

Mokwugo Okoye: A Re-examination of a Hero of Nigerian Nationalism

Siyan Oyeweso
Osun State University
Osogbo, Nigeria.

Abstract

This study focuses on the ontology and development of the socio-political ideas of Mokwugo Okoye, a radical Nigerian nationalist, thinker and socialist. It is an attempt at shifting emphasis from the largely reformist and conservative nationalist leaders who won power at independence to those leaders that have been characterized as “Oppositional Counter-Elite.” This approach becomes more justifiable when it is noted that, with the notable exception of Frantz Fanon and Amilcar Cabral, existing studies on radical theoreticians in Africa have focused largely on those radical leaders that won state power at independence (Kwame Nkrumah of Ghana, Modibo Keita of Mali and Sekou Toure of Guinea). Indeed, this current approach to political thought has resulted in the neglect of the ideas of radical thinkers that featured in such movements like the Zikist Movement that did not win power at independence or were suppressed by the colonial state during the national liberation struggle. Through historical analysis and based on oral interviews and extant literature, the study fills an important gap in the existing scholarship on African political thought by focusing on Mokwugo as a figure who has not featured in the mainstream historiography.

Introduction

Although there may be several approaches to the study of political thought, one cannot understand the thought of a thinker without understanding the material conditions from which it emerged (Hansen; Carr; Coser). This is because the philosopher is not an abstract individual but a product of history and society and the conscious or unconscious spokesman of the society to which he belongs. His thought is moulded by the environment in space and time. It is a dialectical necessity, therefore, to research into Mokwugo Okoye’s life and personality and the incidents

which shaped his life and thought. He was much unlike the so-called dispassionate intellectual who shuts himself at a distance from his object of study. On the contrary, he is a man who closely identifies with what he studies and a man who lives his thoughts. His life and thought are organically linked. Moreover, till date there is no standard or systematic and critical study of Mokwugo. In short, a study of his life as a background to his thought is quite essential. Besides, a distinguished sociologist and humanist, has rightly contended that there is no social study that does not come back to the problems of

biography and history and of their intersections within a society (Mills). In order to achieve the objective of this study, it is important to understand Mokwugo within the structure of his biographical and political profile. The study intends to get to the root of how his ideas were germinated, conceived, organised and how he set out to state them. The overall objective of this study is an in-depth examination of the contextual social setting which influenced and shaped the development of his political ideas. How and why Mokwugo was attracted to the ideas available to him and how he went beyond them will be examined. Above all, the study will focus on Mokwugo's contributions to African political thought and historiography of African politics.

Brief Biographical and Social Experience

Mokwugo was born on 2nd March 1926, in Nagbana, a village in Umunachi of the present-day Idemili Local Government Area of Anambra State. The eldest in a family of four, he was privileged to be the only child of the family for fifteen years (Okoye). This long gap between his birth and that of his immediate younger brother, coupled with the fact that he was believed to be an *Oghanje*, conferred on him a treasured status in the family. He was generally pampered, adored and admired by everybody and, sometimes, he exploited that position to his advantage.

At the age of six, Mokwugo travelled with his paternal uncle, Moses Uduegbunam, to Ezionwelli in present-day Imo State, for his pre-elementary school education. After completing his pre-elementary

education, he started elementary school at the Central School Ogidi in 1930. Right from his primary school days, Mokwugo's love for the written word had begun to show. He was an avid reader of any literature he could lay his hands on and he had even started taking overseas courses. At school, he was a studious and diligent pupil and his academic brilliance earned him forgiveness for many of his youthful offences. From his first year in school through his graduation, there were claims that he always came out on top of the class. It was also alleged that he scored the highest marks possible in all his tests and examinations (Okongwu). By the time he left primary school in 1940, Mokwugo was filled with self-confidence gained from a supportive family and success in school and also developed a strong character. His strength of character, self-confidence and leadership qualities began to manifest themselves when, in 1941, at the Teachers College, he was elected as the Secretary of the Students Union. It was in this capacity, and at the age of fifteen, that he had his first brush with the establishment. The knotty issue at the time was the petition by the student teachers to the Christian Mission authorities of the school for an upward review of their monthly wages. In an apparent attempt to evade the issue they were told that as Christian workers, they should not look for rewards on earth but in heaven. It was this incident that first brought to the surface Mokwugo's capacity for courage, audacity and spirit of rebellion. Boldly, he called the bluff of his British General Manager and at the same time exposed his hypocrisy (Okoye).

This incident exposed to Mkwugo how religion can be manipulated in the society and the unholy alliance existing between “the Government, the Church and Big Business” (Okoye 54). Indeed, his outspokenness and show of courage was portentous of what the future held for the radical nationalist. Mkwugo was to pay a high price for his daring act. According to Okoye’s uncle (Anionwu), he was subsequently denied promotion to the next class despite his performance at the promotion examination. In view of the “embarrassment” he had caused the General Manager, the Parish Priest, Rev. Oruche, refused to consider his application for confirmation. This did not, however, break his courage or cow him into submission (Okoye). His denial of confirmation was not the end of his ordeal. On the completion of his training, he was posted to the hinterland as a norm. Mkwugo recalls that this incident and the punitive measures taken against him were to lead him, in later years, into the path where he would not compromise with injustice, fraud and hypocrisy.

Early in 1943, he resigned his job as a teacher, joined the colonial army as a Staff Trade Instructor and at the same time continued his education in spite of the enlistment (Okoye). He enrolled with the Worseley Hall Correspondence College, Oxford. In his first examination at the Clerks Training School, Mkwugo’s academic brilliance came to the fore again and as a result, he was promoted instantly to Military Clerk Grade 3 instead of Grade 4. He also emerged as the most outstanding student in an examination conducted in 1945 for all clerks in the

Nigerian Regiment of the West African Frontier Force (Okoye). Even his expatriate boss had to acknowledge his scholarship despite the fact that there was no love lost between them. In his confidential report, the Senior Training Instructor awarded him distinctions in Knowledge and Teaching but added that “Mkwugo should not be trusted” (Okoye 9).

In his numerous encounters with white officers and NCOs, Mkwugo did not brook any nonsense. He was, at this time, already familiar with the nationalist press in India, Britain, the United States of America and other parts of the world where he read widely on the subjects that interested him. In the army, he had to confront the arrogance of the average British NCO. Although many colonial subjects in the army were cowed, he refused to be cowed. As an officer in charge of records, he was privileged to know that some British officers who were given the post of Sergeant-Major were not qualified for the job. Mkwugo even discovered to his dismay that a Senior Officer whom he and his colleagues were asked to report to was actually a Private (Olusanya 221-24). He protested vehemently against the practice and, in consequence, the said NCO was replaced with a British Sergeant Major.

Mkwugo soon became a committed agnostic but the full development of his agnosticism dated to his army years when he became exposed to all kinds of literature. In the army, he had contact with other faiths beside Christianity, and read widely about Islam, Hinduism, Shintoism and Buddhism. Apart from embarking on a serious home study programme, he enrolled as a member

of the Rationalist Press Association Great Britain, an association comprising the most seasoned scientists, writers and academics from Western Europe. He was particularly delighted by the essays of Robert Ingersoll and read Thomas Huxley's *Evolution of the Species* and Thomas Paine's *Age of Reason* and *Bible on Hell*. He was also a regular reader of the *Rationalist Review*. He also probed into the works of such writers as Charles Darwin, Bertrand Russell, Jawaharlal Nehru and Subra Bose (Okoye). These writings helped him to develop a more inquisitive spirit and critical mind. It was also during this period that he became an agnostic.

Mokwugo also had access to Marxist literature during the army years and this enabled him to re-examine his perspective on life in general. His army experience also exposed him, like many others, to the myths of white superiority and Negro inferiority. He became aware that there were crooks, cowards and illiterates among the whites. This convinced him that there was no sound rational basis for the British imposed colonial rule on Nigeria (Okoye). The army also afforded him the opportunity to travel far and wide and to come in contact with nationalist literature from Europe, America and Asia. In his last year in the army, Mokwugo had the opportunity of interacting with soldiers of all ranks – Nigerians and expatriates alike. By 1946, he became fed up with army life. By this time, the Second World War had ended and he had risen to the post of Sergeant-Major, the highest post attainable in the colonial army by the most able African soldier. This limit made him feel that military life was

incompatible with his professional aspirations (Okoye 22). He then applied for and obtained demobilization in October 1946. After his demobilization, he still worked for the army as a civilian for a brief spell. Initially, he retained the same office he occupied in the Central Registry, but was later posted to the Ordnance Depot, Yaba. Due to incessant security checks on the civilians and constant brushes with his superior white officers, Mokwugo finally left the job in November, 1947. In 1948, he joined the Nigerian Civil Service where he worked as a clerk until 1950.

Mokwugo Okoye and Nigerian Nationalism: The Context

Mokwugo entered politics in late 1946, when protest against colonial rule was at its peak. The most dominant political party and most relentless in agitation against British colonial rule and policies was the National Council of Nigeria and the Cameroons (NCNC), established in 1944. In fact, at the time of Mokwugo's entry into politics, the NCNC was the most popular party as it succeeded in mobilising popular support against the Richards Constitution of 1946 which was introduced without any prior consultation. The constitution was also criticised over its tripartite arrangement, the four "Obnoxious Ordinances" and the all-European Executive Council. The NCNC undertook a tour of the whole country to explain its objections to the Constitution and at the same time sent a protest delegation to the Colonial Secretary in London (Osoba 29-30). Such was the massive support that the NCNC was able to garner that the protest delegation, on its return to

Lagos from London on October 8, 1947, was received by "a mammoth crowd of 100,000" (Olusanya 563-64). However, the mission turned out to be a failure as Arthur Creech Jones, the Labour Colonial Secretary, rejected the delegates' demands and told them to give the constitution a fair experimentation. The bickering among the delegates, on their return, over the finances of the London trip further compounded the plight of the NCNC, as the party became divided along ethnic lines. The ethnic tension between the Yoruba and Igbo, in particular, was worse to the extent that it culminated in the mass exodus of the Yoruba from the party (Arifalo). By the late 1947, the countrywide basis of the NCNC's followership had been greatly undermined or, at least, threatened.

Many peoples' discontentment with the leadership of the nationalist movement is best appreciated against the background of the economic climate prevailing in the country during and after the Second World War (Olusanya). For many educated Nigerians, the period between 1949 and 1950 was particularly difficult especially as it marked the establishment of total British control over Nigeria. Indeed, one major consequence of the war itself was the creation of a pool of unemployed people as the colonial administration had no effective policy on the resettlement of the demobilised soldiers which further compounded the situation. British ex-servicemen were still brought into the country and given jobs while Nigerian soldiers remained perpetual applicants. In 1947, for example, the total number of unemployed ex-servicemen stood at a

staggering figure of 43,533 (Olusanya 227).

The war, too, did not alter the limited career prospects of Nigerians who were "fortunate" to join the civil service as they were retained primarily at the lower echelon. The upper echelons were dominated by the expatriate staff. In fact, until the dawn of political independence, it was difficult for a Nigerian to rise above the position of a clerk in the colonial civil service. And although a few were appointed into the top cadre of the civil service, they did not enjoy the same salary structure with their European counterparts. Even, Mokwugo's experience as a teacher was not a pleasant one as teacher's salaries were not only meagre and irregular; but teachers were also expected to be subservient to the authorities. With the above unwholesome situation, the determination to wrest political power from the British was understandable. Colonial exploitation had bred nationalist agitation. This agitation, however, was to take a militant form between 1946 and 1950. The militancy which was injected into Nigeria's liberation struggle was provided by the Zikist Movement (Obi-Ani and Obi-Ani 31-41), the closest approximation to a genuinely revolutionary body in the history of Nigeria.

On February 16, 1946, four young men, Kola Balogun, M.C.K. Ajuluchukwu, Nduka Eze and Abiodun Aloba, launched the Zikist Movement (Agwuna 116-34). It is important to note that the four initiators of this movement had then just lost their jobs in the Nigerian Advocate, a Lebanese financed

newspaper. At its inception, the Zikist Movement was conceived to be the youth wing of the NCNC and it remained so till the colonial government in 1950 proscribed it. The founders of the movement drew their inspiration largely from Dr. Nnamdi Azikiwe and his writings in the *West African Pilot*. Without doubt, Azikiwe, more than any other person, had contributed to the heightening of radical political consciousness and awakening in the late thirties and early forties. Since his return from the United States in 1936, he soon distinguished himself as the most vocal critic of colonialism and imperialism. Besides, his writings in the *West African Pilot* and the publication of his book, *Renascent Africa*, had also demystified the whole idea of Negro (Black) inferiority. He was like a colossus among his contemporaries.

The above provides a background to Mokwugo's entry into Nigerian politics. Like many of his contemporaries, he was drawn into radical nationalism because he could not countenance the anomalous within the colonial arrangement which was characterized by the political domination and exploitation of an unwilling people by another group. As a result, he joined the Zikist Movement in 1946 and, within a year, he had risen to become its branch Secretary in Lagos (Okoye 15). At the launch of the movement in February 1946, Kola Balogun and M.C.K. Ajuluchukwu emerged as the protem President and protem Secretary, respectively. The movement also had the Veteran Unionist and Labour leader, M.O.A. Imoudu, as one of its patrons (Omojola 481). It also

incorporated two other existing nationalist organizations: Osita Agwuna's African Anti-colour Bar Movement and Habib Raji Abdallah's Northern Elements progressive Association (NEPA). By March, the programmatic tracts of the Zikists flooded the country, particularly within the nationalist and labour circles and duly signed by its protem President, Kola Balogun (Balogun).

As the Lagos Branch Secretary, a lot of responsibilities devolved on Mokwugo. He had to work in close concert with the National Secretary also based in Lagos. Both played prominent roles in the organisation of the first anniversary of the movement in February 1947, held at Usabi Hall, Ebute-Metta. Azikiwe delivered the Anniversary Lecture titled: *The Techniques of Propaganda* while the protem President, Kola Balogun, dwelled on the topic: *Wrest Self Government Now*.

The year 1947 was also important to Mokwugo in the context of the Zikist Movement in two major respects. First, he played a very prominent role in mobilising public consciousness against the Bristol Hotel racial discrimination incident. The row was sparked off by the refusal of the Hotel's management to grant accommodation to a Caribbean-born colonial office emissary to Lagos, Mr. Ivor Cummings, after admitting his white colleague, Mr. J.L. Keith. As the Branch Secretary of the Lagos chapter of the Zikist Movement, Mokwugo liaised with the National Secretary, M.C.K. Ajuluchukwu, with the objective of providing a united nationalist front against the colour bar (Okoye). In collaboration with the leadership of the NCNC/Nigerian

Youth Movement (NYM) and the Trade Union Congress, a United Front Committee was eventually formed. Prominent leaders of this Committee include M.A.O. Imoudu, Sir Adeyemo Alakija, J.K. Randle and Earnest Ikoli among others. After massive demonstrations on Lagos Streets (Omenma 9), the nationalist front won their first official denunciation of racial segregation in the country via a Government Circular No 25 of March 21, 1947 (Okoye).

Before the end of 1947, Kola Balogun proceeded overseas for Law studies and was succeeded by Adewale Fashanu, in an acting capacity. Indeed, Mokwugo came to play a prominent role within the Zikist Movement between 1948 and 1950. Frustrated by its failure over the 1947 protest against the Richards Constitution, the NCNC went into limbo and its objectives were only kept alive through Zik, his activities and the *West African Pilot*. One lesson which Mokwugo and other Zikists learnt from the hostile attitude of the Arthur Creech-Jones Government to the Nigerian delegation was that "Labour socialism was not for export." The Zikists also watched with dismay the intense Yoruba-Igbo ethnic hostility ravaging Nigeria's political setting for the greater part of the period (1947-1948), which witnessed the attainment of nationhood by India and Pakistan. In all apparent bids to re-direct the course of anti-colonial struggles towards a positive end and to direct attention from an imminent inter-ethnic war, the Zikists organised a public lecture in October 1948, which obviously was considered seditious.

Mokwugo authored the draft of the lecture titled: A Call to Revolution,

which was accepted, unedited. The lecture, which was held on October 27, 1948, at Tom Jones Hall, Lagos, was delivered by Osita Agwuna, the Deputy President-General of the Movement and chaired by Anthony Enahoro, the Editor of Daily Comet. A Call to Revolution, no doubt, revealed Mokwugo's and other Zikists militant attitude to colonialism. The lecture called on Nigerians to shun "Empire Day Celebration during which they celebrate our enslavement," and that the occasion should be used to make the youth aware of African redemption instead of educating them about an empire which concerned Africa as a slave feeder. Thus, the Zikist policy was to be based on the philosophy of progressive revolution beginning with civil disobedience based on non-violent cooperation. Also, in pursuit of the Zikist agenda, all Nigerian newspapers and organisation were called upon to stop discrediting any political party or group and to focus their attack principally and solely on the British government. In more specific terms, the lecture said that the next Governor Nigeria after Sir John Macpherson should be a free-born citizen of Nigeria and that genuine and beneficial co-operation between Britain and Nigeria was only possible in that context.

As far as the British Government was concerned, A Call to Revolution was highly seditious and the organisers should be prepared for the consequence of their action. However, the NCNC Cabinet resolved to stand by the Zikist Movement in its moment of travails and, thus, summoned a mass meeting. In a rather sudden twist of event, the NCNC leader, Dr.

Azikiwe, did not turn up at the scheduled meeting but some members of the NCNC cabinet such as H.R. Abdallah, Nduka Eze and Oged McCauley, the son of Herbert McCauley, did attend. Mokwugo was also present at the meeting in his capacity as the Secretary of the Lagos Branch of the Zikist Movement. In reprisal, the colonial government descended on the leadership of the Zikist Movement and brought to trial ten Zikists out of whom eight were convicted. While Duke Dafe and Aniedobe were fined twenty-five pounds each for their quibbling during the trial, unwavering members like Raji Abdallah and Osita Agwuna were sentenced to two and a half and two years imprisonment, respectively. The chairman of the lecture, Anthony Enahoro, though not a Zikist, was also imprisoned for six months while Oged McCauley and Fred Anyiun were sentenced to one year (Okoye 9). Sam O. Ebbi (also known as Marshall Kebbi), a Zikist and Deputy-Editor of the African Echo, was sentenced to a term of one year for the publication of seditious articles. However, J.J. Odufuwa the editor of African Echo and Nduka Eze, a Zikist and trade union leader, were both acquitted by the presiding judge, Justice Gregg. Mokwugo, the author of the draft of the Call to Revolution lecture, also escaped gaol most probably because he could not be linked with the authorship or any other convictable offence.

In order to fill the vacuum created by the imprisonment of the six front liners of the Zikist Movement, a new central executive committee was constituted. Nduka Eze, a veteran trade unionist and General-Secretary

of the United African Company Workers Union (UNAMAG) was elected the President while Mokwugo emerged as the Secretary-General. However, it is important to remark that at the most crucial time when the Zikists needed their inspirer and mentor, Nnamdi Azikiwe, he disowned them. Writing in the *West African Pilot* shortly after the sedition trial, Zik declared the Zikists as “fissiparous lieutenants and cantankerous followers” and who were in any case “one of some 200 member unions of NCNC” of which he was the President (Okoye 9). The new leadership, however, did not allow Zik’s scold shouldering of the Zikists to affect their morale as they soon intensified the Zikists programme of “Positive Action” and its new philosophy of “Self-Government Now” as opposed to Azikiwe’s “Self-Government in our Life Time.” In the immediate aftermath of Azikiwe’s denial of the Zikists, the new leadership toured the entire country, creating new cells and distributing copies of the “Call to Revolution” (Iweriebor). In fact, Mokwugo’s new position not only afforded him the first major outlet for his boundless political energies, it also provided him the opportunity of mixing with fellow Nigerian nationalists from different parts of the country. In concrete terms, the new position enriched his understanding of the predilections of the country’s diverse groups and solutions to Nigeria’s multifarious problems. Within a year of the Mokwugo-Eze leadership of the Zikist Movement, new branches were established in Ibadan, Jos, Onitsha, Kaduna, Kano, Aba, Benin and Port Harcourt.

Following Azikiwe's denial of the Zikists in whom he had inspired radical ideas, the Mokwugo-Eze leadership became truly aware of the limits and inadequacy of charisma as a liberation strategy. In the context of the unfolding realities, the new leadership and membership of the Zikist Movement withdrew from active work in the NCNC organisation and began to look for inspiration and support beyond Dr Azikiwe. In precise terms, the Mokwugo-Eze leadership renounced Zikism and embraced the more specific ideology of revolutionary socialism as a goal of national liberation struggle against British imperialism (Okoye 146).

The month of April 1949 was significant in another respect. It was in that month, too, that the NCNC Annual Convention was held. That conference marked a significant watershed in the relations between Zik and the Zikists as the ideological crisis within the NCNC burst open at the convention. Dr. Azikiwe (the party leader), permitted or inspired insinuations of fraud and treachery to be made against the Zikists jailed in the aftermath of the October 1948 lecture and who were obviously disadvantaged to defend themselves against such accusations. At the convention too, Dr. Azikiwe criticised the Zikist policy and dissociated the NCNC from the activities of the Zikist (Nzimiro). One major issue of national importance which provided the platform for political action and relevance for the Zikist Movement was the Enugu Colliery Shooting Incident of November 18, 1949. The shooting incident which claimed the lives of 21 coal miners while leaving fifty-one others wounded, was sequel

to the workers' demand for improved conditions of service.

Following this incident, Mokwugo and two NCNC stalwarts, Mbonu Ojike and K.O. Mbadiwe, met in Lagos with Dr. Akinola Maja, H.O. Davis and prominent leaders of the Nigerian Youth Movement to explore the possibility of forming a United Front and a national political party. The effort resulted in the formation of a National Emergency Committee with the slogan "Self-Government for Nigeria Now." Dr. Maja of the NYM was elected Chairman of the NEC; Mbonu Ojike emerged as the Secretary while Dr. Akanni Doherty (of NYM) became Treasurer. It was also within the context of the National Emergency Committee that Mokwugo and Obafemi Awolowo, also leader of NYM, met for the first time (Okoye 152). The Labour Leader, Imodu, was also a member of NEC. Indeed, the incident provided a common rallying front and unity of purpose for the bickering nationalist groups in the country (Sklar 80).

No doubt, the mood of the nationalists at this time was very militant but as J.S. Coleman (300) has shown, the militancy was not the making of the NEC but that of the Zikists. It was the Zikists under the active leadership of Mokwugo that instigated riots against the colonial regime, especially in Enugu, Onitsha, Aba and Port Harcourt. In fact, Mokwugo and his men travelled from one eastern town to another organising mass meetings and demonstrations to discredit the colonial authorities. The Fitzgerald Commission of Inquiry instituted by the British Colonial Secretary to investigate the shooting incident

revealed the organized nature and common pattern of the riots: assault on Europeans, destruction of government property and looting of mercantile houses (Report of the Commission into the Disorders in the Eastern Provinces of Nigeria). In fact, as part of Mkwugo's reaction to the Enugu Colliery Shooting Incident, he authored *Workers of Nigeria, Revolt*, a pamphlet which called on workers to resist police brutality and oppression.

The Clampdown, the Proscription of the Zikist Movement and After

By early 1950, Zikist revolutionary reactions against colonial rule had sufficiently infuriated the British who thought that the time had come to finally subjugate the movement. As a result, the leaders of the movement, both local and national, were arrested and tried in February 1950. Mkwugo was arrested on 8 February, 1950, and arraigned for sedition before his Lordship, Mr. Justice Rhodes, at the Ebute-Metta Court on 10 February, 1950. He was charged with having in his possession a seditious publication (*Daily Times* 2). While Mkwugo was waiting in the court premises to sign his bail bond, two Europeans came from the Lagos Secretariat and served him with a letter signed by Mr. H.E. Marshall, the administrative Secretary. The letter informed him that he had been interdicted consequent upon his involvement in a criminal case (*Daily Times* 2). During the preliminary investigation of his case, two other charges were added. Apart from the sedition charges, Mkwugo was also believed by the security operatives to have expert knowledge in combative techniques which might make positive action more efficacious; given his

experience as a Company Sergeant Major in the Royal West African Frontier Force, during the World War II.

He was eventually arraigned on a three count charge before Mr. Justice S.B. Rhodes with J.G.K Amachree serving as the Crown Counsel. Mkwugo did not recognise the appointee of the court having jurisdiction over him and described him as a symbol of British imperialism in Nigeria (Okoye 61). After witness cross-examination and the resting of the case by the prosecution and the defence, Mkwugo was asked what he had to say in self-defence before the sentence was passed. He drew out a pre-written statement from his pocket which was clearly defiant and expository of the colonial structure, the autocracy of the colonial administrators and their exploitative acts. In the statement, Mkwugo not only refused to make a plea on the charges, he never concealed the role he played in the recent uprisings against the colonial regime.

The presiding judge described his plea as mere political rigmarole. Mkwugo then pleaded with Justice Rhodes in defiance to hand him the maximum sentence provided by the law. He further added that he had no interest to guard, nothing to lose and that all he wanted was a world free to practice democracy. He did not wish to threaten the judge but was supremely confident that time would prove him right. Eventually, Mr. Justice S.B. Rhodes gave Mkwugo a rather long sentence of 11 months on each count (Okoye 64). Thus at the age of 24, he was jailed for 33 months with hard labour; the longest term any of the Zikists got. He was transferred

from Lagos to Kaduna prison almost immediately. In Kaduna prison, he lost his personal identity and was referred to as "Convict Number 260" by the Supra-officious warders (Okoye).

It is important to state that the sedition charges against Mokwugo and his subsequent imprisonment was only a tip of the massive security measures already put in place by the colonial state to drive underground the radical Zikist Movement. However, what provided the much sought opportunity for the total clamp down and nailing of the Zikist Movement was the attempted assassination of the Chief Secretary to the Colonial Government, Mr. H.M. Foot, during the February arrests. The supposed assassin was a 25 year old Post and Telegraph Department worker, Heelas Ugokwe, who was eventually sentenced to 12 years imprisonment and on 12 April, 1950, the Zikist movement was banned. A few days after the proscription of the Zikist Movement, Dr. Azikiwe clarified his relationship with the organisation in a Sunday Times interview:

The Zikist Movement was founded by a group of young Nigerian patriots in 1946, when I was staying temporarily at Onitsha. My name was used without my knowledge and consent. So far as the ideals of the Zikist movement are concerned, I am in complete sympathy with the movement and I am proud that my name was considered fit and proper for such veneration (*Sunday Times*).

