный аспект конфликта в возможность для творчества и продуктивности. Он может изменить и исправить дисбаланс, вызванный конфликтом; может восстановить отношения между враждующими сторонами.

Исследование предоставляет обширную информацию, которая позволяет нам знать, как управлять и разрешать конфликты с помощью диалога, хорошего или нормализованного языка и надлежащего распространения информации, без какой-

либо формы предвзятого мнения или предвзятого влияния. Важной характеристикой языка мира является его способность и роль как средства борьбы с конфликтами и установления мира и единства между людьми.

## **ВЫВОД**

Нигерия как многоязычное общество нуждается в серьезной лингвистической реформе, которая может побудить людей к общему национальному языку. В самом деле, несмотря на доминирование английского языка как универсального лингва-франка, потребность в развитии нашего национального языка по-прежнему остается необходимой. Нигерийцы должны объединиться и работать над созданием национального языка для нигерийцев, поскольку мы не можем быть суверенной нацией, когда иностранный язык используется в качестве lingua Franca.

В Нигерии официальное признание дается игбо, хауса и йоруба в качестве официальных языков на национальном уровне, чтобы поддерживать нашу культурную уникальность среди людей, придавая им официальный статус для содействия языковому единству страны. Это необходимо, потому что любовь к своему языку - это аспект культурного сознания, который способствует единству и развитию данной нации.

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