In order to ensure the total eclipse of the Zikist Movement and to prevent

the NCNC from being polluted by "communist infiltration," the NCNC leadership later created an alternative but conservative youth wing called the Zikist National Vanguard (Omojola). The imprisonment of the leadership of the Zikist Movement and the proscription of the organisation marked a very important phase in Mokwugo's political career and ultimately the end of revolutionary agitation within the context of the Zikist Movement and at a personal level. He was to go through a dehumanising prison experience during which he suffered tremendously. His experience in prison, for thirty three months, also further distanced him from organised religion and deepened his commitment to agnosticism.

Having completed his prison terms, Mokwugo walked into freedom on 12 January, 1952. On his release, he was offered four shillings by the prison authorities as compensation. He considered this the last insult from the imperialist agents and their cronies and, therefore, took the money and flung it on the door of the Chief Warder. On his return to Lagos, Mokwugo could not regain his job in the Civil Service and, thus, had to take up a job as office manager at Ife-Olu Printing Press, Yaba. On reflection, he avers that imprisonment enabled him to cast his mind back and examine the colonial problem in Nigeria, the prospect of revolutionary politics in a country that is largely backward and its people ill-fed, ill-housed and illiterate. The degree of political ferment in the country convinced him of the successful outcome of the struggle and this awareness ensured his survival during his two years of

outrageous incarceration. Moreover, his political and prison experience further enriched his political consciousness and thought.

Mokwugo soon joined the Communist Party of the People's Committee for Independence (CPP) and helped to organise branches of the new party in the Eastern Provinces. The CPP, however, collapsed because of ideological struggles within it, especially between the Nzimiro and the Ikoro factions. Both Raji Abdallah and Agwuna, in the heat of the crisis, resigned their portfolios. Ikoro, one of the ideologues subsequently left for Ghana while Nzimiro returned to a teaching career. Following the demise of the Freedom Movement, the Socialist League and the CPP, Mokwugo himself floated the Young Nigeria in 1952 to absorb ex-Zikists and ex-CPP members and to unite the various socialist groups in the country. By late 1953, Mokwugo's experience in left-wing party formations and sustenance had proved to be a tall order. Given this stark reality, he and members of the Young Nigeria soon returned to the NCNC in November 1953. According to Mokwugo, his return to the NCNC fold was with the view to continuing the struggle on that plank, more so when the NCNC-controlled government in the East was witnessing a serious constitutional crisis. This crisis centred on the government's banking policy, distribution of patronage, party leadership, party discipline among others (Okoye 65).

At the 5th annual convention of the NCNC held in Enugu in January 1954, he and three of his ex-Zikists friends, Raji Abdallah, Osita Agwuna and Adesanya Idowu, were elected as

the party's organising secretaries. From this vantage position, he began the drive for a complete overhaul of party organisation and programmes, enforcement of party discipline and proper handling of party finances. At the risk of being called and consequently treated as a communist at a time when communist witch-hunting was the vogue, Mokwugo clearly stood for the nationalisation of the economy and strongly opposed the importation of foreign capital. He also called on the party to investigate all allegations of impropriety against party men, including ministers (Okoye 65).

Indeed, one intriguing aspect of Mokwugo's nationalistic struggle is that, unlike many of his contemporaries, he did not hold any official position in government. The nearest he came to holding such a position was in 1959, when he was chosen by the party's national executive committee as a candidate for the House of Representatives elections but he lost the election because, in his own view, "a major religious group conspired with the party leadership." Thus, his experience in the inner party politics of the NCNC was tragic and traumatic. Many forces fought against him, not because he was bad as an individual, but because, in his own assessment, he opposed fraud and hypocrisy with telling frankness and refused to yield to pollution and tragic aimlessness.

In the midst of the crises that bedevilled Nigeria between 1960 and 1965, the Nigerian ruling class deemed it fit to acknowledge Mokwugo's commitments and contributions to national struggle. Thus, in 1965, the Balewa Administration conferred on

him the national honour of Order of the Federal Republic (OFR). Between 1966 and 1970, during the civil war years, Mokwugo was one of the Nigerian nationalists and Igbo leaders of thought who took a principled position against the Biafra war. At a time when the mood in the East was either asking for revenge on the North or secession from the rest of the country, and when opposition to any government/policy equalled sabotage, he openly expressed his unwavering belief in the indivisibility of the nation. At the various meetings of the Eastern Consultative Assembly, Mokwugo was a lone voice against secession, a point which K.O. Mbadiwe confirmed in a 1979 interview. As far as he was concerned, Chukwuemeka Ojukwu could have stopped the drift towards civil war if he wanted because he had the necessary goodwill.

At the end of the Nigerian civil war, Mokwugo resumed his quest for knowledge and was deeply engaged in searching for solutions to Nigeria's myriad of problems. In the Gowon administration, he took public appointments with the object that he could influence public policy and make positive impact on the art of governance. In precise terms, he served as a member of the Board of Directors of the Nigerian Broadcasting Corporation (NBC) and the Nigerian National Oil Company (NNOC), the predecessor of Nigerian National Petroleum Company (NNPC). In the period between 1970 and 1983, Mokwugo was also very active in the groups canvassing for the adoption of socialist ideology in Nigeria. He was, in fact, a member of the two of the numerous Marxist study groups/reading circles, Movement for

a Progressive Nigeria (MPN) and Nigerian Democratic Movement (NDM).

In 1977, Mokwugo participated at the First All-Nigerian Socialist Conference held in Zaria. The crucial question facing the conference, as the military was preparing to hand over power, was whether the situation in Nigeria was ripe for a socialist party and the prospects for socialists to present a united front. Two broad positions were canvassed. The first group led by S.G. Ikoku contended that the situation was not ripe and suggested the alignment of socialists with the most progressive "bourgeois" party. The second group which he belonged called for the establishment of an independent working people's party which would forge alliance with trade unions, student groups and the peasants, for the defence and advancement of democratic rights. Though the conference eventually split up following a walk out staged by Ikoku and his supporters, the second group subsequently issued a communique which they called the Zaria Declaration of 1977.

When the ban on politics was eventually lifted in 1979, none of the left wing political parties formed could secure the recognition of the Federal Electoral Commission (FEDECO). The situation left the Unity Party of Nigeria (UPN), the National Party of Nigeria (NPN), the Great Nigeria people's Party (GNPP), the Nigerian People's Party (NPP) and the People's Redemption Party (PRP) led by Aminu Kano which was able to draw a large number of Nigerian socialists and radicals (see Richard). Amongst the five registered parties, the PRP had the most advanced

programme. Like the old Northern Elements Progressive Union, its political programme revolved around the redemption of the “masses” from “feudalism” and “domination by Northern oligarchy.” Mokwugo, after persistent pressure by all the political parties, eventually joined the PRP because “it seems to be the nearest to my ideological stand point” (Okoye). However, following the loss of PRP’s ideals through the politics of entryism which later culminated in the split of the party into two factions, Mokwugo resigned his membership of the party.

Before the December 1983 coup that terminated Nigeria’s Second Republic, Mokwugo continued to be relevant in left-wing circles. In March 1983, he was a participant at the highly successful international conference commemorating the centenary of the death of Karl Marx, held at the Ahmadu Bello University, Zaria. Around the same period too, he lent his support to the formation of an alternative but radical women organization in the country, Women In Nigeria (WIN). In December 1992, he, Anthony Enahoro and Olu Onagoruwa, in association with some other Nigerians, launched the Movement for National Reformation (MNR), a broad-based pressure group which was aimed at recapturing what was lost three and a half decades of national drift. Prominent members of the MNR include Senator Joseph Ansa (Cross River), A.A. Willy Obong (Akwa Ibom), Chief Olanihun Ajayi (Ogun), Chief Ayo Ogunbanjo (Ogun), Lt-Col. Chukwuka (rtd.) (Anambra); Dr. Greg Agbonika (Edo), Dr. Frederick Ineneji (Delta), Senator Cornelius Adebayo (Kwara), among others. The Movement’s avowed

objective was to return Nigeria to the status quo ante, that is, of true federalism in accordance with the “original compact” of the founding fathers of the nation. Through the MNR, Mokwugo and Enahoro were determined to wrestle back from the military the reins of power and to set the right example for posterity (*Movement for National Reformation*).

As the Chairman and Vice-Chairman of MNR respectively, Mokwugo and Enahoro were very active in the National Democratic Coalition (NADECO), the umbrella organisation that pressed for, among other things, the actualization of the annulled 12 June, 1993 Presidential elections, the release of Bashorun M.K.O. Abiola (the acclaimed winner of the election from detention) and the return to civil democratic rule. Apart from his preoccupation with the MFR and NADECO, Mokwugo also maintained political relationship with associational groups such as the Academic Staff Union of Universities (ASUU), the National Association of Nigerian Students (NANS), Campaign for Democracy (CD), and the Nigerian Labour Congress (NLC).

By all standards, Mokwugo was widely read and well informed. Because his interests were so wide and varied, and because he pursued them with such intelligence and energy, he bequeathed to Nigerians a large and impressive body of writings. He was, in fact, a compendium of many disciplines from politics, history and philosophy to economics, sociology and literature. His writings were also an extension of his nationalist struggle. Although he did have a formal education in history, his books, *Storms on the Niger* (Enugu: Eastern

Nigerian Corporation, 1964); *African Responses* (Ilfracombe: Arthur Stockwell, 1964) and *The Growth of Nations* (Enugu: Fourth Dimension, 1973) are major works on Nigerian history, African history and Africa's international relations, respectively. In fact, he viewed history as a weapon of liberation since the colonial confrontation took place at a sociological level.

Conclusion

Given Mokwugo's all-round experience, there is no doubt that he was a fearless, conscientious and courageous man. These traits, indeed, helps to situate him in the national liberation movement and give a sound rational explanation for the militancy he displayed during the period of the anti-colonial struggle. He was attracted to militant nationalism because he became disenchanted with the gradualist methods and opportunistic orientation of nationalist agitation at the time. No doubt, he had served as an ideologist for the Zikist Movement the NCNC and Nigeria at large. It is difficult to argue that the NCNC would have been better without people like Mokwugo and other Zikists. They dragged the NCNC forward and at some stage some of them challenged the NCNC to realise that independence could not be won by rhetoric alone but by positive action. In short, as an active participant in the liberation struggle, he demonstrated the noble idea of self-sacrifice in the nation's cause.

This study brings to the fore Mokwugo's notion of political commitment. He was committed to humanist ideals, the ideals of justice, freedom, liberty and socio-economic

equality. Ideals are not postulated in mere abstraction but are reinforced by the theory of national liberation struggle. In Mokwugo, we find a concept of an ideal African intellectual; a man who reflects and yet did not allow reflection to encumber him from social action; and a man whose social action was meticulously guided by thought. To him, the role of the intellectual and the political activist is closely intertwined. For commitment is not an end in itself. It must have practical relevance to the just and democratic struggles of the masses. In short, the essence of commitment and social praxis in Mokwugo's thought is the liberation of man, particularly the underclass, the exploited and the voiceless classes.

Even in death, Mokwugo can still be counted among the fast disappearing species of Nigerian nationalist cum leaders who are the conscience of the nation. In his last years on earth, he sermonised on Nigeria's perverted socio-political culture using the platform of the *African Guardian* as a medium, and always spoke very strongly on the side of justice. Mokwugo at various times sat in left wing political cells but he was never a communist and did not go away far left. He was, however, a veritable fellow traveller, once canvassed by a left wing coalition as the presidential candidate on a populist mass party ticket. Such was his authenticity and wide acceptance by the left, by Marxist parties, and other less socialist oriented parties, to genuinely lead Nigeria to total national economic and political independence were he in a power position (Omojola 117).

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Fleiß und Emsigkeit in deutschen und Igbo Sprichwörtern: eine vergleichende Analyse

Ibemesi, Felicia N. and Ezeorah, Ifeyinwa P.

Department of Foreign Languages and Literary Studies
University of Nigeria, Nsukka

Abstract

Das wachsende Interesse an der Paremiologie im neuen Jahrtausend und das zunehmende Interesse an Problemen der interkulturellen Kommunikation lassen weiterhin großes wissenschaftliches Interesse an der Erforschung der Verwendung von Sprichwörtern bei Menschen unterschiedlicher Kulturen aufkommen. Dies geschieht normalerweise in Form einer vergleichenden Untersuchung spezifischer übereinstimmender Bereiche zwischen den Sprichwörtern verschiedener Kulturen. Ein Beispiel ist die Erforschung des Begriffes „Faulheit“ in der chinesischen und russischen Paremiologie (Ilina 2013). Die vorliegende Studie fällt in diese Gruppe von Forschungsanstrengungen, wobei der Schwerpunkt auf der vergleichenden Untersuchung der Begriffe „Fleiß“ und „Emsigkeit“ in der igbo und deutschen Paremiologie liegt. Unter Verwendung des integrierten Ansatzes, der aus Identifizierung, Vergleich und Gegenüberstellung besteht, analysiert die Studie relevante Sprichwörter der beiden Sprachen in Bezug auf Fleiß und Emsigkeit, die aus verschiedenen Quellen ausgewählt wurden. Es konnte festgestellt werden, dass der Gebrauch der soziokulturellen, geophysikalischen bzw. natürlichen Bilder in den Sprichwörtern mit Unterschieden in den Weltanschauungen der beiden Kulturen erklärt werden könnte. Ferner scheint die wichtige Bedeutung von Sprichwörtern innerhalb der igbo Kultur die Beschäftigung mit deutschen Sprichwörtern im DaF-Unterricht an igbo Deutschlernenden zu erleichtern. Die Schlussfolgerung ist, dass ab dem B1 Niveau spezielle Unterrichtsmodule über solche soziokulturellen und umweltspezifischen Bilder im Unterricht angeboten werden sollten.

Stichwörter: Sprichwörter, igbo, deutsch, Fleiß, Emsigkeit.

Abstract

The growing interest in paremiology within the New Millennium continues to give rise to a lot of interest in the use of proverbs amongst people of different cultures. This is usually in the form of a comparative exploration of specific areas of correspondence between the proverbs of different cultures. An example is the exploration of 'laziness' in Chinese and Russian paremiology (Ilina 2013). The present study falls within this group of research effort, but with a focus on the comparative exploration of the concept of 'industry' and 'hard work' within Igbo and German paremiology. Using the cross-cultural communication approach, the study analyzes relevant proverbs of the two languages chosen from diverse sources. It could be ascertained that the manipulation of the socio-cultural and geo-physical/natural images in the

proverbs could be associated with a slight difference in the worldviews of the two cultures. Also the importance of proverbs within the Igbo culture seems to favour the teaching of German proverbs to Igbo learners of German. The conclusion is that as from the B1 level of German as a foreign language for students with Igbo language as their L1, such socio-cultural and environment-specific images could be used to form special teaching modules.

Key words: proverbs, Igbo, German, hard work, industry.

Einführung

Nach Mieder (399) lässt sich das Interesse an Sprichwörtern auf die frühesten sumerischen Keilschrifttafeln und die philosophischen Schriften Aristoteles zurückführen. Sprichwörter, diese volkstümlichen Lebensweisheiten, die in Form prägnanter Sprüche ausgedrückt werden, sind in der Alltagssprache aller Sprachen anzutreffen. Sie sind jedoch in vielen Kulturen, insbesondere in den meisten Teilen Afrikas, wichtige und häufige Elemente gewöhnlicher Gespräche (Crystal 53).

Adedimeji (54) ist der Meinung, dass:

„In Africa, expressions [are] not considered rich and intelligent except when they are duly laced with proverbs, which are many in our diversified cultures. This informs why a traditional African would constantly punctuate his speech with appropriate proverbs and aphorisms to drive his point home. The ability to sum up ideas and experiences in captivating and succinct expressions has always been considered a sign of native intelligence, linguistic competence and cultural erudition“.

Es ist also kein Wunder, dass die Igbo das Sprichwort als „abụbọ e ji eri okwu“ definieren, d. h. Gewürze, mit denen die Rede oder Worte gegessen

werden (Obiefuna: 1978, zitiert in Nwadike 6).

Chinua Achebe, der über die hohe Wertschätzung der Igbo für die Kunst des Gesprächs schreibt, nennt Sprichwörter „das Palmöl, mit dem Worte gegessen werden“ (5). Sprichwörter haben auch eine enorme Bedeutung unter den Yoruba, die sie als „Pferde der Sprache bzw. Rede“ betrachten. Dies bedeutet, wie Schipper interpretiert, dass Sprichwörter dazu da sind, den Dialog wiederherzustellen, falls er verloren geht bzw. abreißt (23).

Da Sprichwörter tief in der Kultur jeder Sprachgemeinschaft Menschen verwurzelt sind, erfassen sie die gemeinsamen Überzeugungen und Werte jener Gesellschaft (Nipold & Haq 1996, zitiert nach Shariati & Tayebi 141).

Dieser Artikel beschäftigt sich deshalb mit dem Weltbild der deutschen und der Igbo Sprachgemeinschaften in Bezug auf Fleiß und Emsigkeit, wie es in ihren Sprichwörtern zum Ausdruck kommt. Das Ziel dabei ist es, zum Verständnis zwischen den Menschen beider Kulturen beizutragen, insbesondere aus der Perspektive der Welt als globales Dorf.

Zweitens wird gehofft, dass die Ergebnisse dieser Forschung die Notwendigkeit für FremdsprachenlehrerInnen in Nigeria,

insbesondere im Bereich German Studies, genauso viel Wert auf den Erwerb interkultureller Kompetenz zu legen wie auf Sprachkompetenz. Die vergleichende Beschäftigung mit deutschen und igbo Sprichwörtern ab dem A2 Niveau bietet sich als eine Möglichkeit dies zu tun. Auf diese Art und Weise werden Lernende in diesem ebenso wichtigen Kompetenzbereich ausgerüstet.

Definition von Sprichwörtern

Mieder zufolge (408) gab es bisher viele Versuche, das Problem der richtigen Definition eines Sprichworts zu lösen. Er zitiert mehrere Arbeiten zu diesem Thema, um seinen Standpunkt zu untermauern: Arthur Taylors Studie *The Proverb*; Neal R. Norricks *How Proverbs Mean: Semantic Studies in English Proverbs*, 1985; Alan Dundes Essay "On the structure of the Proverb" S. 961-973, in *Proverbium*, Nr. 25 (1975, sowie Shirley L. Aroras "The Perception of Proverbiality", in *Proverbium*, (1984), S. 1 - 38. In ihrem Beitrag behauptet Arora, dass die Frage, ob eine bestimmte Aussage zu einem Sprichwort werden kann, vom Vorhandensein folgender Marker abhängt: Traditionalität, Gebräuchlichkeit, Wiederholung, bestimmte grammatikalische oder syntaktische Merkmale, Metapher, semantische Marker (z. B. Parallelismus, Paradox, Ironie usw.), lexikalische Marker (zB archaische Wörter usw.) und phonische Marker (Reim, Meter, Alliteration usw.) (Arora 1984, zitiert in Mieder 408). Je mehr eine bestimmte Aussage solche Marker enthält, desto größer sind ihre Chancen, als Sprichwort angesehen zu werden.

Einige der oben genannten Merkmale spiegeln sich in unterschiedlichen Versuchen einiger anderer Forscher wider, sprichwörtliche Ausdrücke zu definieren. Zum Beispiel definiert Mieder Sprichwörter als „short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorable form and that are handed down from generation to generation““ (Mieder 1996:597, zitiert in Mieder 2004: 20). Hagopianis (2008) Definition hebt auch einige der oben genannten Merkmale hervor: Der Autor definiert Sprichwörter als gebräuchliche Volkssprüche, die prägnant in Sinn und Struktur sind. Sie enthalten eine besondere Schlussfolgerung oder Empfehlung in Bezug auf fast jede Lebenssituation (zitiert in Shariati / Tayebi) 141). Schipper (23) listet vier Hauptmerkmale auf, auf die Sprichwortdefinitionen im Allgemeinen Wert legen: „its concise fixed artistic form; its evaluative and conservative function in society; its authoritative validity; and its anonymous origin“.

Schippers Definition des Sprichworts übernehmen wir jedoch für diesen Beitrag, danach sind Sprichwörter: „short, pithy sayings ingeniously embodying an admitted truth or cherished belief“ (23).

In Bezug auf das Wesen der Bedeutung von Sprichwörtern geht Mieder (410) davon aus, dass Sprichwörter zwar zur Disambiguierung komplexer Situationen und Ereignisse verwendet werden, jedoch paradoxerweise inhärent mehrdeutig und manchmal widersprüchlich sind, da ihre

Bedeutung von der Analogie abhängt. Wenn aber der Kontext in Betracht gezogen wird, tritt das Problem ihrer Mehrdeutigkeit nicht mehr auf. Dies gilt insbesondere dann beispielsweise, wenn widersprüchliche englische Sprichwortpaare wie „Absence makes the heart grow fonder“ (deutsch: die Liebe wächst mit der Entfernung) und “Out of sight, out of mind” (deutsch: Aus den Augen, aus dem Sinn) oder “Look before you leap” (deutsch: Erst wägen, dann wagen) und “He who hesitates is lost.” (deutsch: Dem Feigen kehrt das Glück den Rücken) betrachtet werden. Solche widersprüchlichen Paare existieren, weil Sprichwörter keine universellen Wahrheiten sind und somit kein logisches philosophisches System darstellen, sondern „limited pieces of folk wisdom which are valid only in certain situations“. (410).

Unter Berufung auf Yankahs Artikel "Do proverbs contradict?" (1984: 219) wiederholt Mieder (1997) , dass das Problem widersprüchlicher Sprichwörter hauptsächlich darin besteht, dass Menschen ihren sozialen Kontext ignorieren und sie als Begriffe einer kulturellen Tatsache oder Binsenweisheit behandeln. Ihm zufolge sei die Bedeutung eines Sprichworts erst nach seiner Kontextualisierung im normalen Diskurs offensichtlich.

Funktionen von Sprichwörtern

Laut Mieder (18) erfüllen Sprichwörter das Bedürfnis der Menschen, ihre Erfahrungen und Beobachtungen in Lebensweisheiten zusammenfassen, die vorgefertigte Kommentare zu jedem erdenklichen Kontext liefern, sei es persönliche Beziehungen oder soziale Angelegenheiten.

Wie bereits erwähnt offenbaren sich Sinn und Zweck von Sprichwörtern am besten in sozialen Situationen. Unter Berufung auf Egudu (1997) geht Nwadike (28) auch davon aus, dass sie in der Kommunikation zum Ausschmücken und zur Verstärkung der Kraft der Argumente eingesetzt werden. Darüber hinaus sind paremiologische Studien von immensem Wert für das Verständnis des religiösen und ethischen Wertesystems verschiedener Völker. In diesem Zusammenhang macht Mieder (1997) auf zwei indigene Studien über das Weltbild afrikanischer Kulturen aufmerksam. Es geht um Wanjohis (1993) "The Gikuyu Philosophy of Religion with Reference to the Proverbs" und Monyes (1989) "The Paucity of God-based Proverbs in Aniocha [Nigeria]".

Darüber hinaus eignen sich Sprichwörter aufgrund ihrer scharfen und geistreichen Natur gut, um auf das Verhalten von Jung und Alt zu kommentieren und zu korrigieren (Obiefuna zitiert nach Nwadike, 30).

Über den pädagogischen und didaktischen Wert der Volksweisheit, wie er in Sprichwörtern enthalten ist, gibt es eine Fülle von Literatur. Da sie viel pädagogische Weisheit enthalten, werden sie seit langem als didaktische Instrumente in der Kindererziehung sowie in sprachlicher und religiöser Unterweisung in Schulen eingesetzt sowie beim Lehren über allgemeine menschliche Erfahrungen. Sprichwörter afrikanischer Gesellschaften besitzen eine solche erzieherische und kommunikative Kraft aufgrund ihrer Verwendung als Bestätigung traditioneller Ethik, Verfahren und Glaubensüberzeugungen bei der

Unterweisung von Kindern und Erwachsenen (Mieder 414; Schipper 24). Dennis Follys Arbeit über die didaktische Funktion von Sprichwörtern in afroamerikanischen Familien kommt zu ähnlichen Ergebnissen und bestätigt damit die Tatsache, dass Sprichwörter als Bildungsinstrumente sowohl in traditionellen als auch in technologischen Gesellschaften an Wert nicht verloren haben (Mieder 414). Sabban und Wirrer (11) und Schipper (22) sind jedoch der Meinung, dass Sprichwörter in der westlichen Welt in viel geringerem Maße verwendet werden als unter AfrikanerInnen. Wie Schipper jedoch feststellt, ist das Wissen über sie trotz ihrer abnehmenden Bedeutung in den Schreibkulturen des 21. Jahrhunderts möglicherweise weiter verbreitet, als man erwarten würde. Mieder (xi) fügt hinzu, dass bestimmte Sprichwörter nicht mehr verwendet werden, weil ihre Botschaften veraltet sind. Jedoch werden dem sprichwörtlichen Repertoire ständig neue Sprichwörter hinzugefügt werden, die die Sitten und die Situation der Gegenwart widerspiegeln. Infolgedessen sind Sprichwörter ausgesprochen lebendig und spielen auch heute noch eine wichtige Rolle.

Literaturüberblick

Mehrere umfangreiche Sammlungen von Sprichwörtern sowie vergleichende Studien zu verschiedenen Themen in Sprichwörtern belegen erhebliche Ähnlichkeiten zwischen den Kulturen. Crystal (53) geht davon aus, dass diese Ähnlichkeiten größtenteils auf die Universalität der menschlichen Erfahrung zurückzuführen sind.

Einige dieser Ähnlichkeiten ergeben sich jedoch aus Entlehnungen, insbesondere zwischen ähnlichen Kulturen und verwandten Sprachen.

Adedimeji (2003) untersucht in seinem Beitrag *The Semantics and Pragmatics of Nigerian Proverbs in Chinua Achebe's Things Fall Apart und Ola Rotimi's The Gods Are not to Blame* Aspekte der Bedeutung von Sprichwörtern in den beiden oben genannten literarischen Werken. In seiner Analyse stellt er fest, dass in den Werken verschiedene Arten von Sprichwörtern verwendet werden zur Erläuterung, Erklärung, Unterweisung, Betonung und Überredung sowie zur Erteilung moralischer Lektionen. Darüber hinaus betont die Studie die Notwendigkeit einer guten Beherrschung sprichwörtlicher Elemente für effektive Kommunikation in Nigeria, da diese „convey more meaning and achieve more results in the hearers' sensibilities than ordinary everyday expressions“ (24).

Schippers (2006) umfangreiche Studie mit dem Titel *Never Marry a Woman with Big Feet* untersucht die Darstellung von Frauen in Sprichwörtern aus der ganzen Welt. Mit einer Sammlung von mehr als 15.000 sprichwörtlichen Ausdrücken aus mehr als 240 Sprachen und mindestens 150 Ländern aus allen Kontinenten befasst sich die Arbeit mit allen Aspekten, denen Frauen auf der Grundlage körperlicher Merkmale und realer oder imaginärer Verhaltensmerkmale gemeinsam sind. In ihrer Analyse beobachtet sie allgemeine Ähnlichkeiten zwischen Sprichwörtern aus sehr unterschiedlichen Teilen der Welt.

Kulturübergreifend wurde dieselbe Botschaft über Tochter, Ehefrauen oder Witwen, Schwiegereltern, Alter, Schönheit, Liebe, Schwangerschaft usw. sehr oft durch verschiedene Metaphern vermittelt. Ferner stellt sie die kulturübergreifende Verwendung der gleichen Bilder fest. Zum Beispiel wurde der Mutterleib oft als ein zerbrechlicher Topf beschrieben, der schutzbedürftig ist, ebenso wurden Frauen als Pferde (die wilde männliche Reiter brauchen) oder als Hühner angesehen, die Hähne als ihre Sprecher benötigen, sowie als Nahrung, die von Männern gierig gegessen wurde.

Eine weitere vergleichende Studie zu Sprichwörtern von Liu (2013) konzentriert sich auf die metaphorischen Bedeutungen zwischen englischen und chinesischen Tier-Sprichwörtern. Die Analyse ergibt, dass unterschiedliche Tierbilder in beiden Kulturen dieselbe Bedeutung haben können, während dieselben Tierbilder in den beiden Kulturen unterschiedliche metaphorische Bedeutungen vermitteln können.

In einer anderen vergleichenden Arbeit, diesmal zum Konzept der Faulheit in russischen und chinesischen Sprichwörtern, stellt der Autor fest, dass die russischen und chinesischen Weltanschauungen eine respektvolle Haltung gegenüber der Arbeit als integraler Bestandteil des menschlichen Lebens widerspiegeln. Aufgrund einiger Besonderheiten des russischen Nationalbewusstseins wird die Faulheit in russischen Sprichwörtern jedoch als weniger negativ (Irina (277) betrachtet.

Zum Schluss kann man aus dem Obigen ersehen, dass Sprichwörter aus

verschiedenen Blickwinkeln kulturübergreifend verglichen werden können. Vor diesem Hintergrund untersucht dieser Beitrag die Darstellung der Konzepte „Fleiß“ und „Emsigkeit“ in deutschen und igbo Sprichwörtern.

Datenpräsentation und -analyse

Die Daten wurden hauptsächlich aus Sammlungen von Sprichwörtern in beiden Sprachen ausgewählt. Der Großteil der deutschen Sprichwörter stammt aus Karl Simrocks umfangreichem paremiographischem Werk *Die deutschen Sprichwörter* (1988) unter den Themen „Arbeit“ und „Fleiß“, während einige einer alphabetisch geordneten Online-Sammlung deutscher Sprichwörter *Alle deutsche Sprichwörter* entnommen wurden. Andererseits wurde der größere Prozentsatz der igbo-Sprichwörter aus Onwudufors (2008) *Sprichwortsammlung Mmanu e ji eri okwu (Igbo proverbs, Vol. 1)* unter den Themen „igba mbọ na adiḡhi ike ọrụ“ (Sorgfalt und Trägheit) (S. 70 - 75) gesammelt. Einige andere wurden von einem unserer Kollegen im Department of Linguistics, Igbo and other Nigerian Languages bereitgestellt. Zwei Sprichwörter stammen aus Nwadike (41) *The Igbo Proverb - A wider perspective*. Während Onwudufor die Sprichwörter in seinen Sammlungen eigens interpretiert, wurden mithilfe von verschiedenen Quellen die übrigen deutschen und igbo Sprichwörter erklärt.

In einem ersten Schritt nach der Sammlung wurden die Sprichwörter analysiert, um die Merkmale festzustellen, die den Begriffen „Fleiß“ und „Emsigkeit“ zugeschrieben werden. Die so gebildeten

Sprichwortklassen sind die Grundlage der folgenden vergleichenden Analyse. Insgesamt wurden jeweils fünfzehn (15) Sprichwörter für jede Sprache gesammelt.

Analyse

Die Sprichwörter wurden unter folgenden fünf Überschriften zusammengefasst:

1. Wichtigkeit und Belohnung des Fleißes
2. Die Notwendigkeit der Beharrlichkeit bei der Arbeit
3. Die Bedeutung des Erwerbs von Fähigkeiten und Fertigkeiten für das Überleben
4. Anstrengungen bei der Arbeit, die sich auszahlen
5. Die Folgen der Trägheit

1. Wichtigkeit und Belohnung des Fleißes

Unter dieser Rubrik sind diejenigen Sprichwörter zusammengefasst, die sich mit der Bedeutung des Fleißes und ihre Belohnung befassen. Diese reichen von Ehre und Ruhm über Sicherheit bis hin zur Gewissheit bzw. Garantie des Wohlstands im Alter.

a) *Igbo*: Nkụ mmadụ kpara na okorọ́jia ka ọ na-anya na nka.

(Das Brennholz, das man in seiner Jugend sammelt, hält ihn im Alter warm).

Das Sprichwort unterstreicht die Bedeutung der Arbeit überhaupt, vor allem aber in jüngerem Alter, wenn man noch die Kraft dazu besitzt. So kann man getrost dem Alter entgegensehen.

b) *Deutsch*: Arbeit ist das halbe Leben. Dieses Sprichwort hat eine ähnliche Struktur wie das Sprichwort „Ordnung ist das halbe Leben“, das

die Bedeutung der Ordnung im Leben betont. Die Arbeit wird als ein so großer und wichtiger Bestandteil im Leben angesehen, dass sie mit der Hälfte des Lebens gleichgesetzt wird.

Arbeit bzw. Fleiß macht sich auch in Form von Ruhm und Glück bezahlt, wie folgende deutsche Sprichwörter bezeugen:

c) *Deutsch*: Arbeit ist des Ruhmes Mutter.

d) *Deutsch*: Fleiss ist des Glückes Vater.

e) *Igbo*: Nwata kwọ́cha aka o soro ogaranya rie nri. (Ein junger Mensch, der sich die Hände wäscht, speist mit den Ältesten.)

Der Ausdruck "ikwọ́cha aka", d.h. "sich die Hände waschen", bedeutet, sich als ein junger Mensch in seinem Beruf bzw. in seiner Karriere hervortun. Als Folge seiner Leistung sichert er sich einen Platz unter den einflussreichen Ältesten seiner Gemeinschaft.

2. Die Notwendigkeit der Beharrlichkeit bei der Arbeit

Sprichwörter der beiden Kulturen und Sprachen unterstreichen ferner die Wichtigkeit der Beharrlichkeit bei jeder Arbeit, der man nachgeht.

Im folgenden igbo Sprichwort:

a) „Ọ́burụgodu na eze nchị fọ́durụ nani otu, ọ ga na-egbu achara“

wird betont, dass die große Rohrratte weiterhin Bambusblätter schneidet, selbst wenn ihr nur noch ein Zahn übrig bleibt. Diese schwierige oder problematische Situation, nur einen Zahn zu haben, hindert sie nicht daran, große Anstrengungen zum

Überleben zu machen, nämlich nach Nahrung zu suchen.

b) Deutsch: Fleißiger Spaten ist immer blank.

Dieses Sprichwort kann zwar auch zur ersten Rubrik gerechnet werden, wollte man die Eigenschaft „glänzend“ als Belohnung hervorheben, aber wir möchten uns auf die Tatsache konzentrieren, dass dieses Werkzeug ständig für die Arbeit verwendet wird, weshalb es immer glänzt und dadurch nicht rostet. Ebenso verliert jemand, der beharrlich seine Fähigkeiten und Fertigkeiten einsetzt, diese nicht. Die Kehrseite drückt sich im Sprichwort „Wer rastet, [der] rostet“ aus. Das bedeutet, dass die Person, die rastet, nicht wie der Spaten sein kann, der aufgrund seiner ständigen Verwendung immer glänzt.*

3. Die Bedeutung des Erwerbs von Fähigkeiten bzw. Fertigkeiten für das Überleben

In dieser Rubrik gibt es keine Beispiele aus dem deutschen Korpus, wobei nur ein Beispiel im Igbo Korpus verzeichnet ist.

Igbo: Onye amaghị ari elu adighi eritecha ala nna ya n'ekpe nke oma (Wer auf Bäume nicht klettern kann, kann nicht voll von den Grundstücken seines Vaters profitieren).

Dieses Sprichwort betont die Tatsache, dass jede erworbene Fähigkeit (irgendwann in der Zukunft) zum eigenen Nutzen eingesetzt werden kann, weshalb unterschiedliche Fähigkeiten erworben werden müssen. Aus diesem Grund kann nur der Mann, der auf Bäume klettern kann, sich aus dieser Höhe einen Überblick über das Ausmaß der Grundstücke

seines Vaters verschaffen, die er geerbt hat.

4. Anstrengungen bei der Arbeit, die sich auszahlen

Sprichwörter unter dieser Überschrift heben die Belastung hervor, der man sich zuerst unterziehen muss, um die Früchte seiner Arbeit zu ernten. Dazu gehören zum Beispiel: schlammige Füße, das heikle und mühsame Unterfangen des Yam pflanzens, verschmutzte Hände sowie die Mühe, Feuer aus einem Stein zu gewinnen.

Igbo: a) O bu naani ukwu gbara apiti na-eri ihe guru ya (Nur die Füße, die schmutzig / schlammig werden, fressen das, was sie wollen).

b) O bu naani onye korọ ji na-eri ebe. (Nur der Bauer, der Yam pflanzt, isst Käfer).

c) Aka aja aja na-ebute onu mmanu mmanu. (Nur wenn die Hände durch die Arbeit mit der Erde verschmutzt sind, wird der Mund ölig).

Deutsch: a) Arbeit hat bittere Wurzel, aber süße Frucht.

b) Arbeit gewinnt Feuer aus Steinen. In den obigen Sprichwörtern bezeugen die Körperteile, die mühevoll an der Arbeit beteiligt sind (schmutzige Beine und Hände), die Pflanze, die angebaut wird (Yam) sowie der „Geschmack“ der Anstrengung (bitter), dass sich diese anfänglichen Bemühungen am Ende rentieren.

5. Die Folgen der Trägheit

Die fünfte Überschrift betont die schwerwiegenden Konsequenzen, denen eine faule Person

gegenübersteht. Die Sprichwörter warnen vor Faulheit, indem sie sehr bildhaft schildern, was einem trägen Menschen widerfährt.

Igbo: a) Ngana anaghị enye nri. (Faulheit besorgt keine Nahrung.)

b) Ike ogwugwụ (ngana) kpuo ute, agụ ẹkpughee ya. (Wenn Faulheit sich mit einer Matte bedeckt, nimmt sie ihr der Hunger weg.)

In den obengenannten Igbo Sprichwörtern ist die unmittelbare Folge von Trägheit Mangel an Nahrung oder Hunger. Dies kommt auch in folgenden deutschen Sprichwörtern zum Ausdruck:

Deutsch: a) Arbeiten bringt Brot, Faulenzen Hunger.

b) Wer nicht arbeiten will, Der lass' das Brot liegen still.

Hier wird durch diese Sprichwörter kurz und bündig die schlimme Konsequenz ausgedrückt, die sich aus jeder Form von Trägheit ergibt.

Diskussion der Ergebnisse

Wie aus der vergleichenden Analyse der Sprichwörter hervorgeht, legen beide Kulturen großen Wert auf Fleiß und Emsigkeit. Beide betonen auch die begleitenden Anstrengungen, die jedoch am Ende große Vorteile bringen. Zu diesen Vorteilen gehören Ehre, Glück, „süße“ Früchte und Versorgung, auch im Alter.

Darüber hinaus betrachten beide Kulturen Ausdauer als notwendiger Bestandteil des Fleisses. Möglicherweise wird in beiden Kulturen angenommen, dass diejenigen, die fleißig sind, die Fähigkeit haben, durchzuhalten, oder dass sie mit dauerhaften und

ausdauernden Eigenschaften ausgestattet sind.

Ferner missbilligen beide Kulturen Trägheit, wobei Hunger und Mangel eindeutig als die bitteren Folgen der Faulheit angesehen werden.

In Bezug auf die Struktur der Sprichwörter wurde beobachtet, dass deutsche Sprichwörter tendenziell expliziter sind als igbo Sprichwörter. Sie werden nicht idiomatisch ausgedrückt wie die igbo Sprichwörter, die die Bedeutung der Sprichwörter verbergen, wodurch nur die Weisen deren Bedeutungen entschlüsseln können. Das igbo Sprichwort A ụọrọ ọmata, ọ mata ma a ụọrọ ofeke, o fenye isi n'ohia bestätigt die Tatsache, dass aufgrund der rätselhaften Natur von Sprichwörtern nicht jeder die Fähigkeit hat, sie zu verstehen (4). Nur derjenige, der sich damit auskennt, ist in der Lage, sie zu verstehen. Auf der anderen Seite flieht der Uneingeweihte in den Busch, wenn man ihn mit einem Sprichwort anspricht. Dies unterstreicht auch die Tatsache, dass Sprichwörter eine wertvolle Quelle rhetorischer Kraft sind und als Gewürze für die Rede angesehen werden.

Wie Crystal (53) zu Recht bemerkt, stützen sich Sprichwörter auch auf häusliche Anspielungen und Wortspiele. Diese Ähnlichkeit wurde in der Struktur der Sprichwörter beider Kulturen festgestellt. Aufgrund der soziokulturellen Unterschiede und der Unterschiede in Flora und Fauna unterscheiden sich die Bilder jedoch. Dies untermauert die Behauptung von Ezema (68), dass der Wortschatz einer Sprache die Kultur der Sprachgemeinschaft treu widerspiegelt, deren Zweck sie erfüllt. Die hier behandelten igbo

Sprichwörter beziehen sich auf Yamswurzelanbau, den Yamswurzelkäfer, die große Rohrratte, das Harmattan und das Brennholz. Anspielungen auf Flora und Fauna gibt es in den deutschen Sprichwörtern dieses Korpus nicht viele (z. B. Spaten, Feuer aus Stein), jedoch betonen die Sprichwörter die gewinnbringenden Folgen des Fleisses, nämlich Ehre, Glück, Ruhm, Frieden und Würde der Arbeit.

Ferner wurde festgestellt, dass die hier behandelten deutschen Sprichwörter dazu neigen, Arbeit mit Fleiß gleichzusetzen, zum Beispiel Arbeit gewinnt Feuer aus Steinen; sowie Arbeit hat allezeit Vorrat.

Dies scheint darauf hinzudeuten, dass es für selbstverständlich gehalten wird, dass jeder, der zur Arbeit entschlossen ist, überhaupt nicht träge sein kann, sondern hart arbeiten muss.

Schließlich wurde auch festgestellt, dass zwei der deutschen Sprichwörter zeigen, dass Fleiß und Emsigkeit eine familiäre Bindung zu den Ergebnissen haben, die sie hervorbringen. Beispiele von solchen Sprichwörtern sind:

Arbeit ist des Ruhmes Mutter.

Fleiss ist des Glücks Vater.

Hand (224) zeigt, dass solche deutsche sprichwörtliche Ausdrücke, die zwei abstrakte Eigenschaften durch einen gemeinsamen Begriff verbinden, der eine familiäre Beziehung ausdrückt, in den meisten europäischen Literaturen üblich ist. Unter Berufung auf Taylor (1931) stellt Hand fest, dass "proverbs of this pattern, wherever found in Germany, have a certain learned ring that points to classical and Romance rather than to German antecedents". Ihm zufolge könnte ihr Ursprung entweder auf früheren lateinischen

Einfluss (klassische Tradition) oder auf humanistische Tradition zurückgeführt werden.

Fazit

Wie aus der vergleichenden Analyse deutscher und igbo Sprichwörter zu Fleiß und Emsigkeit hervorgeht, loben beide Kulturen die Vorteile des Fleisses. Dies sollte nicht überraschen, da Sprichwörter alte Juwelen generationsgeprüfter Weisheit sind, die der Menschheit helfen, mit der Komplexität des menschlichen Zustands fertig zu werden. Wie Louis Armstrong in seinem Lied "What a wonderful world" singt, „people have the same things on their mind“, unabhängig von ihrer geografischen Lage.

Diese Schlussfolgerung impliziert für Lehrende und FremdsprachenlernerInnen, dass der Erwerb von Sprachkompetenz mit der Betonung auf interkulturelle Kompetenz einhergehen muss. Dadurch werden Lernende mit kulturspezifischen Werten, Einstellungen, Handlungen und Verhaltensweisen der Zielkultur in Kontakt gebracht werden. Abgesehen von den anderen Komponenten, die Teil der sprachpraktischen Kurse sein sollten, wird empfohlen, dass unsere Studierende sich mit sprichwörtlichen Ausdrücken auseinandersetzen sollten, sobald das Niveau ihrer Sprachkenntnisse dies zulässt, etwa ab B1. Wir sind jedoch der Ansicht, dass der Ausgangspunkt für eine solche Beschäftigung mit der deutschen Sprache und Kultur die Kenntnis der eigenen Kultur sein muss. Nigerianische Deutschlernende sollten sich daher stets bemühen sich in ihren eigenen Sprichwörtern auszukennen.

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Application of the Technical Requirements for Voice Performance: A Practical Example on Selected Diploma One Voice Students of the Department of Music, University of Nigeria, Nsukka

Elizabeth Ime Onyeji¹ and Agatha Onwuekwe²

¹Department of Music, University of Nigeria, Nsukka

²Department of Music, Nnamdi Azikiwe University, Awka, Anambra State

¹Corresponding email: Elizabeth.onyeji@unn.edu.ng

Abstract

This paper presents the result of the application of the technical requirements for voice performance on 6 selected voice major students of the Department of Music, University of Nigeria, Nsukka, having noted the problem of poor professional performance by voice performance students. This was done in order to find out how proper training on the technical requirements for voice performance can bring about positive output in the teaching and learning of Voice and voice performance. The participants were six randomly selected voice major students from the diploma one class of the Department of Music, University of Nigeria, Nsukka, who were exposed to the learning process for eight weeks. The diploma students were used for this study to ensure the avoidance of involving voice students that are already used to a particular teaching method for voice. Random selection of the students was also done to avoid bandwagon result from the exercise. Data for the work included secondary sources, participant journals, group and individual interviews. Findings suggest that a successful career in voice performance can be achieved when the technical considerations involved in singing are studied and carefully adhered to.

Keywords: Voice, Performance, Technical Requirements, Voice Pedagogy, Voice Performance Education, Voice Students

Introduction

There are several ways in which a performance can be executed in music. These can either be in instrumental form, vocal form or electronic form. Performance in Music also includes dance, danced drama and so many other forms of human expression. For this presentation, the focus will be on the vocal form known as voice performance.

Voice performance is the oldest form of performance. It is performance done by means of the human voice. The human voice is the most natural of all musical instruments and is also one of the most widely used. All cultures of the world have some form of vocal music or the other. Voice performance is a technical engagement requiring talent, skill and techniques. Thus voice performers require adequate preparations, training and

harnessing of their talents for proper execution of their art. Notwithstanding, there are erroneous perceptions regarding voice performance as an easy option or engagement for those who cannot do any other thing in music, especially among students of music. It is also felt by so many that anybody can sing and it does not require special training for technical knowledge for musical performance using the human voice. Evidence has however shown that poor training and inadequate knowledge or skill acquisition on the technical needs for voice performance have altogether resulted in lack of professionalism in voice performance in Nigeria, at least at the formal or art music context. A simple check reveals that while many students of music for instance, study or do voice major, not many develop the required skill and confidence to take up voice performance as their area of specialisation even after graduation. Such negative perception has weakened the outcome of voice pedagogy in Nigeria at the moment, where there are no active performers emerging from the teaming graduates of various departments that offer music. Compounding the problem is a seeming lack of method and technique for voice performance education in Nigeria at the moment. A simple check reveals a somewhat random approach where each institution and or teacher applies his or her own method, sometimes without a formal approach. Without a laid out procedure, and or specific guide to emerging voice performers, it becomes compelling to present a perspective from a performer, of a possible template that could be considered and

used in routine training of voice performers.

Therefore, voice performers who intend to make their mark in singing need to be conversant with the technicalities involved in singing. A vocal technique is developed through proper training and guides from expert voice specialists. This culminates in required and relevant vocal exercises determined for the peculiar needs of each performer. It also becomes crucial to have students engage in regular practice at least once a week under the guidance of voice specialists for a period of one hour to ensure appropriateness of the training exercise. This will enable the student to develop the necessary technique required for good interpretation of music of different genres and styles. According to Ugoo-Okonkwo (2013: 222), "A fine vocal technique allows a singer to go on to become a great interpreter of the vocal literature". Thus, singing being a technical presentation and process, requires the acquisition of relevant technical knowledge. Similarly, voice pedagogy is naturally a process in the acquisition of necessary techniques and skill needed for voice performance. It follows that when a voice performer performs with the correct vocal technique, it becomes an integrated and coordinated act that effectively realizes the physical processes of singing. These processes will be discussed one after the other in the sections that follow.

Technical Requirements for Voice Performance

a. Posture

Posture is the way and manner in which an individual positions his/her

body when sitting or standing. In terms of Voice Performance, having a good posture is the most important thing-hence the writer's decision to start with it. Christy (1969) and Mañen (1974) believe that for a singer to achieve vocal freedom, he/she must have good posture when singing. Apart from the benefits we derive from good posture while singing, it is also necessary for our overall wellbeing and sound health. A good posture makes room for proper body alignment which in turn enhances the sound produced by the singer. Voice performers should pay close attention to the position of their feet, knees, hips, abdomen, chest, shoulders, arms, hands, and head. Proper placement of these makes it easier for sound to be produced. These include the following: The correct positioning for good posture are listed below:

- *The Legs:* They should be relaxed, slightly bent, with no rigidity at the knee joint. The knees should be loose and never locked. This enables the singer to transition effortlessly between low and high range. The Feet should be slightly apart, one slightly in front of the other with the weight of the body slightly tilted forward.
- *The Hip:* This should be drawn in and forward enough to prevent protruding. The rest of the body weight should be evenly distributed so as to get very good alignment.
- *The Back and Spine:* This should be straight and not curved inwards so that the knees do not remain locked. It should be positioned in a way similar to when one's height is being measured.

- *Neck:* The neck being a continuation of the spine, should also be kept in a straight position. It should be held long and not allowed to slump.
- *Head:* The head should be level, with the chin neither too high nor too low-it should be about parallel to the floor. Its position should be such that it allows for the jaw to be free and not pulled back into the throat. The head position is very important because the neck being a part of the head, encompasses the spinal column, the Larynx, the Vocal cords and tongue muscles.
- *Chest:* The chest should be wide and held high in a comfortable position before air is taken in. It should remain in that position until the end of the presentation.
- *Shoulders:* The shoulders should be straight and relaxed downward and backward without any tension whatsoever. This should be done in a comfortable manner.
- *The Hands:* The hands should be relaxed and dropped at the sides. Clasped easily, slightly in front and above the waistline or with one hand dropped at the side while the other is held easily in front.
- *The Abdomen:* The abdomen should be flat and firm, held in an expanded position.

b. Breathing

Breathing is the act of inhaling and exhaling air, it is often done unconsciously as this is a natural process common with humans. Good breathing technique is an indispensable part of good singing for without this, the singer will not be able to sustain a melodic line smoothly

without having to gasp for air midway. Apart from that, good breathing technique is also necessary for our general wellbeing. According to Hewit, good breathing technique will “expand your chest an inch or two, flatten sagging tummy muscles and correct your posture. It also cleanses the lungs, re-oxygenates the blood efficiently and relaxes you when you are nervous or tense” (1978: 1). Adedeji, 2002: 26 also agrees that good breathing is an indispensable aspect of proper singing when he says that “The ability to inhale and exhale air properly in singing is of utmost importance to the singer. Proper breath control is fundamental in singing”. When taking in air for our everyday use, this is done using the upper part of the lungs only whilst raising the upper part of the chest slightly. This is done unconsciously as it comes naturally to all humans. For the purposes of voice performance, singers require maximum intake and maximum expulsion of breath to be able to sustain long phrases which at times last for about twenty to twenty five seconds or even more depending on the song being performed. In order to achieve that, the lungs have to be emptied completely to remove the stale air and then refilled with fresh air. In order for the lungs to be completely filled, singers should concentrate on the lower part of the lungs which happens to be the widest part and not on the upper chest. The lung is a pear shaped organ and wider at the bottom, singers have to develop very good breathing techniques that allow the lungs to be completely filled with air so as to put up very good performances at all times. This should be done in a coordinated manner

without any movement in the shoulders. Ekwueme (1993) had earlier stated that,

A good draught of air has to be pulled into the lungs. The widest part of the Lungs is at the base. This wide part has to be filled with air to ensure that the whole lung is full. Shrugging the shoulders or raising them to take in air-what has been termed clavicular breathing-only brings in air into the top, narrow part of the lung. That cannot be enough for good singing. (p. 54)

During the breathing process, the body should be relaxed. Breathing should be done as quietly as possible. There should be neither noise of intake of breath nor should there be gasp of audible exhalation. Singers should cultivate the ability to inhale large quantity of air, snatch good breath quickly and control the escape of breath. This should be done in a coordinated manner showing mastery of the art. Mañen (1974) describes the breathing process thus:

...the chest rises and expands, the diaphragm contracts and descends. This contraction of the diaphragm pushes the content of the abdomen downwards. The lungs fill with air, the air tubes within the lung-bronchi and their smaller branches-lengthen and widen. In expiration, the chest drops and its volume is diminished; the diaphragm ascends to its higher position. The bronchi shorten and get narrower as most of the air within them is expelled by the contraction of the muscles of the chest and the abdominal wall. (p. 17)

Christy (1969) and Reid (1972) identified four processes in breathing.

These are Inhalation, Suspension, Exhalation and Recovery. For our everyday breathing, only two are necessary-the inhalation and the exhalation processes. But for the purposes of singing, all four are required.

- *Inhalation:* As earlier mentioned above, inhalation is the act of taking in air, this should be done in a relaxed manner and the breathing should be deep so as to fill the lowest part of the lungs which happens to be the largest part with air.
- *Suspension:* This is the moment in the breathing process before the attack of a tone. At this point, the vocal folds remain open prior to the attack.
- *Exhalation:* This is also known as the phonation and it begins with the actual singing of a tone.
- *Recovery:* This is the moment where the singer takes a break to recover before singing the next phrase. When singing a very fast passage, the recovery process is not that noticeable as it occurs simultaneously with the inhalation process.

There are three major types of breathing namely: Diaphragmatic breathing, Lateral breathing and the Clavicular breathing.

(i) Diaphragmatic Breathing: This type of breathing is also known as deep breathing or abdominal breathing. It is so called because the diaphragm-a muscle located horizontally between the thoracic cavity and the abdominal cavity presses upon the organs contained in the abdomen during this type of breathing. Air enters the lungs, the chest rises and

the belly expands. This type of breathing by itself is neither satisfactory nor sufficient.

(ii) Lateral Breathing: This type of breathing is also known as side rib breathing, intercostal breathing, lateral basal breathing and bellows breathing. In this form of breathing, air is directed into the sides and back of the rib cage. The ribs expand outward and upward, like the handle of a bucket thus increasing the capacity of the chest in a lateral direction. Movement in the belly area is very minimal.

(iii) Clavicular Breathing: This is also known as chest/upper chest breathing. In this form of breathing, the shoulders, collar bones (clavicles) and upper chest are raised. Air is drawn mostly into the upper part of the chest by raising the shoulders and simultaneously contracting the abdominal muscles during inhalation. This type of breathing is not suitable for singing as it leads to tension in the neck and throat muscles and unsteady tone production. In addition to that, it is bad for our general health and must be rigidly condemned!

For the purposes of voice performance, it is best to combine the first two. That is-a combination of diaphragmatic and lateral forms of breathing.

c. Controlling the Breath

Breath control is another important technique a voice performer should hold dear to his/her heart. What is the use of all that air if it cannot be utilized for good singing purposes? A singer must as a matter of importance develop very good breath control so as to be able to cope with long phrases

composers sometimes write. When singing a fairly long phrase, singers should sustain the pressure which forces the air to escape through the vocal cords. Failure to do this will result in the singer sounding like one who is running short of breath. Singers should master the art of supporting the pressure of the escape of air when singing in high pitches. This will ensure that the high pitches are sung smoothly without any cracks to the voice. Hewitt had earlier stated that "At any point during singing a sustained phrase, you must be using the maximum amount of breath necessary and you must also support the pressure of its escape". (1978: 7). Ekwueme supports his view when he also states that "it is one thing to get a good breath and hold it well for good low and middle range singing, but it is also quite another to do the same on high notes, a greater 'support' has to be given to the breath". (1993: 58). Still on breath control, Cranmer (1974: 25) states that "the breath therefore is something which keeps the voice in place and does not push it there. If you hear yourself breathe, your throat is tightened. In other words, your breathing is passing through an obstacle". In consonance with the above, Staiman also states that "Good posture and breathing technique are the foundations of a strong vocal technique". (<http://www.singingstudio.ca/article> 03/-accessed 23/05/2018)

From the foregoing, it is very clear that breath control is all about controlling the escape of air and supporting its pressure of escape and nothing more. Singers should therefore learn to breath properly using a combination of diaphragmatic

and lateral breathing processes, control the breath so as to produce clear tones always while supporting the sound by pulling in the abdominal muscles. Ekwueme refers to this as "the abdominal press" in order to avoid cracking on the high pitches.

d.Diction

Clear diction is a very important aspect of voice performance. Singers should concentrate on developing clear diction so as to be able to connect with the listening audience. Diction as defined by Ekwueme is "the art and technique of enunciating words so that they are clearly heard and understood by the average listener". (1993: 63). We say a singer has very good diction when we can relate to the words of the song. Diction therefore, is the ability of a singer to pronounce the words of a particular song in such a way that the audience understands every word of the song without having to strain their ears. It is the art of communicating with one's audience. According to Christy, 1996, "words elevate the singer above the instrumentalist". The singer should, therefore, pay attention when pronouncing his words so as to be understood by the audience, words should be produced freely, clearly and beautifully. The fact that the human voice is the only instrument capable of combining words with music should not be down played here. Diction is as important as the other technical requirements we have discussed earlier. It involves enunciation-making every syllable clear and audible, and pronunciation-sounding words as clearly as possible. Singers who hope to make their mark should ensure that they achieve good diction when singing as this is the first step to

connecting with the audience. It is important to practice diction very well, since a good base in singing diction offers you greater flexibility when singing florid passages. It is recommended that the singer exaggerates the consonants while forming the vowels with utmost care to ensure proper delivery of the song. According to Ekwueme,

consequently, diction in singing has to take an even more exacting demands on the producer for the words to be properly heard. Exaggeration is therefore the standard: the vowel has to be pure and distinct and the consonants must have a much stronger "bite" on them than necessary for normal speech. (p. 63).

When the audience are able to identify the words of a song, they naturally get attached to the song emotionally. As they, through the wordings of the song, are also able to create an image which in combination with the emotions created by the performer allow a connection between the performer and the audience. There have been several instances where the audience have been moved to tears or excitement as the case may be during voice performances. This happens as a result of the audience forming a connection with the performer through the text of songs. Although, the sounds of a piece of music are as important as the text, in vocal music the text provides an explanation for the musical accompaniment. If the words of the song are not understood, it becomes meaningless.

The way a singer articulates the vowel and consonant sounds is crucial to how the text of the songs are

communicated. The vowels are to be kept pure while the consonants are exaggerated more than we do when speaking normally. The lips, the teeth and the tongue all come into play here. Also, pronunciation requires that the shape of the mouth and placement of the tongue for each vowel and consonant are done correctly in order to achieve good tones and brightness of notes. Before we go any further, we shall quickly take a look at what Consonants and vowels are.

(i) *Consonants*: Consonants in singing are referred to as acoustical noises, they are not musical sounds. They interfere with the flow of the melody when singing, this interference is required for the words to be shaped into meaningful expressions. When you have consonants at the beginning of a syllable, it is required that their articulation be done briskly using the organ of articulation-the tongue, the teeth and the lips. Slack pronunciation of consonants destroys the rhythm and precession of a song. Mañen identified five main points of contact where the majority of the consonants are produced. These are:

- The lips: m, b, p
- The front part of the tongue and the hard palate: d, t, l
- The back of the tongue and the hard palate: ng, gh, k
- The tongue and the upper part of the teeth: s
- The upper teeth and the lower lip: f, v (1974: 42)

Singers are advised not to use air from below the larynx when producing consonants, this result in the opening of the larynx. It is best to produce

consonants by using air from the pharynx only, by so doing, good tones are produced.

(ii) **Vowels:** Vowels unlike the consonants are musical sounds “consisting of a fundamental frequency and sense of harmonics which occur at a regular interval and form a regular pattern and relation to the frequency”. (Mañen: 1974: 42). Ekwueme in agreement with Mañen, states that “vowels carry the sound of the singing voice...in general it is vowels which are used in carrying the sound of musical notes formed in the human voice”. (1993: 64)

Vowels are either tongue or lip vowels. The tongue vowels are so called because of the primary use of

the tongue in producing them. They are six in number: *ɑ*, *ə*, *æ*, *e*, *ɪ*, *i*. The lip vowels also referred to as the pure vowels are six in number just like the tongue vowels. They are called the lip vowels because of the primary use of the lips in producing them. They are: *ʌ*, *ə*, *u*, *ʊ*. Just like the consonants, the different vowel colours should be exaggerated by the singers so that they are pure and distinct.

Diphthongs: These are double vowels sounded together as a unit. In singing, emphasis is placed on the first of the two vowels. An exception is in the case of the diphthong /*iu*/, where the reverse is the case-Emphasis is placed on the first of the vowel. Examples are listed below:

• <i>ai</i>	as in	<i>I</i> , <i>abide</i> , <i>die</i> , <i>height</i> , <i>arise</i> , <i>while</i> .
• <i>eə</i>	as in	<i>bear</i> , <i>fair</i> , <i>ne'er</i> , <i>pair</i> , <i>share</i> , <i>tear</i> .
• <i>oi</i>	as in	<i>boy</i> , <i>hoist</i> , <i>oil</i> , <i>anoint</i> , <i>toil</i> , <i>void</i> .
• <i>au</i>	as in	<i>bough</i> , <i>brow</i> , <i>how</i> , <i>loud</i> , <i>now</i> , <i>shout</i> .
• <i>ei</i>	as in	<i>day</i> , <i>gate</i> , <i>hail</i> , <i>pain</i> , <i>shame</i> , <i>straight</i> .
• <i>əu</i>	as in	<i>foe</i> , <i>go</i> , <i>moan</i> , <i>prone</i> , <i>throne</i> , <i>woe</i> .
• <i>iə</i>	as in	<i>fear</i> , <i>hear</i> , <i>persevere</i> , <i>seer</i> , <i>year</i> .
• <i>iu</i>	as in	<i>acute</i> , <i>few</i> , <i>new</i> , <i>pursue</i> , <i>rebuke</i> , <i>refuge</i> .

(Ekwueme, 1993:67)

Triphthongs: These are triple vowel sounds sounded together as a unit. Just like in the case of diphthongs, the first vowel sound is prolonged almost for the entire duration of the musical note(s) of the syllable and at the very end; the last two vowels are quickly sounded. The exception arises again when the second vowel sound is /*u*/,

as in *fewer* or *newer*. In this case, it is the *u* sound that is prolonged. The sound before it /*I*/ is quickly dispersed with, and the one after, /*>*/, is left to be sounded at the very last split second of the duration of the musical value of the syllable. Examples of Triphthongs are listed below:

• <i>aiə</i>	as in	<i>fire</i> , <i>crier</i> , <i>higher</i> , <i>liar</i> , <i>wire</i> .
• <i>auə</i>	as in	<i>our</i> , <i>hour</i> , <i>power</i> , <i>sour</i> .
• <i>əuə</i>	as in	<i>knower</i> , <i>mower</i> , <i>sower</i> .
• <i>eiə</i>	as in	<i>sayer</i> , <i>inferior</i> , <i>layer</i> , <i>superior</i> .
• <i>oiə</i>	as in	<i>royal</i> , <i>destroyer</i> , <i>employer</i> .

- iuə as in fewer, duel, demure, pure, reviewer.(ibid)

e. Legato Singing

Legato singing means singing in a smooth and connected manner. Legato is the opposite of staccato, which is short and detached. Unless otherwise stated, singers should sing in a smooth and connected manner in order to communicate effectively with the audience. Since vocal music is concerned with the meaning of words as well as the quality of sounds, singers should endeavour to sing their words in phrases and not individually-phrases of sounds and not individual notes. According to Wigmore, "The prerequisite for any singer are a free and even production of tone, perfect intonation, flawless legato, and immaculate control over the full dynamic range". (2002: 79). Singing legato is not an easy task but with constant practice, this can be achieved. With good steady breath support and a relaxed facial muscle, the notes will just begin to flow one into the next one.

f. Good Tone Production

As a voice performer, the major goal is to be able to produce smooth, even, fully resonant and pleasant tones throughout the vocal range. Singers should actually hear the sound mentally before producing it. It should come out clean and bright without sounding coarse or shrill. Good tone production can be achieved through constant practice. Singers should master the art of breathing properly, controlling the breath, use of good vocal fold function and positioning, in addition to using the resonance of the head, throat, and chest cavities. The head resonance is known as the higher

resonance. It is formed in the nasal space and has a different quality from the lower resonance. The sound produced here is also brighter than the ones produced in the lower resonance and helps to keep ones singing in tune. The lower resonance on the other is from the throat and mouth spaces which is the principal amplifier. The chest also helps in the amplification of sound in the lower resonance. Most of the sounds made by singers are from the lower resonance. The sound is darker and heavier. For good tone production, singers should master the art of singing with the correct posture in addition to combining all the previously discussed techniques. It is also very important to work with a knowledgeable voice instructor who is also a performer and understands how the vocal apparatus works. Working with a non-voice performer will be counterproductive. As the saying goes, you can't give what you do not have. According Adeogun,

...for teachers to teach music courses well, they must not only have a thorough knowledge of music, they must also be pedagogically sound in manipulating the interaction of human person and music. These are necessary for them to demonstrate the knowledge and skills properly for the students to understand and emulate. (2007:5)

g. Attack and Ending the Note

Attack is the process of a singer first hitting a note during singing. At the beginning of a phrase for instance, the singer should ensure that the attack is precisely on the beat. This process involves not only the vocal cords but

also the position of the tongue and throat, the amount of space in the mouth and breath pressure. The factors mentioned above are important for good singing. Any attempt by the singer to alter the position of any of them will affect the sound produced as these factors influence and determine the sound of one's voice at the moment of attack. Once the attack is right, the sound will be right. The mouth, the throat and jaw should be easy, relaxed and natural. There should be no stiffness or soreness in them. When ending the phrase, the last sound should be allowed to die away gradually in order to make a smooth ending instead of ending on the same ending. This is necessary as it helps to punctuate the music and makes it meaningful to the listeners.

h. Interpretation

Interpretation is the ability of a Voice performer to portray the poetic and dramatic content of a song. In order to do this effectively, the performer must acquire the techniques of singing already discussed above and also have knowledge of the various musical style of the music being performed. This will aid the ability of the performer to interpreting the song effectively.

Vocal pedagogy covers a broad range of aspects of singing, ranging from the physiological process of vocal production to the artistic aspects of interpretation of songs from different genres or historical era (en.wiki.org/wiki/vocal pedagogy-accessed 5/04/ 2018)

For instance, in the history of western music, there are five periods that are easily recognizable. These are:

- The Renaissance (1425-1600)
- The Baroque (1600-1750)
- The Classical (1750-1825)
- The Romantic (1825-1875)
- The Modern/Contemporary(1875-Present)

Each of these periods has its own unique musical style. The way a Baroque song is to be performed is definitely different from the way an Art song of the Romantic period will be interpreted. In the Baroque period for instance, composers do not often give specific instruction on how their music is to be performed, these are left to the singers' discretion.

What he talks about is the custom of ornamenting songs and Arias, which confirms that Handel expected singers to choose not only their own tempo and dynamics but also quite a lot of the notes. (Potter, 2002: 96)

Mason, in consonance with Potter's opinion also states that:

At important cadences, such as at the end of a section where the composer writes a pause, the singer was expected to execute a cadenza. In the nineteenth century this point in the aria was an opportunity for the singer to show off not only inventiveness but also virtuosity (2002: 79).

Talking about interpretation, Ware states that "a performer is not only concerned with "what" is communicated but "how" it is communicated" (1995: 94). Knowledge of the various musical styles aids good musical interpretation. Also worthy of note is the fact that apart from the western music genres, different cultures of the world have their own ways of performing their music. This

implies that the performer in addition to studying the history of western music should also be conversant with music of other world cultures in order to be able to interpret them with ease. Including that of Nigeria of course! The traditional African songs known as folk song and the contemporary African songs known as art songs should also be studied as this will enhance the way they are interpreted. Musical interpretation is done using gestures and vocal dynamics. For a performer to be able to give proper interpretation to a piece of music, the words of the music must be understood. If the text is in a foreign language, translators should be sought for. The words of the music should be set out as a poem so that one has an idea of the poetic shape in order to give effective interpretation. Singing should be accompanied with appropriate facial expressions, glances and gestures. Potter observes that "If your singing is related to your speech, then if you are French or Italian your singing will take in the characteristics of these languages" (2002: 103).

Singers should try as much as possible to sing in as many languages as possible without sounding "funny". Most often pronunciation guides are provided for foreign songs to aid the singer. Potter continues by recommending that singers:

...find what actors' dialect coaches call the 'vocal set' for each language you sing in. An easy way to do this is to speak your own language but with the accent of the language you wish to sing, then, change to the foreign language while consciously keeping your voice in the same place. (p. 103)

Method

For this study, the researcher used a combination of case study and action research designs. Case study as defined by Yin (2003) is an "an empirical enquiry that investigates a contemporary phenomenon within its real-life context". (p. 13). Action research on the other hand is "trying out ideas in practice as a means of improvement and as a means of increasing knowledge", (Kemmis and McTaggart, 1988: 6). These designs were appropriate for the study because the case study enabled the researcher to understand the experience and knowledge of the students prior to when the researcher began working with them while the action research afforded the researcher the opportunity of directly applying the technical requirements for voice performance on the participants in order to improve their singing.

Participants for this study included 6 randomly selected Diploma one voice students from the Department of Music, University of Nigeria, Nsukka. The researcher decided to use the new intakes in order to show that proper training in voice can also be achieved using new students provided that they are properly guided. The participants used were 3 males and 3 females of different voice types. The study lasted for a period of 8 weeks beginning from 4th March 2019 to 29th April 2019. The researcher met with the students three times a week for 30 to 60 minutes per rehearsal depending on the topic to be treated, making it a total of 24 times during the course of the study. Rehearsals were fixed at the convenience of the students bearing in mind that they have other lectures to

cope with, both departmental and elective courses. The meeting days were Mondays, Wednesdays and Fridays. Each week, the participants were introduced to different techniques of singing in the order of presentation above, under the technical requirements for voice performance. Each rehearsal session began with a brief warm up before commencing with the topic of the day. Before the whole exercise began, the researcher asked participants to sing any song of their choice so as to be able to place them in their various voice parts. This was done with the aid of an electronic keyboard. Haven established their various voice parts, the researcher commenced with the training in the following order:

- **Week 1:** The participants were introduced to the correct posture for singing. The participants were asked to come out one after the other to sing any song of their choice as if they were actually performing for an audience. This enabled the researcher to make necessary corrections on their posture with practical demonstrations by the researcher and with the aid of video recordings. The participants practiced in front of a full length mirror so as to be able to monitor their progress and correct their mistakes. The researcher introduced some exercises that enhance good posture for singing. In one of the exercise sessions, the researcher asked the participants to come out one after the other to perform the following tasks- the participants were asked to place a book of medium weight on their heads and gently move their heads

to the left, right and center without the book falling off. If the exercise is done correctly the book will remain in place otherwise it will fall. Next, the researcher asked the participants to walk around with the book at the center of their heads. Initially, the books fell off their heads but with constant practiced, they were able to move around smoothly with the book still in place. The Researcher was physically involved in adjusting the singers to the required posture for singing. By the end of the first week, all the participants had improved posture for singing.

- **Week 2:** The participants were introduced to the proper way of breathing not only to enhance their singing but also to improve their general wellbeing. The researcher gave practical examples which the participants were asked to imitate. The researcher also made use of video recordings of the proper breathing techniques for good singing. Each student was told to take deep breath in and out, eight times at a stretch for ten minutes. They were requested to sustain the breath for the count of ten each time. Breathing exercises were also written out for them to practice on their own. The week ended with the participants showcasing their newly acquired technique by performing songs that require good breathing techniques.
- **Week 3:** The participants were taught how to control the breath. Breath control is essential for good singing especially when the singer is singing a sustained phrase that has to be done in one breath. Exercises that enhance breath

control were done with the aid of video recordings and the researcher's demonstration. The participants were asked to take deep breaths in and out, then they were asked to sustain the "ah" sound for a number of seconds. They were also told to sing a note in front of a candle light, this was done in order to check if the escape of breath is done properly. In the process, the candle light should flicker but shouldn't go off. If it goes off, it means that the singer is not relaxed and the pressure of the air is too much. They practiced this for some time until their breath control improved. The participants were also given voice pieces requiring good breath control to perform at the end of the week to showcase their breath control technique.

- **Week 4:** The participants were introduced to diction for effective articulation and communication in singing. For songs written in English, which is also our official language, the participants were introduced to the proper pronunciation of consonants and vowels that are used in the English language. Appropriate examples were given through demonstrations by the researcher and with the aid of Audio-visual recordings. The researcher also made use of tongue twisters in teaching diction. The participants were asked to slowly recite some tongue twisters and then gradually increase the speed. They also sang the tongue twisters to some notes beginning slowly then gradually increasing the speed. Some of the tongue twisters used are:

- (a) She sells sea shells on the sea shore.
- (b) Peter piper picked a peck of pickled peppers.
- (c) How much wood would a wood chuck chuck if a wood chuck could chuck wood.
- (d) Unique New York.

The participants were also told that they should look out for pronunciation guides provided at the end of some songs by some composers, if the songs are written in a foreign language. Some composers also provide audio recordings of the pronunciations. For songs written in our own Nigerian languages, it is best to seek out those from the parts of the country to help with the proper pronunciations of the vernacular words. The researcher was able to teach the participants some African songs written in Tiv, Yoruba, Hausa and Igbo languages. She further encouraged the participants to get the correct pronunciations before performing songs written in the vernacular so as to be able to connect with the audience during performance.

- **Week 5:** Participants were given appropriate exercises on legato singing. This was done with actual demonstrations by the researcher and with the aid of audiovisual recordings. Singing legato requires a steady breath support and smooth flow of the notes. The participants were told to sing a major scale to the "ah" sound, smoothly gliding into the next note without adding any force or articulation to the note change. This was done repeatedly until there was some notable improvement. At the end of the

week, participants could sing in a smoothly connected manner while giving adequate support to the sound produced.

- **Week 6:** Exercises were done to enhance the tone production by the participants. These exercises were tailored according to the texture of each participant's voice. Attempting to sound like someone else was discouraged by the researcher. They were made to realize that they could mentally hear a sound before producing it. More exercises on breath control were done as this has a great impact on good tone production. Some exercises for relaxation were also done to avoid singing with tension. In addition, they were taught how to attack and end the notes when singing. Attack should be precisely on the beat and endings should not be extended beyond the last note of the song. The researcher used the Nigerian National Anthem for this exercise. The participants were asked to sing the Nigerian National Anthem one after the other and corrections were made accordingly. The participants practiced this individually and collectively until their entries and endings synchronized. They were encouraged to practice more on their own.
- **Week 7:** The last aspect the participants were introduced to was interpretation, which entails the mood and character with which a piece of music is performed. To be able to do this effectively, the participants had to put all the other techniques already learnt/discussed together, in addition to putting their

own flare into the songs. Knowledge of the history of Western music was also required here. Hence, the brief introduction to the history of Western music by the researcher, this enabled them interpret songs from the various periods effectively. Also, the text of the music was taken into consideration. For example. If a song is a dirge, it should be performed in a somber/grave mood. The researcher demonstrated with Ekwueme's dirge in Yoruba titled "Agbe" and Shubert's "Gretchen at the spinning wheel" which is a lament of a lost lover. More importantly too, the researcher emphasized the adherence to the dynamic marks provided in given musical scores as essential part of musical interpretation. The participants were encouraged to study musical scores for appropriate dynamic requirements before presentation. At the end of the training, the participants were able to interpret some of the pieces already used for demonstration effectively. The researcher gave both Western and African pieces to the participants to prepare for the performance in the following week to showcase all they have learnt so far.

- **Week 8:** This was the final week of the training exercise. As was the case in the previous weeks, the participants met with the researcher 3 times this week- Monday, Wednesday and Friday. On Monday and Wednesday, the participants presented the pieces selected for them to the researcher who listened and made the necessary corrections as regards all the techniques already

discussed and practiced above. Necessary adjustments and corrections were made. On Friday, the final day of the training, the participants performed before a small audience at the Chamber Music Room in the Department. The audience included two lecturers who teach voice and 10 students who major on voice from all the classes- Diploma 1-3 and degree 1-4. The participants performed two songs each, one Western and one African.

Findings

In the course of the 8-week training, it was discovered that the participants had developed improved posture for singing and this in turn improved their overall performance. Also, they were able to breathe in the proper way recommended for good singing and they were also able to utilise the air effectively in singing long phrases and *melismatic* passages. Prior to the training, participants never attempted to sing pieces from other Nigerian language other than theirs and they also resisted the attempt I made at introducing them to songs in foreign language. With the provision of audio pronunciation guide and training on diction for singing however, they developed confidence to learn songs in other Nigerian languages and some in non-Nigerian languages. The participants also developed good tone production by engaging in constant practice and exercises recommended for it. Their attacks and endings also improved tremendously. They were also able to give fairly good interpretation of all the songs given to them by taking into consideration the text of the song, the period it was composed, the function of the song

and other factors. With close supervision and constant practice, the participants were able to work through these within the duration of 8 weeks. This goes a long way to buttress the fact that the teaching and learning of voice can be improved upon if students who major on voice are taught and carefully monitored regularly.

Recommendations

The study recommends that students who major on voice should be given adequate attention as this will improve their output on voice production. Students should not be allowed to select pieces on their own to ensure that works appropriate for the expected learning outcome are given attention during the learning process.

In line with Adedeji and Ajewole's recommendations which state that "The issue of specialisation among Nigerian musicologists and music educators, should be addressed urgently. The National Universities Commission should discourage a situation where non-specialists teach courses that require specialists" (2008, 112), voice specialists should be given the responsibility of handling voice students alone as is the case with other instruments. The same way students who major on violin and are handled by violin experts, voice students should also be given the opportunity of learning from trained voice experts.

In the absence of voice specialists, those lecturers responsible for the teaching of voice should go for some training in voice pedagogy in order for effective teaching and learning of voice to take place.

Adequate literature on voice studies, vocal apparatus and vocal techniques should be acquired to enhance the teaching and learning of voice.

Students who major on voice should be encouraged to give performances to help them develop self-confidence.

Conclusion

A successful career in voice performance can be achieved when the technicalities involved in singing are studied and carefully adhered to. This should be done under the supervision and training of a voice specialist. The technical requirements are Posture, breathing, controlling the breath, diction, legato singing, good tone production, attack and ending the note, and interpretation. It is the view of the writer that when singers adhere to the technical requirements for voice performance, they will be able to put up good performances at all times and also be abreast of what is expected in terms of professionalism in singing.

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The Role of the Church in Alleviating the Cultural Practices against Widows in Igboland, South-Eastern Nigeria

Ejim, Emeka Simon

Humanities Unit, School of General Studies
University of Nigeria,
Nsukka.

Abstract

This paper examines the role of the church in alleviating the cultural practices against widows in some parts of the Igbo society in South-eastern Nigeria. In the traditional Igbo society, widows sometimes go through a lot of dehumanizing experiences and untold hardships because of some of these practices. Hence, the study seeks to identify these cultural practices against widows in Igboland, thereby unveiling the causes, forms and their consequences on the victims. Though the church has been in the business of helping the victims, a lot more needs to be done to nip these acts from the bud. As a result of that, descriptive research methodology was used. The study discovered that women were humiliated in the issues related to widowhood. Some are forced to scrap their hairs, stay at home for up to six months, depending on particular communities, lose their properties, and are threatened by their husbands' brothers. The paper recommends that these dehumanizing cultures in Igbo society should be abrogated. That the church should, as a matter of urgency, preach without fear or favour against these menace and seminars need to be organized for the custodians of these traditions, for them to know that these laws are against humanity and God. And finally, the church needs to empower these women for them to be self-sufficient.

Keywords: Church, Culture, Widowhood practices, Igboland, Nigeria

Introduction

Cultural laws against widows have continued to be a serious prevailing problem among the Igbo of South-eastern Nigeria. Widowhood practices in Igbo culture constitute a hydra-headed issue that needs to be addressed by the church and the government. In Igbo culture various practices abound which take place at the demise of a woman's husband. Such practices include oath-taking forced on the woman by her husband's kinsmen to prove her innocence, or

otherwise, of her husband's death. Several rituals are associated with oath-taking such as forcing the woman to drink the water used in bathing the corpse, crossing the coffin or sleeping alone with the corpse in the same room. Others include shaving of hair, confinement or seclusion in a hut or house depending on the status of the widow, dressing in a prescribed way, and forcing the widow to marry the brother or relation of the deceased husband (Ofor, 2015).

According to Mbamalu (2006), the widowhood practices date back as far as before the coming of the Europeans. She described the widowhood practices in Igbo land thus:

Traditionally, when a woman's husband dies, she will undo her hair, spread it and began to look sorrowful from that day. She will enter into a state of ritual taboo "inonanjita", which runs through the period of twenty-eight (28) days, six (6) weeks or one (1) year depending on the village. During this period, she was expected to hold a knife. With this, she was to defend herself against the spirit of her deceased husband, which was believed hovered around his family. Having had contact with "ozu" the corpse of her husband, the widow was considered to be unclean (ozu depicted something which stinks and unclean). The widow therefore will not socialize with other people in public most especially the title men will not eat her food, greet or respond to her greetings. (p.180).

In the pre-colonial period, the practice was so strong that an attempt to defy the procedure was considered a breach of custom which was subject to penalty from the victim being ostracized. Umezina (2007) notes that although widowhood practice is a common phenomenon in Igboland, even in this dispensation when women are educated and empowered, the ritual observances, the duration, and its dehumanizing aspects vary from place to place. Ewelukwe (2002) observes that with the wave of feminism in Nigeria, one would think that all aspects of injustice and humiliation against women would become a thing of the past. According

to Uba (2019), women empowerment has become a common terminology among Nigerians, especially the female folk and the government has demonstrated its support for this movement and has been quick in creating centers for women development at both state and federal levels. The change in Nigeria polity, though positive, does not actually bring an end to the numerous woes encountered by women on regular basis, especially widows. Okoye (2015) observed that several women are viewed as second class citizens and, as such, they remain at the receiving end of the ignominious acts of discrimination, contempt, neglect, victimization, including sexual and other forms of human right violation. The thought that some of these unwholesome acts are founded on the traditions, cultures and structures of the Nigerian society is disturbing, especially in the Igbo society. Widowhood in Nigeria is not only perceived as a state of being, but more importantly as an institution. Ordinarily, one would say that "widowhood is the state or condition of being a widow" (Webster's dictionary 1438). But when carefully taken into account, the many rituals and practices together with the regulation and imposition that go with it will show that widowhood is more or less an institution. This institution is interpreted and understood in the context of the culture and traditions of the people which regulate its operation. According to Okonjo (1991), widowhood is an experience most women in Nigeria, especially in the Igbo society, dread to have. Such women are subjected to several inhuman treatments. To them, it is

best described as a nightmare. These practices have been mystified and tied around superstitious beliefs which make it more difficult for the practices to be done away with. It is therefore, the prime objective of this study to ascertain the role of the church in the alleviation of these practices in the Igbo society.

Understanding the Church, Widowhood, Cultural practices and Igbo society

The Church: Ferguson and Wright (1988) defines the church as an assembly. The church is the body of Christ. It is an assembly of those who believe in Christ and put His teachings into practice. The church constitutes those who have an encounter with Jesus Christ and have received Him as their personal Lord and Saviour. It also means those who assemble for the purpose of worshipping Christ who is the Lord of the Church.

Sowale (2001) said that the church is derived from the Greek word "*Kuriakos*" which literally means 'the Lord's house', that is a Christian place of worship. The Church is rendered in the New Testament as *Ekklesia* which means the gathering of a local congregation. It represents those who believed the apostles' preaching during the Pentecost. To Bakare (2009), a church is a worshipping place for people who believe in God through Jesus Christ. Anyika (2000:144) sees church as a building where Christians and those who believe in the Lord Jesus Christ do worship. In addition, Joshua (2006:28) added that a Church is a place that is regarded as sacred where people come together to worship the Lord. Church is also a building where the faithful go

to worship and praise God with one faith and one mind. Also, it is a place where both spiritual and physical needs of the people are met.

Widowhood: According to Akanni (2001), a widow is one whose husband has died and has not married again while Odunze (2005) sees widowhood as one of the unwanted and unpleasant stages that women pass through in life. It is a period of sadness, unhappiness, loneliness and helplessness. The pain and agony of this period cannot be expressed in words. Zahedi (2006) posits that widowhood entails emotional loss and change in lifestyle, identity, social status and role. It is also a period of intense emotional stress in which the woman who is the bereaved is expected to express and handle her feeling of loss. This period may span through many months. The first one month after the death of the husband may be a period of overwhelming agony and sadness, most importantly as arrangements are made for the burial of the husband. The period of mourning is expected to span through a pre-determined period, according to the cultural practices of the society. Ntozi (2012) opines that, widowhood is a process that is characterized by rituals, forced marriages, rejection, loneliness, poverty, loss of status, fear of the future and depression. Ugwueze (1997:6) defines a widow as a woman whose husband has died and has not married again. In order words, a widow is a married woman who has been deprived of her legal husband as a result of death. In Igboland, widows remain victims of harmful traditional rites that are associated with the passing away of

their beloved spouse. Even circumstances in which the causes are natural and explicable are never perceived as such. Onyenuchie (2009) describes widowhood as a traumatic life experience and process that naturally should evoke sympathetic treatment but the reverse is always the case.

Cultural practices: Generally, the term culture means the set of tradition from which a person draws his or her sense of identity. Agha (1996) defines culture as a body of stored knowledge, characteristic ways of thinking and feeling, attitudes, goals and ideals. Iwe (1985) sees it as "an aggregate concept fundamentally characterized by the distinctive spirit, ways of life, device for attainment of a people." Also he sees it as a norm, values and behaviours that guide particular set of people. In other words, culture is created by people and sustained by people. The bulk of culture is phrased in thought and transmitted by imitation (Agha 1996). Hence, cultural practices are those norms, values and beliefs that are practiced by people who live and belief in a particular culture.

Igbo society: The Igbo are people who geographically occupy the South-eastern part of Nigeria. The group constitutes one of the three major ethnic groups in Nigeria. They speak Igbo language and are mainly Christians who were converted from African Traditional Religion (ATR) (Anowie, Ejim, and Anozie, 2020). The Igbo is located in southeastern Nigeria with a total land area of about 15,800 square miles (about 41,000 square kilometer) (Arinze 1970). At present,

they occupy Imo, Anambra, Enugu, Abia and Ebonyi States and parts of Rivers and Delta States. According to Christian (2014:2), although Igbo people speak a number of related dialects, occupy a continuous tract of territory and have many features of social structures and culture in common, "they were not formally politically united". This political situation is expressed in the Igbo adage, "Igbo ama eze" (the Igbo know no king).

The Igbo society has deep-rooted belief in the existence of a Supreme Being called 'Chineke' (Ugwu 1999:47). Added to this, is the belief in the existence of other deities considered as agents of 'Chineke'. Examples of these deities are 'Ala' (earth goddess), 'Amadioha', 'Kamamu' and ancestors. Of these, the earth goddess 'Ala' and the ancestors serve as a binding force for the members of the community. Some offences are considered as abomination (called *nso-ala*) against the earth deity (*Ala*). This is avoided and dreaded by all, because it is feared that 'Ala' will inflict dreadful punishment on the offenders, that is, those who violate prohibitions and customary taboos called '*nso-ala*'. Superstition found fertile grounds in the minds of indigenous Igbo. This phenomenon has its impact on people's life. For example, priests attached to certain shrines are believed to have the power to trace criminals. Related to this is the belief that through oath-taking and ordeal, any woman that kills her husband or have a hand in the death of her husband will be determined and punished. It must be emphasized, that the custodians and chief priests of the shrines are pious, righteous, and

religious. They are also devoted to duty, truthful, eschew bribery, and make sure that a widow will go through all cultural practices in the land. They usually avoid any incriminating act that could expose them to the wrath of gods. Their pronouncements on any matter seem like the pronouncement of the gods and are efficacious. This is so because the people believe in the efficacy of the African Traditional Religion.

Madu (1997:132) describes African Traditional Religion as a way of practicing religion by Africans before the advent of the missionary religions. Idowu (1973:58), on his part, sees it as beliefs in the existence of a supernatural ruling power, the creator and controller of the universe, who has given to man a spiritual nature which continues to exist after the death of the body. Also, Awolalu (1976:275) defines it as the indigenous religion of the Africans. It is the religion that has been handed down from generation to generation. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living and practicing it. Ekwunife (1990:1) summarized ATR as:

those institutional belief and practices of indigenous religion of African which are rooted in the past African religious culture, transmitted to the present votaries by successive African forebears mainly through oral traditions (myths and folktales, songs and dance, liturgies, rituals, proverbs, pithy saying and names), sacred specialist and persons, sacred space and object and religious work of art, a religion which is slowly but constantly updated by each

generation in the light of new experiences through the dialectical process of continuities and discontinuities. It is therefore, a religion of Africans, with representatives or agents. Therefore, the objective of the study was to ascertain the historic antecedents of cultural practices against widowhood in Igbo society and to proffer solution on how the church can help to alleviate the suffering.

Cultural Practices against Widows in Igbo Society

It is an obvious statement to that widows pass through unbearable and awful pains at the death of their husbands Ihezue (1972:69) avers that widowhood is detestable and terrifying, not as a result of the woman's loss of a companion, a friend, a bread-winner, a head of the family and father but on the grounds of indignity, degradation and poverty that are associated with widowhood rites. The inhuman treatment takes place before, during and after the burial ceremonies of their late husbands. Immediately a woman loses her husband, she is secluded for 28 days or more, depending on the culture of that particular village, which is known as *Inonanso*. The widow, within this period, is forbidden from taking her bath and must sit on the ground. She is not allowed to eat with the family members and her food must be cooked by a widow. The widow eats with broken pots and plates which must be disposed at the end of the seclusion. She is not allowed to scratch her body with bare hand. Rather, she uses brooms or knife to avoid further pollution of the rest of her body

(Nnachi and Nnubia, 2011:153). It is believed that the widow is polluted by the death of her husband. Therefore, to avoid polluting others, she must be secluded. Widowhood rites inconvenience widows at a time they need comfort and consolation most. Widows are prohibited from wearing attractive cloths other than black cloths. They are not allowed to attend social gatherings and should not shake hands with people. They are forbidden from greeting people with a smile and should not take snaps. The widows sleep on raffia bed, that is a bed made with palm fronds and they have to stay indoors.

In cases where the widow is suspected to be responsible for her late husband's death, she is locked up with the corpse (Nnachi, 2011) in a room. In most cases, she is compelled to drink the water used to wash her late husband's corpse in order to prove her innocence. Many innocent widows have passed through this ugly experience. In some parts of Igboland, widows are not permitted to inherit their late husband's property. This is based on the belief that women are chattels of their husbands and are deprived of the right to inherit their late husband's property. Rather, they are sometimes inherited through levirate marriage *Ikuchi Nwanyi*. The widowhood rites encourage the sharing of widows alongside the property of their husbands by the brothers' in-law. Widows cannot inherit their deceased husbands' landed property, economic trees, and houses unless they have grown up sons that are entitled to inherit their fathers' property. This practice has deprived widows a lot (Agumagu, 2007:16, Orabueze, 2012:51). The

deprivation of widows of the right to inherit their late husbands' property becomes tragic where both men and women are predominantly farmers.

Widowhood rites have great consequences on the widows that are struggling to adjust to the new status. Akam (1995:161) describes the situation of widows thus; "the widow surrounded by orphans whose daddy is gone; draped in rags, she is alone in a crowd, with bony and sunk-in-cheeks and cracked lips" Widows pass through psychological trauma. Some of the psychological problems include fear, rage, anger, anxiety and feeling of destabilization. The widows are also faced with the problems of emptiness, pressure of adjusting to live alone, making unilateral decisions and learning to be single again. All these experiences result to stress that degenerates to physical and emotional pressure like feverish condition, body heat, rapid heartbeat, migraine, sleeplessness, body pains and breathlessness (Collins, 2007:492). It is discovered that within the period of widowhood rites, widows are deprived of the opportunity of attending hospitals for medical checkups. This can lead to the untimely death of widows.

Apart from the psychological problems widows pass through, they also lose their social status as well (Ukaejiofo, 1995:173). Agbo (2003:35) observes that; not only that the death of a loved husband and life companion is a physical loss, it is also a loss of social and economic status of the widow. In some cases, the obnoxious, cruel, selfish, primitive and retrogressive widowhood practices expose the widow to hair scraping, ritual cleansing, naked walk, sleeping

on the floor and staying naked. These practices in the name of widowhood rites are contrary to natural law and reason. They violate widows' human rights, reduce their status to nothing and expose them to inhuman and degrading treatment. The widowhood rites are unbecoming of people in the 21st century (Ogbuehi, 2007).

The widowhood experience is barbaric and shameful. It is interesting that perpetrators of these barbaric acts are unmindful of the extent of the widow's human rights violation as these cruel treatments for widows. Equally baffling is the fact is that the widowers are not subjected to the same stiff evil cultural expectations and burial rites. According Oniye (2002), these cultural influences are major determinants of a widow's hardship and stressful condition. It has also been noted that socio-cultural factors do influence a widow's opportunities and challenges, especially in a multi-cultural society like Igbo society where widows are not allowed to participate in some social functions. The study has also highlighted the observation by Eze (2013:40) that a widow's personality (factors like her marital and parental ethnic background) is of predominant importance. This confirms the findings of Oniye (2002). Widows are ill-treated and their support structures are largely dependent on their personality traits, socio-economic status and socio-cultural opportunities, of which the latter is very limited.

Akujobi (2006:7) asserts that survival is not easy for many widows who experience life as a continuous struggle to make ends meet, support their children, uphold religion/tradition, and avoid illness

and death. There is no real support mechanism in place to ease their burden. According to (Agubuzu, 2014), there is also the emotional and psychological nurturing of children that rests with the widow who has to guide her children through the unnatural experience of single parenthood. Sampson and Laub (1993:269) assert that the consequences of the diminishing opportunity for adequate parental attachments where both parents are neither alive nor living together results in a lack of discipline and children end up being delinquents. Aichhorn (1925:79) agrees that the experience of an absent parent is enormous. It may cause children to struggle with their identities. This often results in children committing crime, as a compensatory means of obtaining desires and needs, which are not provided by the family (Jones 200:33).

According to Agubuzu (2014:27), many researchers have attempted to outline the stages of mourning during bereavement more systematically and coherently. Bowlby (1960:9) identified five different stages of widowhood mourning:

- a) Concentration directed towards the deceased,
- b) Anger or hostility towards the deceased or others,
- c) Appeal to others for support and help,
- d) Despair, withdrawal and general disorganization, and
- e) Reorganization and the redirection of the self towards a new love object.

Eze (2013: 80) suggests that there are seven states involved in the grieving process and they are:

- a) Shock,
- b) Disorganization,
- c) Violent emotion,
- d) Guilt,
- e) Loss,
- f) Loneliness,
- e) Relief, and
- f) Reestablishment.

According to Sossou (2002:20),

The behavior surrounding mourning is inherently gendered. Rituals are more to do with exalting the position of the dead man than allowing a real outlet for the widow's grief. Women are expected to grieve openly and to demonstrate the intensity of their feeling in formalized ways. More restrictions are placed on a widow than on a widower. Widows endure the most humiliating rituals in relation, for example, dress codes, eating, personal hygiene and sexual activity.

The parochial nature of Igbo society's expectation with respect to widows and to the exclusion of widowers is mind boggling. According to Eze (2013:41), in the traditional Igbo society and in the present, there are hardly any taboos surrounding a man's mourning of his wife. A man is said to be free to marry soon after he has buried his wife. This is proof that the cruel treatments unleashed on widows are part of the patriarchal conspiracy to keep women bowed in subjugation. Mabel (2008:30) maintains that the disparity surrounding the sexes is neither a biological given nor a divine mandate but a cultural construct and implores the female writer to deconstruct

gender and the social and the paradigms that support it.

The Roles of the Church

It is pertinent to look at the various roles the church has played, or are still playing to alleviate the plight of widows in Igbo society. Onyeidu (2004:53) opined that the missionaries fought relentlessly to destroy widowhood rites by encouraging Christian widows to exercise the freedom of marrying to other families. They discouraged men that had wives from inheriting widows. The church's persistent position on monogamous marriage raised the social status of widows. It was the Church Missionary Society (CMS) that established "women's homes" in Imo and Anambra States and so on. These "women's homes" (*ama nwanayi*) produced literate married women and spinsters that could read and write. Women were taught how to be industrious by learning laundry and sewing, spinning and weaving of cotton, corn milling and gardening. These various occupations engaged by women sustained them before and after the death of their husbands. The church has contributed a lot in rehabilitating the widows after they have passed through the ordeal of widowhood by empowering them through job creation.

The church established humanitarian associations to cater for the needs of widows. There are associations of widows in many churches in Igboland. These associations are saddled with the responsibility of alleviating the plight of widows. In many churches, especially at the end of the year, widows smile home with money,

cloths and food stuffs. The children of indigent widows are offered scholarships. In some churches, widows have received donations like houses. For example, in Christ Church Chapel (CCC), University of Nigeria, Nsukka there is a fellowship called Green Pastures. This fellowship is a widows' fellowship. They meet every Tuesday and are saddled with the responsibility of taking care of the widows' physical, emotional, spiritual and material needs in the church. Onah (2008:77) observes that the church through women organization has reduced the burden of widowhood. In some places, like Isuochi and Leru in Abia State, indigent widows can put on decent cloths. The church has reduced the mourning period from one year to six months while few widows do not observe the whole rites. Some widows, especially the elite ones, can now take bath and sit on upholstery chairs. The mourning cloth has changed from black to white which symbolizes purity and innocence. But, Christian widows are persecuted by the community members for following the directives of the church rather than that of their various communities. It must be stated that the reformation brought by the church on widowhood is peripheral in the sense that the church intervenes after the widow has been dehumanized.

As God's instrument, the church is a structure and tool for mobilizing and sensitizing the community towards the abolition of any tradition that is harmful and does not permit the love of Christ. According to Agubuzu (2014), the church should put the widows in the center of counselling and emotional therapy. This is

consistent with the Christian worldview. However, Christian counselling and pastoral care has as its ultimate goal the salvation and spiritual growth of an individual. Clinebell (1984:38) describes the four standard components of counselling and they are:

- a. *Healing* - the focus here is to restore a troubled person to wholeness and to lead individuals to advance beyond hurt, confusion and fear;
- b. *Sustaining* - helping a person to endure and transcend a circumstance;
- c. *Guiding* - assisting perplexed persons to make confident choices between alternative choices and
- d. *Reconciling* - by seeking to re-establish broken relationships between fellow men and between man and God.

The Church, as God's institution and as an organism, has historically been at the forefront of responding to people in difficult situations. The Christian Church offers hope and stands for justice and righteousness and must, therefore, keep its eyes, ears, and hearts sensitive to the needs of the weak and helpless.

According to Nkama (2009), there are three approaches the church can use to alleviate this widowhood menace and they are: Law and Legislature, Education, and Creative Strategies

Law and Legislature

Nkama (2009) posits that for a custom to be valid, it must have the following features:

- a) It must have been judicially noticed

- b) It must not be incompatible or inconsistent with the existing law
- c) It must not be repugnant to natural justice, equity and good conscience
- d) It must not be inconsistent with public policy.

According to her, widowhood custom is a breach of Section 34 of the 1999 Constitution of the Federal Republic of Nigeria. This shows that the cultural practices against widows is inconsistent with the existing law. The basic fact about this point is that for the judiciary to take notice of any breach of law, someone must go to law court. So the church should take up this responsibility to defend their members by going to court to challenge any cultural practice that is not in line with the constitution.

Education

This is one of the key factors that could save the widows from the obnoxious widowhood practices. Eze (2013) avers that education improves people's social status and this is evidenced in the experience of a banker who just stayed two weeks after the burial ceremony of her husband and went back to the city, unlike others who are not educated. Studies have shown that those who are well-educated suffer less or none as against those who are not educated. According to her, educating the girl child is, therefore, very important as it may serve as a future security against various forms of violence against women, especially the dehumanizing widowhood practices. So, the church in Igboland should as a matter of urgency: build schools and training centres, empower women, and

encourage them to enrol their children for future security. The church can go about educating communities regarding the plight of widows. This means holding classes, seminars, workshops, and various forms of training practicum to promote compassionate ministries.

Creative Strategies

The Church must live out its mandate by looking at ways to provide moral and material support to widows. Wealth creation for widows is very difficult given their vulnerable state (Galadima 2010:25). So the church should provide the widows the enabling environment by creating strategies/ways to make money on their own by building fashion centres, catering schools, the church should teach them mechanized agriculture, improve their skills and give them soft loans to go into agriculture. In addition to the above, the church provides the spiritual nourishment in terms of evangelism, discipleship, and pastoral care undertakings.

Social Services and Social Actions

According to Stott, (2006:35) social action goes beyond social service. Whereas social service deals with issues surrounding relieving human need, philanthropic activity seeks to minister to individuals and families and perform works of mercy. Social action builds on and expands the work done in social service by addressing the root causes of human need. Involvement in terms of political, social and economic activity, seeks to transform structures in society and demonstrate a quest for justice, righteousness, grace and mercy.

The table below illustrates the point | more clearly.

Social Service	Social Action
Relieving human needs Philanthropic activity Seeking to minister to individuals and families Performing work of mercy	addressing the root causes of human need Political Involvement Social and economies activity Seeking to transform structures in society and demonstrate a quest for justice, righteousness, grace and money

Stott (2006:35)

As pointed out above, the church concern should embrace social service and social action. Stott (2006) is of the view that to divorce them would be artificial. Ultimately, Christians are to work towards eradicating and removing the causes of human needs and the promotion of a just, responsible, and peaceful society.

Taming of Umuada

In Igbo society, women have many forums designed to present and protect their interests. The most important of them is *Umuada* (Jannifer, 2010). According to Ene (2007:32), *umuada* is a compound collective noun formed from "*umu*" and "*ada*". *Ada* means "daughter", *umu* is a generic plural prefix that conveys the sense of many. Most naturally, every Igbo woman is "*ada*" (a daughter) of a certain community and she is recognized as such for all the days of her life. However, the term is often used in referring to the first daughter of a family. In the case of widowhood practices, according to Ugwu (2012), *umuada* plays an important role in making sure that the widow complied with the laws of the land. They are the

ones to shelve the hair, recommend the type of dress to wear etc. It is erroneous to think that the church is doing enough to eradicate widowhood rites when its members like "community daughters" or patrilineage daughters that are variously known as *Umuada*, *Umuokpu* and *Umungboto* perpetrate widowhood rites by inflicting all sorts of pains on widows. Evans (2008:6) vividly asserts that:

worse still are the activities of the 'umungboto'; most of whom are either Guild or mothers' union members. They charge exorbitantly to shave the widow. They abuse her, they mercilessly fine the widow who, on the slightest allegation, is said to have failed to nurse her husband on his sick bed. They expect lavish entertainment. A widow may be forced to sell or mortgage the family's landed property in order to entertain her 'job's comforters' adequately. How this will affect her children is no-one's concern. Her chain of eating mourners includes the *Umungboto*, the choristers, the church committee, the ordinary members, the *Amala*, the members of any society to

which the man belonged. They observe wake-keepings which help to intensify the widow's mental agony and strain, and to drain away her money.

From the foregoing, it is discovered that the attitude of *Umuada*, to the widows during the burial ceremonies of their late husband's worsens the pathetic condition of the widows. The church has done little or nothing to checkmate exorbitant burial ceremonies that pose a great burden to the widows. In most cases, the corpses stay longer than necessary just for the widow to dance to their tone. So, since the role of this *Umuada* is pronounced, as in widowhood, and since they are members of one church or the other, the church is supposed to caution them, preach to them and even threaten to excommunicate anyone still found involved in these cultural practices.

Recommendation

- a. The church should make its presence felt before and after the burial of the widow's late husband in order to help her to adjust to life.
- b. The church should contribute relief materials for the indigent widows to enable them take care of their families.
- c. Churches should intensify their care by visiting and counseling the widows to enable them to overcome psychological problems like fear, loneliness and anger.
- d. There should be workshops, seminars and symposia at all levels in the churches for widows, where they will be sensitized on how to live after the burial of their husbands.

- e. The churches should engage in bottom-up approach, that is to delve into the local politics to lobby the President General, the Igwes and title holders in the communities to curtail some of the practices that are dehumanizing to the widows.
- f. Church leaders are expected to make laws that will prohibit their members, especially the *Umuada*, from engaging in the dehumanizing cultural practices.

Conclusion

Cultural laws against widows have continued to be a serious prevailing public problem among the Igbo of South-eastern Nigeria. Widows go through a lot of dehumanizing and painful experiences that the church needs to put an end to. It has been seen that this widowhood practices emanate as a result of the people's beliefs and cultural heritage. Thus there is need to re-orientate the communities and Igbo society at large to appreciate and respect widows. The church should as a matter of urgency try as much as possible to alleviate the suffering of widows in our communities and take the welfare of the widows very seriously by looking into their plight and begin immediate action to curtail it.

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Climate Change, Migration and Conflict: A Theoretical Overview

William Okotie¹ and Nathaniel Umukoro²

¹Department of Public Administration, University of Benin, Benin City, Nigeria

²Department of Political Science, Edo State University, Uzairue, Nigeria

Abstract

Climate change is currently a major challenge globally. That is why the World Health Organization opined that between 2030 and 2050, climate change is expected to cause approximately 250,000 additional deaths per year, from malnutrition, malaria, diarrhoea and heat stress alone. Could these developments increase the risk of violent conflict within and between countries? This paper seeks to answer this question using secondary data from journal articles, books and reports of national and international institutions. The paper begins with the clarification of concepts such as climate change, migration and conflict. It further examines the link between climate change and migration on the one hand and climate change and conflict on the other. Several strategies for mitigating the negative effects of climate change especially in relation to conflict were also identified.

Keywords: Climate Change, Migration, Conflict, Global Warming.

Introduction

One of the major challenges confronting the world currently is climate change. The World Health Organization (2021) noted that between 2030 and 2050, climate change is expected to cause approximately 250 000 additional deaths per year, from malnutrition, malaria, diarrhoea and heat stress alone. The global impacts of climate change on humans have elicited the interests of scholars, government institutions and non-governmental organizations. One of the aspects attention has been focused on is the link between climate change and conflict. Currently, there is a growing literature on this linkage. This is often referred to as “climate change causes conflict” (CCCC) discourse (Ellen,

2010:3). Until recently, most writings on the relationship between climate change and security were highly speculative (Gleditsch, 2012). The assessment reports of the Intergovernmental Panel on Climate Change (IPCC, 2001, 2007) and the Stern Review (2007) demonstrate that human activity is contributing in important ways to climatic changes, and that those changes have far-reaching effects on plants, animals, ecosystems, and humanity. Among the wide range of negative effects, climate change tends to exacerbate the scarcity of important natural resources, such as freshwater, and it may trigger mass population dislocations (migration) due to extreme weather events, droughts, floods, desertification, and rising sea-levels. Could

these developments increase the risk of violent conflict within and between countries? This paper seeks to answer this question using secondary data from journal articles, books and reports of national and international institutions. The paper begins with the clarification of concepts such as climate change, migration and conflict. It further examines perspectives on climate change, migration and conflict.

Conceptual Clarification

Climate Change: Climate change has been defined as “a phenomenon created by human and nature, which devastates the earth and causes hardship of unpredicted magnitude to the living” (IPCC, 1990:2). It is also referred to as global warming or global weather patterns. The United Nations Environmental Programme, (2000:1) defines climate change as “extreme reactions of the weather phenomenon which creates negative impact on agricultural resources, water resources, human health, depletion of ozone layer, vegetation, soil and doubling of Co₂ in the ecosphere”. In the view of Medugu (2009:2) “climate change refers to an increase in average global temperatures caused by natural events and human activities, which are believed to be contributing to an increase in average global temperatures”. These definitions indicate climate change entails increasing heat as well as more-severe weather that can cause large-scale, deadly, human migrations away from inundated seacoasts and will also push populations dependent on rainfall or irrigated agriculture to the brink of fierce competition for productive resources. Thus, both

directly and indirectly, these population movements in search of access to land and water will lead to increasingly frequent and hostile confrontations. It is important to note that climate change can be exacerbated by human induced actions such as: the widespread use of land, large-scale deforestation, major technological and socioeconomic shifts with reduced reliance on organic fuel, and the accelerated uptake of fossil fuels (Millennium Ecosystem Assessment, 2005).

Migration: Migration (human) is the “movement of people from one place in the world to another for the purpose of taking up permanent or semi-permanent residence, usually across a political boundary” (National Geographic Society, 2005:1). An example of “semi-permanent residence” would be the seasonal movements of migrant farm laborers. People can either choose to move (“voluntary migration”) or be forced to move (“involuntary migration”). People move for a variety of reasons. They consider the advantages and disadvantages of staying versus moving, as well as factors such as distance, travel costs, travel time, modes of transportation, terrain, and cultural barriers. Factors that make people move could be classified into push and pull factors. Push factors refer to reasons for leaving a place because of a difficulty such as a food shortage, war, flood, etc. Pull factors are reasons for immigrating (moving into a place) because of something desirable (such as a nicer climate, better food supply, freedom, etc.). Several types of push and pull factors may influence people in their movements (sometimes at the same

time), including: Environmental, e.g., climate, natural disasters; political, e.g., war; Economic, e.g., work; and Cultural, e.g., religious freedom and education, (National Geographic Society, 2005).

Conflict: Conflict is defined as “an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings toward each other” (Fisher, 1990:3). The incompatibility or difference may exist in reality or may only be perceived by the parties involved. Nonetheless, the opposing actions and the hostile emotions are very real hallmarks of human conflict. Conflict has the potential for either a great deal of destruction or much creativity and positive social change (Kriesberg, 1998). Therefore, it is essential to understand the basic processes of conflict so that we can work to maximize productive outcomes and minimize destructive ones (Fisher, 2000). Conflict can also be seen “as a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals” (Diez et al., 2006: 565). This definition emphasizes the opposition or incompatibility at the heart of conflict, and initially leaves open the exact nature of these incompatibilities, i.e. whether they are between individuals, groups or societal positions; whether they rest in different interests or beliefs; or whether they have a material existence or come into being only through discourse. This definition also shows that conflict is not always characterized by violence. Yet, conflict might escalate and lead to destructive results, in particular in the

form of physical violence that is increasingly seen as legitimate as conflict intensifies. However, conflict can also lead to a new social or political organization and therefore be productive if the parties involved are able to deal with their incompatibilities so that such a new organizational form is achieved.

Climate change and Migration

Migration is a complicated phenomenon. There are internal and external dynamics, as well as differences between patterns in developing and developed countries. That is why Barnett (2001:9) asserted that most migration is not international but rather occurs within individual countries, and most international migration occurs between developing countries”. Like conflict, causes for migration are complex: “People rarely migrate for environmental reasons alone. A range of factors, including economic opportunity, operate in unison, and these are in flux as a consequence of the economic and cultural effects of globalization” (Barnett 2001: 9). Migration of displaced persons on a short-term basis may not seem significant. However, as migrants accumulate over an extremely long period, perhaps half a century, there will be substantial demographic impact. Shifting demographic patterns due to climate change will eventually force realignments in domestic, regional, and global power relations. Climate change may cause resources to be more or less available, thereby altering relative wealth of individuals and countries. It is during these periods of change in relative power, driven in part by climate change, that

conflict is often more likely. Scarcity, therefore, is not an absolute calculus, but a relative one, (Koubi, Bernauer, Kalbhenn, and Spilker, 2012). Without argument, common sense logic suggests that adverse environmental factors will affect people directly, by reducing livelihoods from the land and causing disruptions in local food chains, and also indirectly, as population movements cause reductions in security and health. Interconnected climate, population, and political-economic processes suggest that a warmer, more crowded world will find more people competing for the same or scarcer water, land, and biological resources, especially as more people migrate in search of additional resource access (Ellen, 2010).

Since the 1960s, an increased number of Africans has sought to migrate to Europe, legally and illegally, in search of jobs and better living conditions. Population and ecological pressures in Africa will intensify this trend as will the extent of migration within the continent owing to water and other scarcities (Lee, 2009). Global warming can cause displacement of people. In extreme examples, a desiccated ecosystem may cause entire populations to evacuate an area. Displacement, however, can be either a prolonged or a sudden event. The growth of the Sahara Desert was a prolonged trend over many millennia. Drying and desert conditions thousands of years ago slowly nudged people out of the inland region of northern Africa and into great river valleys like the Nile and the Niger. The current degree of climate change will again threaten the ecological and social stability of these

great river systems and the people who live there. Incremental but prolonged rises in sea levels will also slowly uproot hundreds of millions of people (Lee, 2009:6-8).

Theoretical Perspectives on Climate Change, Migration and Conflict

One of the major studies on the link between adverse climatic conditions, migration and conflict was conducted by Homer-Dixon (2001). Following a neo-Malthusian line of argument, the study posited that adverse climatic conditions, e.g., high temperatures or low rainfall, coupled with overpopulation reduce the resources needed to sustain human livelihood. Reduced resources increase competition, which leads to migration and conflict (Homer-Dixon 2001). Other scholars such as Gleditsch et al. (2006) espoused the view that scarcity, especially around shared resources such as transboundary water resources, can also lead to interstate conflict. It is important to note that this line of argument has been criticized as being overly deterministic, since it removes violent conflict from its local social and political contexts (Raleigh et al. 2014).

There are several other research findings that offer plausible linkages between climate change and an increase in some forms of conflict, such as insurgency and civil war (Ezeonwuka, 2018). Barnett & Adger (2007: 639) note that "direct and indirect impacts of climate change on human security may in turn increase the risk of violent conflict". The authors ignore the opposite possibility, that the causes of climate change are thought to have largely benign effects on interstate conflict. Looking for

harmful effects of climate change does not provide an accurate picture unless global warming is only associated with harmful effects. Indeed, a rich body of research suggests that the likely cause of climate change is also capable of mitigating conflict (Gartzke, 2012).

The IPCC's Third and Fourth Assessment Reports (IPCC, 2001, 2007) as well as a study by the German Advisory Council on Global Change (WBGU, 2008) refer to a possible link between climate change and violent conflict. Furthermore, other scientific work seems to support such a link (Devitt & Tol, 2012; Burke et al., 2009; Miguel, Satyanath & Sergenti, 2004). High-ranking policymakers have also, on many occasions, warned that climate change may contribute to armed conflict. For instance, UN Secretary-General Ban Ki-moon (2007) has argued that "The Darfur conflict began as an ecological crisis, arising at least in part from climate change." President Obama (2009) also stated that "No nation, however large or small, wealthy or poor, can escape the impact of climate change. More frequent drought and crop failures breed hunger and conflict in places where hunger and conflict already thrive." In contrast to such unambiguous statements by some policymakers, even a cursory review of the existing scientific literature reveals that there is rather little consensus on the climate-conflict relationship (see Buhaug, Gleditsch & Theisen, 2010; Salehyan, 2008; Nordås & Gleditsch, 2007; Gleditsch, 1998).

A better understanding of whether or not, and if so under what conditions, climatic changes contribute to violent conflict is very important

not only for scientific reasons, but also because of its policy implications. If climatic changes do indeed contribute to violent conflict, this could serve as a powerful argument in favor both of drastic cuts of emissions of greenhouse gases and of providing climate adaptation support to vulnerable countries, which are often also the poorest ones. The recent Himalayan glaciers episode of the IPCC (2010) reminds us, however, that we need robust scientific evidence when advocating costly policies. In addition, a better understanding of pathways leading from climate change to conflict (to the extent they exist) can help in avoiding or reducing, through appropriate policies, conflict-promoting effects of climate change (Koubi, Bernauer, Kalbhenn, and Spilker, 2012).

Hendrix & Salehyan (2012) also focus on Africa. They investigate the effect of deviations from normal rainfall patterns on civil conflict as well as civil unrest (e.g. riots, strikes) during the last 20 years. They find that wetter and drier than normal conditions are associated with both civil conflict and civil unrest. Zhang et al. (2007) hypothesize that climate change affects conflict through its effects on agricultural productivity. Bivariate correlations over the period 1400-1900 indicate that changes in average temperature are related to changes in agricultural production and the frequency of wars. Devitt & Tol (2012) rely on a simulation model to examine the interaction between climate change, economic growth, and civil war. They report that climate change (higher temperature) through its negative impact on economic growth will increase the probability of

civil war by 1% in Lesotho in 2100. Theisen, Holtermann&Buhaug (2011-12), using various drought measures, do not find any effect of drought on civil conflict in Africa during the 1960-2004 period. Burke et al. (2009), on Koubi et al. 115 the other hand, find that temperature increases in Africa between 1981 and 2002 have a significant, positive effect on the occurrence of civil war. Buhaug (2010) shows, however, that this result is not robust to alternative model specifications. He also finds that climate variability, measured as interannual growth and deviation from annual mean precipitation and temperature, is a poor predictor of civil conflict. Bergholt&Lujala (2012) also do not find significant effects of hydro-meteorological disasters (an instrument for economic growth) on the likelihood of civil conflict. Most research in this area has focused on identifying a direct link between climatic conditions and conflict (Koubi, Bernauer, Kalbhenn, and Spilker, 2012).

The study of extreme conflict scenarios following from climate change has created the “culture of fear” which appeals to some environmentalists and to some supporters of climate change legislation (Ellen, 2010). For example, Senator John Kerry (D-Massachusetts), Chairman of the Foreign Relations Committee, in an address at George Washington University on September 10, 2009 asserted:

Worldwide, climate change risks making the most volatile places even more combustible.... Climate change injects a major new source of chaos, tension, and human insecurity into an already volatile world. It threatens to bring more

famine and drought, worse pandemics, more natural disasters, more resource scarcity, and human displacement on a staggering scale. We risk fanning the flames of failed-statism and offering glaring opportunities to the worst actors in our international system. In an interconnected world, that endangers all of us. Such general fear-mongering, however, appears to have definite limits among seasoned military personnel whose testimony instead advocates a more measured mitigation course, focused on more-substantive issues, such as US energy policies. For example, in lieu of vague security assertions, Retired Vice Admiral Dennis McGinn, in testimony before the Senate Foreign Relations Committee, recommended that reduction in fossil fuel dependency should form part of national-security-enhancing (energy) policy. This would limit US military exposure in petroleum-producing nations otherwise hostile to US democratic interests (Kerry, 2009; McGinn, 2009).

Climate Change, Migration and Conflict: How are they Related?

The path from climate change to conflict is not usually a direct one. For that matter, most roads to conflict are indirect and lie in structural and behavioral patterns that make the path easier to travel Rees ((1991). There are three structural pathways from climate change to armed conflict: sustained trends, intervening variables, and the need for conflict triggers (Lee, 2009). Rees (1991) identified various linkages between climate change, migration and conflict as follows:

First, conflict only emerges after a sustained period of divergent climate patterns. People can survive aberrant,

short-term climate change through exploitation of saved resources, but this strategy has temporal limits. The issue is not one of surviving a particularly fierce rain or a harsh winter, but the accumulation of many rain events and many harsh winters. Human society is capable of enduring events and seasons, but as these events and seasons accumulate over many years or even decades, accumulated wealth begins to draw down and eventually dissipates. Without renewal of society's wealth, human health and well-being decline, and over time the society itself may collapse (Lee, 2009).

Second, climate change alone will not cause conflict, but along with other factors, will contribute to it and shape it. With sustained climate change, social wealth will decline and the social fabric will weaken with each passing year, becoming more vulnerable to future challenges. It is not to say that societies are incapable of responding to changes and adapting to create conditions for survival. Adaptation is not a linear survival strategy. Rather, adaptation is part of a complex network of social interactions. The complex of human experiences embeds adaptation within a whole range of social experiences that contain a wide variety of intervening variables. Adaptation becomes part of the political system, religious customs and rituals, patterns of demography and economic subsistence, types of social structures, locations of settlements, and modes of habitation, to name a few (Lee, 2009). Jon Barnett describes these multiple impacts:

It has not been shown that environmental factors are the only

or even important factors leading to conflict. Other factors such as poverty and inequities between groups, the availability of weapons, ethnic tension, external indebtedness, institutional resilience, state legitimacy and its capacity and willingness to intervene, seem to matter as much if not more than environmental change *per se* (Barnett 2001: 6).

The complex network of intervening variables has an enormous impact on the transmission of climate change to conflict. In human history, climate change has been a factor that fostered important breakthroughs in technology. It has also been a reason for the collapse of civilizations in orgies of killing and widespread savagery. Ability to adapt may make conflict less likely, allow countries to suffer fewer adverse consequences, or alternatively may serve to avoid conflict altogether. On the other hand, a mistaken or errant adaptation may actually hasten and exacerbate conflict.

Third, climate change can create structural conditions for conflict, but a trigger is required to set off strife. Triggers have historically included assassinations, extreme natural events, or random acts of group violence. As climate-induced stresses are sustained over time, and as they mix with intervening variables to create a social construct, there still needs to be a spark that completes the link to conflict and sets off the fire. Rwanda in the 1990s is one example of a spark that set off a brewing conflict. The country had a dense population of livelihood farmers. During a generally drier climate period, coupled with extensive land-use change, there was a sustained

period of deterioration in the carrying capacity (the resources needed by people compared to those available). Against this backdrop was a colonial legacy and a society divided along ethnic lines, between Hutus and Tutsis. Rapidly increasing populations needed fertile land, and there was little available. In this structural milieu, many events could have set off the conflict. The Rwandan genocide was sparked by the assassination of the country's President, whose plane was shot down under mysterious circumstances. Given the fulfillment of these three conditions (structural incongruity overtime, intervening variables, and the existence of triggers), along with some delays in timing, conflict emerges with changes in climate (Lee, 2009).

The manner in which conflict occurs is, however, a different matter. It is possible to imagine three differing behaviors that can lead from climate change to conflict: scarcity, abundance, and issues of sovereignty. First, climate change can lead to conflict due to scarcity. Suppose drying conditions and melting glaciers lead to loss of arable land, imposing extreme stress on vegetation and animal life, and causing a decline of freshwater resources. Competition and conflict will increase as these resources become increasingly scarce. This will be especially true as demand grows and exceeds a region's carrying capacity. Scarcity can also be broken down into four differing types. First, physical scarcity usually pertains to limits on the availability of finite resources. Second, geopolitical scarcity involves the distribution of resources between countries, both finite and

renewable. Third, socio-economic scarcity describes distribution differences within countries. Finally, environmental security refers to the availability of renewable resources, like rivers and forests (Rees 1991).

Selected Cases of Conflicts Associated with Climate Change

Many empirical studies have established that there are numerous conflicts associated with climate change issues in different parts of the world. For example, the experience of Bangladesh articulated in a study by Smith and Vivekananda (2007) illustrates some of the possible tensions that link climate-related migration to violent conflict. In the recent past, migration has led to violent conflict both within Bangladesh and in neighbouring regions of India. Bangladesh has a growing population for whom there is not enough land available, and is vulnerable to severe effects from climate change. Part of the country's vulnerability lies in its topography: about half of Bangladesh is located only a few metres above sea level, and about a third is flooded in the rainy season. The Indian Farakka Barrage has made the problem worse over the past 30 years. Completed in 1975, close to the border with Bangladesh, the barrage diverts water from the Ganges River to its Indian tributary, reducing the flow of water in the Bangladeshi tributary. This disturbance to the natural balance of the large Ganges-Brahmaputra delta has caused several severe problems such as salt water intrusion into Bangladeshi coastal rivers, reaching as far as 100 miles inland on occasion. These problems

directly affect about 35 million people, exacerbating the effects of other features of rural life – including, not least, poverty, unequal land distribution and, among small farmers, economically inefficient systems of inheritance that divided land among family members into ever smaller plots. Unable to make a living, many people have migrated. There have been two nearby destinations, as well as others much further afield. Since the 1950s, 12-17 million Bangladeshis have migrated to India (often illegally), attracted by the higher standard of living and lower population density, moving mostly to the adjacent states of Assam and Tripura (Reuveny, 2005). And about 400,000-600,000 people have moved within Bangladesh to the Chittagong Hill Tracts (CHT), where they have cleared trees on the steep hillsides and begun farming, resulting in soil erosion and unsustainable livelihoods. In both the neighbouring Indian states and the CHT, there have been conflicts. Chittagong Hill tribes in Bangladesh were involved in violent conflict with the state for two decades from 1973 until an agreement was reached in 1997. Among the grievances was the influx of people from the plains, whom the Chittagong tribes viewed as a threat. Bangladeshi migration to the north-east Indian region of Assam also contributed to social frictions. The natives resented the newcomers and accused them of stealing land. The immigrants' arrival affected the economy, land distribution and the balance of political power ((Reuveny, 2005). Violence first erupted in the early 1980s. These problems continue and further migration as a result of climate

change will make them worse. In Bangladesh these pressures combine with persistent political problems that have produced bomb attacks on civilian targets and pressure in some parts of the state for a State of Emergency to be declared. If local and national governments cannot develop measures to cope with the pressures on resources from migration and climate change, the risk of further and more intense violence is very high Smith and Vivekananda (2007).

Another study conducted by Mares & Moffetti (2016) find that homicide rates increased as temperatures rise in a sample of 57 countries for the period 1995–2012. They also claim that this positive relationship will continue as global warming raises average temperatures around the world and predict that each degree Celsius increase in global temperature will increase homicide rates by 6%. Overall, these studies and the evidence provided suggest that temperature has an immediate effect on criminal activity (Koubi, 2019).

Mitigating Climate Change Related Conflicts

Violent conflict may increase when economic conditions deteriorate due to climatic changes: individuals anticipate that their returns from labor diminish, and the ability of the government to provide goods and services for the people and to maintain order decays. This decreases the opportunity costs of engaging in political violence. Armed conflict is more likely to occur in states where existing institutions and mechanisms for conflict resolution cannot provide people with the assurance that climate-induced economic problems will

beresolved without recourse to violence (Chassang&Padro-i-Miquel, 2010).

Formal institutions that help enforce commitments can mitigate commitment problems in situations in which each individual or group's effort to increase its own well-being reduces the well-being of others (Powell, 2006). Consequently, democratic institutions that 'restrain the dark side of self-interest', such as a constrained executive and separation of powers, active civil society, free and fair elections, an independent judiciary, as well as the rule of law, collectively work to reduce the risk of conflict (Skaperdas, 2003: 135). Conversely, societies with weak government institutions and few checks and balances are likely to be more prone to armed conflict (Akpoghiran and Oghwie, 2018). This implies that autocratic countries are more likely to experience intrastate conflict than democratic countries when economic conditions deteriorate due to climatic changes. The main reasons why democracies are expected to mitigate conflict are the following: in democratic political systems citizens are informed by independent mass media about the state of their environment and economy as well as government policies and they can thus subject their government's actions to close scrutiny. They also have the opportunity to express freely their opinions and organize around alternative political views (Payne, 1995; Koubi, 2012).

Conclusion

This literature on the link between climate change, migration and conflict

is often referred to as "climate change causes conflict" (CCCC) discourse. Among substantive factors, CCCC proponents examine implications of increasing heat and drought, as well as more-severe weather overall (i.e., more storms with greater intensity). According to CCCC adherents, these factors will cause large-scale, deadly, human migrations away from inundated seacoasts and will also push populations dependent on rainfall or irrigated agriculture to the brink of fierce competition for productive resources. Thus, both directly and indirectly, these population movements in search of access to land and water will lead to increasingly frequent and hostile confrontations. Unless everyone takes action now to mitigate climate change stressors and all impacted world environments, CCCC proponents argue that climate change will multiply the impacts of population growth and environmental degradation, which already lead to confrontations and conflicts, especially in poorly governed places in the developing world (Ellen, 2010).

All sources (researchers, humanitarians, climate change experts) agree that the relationship between climate change and violent conflict is complex, country-specific, and localized within nations. They also concur that the main impact pathways include competition for scarce environmental resources, especially arable land and clean water, as well as competition for habitable land, which is likely to become scarcer, more crowded, and more costly if worst-case scenarios (especially of flooding) come to pass. An important intermediate factor driving resource

competition and conflict is human migration, especially into areas that manage to stay inhabitable while conditions deteriorate around them. Climate change does not create conflict, but climate change can trigger or create tipping points for conflict where conflict-potential exists (Ellen, 2010). States experiencing climate change are expected to have more local confrontational politics, competition for resources. It is therefore important for conflict transformation and conflict-sensitive humanitarian approaches to be adopted by such states.

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Analyse Critique de la Version Traduite Du *Lieutenant De Kouta de Massa Makan Diabate* par Dominic Chima en *Anglais*

¹Ohuoba Adaeze Ngozi & ²Utah Nduka David

¹Abia State University, Uturu, Abia State.

²Nigerian Army University, Biu, Borno State.

Résumé

La critique de la traduction, comme celle dite littéraire, est un exercice ayant des critères objectifs comme paramètres avec lesquels l'on analyse une traduction du type artistique. À l'encontre de la critique littéraire qui ne fait qu'analyser une œuvre dans le but d'en dégager les composantes esthétiques, la critique de la traduction va un peu plus loin. Elle détermine si ces composantes esthétiques sont pleinement transférées d'une langue dans une autre. L'une des conséquences importantes qui naissent de cet exercice c'est le rejet parfois d'un texte dans la langue d'arrivée pour la simple raison que le traducteur aurait trahi son auteur dans la langue de départ. Or, les critiques faites jusqu'ici à l'égard de la littérature africaine montrent que beaucoup de textes littéraires africains traduits ne sont pas des versions fidèles de leurs originaux. C'est donc dans le besoin de continuer à évaluer les textes littéraires africains traduits que cette recherche a été conçue et entreprise. Avec une combinaison des méthodes contrastive, fonctionnelle et culturelle, on a pu examiner la traduction en anglais de *Le Lieutenant De Kouta* de Massa Makan Diabaté par D.C. Chima comme *The Kouta Lieutenant* pour déterminer si l'œuvre a été fidèlement traduite quant à la forme et quant au sens. Les résultats de nos analyses montrent qu'avec une combinaison systématique de critères et méthodes sociolinguistiques, l'on peut toujours arriver à créer un texte d'arrivée d'une œuvre littéraire fidèle à son original, quel que soit sa nature. Nos enquêtes montrent que le traducteur que nous évaluons est arrivé à démontrer cette vérité par une traduction presque impeccable du texte de Diabaté en anglais. On a prouvé donc que malgré la nature parfois contraignante du texte littéraire africain, une traduction fidèle sera toujours possible si l'on adhère à des critères objectifs de la traduction littéraire.

Mots clés : L'analyse, la critique littéraire, la traduction littéraire, la fidélité.

Abstract

Translation criticism, just like literary criticism, is an exercise that uses objective criteria as parameters with which to analyze an artistic translation. Unlike the literary critic who only analyzes a work in order to identify the aesthetic components, the criticism of translated works goes a little further. It determines whether these aesthetic components are fully transferred from one language to another. One of the important outcomes that sometimes arise from this exercise is the rejection of a text of the target language for the

simple reason that the translator would have betrayed the author of the source language. However, the criticisms made so far with regards to African literature show that many of the translated African literary texts are not faithful versions of their originals. This research is borne out of the need to continue with a critical evaluation of translated African literary texts. With a combination of contrastive, functional and cultural methods, we were able to examine the English translation of Massa Makan Diabaté's *Le Lieutenant De Kouta* by D.C. Chima as *The Kouta Lieutenant* so as to determine if it was faithfully translated as to its form and message. The results of our analysis show that with a systematic combination of sociolinguistic criteria and methods, one can always manage to create a target text of a literary work that is faithful to its original, no matter its nature. Our investigations show that the translator under study has succeeded in demonstrating this truth by an almost impeccable translation of the text of Diabaté into English. We have therefore proven that despite the sometimes-restrictive nature of the African literary text, a faithful translation can always be possible if we adhere to objective criteria of literary translation.

Key Words: Analysis, Literary Criticism, Literary Translation, Fidelity

Introduction

La traduction joue depuis longtemps un rôle très important dans la transmission des informations entre les langues et les cultures du monde entier. Elle est d'une importance considérable à l'heure actuelle. Elle est une activité en plein essor (Utah 2018 :45). Une activité qui se divise en trois rubriques par les traducteurs et linguistiques ; la traduction littéraire, la traduction scientifique et la traduction pragmatique. La traduction littéraire, par sa nomenclature, est un champ de recherche qui reste étroitement lié à la littérature et par conséquent à tous les réseaux associatifs de ses opérations. Si la littérature dans tous ses aspects, représente pour le monde, depuis la nuit du temps, une activité et une discipline trop appréciées, elle ne cesse pas d'exciter les êtres humains. Traduire une littérature ne peut en ce cas être moins excitant que donner des jugements de valeur sur une œuvre littéraire traduite.

Iwuchukwu et Oji, (2007 :94) notent que la traduction littéraire va plus loin que dans tous les autres et le texte littéraire est toujours porteur de virtualités du sens. Ce n'est pas donc surprenant de voir que la traduction de la littérature africaine n'est pas sans défis (Nwaozuzu 2007 :84). Certains de ces défis proviennent même de la nature et des formes de cette littérature. Si l'on peut même oser aller plus loin, ce sera intéressant de noter qu'une grande majorité de la littérature africaine a été traduite par des experts qui n'ont pas vécu les réalités socioculturelles de ces œuvres. Les questions qui circulent autour de ces traductions se multiplient ainsi, donnant lieu à l'élargissement du champ de recherche visant la littérature africaine qui a subie des traductions. L'on peut donc, comme soutient Tremblay et Pierrier (2006 :22), poser des questions sur le présent sujet :

Tout problème de recherche appartient à une problématique

particulière. Une problématique de recherche est l'exposé de l'ensemble des concepts, des théories, des questions... qui contribuent à clarifier et à développer un problème de recherche. On précise l'orientation que l'on adopte dans l'approche d'un problème de recherche en formulant une question spécifique (ou des questions) à laquelle la recherche tentera de répondre.

A vouloir réfléchir donc sur la littérature africaine et sa traduction, de nombreuses questions se soulèvent. En dépit du fait que l'on peut poser de multiples questions sur ce sujet, la limite de notre recherche va nous contraindre à poser celles qui touchent directement à la traduction des œuvres écrites de cette littérature. Nous procéderons néanmoins avec précaution, étant donné que la littérature par sa nature reste fluide, vu que même dans le genre écrit, on observe des manifestations orales. S'agissant même de l'auteur dont nous voulons examiner la traduction de son roman en anglais, il est important d'observer que c'est un écrivain qui a touché presque tous les genres littéraires. Il est à la fois poète, dramaturge et romancier. Cette courte observation ne suffit même pas à résumer son itinéraire littéraire. Étant un homme qui est passé de la littérature orale à la littérature écrite, il amène les éléments de l'oral à l'écrit.

Il devient alors clair que celui qui critique un roman, celui qui traduit un roman, aussi bien que celui qui vérifie la qualité d'un œuvre traduit, doit être attentif à une série de questions. Ces sont les réponses à ces questions qui constitueront les barèmes sur lesquels l'on doit pencher pour déterminer la

traduisibilité exacte ou inexacte de ses œuvres, en l'occurrence, son roman sous étude. D'où l'on se permet de poser les questions suivantes qui vont nous guider dans cette recherche qui cherche à déterminer si Le Lieutenant de Kouta de Massa Makan Diabaté a été fidèlement traduit quant à la forme et quant au sens car comme (Amparo 118) dit, « si on ne reste fidèle qu'à un seul de ces paramètres... on ne sera pas fidèle au sens ».

Okereke (2018 :1,2) opine qu'

Il est donc évident que la critique d'une traduction issue d'un texte littéraire devient une activité littéraire qui passe par une discipline plus ou moins autonome. Mais malgré cette autonomie que la littérature mérite en soi, sa relation symbiotique avec la traduction n'est jamais difficile à dévoiler. C'est pour cela que les critiques littéraires comme leurs confrères de la critique de la traduction sont souvent considérés comme des frères consanguins.. Ils sont tous impliqués, dans une activité qui poursuit quasiment le même objectif. Le littéraire utilise ses inspirations créatrices pour nous présenter sous formes différentes ce que nous connaissons déjà de la société dans laquelle nous vivons (1-2)

En faisant la critique d'une œuvre littéraire traduite, l'objectif demeure de voir comment le traducteur a pu réussir son travail et de donner un jugement de valeur à la version traduite.

Méthodologie

Dans l'ensemble, nos analyses vont respecter les points forts des théories comparatives. Nos analyses seront en

mesure de chercher à dépasser les considérations purement linguistiques et d'embrasser la théorie skopos qui s'intéresse au but ou à l'objectif de texte de départ en langue d'arrivée. L'approche ici sera motivée par les ingrédients de la typologie textuelle en traduction. Certes les textes – source est de nature littéraire, mais nous allons examiner comment le traducteur a pu transcoder les éléments non-littéraires qui complètent l'œuvre en question. S'appuyant aussi sur la théorie des poly systèmes, nous examinerons la traduction du texte de Diabaté en anglais, afin de vérifier si les normes de la culture réceptrice ont été pris une considération. Au cours de nos analyses de certains segments de la traduction du Lieutenant de Kouta, nous ferons appel aussi à l'approche interprétative qui met accent sur une traduction communicative d'un texte-source en langue d'arrivée.

Les méthodes fonctionnelles et culturelles

Les méthodes dites fonctionnelles et culturelles sont basées sur la linguistique comparée. Elles partent des typologies textuelles pour déterminer comment traduire un texte donné. La fonction d'un texte, ainsi que cultures des textes dans la langue de départ et des textes langue d'arrivée déterminent comment les traduire. Les théories fonctionnalistes ne se contentent pas non seulement à une recherche de textes équivalents à leurs homologues langues de départ. Une traduction qui retient l'essentielle d'un texte de départ dans la langue d'arrivée ne serait jugée simplement fidèle parce que l'on retrouve un message jugé équivalent. Le

traducteur doit montrer que tous les éléments fonctionnels du texte de départ ainsi que les éléments culturels sont présents en langue cible.

Il s'ensuit donc que les théories fonctionnelles et culturelles vont au-delà des considérations purement linguistiques ou sociolinguistiques. Celles-ci visent à une équivalence naturelle comme objectif du processus de la traduction. Même Nida qui est l'un des chefs de file de la méthode linguistique a averti les traducteurs à rechercher l'équivalent le plus proche d'un message de départ en langue d'arrivée d'abord quant au sens, puis quant à la signification. Dans les méthodes fonctionnelles et culturelles, le traducteur considère la traduction en tant que processus et enfin comme un produit fini, c'est-à-dire dans son sens statique comme dit Jean René LADMIRAL : (1979 :11) :

La traduction désigne à la fois la pratique traduisant, l'activité du traducteur (sens dynamique) et le résultat de cette activité, le texte-cible lui-même (sens statique).

Les protagonistes des méthodes fonctionnelles et culturelles conçoivent donc la traduction dans ce sens admiralien du processus et du produit final. Dans sa finalité donc, cette méthode dite fonctionnelle et sa variante culturelle devient la théorie skopos qui aide à privilégier la notion de typologie textuelle en traduction. Le présent travail a comme tâche, l'évaluation d'une traduction issue de la littérature africaine. Tout d'abord le genre littéraire comme nous avons déjà expliqué, présente ses caractéristiques particulières. En plus, la littérature africaine présente des défis spécifiques au traducteur. Cette

méthode qui consiste donc à établir clairement les typologies textuelles nous sera utile dans l'analyse que nous proposons entamer ici.

La traduction des contextes ambigus

La nature du texte de Diabaté pose naturellement des problèmes traductionnels, quant au passage du texte langue de départ (TLD) au texte langue d'arrivée (TLA). A maints endroits de son *Lieutenant de Kouta* des ambiguïtés se présentent. Le traducteur qui veut établir un texte

fidèle LA, doit dans un premier temps, évaluer son texte source pour en donner une interprétation valable, avant même de procéder à le traduire. Grâce à certaines approches traductionnelles telles que la méthode interprétative et la théorie skopos, nous avons pu évaluer le texte d'arrivée et suivant la technique comparative, nous avons évalué le degré de fidélité du texte d'arrivée à son original avec les résultats que voici:

TLD	TLA
Maintes histoires circulaient à son sujet : un jour, le gouverneur général de toutes les colonies de l'Afrique de l'Ouest était venu à Kouta, se proposant d'emporter une grande quantité de Kinkéliba de cette région, connu pour ses vertus curatives. (p.38)	A lot of stories were making the rounds about him: once, the Governor General of all West African colonies had come to Kouta, intending to carry along with him from the region, a large quantity of Kinkéliba, famous for its medicinal values. (p.38)

Le traducteur a montré prévue ici, de l'importance de pouvoir déverbaliser un texte avant d'entamer sa traduction. Dans ce premier exemple, l'expression « connu pour ses vertus curatives », juxtaposée avec des vertus curatives, et non pas « cette région » suggère que c'est la région qui jouit le *Kinkéliba*. Entretemps, l'adjectif *connu* (forme masculine) informe clairement qu'on ne se réfère pas à la région. Si l'on traduit cette phrase en anglais

sans changer la structure du texte de départ, ceci va créer une ambiguïté dans LA. Ainsi traduite, la phrase dans la LA laisserait croire que c'est la région qui est connu pour ses vertus curatives. Nous voyons donc que, conformément à la méthode fonctionnelle qui laisse privilégier le but ou objectif du texte LA, le traducteur a réalisé une transposition du message LA, fidèle à son original.

TLD	TLA
Le jeune garçon poussa le verrou et se précipita dans ses bras, les yeux embués de larmes. (p.106)	The young boy unbolted the door and rushed to embrace him, his eyes misty with tears. (p.106)

Il y a dans ce contexte une interprétation de la situation qui reste un élément clé quant à la traduction de cet énoncé. Les expressions françaises « pousser le verrou » et

« tirer le verrou » semblent être prêtes à des interprétations assez claires, étant donné que l'on pousse un verrou pour fermer une porte et l'action inverse étant de « tirer le verrou ».

Mais le texte de Diabaté n'a pas été clair sur cette interprétation de ces expressions. Le père de Famakan était à l'extérieur de sa maison, alors que celui-ci se trouvait à l'intérieur. Famakan devrait en réalité *tirer* le verrou pour que son père qui se trouvait dehors ait accès à l'intérieur.

Or, le texte LD semble dire le contraire. Devant cette ambiguïté contextuelle, notre traducteur, suivant la technique de l'approche fonctionnelle a décidé de traduire le texte comme si l'auteur avait dit « tirer le verrou » au lieu de « pousser le verrou ».

TLD	TLA
Il m'a dit que lui, notre chef de canton, appartenait au passé, et que l'indépendance était un arbre déjà bien planté, et que ni le commandant ni les autorités traditionnelles ne pouvaient le <i>dessoucher</i> . (p.22)	He said to me that he, our district head, belonged to the past, and that independence was a tree that has already been well planted which neither the commandant nor the traditional authorities could <i>destump</i> . (p.22)

Un rapprochement du texte LD et LA montre que le traducteur se trouve ici, comme dans l'exemple précédent entre la servitude et l'option. Il y a une légère ambiguïté que l'on voit au niveau du mot « dessoucher » et sa valeur sémantique en langue de départ. Analysé logiquement dans le contexte où il est employé, l'on remarque que l'écrivain malien compare l'indépendance à un arbre qui doit ou qui pourrait être extirpé. Mais le mot « dessoucher » utilisé par l'auteur du texte LD en préférence de « extirper » présuppose un arbre déjà abattu et dont la partie inférieure reste toujours au sol. L'auteur crée ici une ambiguïté en disant que l'arbre est à *dessoucher* au lieu d'être *extirpé*. Dans la version anglaise, le traducteur avait le choix d'utiliser le mot « destump » au lieu de « uproot ». Il opte pour ce mot qui crée le même degré d'ambiguïté laissé au texte de départ par son auteur du texte de la LA. La question qui se pose ici cependant, c'est si le traducteur a réalisé une version fidèle à son original, en traduisant ambiguïté par ambiguïté ou

bien s'il devrait éclaircir le contexte en traduisant « dessoucher » par « extirper », donnant ainsi un sens plus honnête au contexte du texte. Le mot final sur cette traduction dépendra de la théorie de traduction qu'il aurait privilégié.

La traduction des termes techniques et administratifs.

Au cours de notre analyse de la version anglaise du *Lieutenant de Kouta*, nous avons remarqué que le traducteur a montré preuve de reconnaître que le texte littéraire est souvent additionné de matériels qui ne ressortent pas entièrement de la littérature. Il y a donc des contextes où, dans l'ouvrage sous étude, le texte de Diabaté contient des passages techniques, scientifiques et administratifs. Suivant les normes de l'approche fonctionnelle, le traducteur doit montrer preuve du but ou de l'objectif de ces segments de son texte. Et nous examinons ici, comment notre traducteur a pu rendre le texte LD en anglais avec les exemples suivants:

TLD	TLA
<p>Le Lieutenant l'avait vue au marché près de la boucherie ; elle se tenait loin des femmes qui gesticulaient, se bousculaient, s'insultaient, chacune voulant être servie avant les autres afin d'avoir les meilleurs morceaux. Elle était vêtue d'un <i>boubou de basin mauve</i> recouvrant à demi un pagne à rayures vertes et jaunes. De sa tête, tombait un mouchoir de <i>cotonnade teinte à l'indigo</i>. A ses poignets, elle portait des <i>torsades d'argent</i> massif, ce qui signifiait qu'elle n'était ni fiancée ni mariée. Des <i>pendeloques</i> suspendues aux lobes de ses oreilles se balançaient aux mouvements de sa tête. Un large <i>collier filigrané</i> émaillait sa <i>peau bronze-claire</i> de miroitements d'or. (p.19)</p>	<p>The Lieutenant had seen her in the market, close to the butcher's shop; she was standing far from the women who were gesticulating, shoving and insulting themselves, each wanting to be served before the other in order to have the best parts. She was dressed in a <i>mauve cotton damask gown</i>, which half-covered a <i>green and yellow stripped wrapper</i>. Her <i>headscarf</i> and <i>indigo-coloured cotton fabric</i> came flowing down. She wore <i>massive silver coils</i> on her wrist, an indication that she was neither engaged nor married. <i>Pendants</i> hanging on her ear lobes swayed from side to side as she moved her head. A large <i>filigreed necklace</i> spangled her <i>half-tanned body</i> with sparkles of gold. (p.19)</p>

Il est vrai qu'en traduisant un texte littéraire, l'on doit se rappeler de ses caractéristiques et en conséquence, aller au-delà des considérations simplement dénotatives pour rester fidèle à son auteur. Mais nous voyons ici que le traducteur a reconnu le fait que ce segment de son texte littéraire détient des caractéristiques d'un texte du type technoscientifique. Il a alors traduit les termes techniques et scientifiques qui ne s'y figurent pas des termes et expressions scientifiques exacts. Il n'a pas cherché à donner des

significations supplémentaires, au terme et des expressions que voici :

- Boubou de basin mauve : mauve - flowing damask
- Rayures vertes et jaunes : green and yellow stripped gown
- Un mouchoir de cotonnade teinte à l'indigo : an indigo-coloured cotton fabric.
- Des torsades d'argent massif : massive - silver coils.
- Des pendeloques : pendants
- Collier filigrané : filigreed necklace
- Peau bronze - claire : half tanned body

<p>1. TLD : N'Godé, je désirerais un peu de <i>mercurochrome</i> (p.58)</p>	<p>TLA : N'Godé, I would like to have a little quantity of <i>mercurochrome</i> (p.58)</p>
<p>2. TLD : Il faudrait peut-être un peu de <i>poudre cicatrisant</i> (p.58)</p>	<p>TLA : Perhaps I should need a little <i>healing powder</i> (p.58)</p>
<p>3. TLD : N'Godé arrosa sa plaie d'une solution de <i>permanganate brûlante</i> et de ses <i>pincés</i> arracha le <i>pansement</i> qu'il jeta dans la corbeille. (p. 57)</p>	<p>TLA : N'Godé watered his wound with a solution of <i>burning permanganate</i>, and with his <i>forceps</i> he took off the <i>bandage</i> which he threw into the waste basket. (p.57)</p>
<p>4. TLD : Demain je passerai ta plaie à la <i>teinture</i></p>	<p>TLA : Tomorrow I'll use <i>caustic pencil</i> to run a</p>

<i>d'iode et au crayon. (p.57)</i>	<i>tincture of iodine on your wound. (p.57)</i>
5. TLD : <i>La tuberculose pulmonaire! C'est une plaie en ce pays. (p.59)</i>	TLA : <i>Pulmonary tuberculosis! That's become a scourge in this country (p.59)</i>
6. TLD : Le médecin prit la main du lieutenant, lui <i>palpa le pouls...</i> le lieutenant est mort d'une <i>hépatite virale</i> (p.125)	TLA : The doctor took the lieutenant's hand and palpated his pulse... the lieutenant died of <i>viral hepatitis.</i> (p.125)

Les entrées 2 - 8 s'insèrent dans le domaine de la traduction scientifique et plus précisément, la traduction médicale. Le traducteur n'a pas cherché à assigner aux expressions et vocables soulignés d'autres sens que le sens usuels de la pratique médicale. Pour les lecteurs du texte LD comme pour les destinataires du texte LA, les mêmes significations seront retrouvées suite à une interprétation des textes aux endroits mis en relief dans nos textes reproduits ici. Tout comme dans l'entrée no 1, la traduction a privilégié l'exactitude au lieu de se soucier d'interprétation connotative du message LD.

Conclusion

Dans ce travail, nous avons utilisé largement la méthode de l'analyse fonctionnelle pour examiner certains segments de la traduction de l'œuvre de Diabaté en anglais. Notre analyse a eu pour but, de déterminer jusqu'à quel point le traducteur a dû créer un texte d'arrivée qui est une copie fidèle, à son original. Prenant en considération les recommandations des adhérents de la skopos théorie et analysant strictement les segments concernés suivant leur typologie, nous avons réussi à analyser le texte dans la LA, surtout ayant aussi pris en considération, les conseils des

théoriciens poly-systèmes. Voilà pourquoi, nous disons qu'un traducteur d'une œuvre littéraire peut faire une traduction fidèle et comme le traducteur de l'œuvre de notre étude, avoir une traduction presque impeccable et parfaite.

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Etude de la restitution des sigles, des abréviations et des noms composés : Guide aux traducteurs en formation

Ahamefula, Ifeoma; Chimmuanya Pearl Ngele, and Okezie, Nkiru
Department of Foreign Languages and Literary Studies,
University of Nigeria, Nsukka.

Résumé

Il s'agit dans cette recherche d'une étude de la restitution des sigles, des abréviations et des noms composés. Ce travail a comme objectif d'éclairer certains modes de transferts pour les traducteurs en formation. Nous faisons la comparaison des sigles, des abréviations et des noms composés dans les secteurs différents, en analysant des extraits tirés de la langue anglaise, française et italienne. Cette étude vise à trouver des solutions aux problèmes associés à la traduction des sigles. En se servant de la théorie du sens, nous faisons un examen de sept techniques de traduction : l'emprunt, le calque, la traduction littérale, la transposition, la modulation, l'équivalence et l'adaptation. Le travail tente aussi de trouver une solution aux problèmes causés par l'interférence linguistique dans la traductologie. La recherche trouve que la connaissance des noms composés pourrait éliminer l'interférence linguistique. A la fin, nous recommandons la production d'une œuvre de référence pour les traducteurs en formation pour résoudre ce problème.

Mots Clés : traduction ; sigles ; abréviations; noms composés ; restitution

A Study of abbreviations, acronyms and compound nouns: A guide for translators in training

Abstract

This research boards on the study of the translation of acronyms, abbreviation and compound nouns. The objective of this work is to bring clarity on certain technique applicable in the translation of abbreviations for translators in training. The article makes a comparison of acronyms, abbreviations and compound nouns in various sectors analysing extracts from English, French and Italian languages. This study aims providing solutions to problems associated with the translation of acronyms making use of the theory of meaning. Seven techniques of translation: borrowing of words, claque, literal translation, equivalence adaptation are examined. This work also attempts to resolve the problems caused by linguistic interference in translation. This research also validates the fact that knowledge of compound nouns can eliminate linguistic interference. Finally, the study recommends the production of a reference material for students in translation as a means of resolving problems encountered in the translation of abbreviations and acronyms.

Key Words: translation, abbreviations, acronyms, compound nouns, restitution

Introduction

La traduction est un fait inéluctable dans l'usage des langues. La traduction est le passage du sens d'un message de la langue source à la langue cible par un traducteur qui comprend bien les deux langues afin de pouvoir les manier. Daniel Gouadec (3) définit la traduction en disant:

En fait, la traduction ne peut pas se réduire au passage d'une langue à une autre : elle nécessite toujours une adaptation complète du document d'origine à un public qui se caractérise par des habitudes différentes, des goûts différents, des modes de pensée différents, des comportements différents. Un public, donc, qui devra recevoir le document traduit comme si ce dernier avait été rédigé par quelqu'un de même culture.

Bulus (129) décrit la traduction comme : « c'est rendre le message du texte avec exactitude (fidélité à l'auteur), en une langue d'arrivée correcte, authentique et adaptée à la destination (fidélité au destinataire) ». Quant à nous, la traduction est simplement le passage du sens d'un message d'une langue à une autre. La traduction implique le transfert du sens d'un message par un traducteur d'une langue « A » à un interlocuteur ou lecteur d'une langue « B ».

Il s'agit dans cette recherche d'une étude de la restitution des sigles, des abréviations et des noms composés. C'est un essai d'évoluer chez les traducteurs en formation. La restitution est l'action de remettre, reconstituer ou rétablir une chose en son premier état. L'acte de restituer est

donner une représentation fidèle de quelque chose. Quant au sigle, il s'agit de la lettre initiale ou groupe des lettres initiales constituant l'abréviation de mots fréquemment employés. Il nous faut signaler la différence entre un sigle et un acronyme. Un acronyme est un sigle prononcé comme un mot ordinaire ou un mot formé de syllabes de mots différents.

Dans ce travail, nous faisons une comparaison des sigles, des abréviations et des noms composés en langues anglaise et française. Bien que cette recherche focalise ses exemples des langues anglaise et française, il y a des extraits tirés de la langue italienne. Notre recherche fait la comparaison des sigles, des abréviations et des noms composés dans les secteurs différents. Ceci étant dit, nous allons entrer dans le monde de la science, de l'art, de l'économie, de la politique, de l'informatique et de la documentation.

Nous travaillons avec la théorie interprétative aussi appelée la théorie du sens. Cette théorie qui vient de l'école supérieure des interprètes et des traducteurs (situé à Paris) était postulée par deux chercheuses : Danica Seleskovich et Lederer Mariane. La théorie du sens exige que le *vouloir dire* de l'auteur soit retenu dans le processus traductif.

Cette recherche fait un examen de sept procédés/techniques de traduction : l'emprunt, le calque, la traduction littérale, la transposition, la modulation, l'équivalence et l'adaptation. Ces techniques sont développées par les stylisticiens comparatistes, Vinay et Dabernet dans leur ouvrage *Stylistique comparée du français et de l'anglais*. Dans cette étude,

nous nous puissions dans une de ces techniques – l'équivalence.

Dans ce travail, nous avons comme objectif d'éclairer certains modes de transferts pour les apprenants de la langue française qui l'ont comme L2 par rapport à des sigles, des abréviations et des noms composés. L'étude voudrait créer une œuvre de référence pour les étudiants des langues étrangères dans l'apprentissage du français. En plus, nous tentons à établir des tableaux de comparaison nette des sigles, des abréviations et des noms composés en traduction (français-anglais).

Problématique

La traduction des sigles, des abréviations et des noms composés sont bien souvent une vraie épreuve pour les traducteurs. Cette recherche est bien un outil nécessaire à leur compréhension. Il est parfois difficile de savoir de quelle manière ils doivent être traités lors du processus de traduction. Dans les affaires mondiales, il faut la connaissance de certaines abréviations dans les textes de négociations bi/multi latérales. Les organisations comme: IMF-International Monetary Fund, WTO-World Trade Organization, EU-European Union, ECOWAS-Economic Community of West African States, etc., sont encadré vers le plan économique. Regardant les autres organisations multilingues, nous affirmons que la connaissance des sigles dans les langues permet une restitution adéquate des conventions de l'écriture telles qu'elles sont utilisées dans leurs propres systèmes linguistiques.

Cette étude vise à traiter les problèmes associés à la traduction des

sigles. En recherchant la linguistique, on constate que le fait de transmettre le sens exact d'un message crée des difficultés quand on utilise une langue étrangère. Au Nigéria, on trouve beaucoup de problèmes dans l'apprentissage des langues étrangères; surtout le problème de l'interférence linguistique. L'interférence linguistique (particulièrement anglais-français) cause les faux-amis, le contre sens, le non sens, les faux sens, l'ambiguïté, la polysémie etc. Ce travail tente de trouver une solution aux problèmes causés par l'interférence.

Cadre théorique

Une théorie peut se décrire comme un système formé d'hypothèses, de notions et d'idées sur un sujet précis, le sujet dans ce cas est la traduction. Dans le domaine de la traduction, on trouve plusieurs théories comme: la théorie purement linguistique, la théorie sociolinguistique, la théorie interprétative /la théorie du sens, la théorie de Skopos, etc. Nous nous intéressons à la théorie du sens. Cette théorie était formée à l'Ecole Supérieur des traducteurs et des interprètes - Paris. Deux théoriciens, Danica Seleskovitch et Mariane Lederer ont beaucoup travaillé sur cette théorie, elles l'ont établie et défendue ardemment.

La théorie du sens est aussi appelée la théorie interprétative, elle propose que la traduction ne repose pas sur les mots ou la langue mais se focalise simplement sur les sens d'un message. Il s'agit de deux mots clés : COMPRENDRE et FAIRE COMPRENDRE. Selon Seleskovitch et Lederer (14) : c'est l'action qui débute par la phase de compréhension et

termine par la phase de réexpression. Ces deux étapes est suivie d'une phase non verbale qui recouvre essentiellement quatre exercices la compréhension, la saisi, déverbalisation et reverbalisation».

Comment appliquons-nous cette théorie dans notre travail? Les théoriciens du sens s'appuient sur le principe : « interpréter pour traduire » c'est-à-dire, l'interprétation d'un texte avant sa réexpression dans une langue cible, en visant essentiellement à la restitution correcte du sens. Dans la traduction des sigles, des abréviations et des noms composés, il faut le recours à la théorie interprétative à l'analyse du discours comme méthode de traduction chez Delisle Jean surtout à l'égard du premier palier dans le maniement du langage intitulé «Exégèse lexicale». Pour restituer ces éléments dans une autre langue, il faut respecter les conventions de l'écriture. Il faut obéir à des règles dictées par chaque système linguistique.

Selon la théorie du sens, il faut réaliser le même effet en fournissant le message équivalent dans la langue d'arrivée.

La traduction des sigles

Germoni définit des sigles et acronymes lorsqu'elle écrit : «Les sigles sont des abréviations qui sont constituées d'initiales mais qui sont traitées comme des mots. On prononce un sigle en épelant ses initiales constitutives. Lorsque le sigle est prononçable comme un mot, et non pas de façon alphabétique, on parle d'acronyme ». Un bon exemple de sigle c'est : Nig. Inst. of Trans. and Interpret. Tandis que son acronyme c'est: NITI (Nigerian Institute of Translators and Interpreters).

La tendance actuelle est de ne pas mettre de point dans les sigles et les acronymes. La majuscule en caractère romain, seule ou combinée à d'autres signes, alphabétiques ou non, permet de former notamment des symboles chimiques, des symboles d'unités monétaires ou d'unités de mesure, conventionnelles en faisant l'objet de prescriptions légales. Il s'agit là d'abréviations formées d'une ou plusieurs lettres qui, contrairement aux «abréviations régulières», ne sont pas suivies d'un point abrégatif. Il n'y a pas de prononciation particulière pour les symboles : Å (angström), C (carbone ou coulomb), Cu (cuivre), Pa (pascal), V (volts), l (litre), M€ (méga euros).

Chez FIDA¹, (27) : « le sigle est une suite d'initiales servant d'abréviation, par exemple OCDE. L'acronyme est un sigle immédiatement prononçable comme un mot ordinaire. Les sigles et acronymes sont écrits en majuscules, sans point entre les lettres. Il n'est dérogé à cette règle générale que lorsqu'elle est contraire à un usage bien établi depuis longtemps».

Il y a des cas où nous pouvons trouver un sigle ou une abréviation dont des alphabets en majuscule qui ne recouvrent pas ses propres vocables dans une langue cible. Le sigle FAO qui devrait retenir les mots; FONDS, AGRICULTURE, ALIMENTATION, par exemples, s'explique par Organisation des Nations Unies pour l'alimentation et l'agriculture à l'égard de son propre appellation en français. Il est à noter aussi qu'il y a des sigles et acronymes qui n'exige guère la restitution à l'écrit; surtout de ses

¹ Font international de développement d'agriculture

formes singulières ou plurielles. Celles-ci restent souvent neutres. C'est le cas de : une PDG, des PDG.

Si une appellation revient à maintes reprises dans un document ou une publication, il convient généralement de la donner, la première fois, sous sa forme complète, en la faisant suivre, entre parenthèses, du sigle ou de l'acronyme. Dans la suite du texte, on emploiera ces derniers, sous réserve de revenir à la forme complète chaque fois que la commodité du lecteur l'exige (par exemple la première fois que l'appellation apparaît dans une section d'un document qui se prête à être lue séparément du reste). Il est à noter que les sigles et acronymes sont plus utilisés en anglais qu'en français. Quand il n'existe pas de sigle ou d'acronyme admis en français pour un terme qui revient fréquemment dans un document, il convient, après avoir écrit le nom intégral la première fois, de l'abréger plutôt que d'employer le sigle anglais. [---]

Anglais = The International Day of Family Remittances (IDFR)

Français = La Journée Internationale d'Envois de Fonds à la Famille (ci-après la Journée Internationale).

Dans une communication officielle, nous observons souvent un emploi particulier d'un sigle ou d'une abréviation qui représente une institution de réunion où il s'agit d'énumérer les composantes de son nom, puis mettre le sigle entre parenthèse tel que : Ecole Supérieure d'Interprètes et de Traducteurs (ESIT). L'auteur d'une telle communication ne répéterait qu'ESIT pour représenter la même école dans la plupart de sa rédaction.

En traduisant, il faut noter les conventions socioculturelles de la société d'arrivée. Par exemple : le terme professeur est employé en français pour désigner simplement quelqu'un qui est enseignant à l'école ou l'université. Néanmoins dans le contexte « être titulaire de » par rapport à l'échelle académique, ce serait obligatoire de mettre l'article « le ». On remarque aussi ce fait dans le terme « doctor ». On emploie le terme Docteur en anglais pour désigner soit un médecin soit un spécialiste dans un domaine. Mais en français, le Docteur Martin veut dire que celui-ci détient un doctorat dans un métier particulier.

D'après Karine Germoni (NP dans son livre électronique intitulé ; *Grevisse langue française*, l'attention est sur l'emploi de la majuscule dans la formation des abréviations en français:

La majuscule s'emploie aussi pour former un grand nombre d'abréviations, en particulier les sigles et les symboles. L'abréviation consiste à écrire un mot ou une expression complexe en n'utilisant qu'une partie de ses lettres. a) L'abréviation courante est fixée par l'usage. Soumise à des règles précises de formation, elle se distingue de l'abréviation libre ou personnelle. Il n'y a pas de prononciation particulière pour la forme abrégée qui est un phénomène purement graphique. L'abréviation exige la majuscule si le mot l'exige mais il arrive aussi qu'elle comporte une ou plusieurs majuscule(s) alors même que le mot n'en revêt pas.

Nous donnons dans ce travail, des exemples des sigles qu'on traduit fréquemment:

En traitant les titres honorifiques ne s'abrègent que lorsqu'ils sont suivis d'un nom propre ou de l'indication précise du titre. Une espace insécable sépare les lettres abrégatives.

•Sa Majesté, Leurs Majestés= S. M., LL. MM.

•Son Éminence, Leurs Éminences = S. Em., LL. EEm.

•Sa Majesté Royale, Leurs Majestés Royales = S. M. R., LL. MM. RR.

•Son Excellence, Leurs Excellences= S. E., LL. EE.

Nous avons noté d'autres couples d'abréviations en français et leur version anglaise :

•avant Jésus-Christ= av. J.-C. En anglais = BC = Before Christ

•après Jésus-Christ = apr. J.-C. En anglais = AD = After Death

Pour les abréviations qu'on trouve dans des références bibliographiques, des tableaux ou des notes:

•Edition= éd.

•illustration(s)= ill.

•note du traducteur= NDT

•c'est-à-dire= c.-à-d

•et alii= et al.

•Sans objet= s.o.

•réimpression(s)= réimpr.

•Confer= Cf.

•sans date= s.d.

•Idem= id.

•opere citato= op. cit.

•nota bene= N.B.

•Ibidem= ibid.

•collection(s)= coll.

•réédité, réédition= rééd.

•in loco citato= loc. cit.

Dans le système français, il y a des précisions sur l'écriture pour l'indication de l'heure selon l'analyse suivant :

•8 heures (et non 8 h) = 8 a.m. [et non 8.00 a.m.]

•midi (et non 12 heures) = Noon

•0 h 30 (et non minuit 30) = 0.30 a.m.

En ce qui concerne les symboles de mesure, nous soulignons dans des analyses tirées des documents de FIDA, les symboles s'écrivent en minuscules (par exemple: m, h, g), sauf s'ils dérivent d'un nom propre (par exemple: J (Joule), K (Kelvin), W (Watt)). Les symboles ne sont employés que lorsqu'ils sont précédés de chiffres » (40).

Pour les unités de mesure, nous avons :

•G pour gramme

•Kg pour kilogramme

•Km pour kilomètre

•Km² pour kilomètre carré

•Cm³ pour centimètre cube

Pour la restitution de degré Celsius, il faut 3°C en anglais sans espace mais 3 °C avec une espace insécable.

En plus, les unités de monnaie se présentent toujours sous ces formes :

•euro(s) = EUR

•dollar(s) des États-Unis = USD (US\$ en anglais)

Les Noms Composés

Dans la thèse de doctorat de Céline Ahronian intitulée *Les noms composés anglais français et espagnols du domaine d'internet* (2005) les noms composés sont des lexies formées par la matrice lexico-génique de la composition.

Nous observons les instances des noms composés en français, dans la composition des mots où on peut utiliser un tiret ou non. Ici, les noms composés en français se constituent en suivant les parties du discours appropriées. Ce sont :

□V N – pare-brise, gratte-papier, aller-retour

- N de N - Coup d'Etat, Table des Matières
- N en N - entrée en fonction, mise en œuvre
- V impér - rendez-vous
- Numéro N - un deux-pièces, etc.
- sans N -un sans-abri
- V con V - va-et-vient

On abrège souvent un mot par l'ajout d'un point, ce que nous trouvons auprès des termes : monsieur (m.), page (p.), contre (c.), siècle (s.). Dans le cas de certaines unités de mesure, on peut enlever le point. Ainsi, nous avons pour : mètre (m) et kilomètre (km). Les symboles chimiques ne comportent guère de point comme Eau (H₂O), carbon dioxide (CO₂). On coupe parfois un mot pour obtenir son abréviation comme dans le cas de : boulevard (boule.), introduction (introd.), chapitre (chap.). En français ; le point ne se trouve qu'avant une voyelle ou après une consonne.

Nous constatons souvent que certains noms composés comportent le tiret dans le texte de départ comme ; Passer-by (passant en français), Point

blank (à bout portant) tandis que d'autres ne retiennent pas aucun tiret dans l'anglais comme : Cul-de-sac (dead end), Arc-en-ciel (rainbow). D'autres noms composés qui retiennent le tiret dans les deux langues sont : Red-Cross (Croix-Rouge), Know-how (savoir-faire), Well-being (bien-être). De tels changements peuvent se présenter auprès de la délimitation de nombre = singulier ou pluriel. Le terme « Address » dans Address Book est singulier en anglais, tandis que « carnet d'adresses » nous présente le pluriel pour ce même terme en français.

Analyse comparée de quelques sigles, des abréviations et des noms composés dans les langues anglaise et française

Dans notre travail, on trouve qu'il y a des sigles dans la langue anglaise à lesquelles leurs alphabets sont déplacés ou transposés selon une direction inverse ou selon un encadrement différent dans la version française ; le cas de :

Anglais	Français
EEC-European Economic Community	CEE- Communauté Economique Européenne
PE- Physical Education	EP- Education Physique
IMF-International Monetary Fund	FMI- Fond Monétaire International
UNO-United Nations Organisation	ONU- Organisation des Nations Unies
HIV-Human Immunodeficiency Virus	VIH- Virus de l'Immunodéficience Humaine
CEC - Commission of the European Committee	CCE - Commission des Communautés Européennes
NATO - North Atlantic Treaty Organization	OTAN - Organisation du Traité de l'Atlantique du Nord
IMO - International Maritime Organization	OMI - Organisation Maritime International
NGO - Non-Governmental Organization	ONG - Organisation Non-Gouvernementale
AIDS - Acquired Immune Deficiency	SIDA - Syndrome Immunodéficience

Syndrome	Acquise
IAEA - International Atomic Energy Agency	AIEA - Agence Internationale de l'Energie Atomique
IMF - International Monetary Fund	FMI - Fonds Monétaire International
IGO - Intergouvernemental Organization	OIG - Organisation Intergouvernementale

Quelques exemples des sigles semblables dans les autres langues étrangères :

Français	Sens	Anglais	Sens
CFC	Chlorofluorocarbones	CFC	Chlorofluorocarbon
JP	Juge de Paix	JP	Justice of Peace
OC	Officier de Commandement	OC	Officer Commanding
PA	Par An	PA	Per Annum
PM	Premier Ministre	PM	Prime Minister
UV	Ultra-Violet	UV	Ultra-Violet

Il existe des gens qui emploient la technique de suppression pour raccourcir leurs rapports. Ainsi, ils font recours à des points et/ou tirets abrégatifs qui peuvent se présenter dans certains cas dont : « Avant J. C » pour (Avant Jésus Christ), « Bjr. » pour

Bonjour, « Svp. » pour S'il vous plaît, R.S.V.P pour Répondez, s'il vous plaît.

Nous voudrions observer quelques sigles dans la langue italienne tels que :

Sigle Italien	Sens
APT	Azienda di Promozione Turistica
CAP	Codice di Avviamento Postale
FIAT	Fabbrica Italiana Automobili Torino
LUCE	L'Unione Cinematografico Educativa

Nous présentons quelque sigles lié aux Nations Unies dans notre premier tableau.

Tableau 1

Français	Anglais
NU - Nations Unies	UN - United Nations
FUNUE - Fond d'Urgence des Nations Unies pour l'Enfance	UNICEF - United Nations International Children's Emergency Fund
ONUESC - Organisation des Nations Unies pour l'Education, les Sciences et la Culture	UNESCO - United Nations Educational, Scientific and Cultural Organization
OMS - Organisation Mondiale de la Santé	WHO - World Health Organization
OMC - Organisation Mondiale du Commerce	WTO - World Trade Organization
WHA - Assemblée mondiale de la santé	WHA - World Health Assembly
ONUDI - Organisation des Nations Unies pour le Développement Industriel	UNIDO - United Nations Industrial Development Organisation
CEIC - Conseil Européen de l'Industrie	ECIC - European Chemical Industry

Chimique	Council
PNUD - Programme des Nations Unies pour le Développement	UNDP - United Nations Development Programme
OMD - Organisation Mondiale des Douanes	WCO - World Customs Organization
ZMAO - Zone Monétaire de l'Afrique de l'Ouest	WAMZ - West African Monetary Zone
ECOSOC - Conseil Economique et sociale des Nations Unies	ECOSOC - United Nations Economic and Social Council
UNU - Université de Nations Unies	UNU - United Nations University
ALE - Accord de Libre- Exchange	FTA - Free Trade Agreement

Dans le TABLEAU 2, on trouve quelque sigles qu'on rencontre dans la vie socioculturelle.

TABLEAU 2

QG - Quartier Généraux HQ - Head Quarters
TGV - Train à Grand Vitesse HST - High Speed Train

On présente aussi des équivalents directes (qui ne sont pas des sigles)

Rez-de-chaussée ground floor
Rendez-vous Meeting / Appointment
Mi-chemin Halfway
Chef-d'œuvre Masterpiece
Sous-sol Underground
Fer-blanc Sheet-metal
Gueule-de-loup Snapdragon

Dans le secteur économique, nous étudions quelque sigles, ceux-ci sont présentés dans notre troisième tableau

TABLEAU 3

PIB - Produit Intérieur Brut	GDP - Gross Domestic Product
OIG - Organisation Intergouvernementale	IGO - Intergovernmental Organization
OACI - Organisation de l'Aviation Civile Internationale	ICAO - International Civil Aviation Organisation
PAM - Programme Alimentaire Mondiale	WFP - World Food Programme
UIT - Union Internationale des Télécommunications	ITU - International Telecommunication Union
CPI - Cour Pénale Internationale	ICC - International Criminal Court
BP - Boîte Postale	P.O. Box - Post Office Box
DAB - Distributeur Automatique de Billets	ATM - Automated Teller Machine
MO - Mega Octet	MB - Mega Byte
EU - Etats Unis	US - United States
RN - Revenu National	GNP - Gross National Product
PME - Petite ou Moyenne Entreprise	SME - Small or Medium sized Enterprise
CB - Carte Bleue / Carte Bancaire	CC - Credit Card

Le quatrième tableau se tient du secteur de la santé

TABLEAU 4

MTS – Maladie Transmise Sexuellement	STD – Sexually Transmitted Disease
IU – Infection Urinaire	UTI – Urinary Tract Infection
HTA – Hypertension Artérielle	HBP – High Blood Pressure
HM – Huile Minérale	MO – Mineral Oil
MN-Mort-né	SB -Stillborn

Il s'agit dans le cinquième tableau de quelques abréviations en langue française.

TABLEAU 5

Abréviation	Français
Pk.	Pourquoi
Mci.	Merci
Bsr.	Bonsoir
Auj.	Aujourd'hui
Tt.	Tout
Slut.	Salut
Bcp.	Beaucoup

Conclusion

Dans cette étude, il s'agit du rapprochement des sigles, des abréviations et des noms composés en prélevant principalement certains traits distinctifs liés à la convention de l'écriture en traduction de la langue française et la langue anglaise et la langue italienne. Le but de notre étude était de créer une œuvre de référence pour les traducteurs en formation pour résoudre les problèmes de restitution des sigles, des abréviations et des noms composés. Ce but était réalisé en se servant de la théorie du sens.

On ne peut jamais sous-estimer le rôle de la traduction dans les situations bi/multilingues. La traduction est inéluctable dans la communication qu'elle soit orale ou

écrite. Le but de la traduction est d'établir des équivalences entre le texte de la langue source et celui de la langue cible afin de rendre compréhensible le sens pour des personnes n'ayant ni la connaissance de la langue source ni la connaissance de leur culture. La tâche du traducteur relève essentiellement de « comprendre pour faire comprendre ».

Nous conseillons aux étudiants en formation tant en Didactiques Langues Etrangères qu'en Traduction Pédagogique, de se servir de notre élaboration. Ils pourraient aborder le transfert ou l'établissement des sigles et des mots abrégés dans l'écriture des notes en classe pour favoriser la vitesse lorsque le professeur enseigne. De plus, la connaissance des noms composés dans nos langues de travail ; le français et l'anglais pourrait éliminer l'interférence linguistique en traduction chez les étudiants. De même, en suivant les principes de la théorie interprétative, on peut former des sigles.

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Visual Representation and Health Education: The Effectiveness of COVID-19 Social Media Artistic Illustrations on the Health Behaviour of Users in Nigeria

Jonah Alice¹, Ugbor Ikechukwu Peter², & Gever Verlumun Celestine²

¹Department of Mass Communication, Federal Polytechnic Bida

²Department of Mass Communication, University of Nigeria, Nsukka

Abstract

The objective of this study was to determine the influence of COVID-19 visual messages on the health behaviour of social media users in Nigeria. To pursue this objective, we tested three hypotheses at 0.05 level of significance. The survey research design was used to achieve the objective of the study while a combination of descriptive and inferential statistics was used to analyze the results. The sample size was 470 social media users in Nigeria. Our result showed that perceived susceptibility and perceived seriousness significantly predict engagement with social media visuals on COVID-19. We also found that engagement with social media visuals is significantly associated with knowledge of COVID-19 while knowledge of COVID-19 was found to be associated with all the six health behaviour. Our results have extended previous studies on the use of social media for health communication by showing how visuals can be effective in health campaigns. We conclude that social media visual messages are useful for health promotion, especially during public health emergency. The researcher recommends, among others, that training sessions should be organized on a regular basis for health experts to guide them on the utilization of posters for health promotion during outbreaks of diseases

Keywords: COVID-19; health behaviour; messages; social media; visuals

Introduction

The objective of this study was to determine the effect of social media visuals related to COVID-19 on the health behaviour of social media users in Nigeria. Such a study was considered important because of three reasons. First, even though the Nigerian Centre for Disease Control (NCDC) has made use of visuals through its social media handle to communicate messages on COVID-19, there is uncertainty regarding the

effect of such messages on health behaviour. In the second place, there are limited studies that examine the effect of social media visuals on health behaviour. Thirdly, information on the effect of social media visuals on health behaviour is required to guide in the planning of health campaigns.

Visual representations are powerful communication tools through which messages are disseminated to the general public. Through the instrumentality of

visuals, messages can be illustrated in ways that best attract and sustain the attention of the target receivers. Catalano (2020) notes that visual representation is a critical communication strategy aimed at influencing public behaviour. Researchers (Feng, 2017; Lurie & Mason, 2007; Lawson *et al.*, 2009; Van Garderen *et al.*, 2016; Okawa, 2011; Görg *et al.*, 2011) agree that the utilization of visuals to present information is essential for better understanding. Visual representations can come in different ways like graphs, pictures, images, as well as artistic illustrations.

Artistic illustration describes the utilization of pictorial materials to communicate meaning. According to Fæláránmí (2008), artistic illustration together with written words normally aims at ensuring that meaning is properly communicated to the target receivers (See Appendix 1). Hitherto, illustrations were communicated to the target population through channels like television, newspapers, magazines and public notice boards. However, the emergence of social media platforms have changed as illustrations are now communicated through social media platforms like Facebook, Twitter, Instagram, among others.

Social media are computer-mediated platforms that are used for sharing information. As a means of communication, social media platforms enable users to exchange information almost unhindered, provided that they have access to the Internet and the appropriate devices. Through the instrumentality of social media, people can serve as both senders and receivers at the same

time. Also, through the utilization of social media, different message contents such as texts, illustrations, artistic designs, and videos, among others can be exchanged among people. Literature (Zawacki, 2018; Skinner, 2011) indicates that social media have been found useful in different spheres of life. In addition, evidence (Kothari & Hickerson, 2016; Willoughby & Myrick, 2018) reveal that social media use is associated with several other aspects of human behaviour. Researchers (Iqbal *et al.*, 2019; Jung *et al.*, 2013; Gough *et al.*, 2017) reported in different studies that social media platforms are essential in health promotion and education. This means that during public health emergencies, social media platforms could play essential roles in educating the general public with a view to influencing their health behaviour. One of the recent public health issues currently threatening the world is Coronavirus, which the World Health Organization designates as COVID-19.

COVID-19 is a respiratory disease that results to difficulty in breathing. According to the World Health Organization [W.H.O] (2020), COVID-19 refers to an infectious disease which is caused by a newly discovered Coronavirus. W.H.O adds that persons who are infected by COVID-19 virus typically go through symptoms that range from mild, moderate to severe. It adds that those who experience mild to moderate symptoms may recover even without treatment. Nonetheless, W.H.O reveals that older persons as well as those suffering from underlying medical conditions such as diabetes, cardiovascular disease, chronic

respiratory disease as well as cancer are more likely to develop serious illness. The first case of COVID-19 was reported in late December, 2019 in Wuhan, Republic of China. The virus quickly spread to other parts of the world with the number of confirmed cases increasing exponentially.

The rate at which confirmed cases are springing up is amazing. Melugbo *et al.*, (2020) and Ale (2020) note that COVID-19 has frightened the world and brought human activities to a standstill. The World Health Organization (2020) says there is a total of 5, 267,419 confirmed cases of COVID-19 as at May 25, 2020. It adds that a total of 341,155 have died of the virus. The situation, when compared to one month ago from May 25 is frightening. This is because on April 25th 2020, there were only 2,710, 948 confirmed cases globally and 187, 844 deaths. These figures represent multiple increases in the number of cases. WHO also reported that in Nigeria, there were a total of 7,839 confirmed cases and 226 deaths as at May 25, 2020. This figure represented an exponential increase because as at April 25 2020, Nigeria had only 1,095 confirmed cases with only 32 deaths, but a month later, these increased more than four times. There is currently no cure for COVID-19 and as such, W.H.O (2020b) says that prevention is the best way to combat the virus. Part of the prevention strategy is the education of the general public. As a preventive strategy, people are encouraged to imbibe health behaviour that will prevent them from contracting the virus. Such behaviour includes: staying at home, use of face mask, use of hand sanitizers, social distancing, avoiding

crowded places, regular hand washing as well as avoiding handshake.

The Nigerian Centre for Diseases Control (NCDC) has adopted social media as part of efforts to educate the general public regarding the prevention of COVID-19. The message elements used to educate the general public about COVID-19 include texts, visual illustrations and animation. The overall objective is to ensure that people have appropriate information about the virus so that they can engage in appropriate health behaviour. However, how these illustrations contribute in educating social media users about the virus has not been substantially explored. In this study, we examined how visual illustration contributes in educating the general public on COVID-19.

We made use of Social Media Engagement Theory and Health Belief Model to drive the study. The Health Belief Model (HBM) was suggested by Rosenstock (1974) to explain the psychological conditions that influence effectiveness of health messages. These psychological conditions include: perceived susceptibility to diseases which the health messages is about; perceived severity of disease contained in the health message; perceived benefits of taking health behaviour; perceived barriers to taking such actions; cues to actions as well as self-efficacy which explains the ability that an individual possess to carry out a health behaviour regardless of the challenges faced in carrying out the actions (Thalacker, 2011; Skinner, 2007). We found this model useful in this study because it enabled us to explain how psychological readiness plays a role in influencing the effectiveness of social

media visual messages on COVID-19. Previous scholars (Cheney & John, 2013; Munene *et al.*, 2020; McLean, 2019; Sharafkhani, 2014) have applied HBM to conduct studies related to health behaviour and the outcome showed that the framework is useful for studies that seek to investigate issues related to health behaviour and health education. On the other hand, the Social Media Engagement Theory was developed by Di Gangi and Wasko, (2016). The theory holds that technology is an important requirement that is needed to enhance social interactions among users who are far from each other. It posits further that higher user engagement results to greater usage of the social media platform. See also Ugwuanyi *et al.*, (2019). According to Kankanhalli *et al.*, (2005); Li and Bernoff, (2008), usage is the frequency by which a user makes contribution, retrieve or explore the content of social media sites. Di Gangi and Wasko, (2016) defined engagement as a user's state of mind which gives room for heightened involvement and leads in a personally meaningful benefit (i.e., involvement to fulfill a need). Wogu *et al.*, (2019) used the theory to examine social media engagement and the result showed that it is an essential framework for studies related to social media contents. Based on these theories, the researchers hypothesized:

- H1:** Perceived susceptibility and perceived seriousness will significantly predict engagement with social media visuals contents on COVID-19.
- H2:** Engagement with social media visual contents on COVID-19 will significantly predict knowledge of the virus.

H3: Knowledge of COVID-19 will significantly predict the influence ON health behaviour.

H4: Other sources of information will significantly moderate the effect of COVID-19 social media visuals on health behaviour.

Methods

To conduct this study, we utilized the survey research design. We reasoned that survey research design was most useful for the study because it enabled us to generate data that led to the attainment of the study objectives. This assumption is supported by evidence in literature (Ogbonne, 2020, Kari, 2020, Ikeoji, 2020). The population of this study was made up of all the social media users in Nigeria. The total number of social media users in Nigeria is 24 million (Pulse, 2019). To determine the sample size for the study, we carried out a priori power analysis to ascertain if our sample size was sufficient for the study. We made use of the G*power programme (Faul *et al.*, 2007). Our parameters were set as power ($1 - \beta$) at 0.90, 0.30 effect size f , and $\alpha = .05$. Our outcome suggests that a total sample size of 470 participants was required to ascertain statistical differences at the .05. Consequently, 470 social media users constituted the sample size for the study. The sampling technique was respondent-driven sampling (RDS) chain referrals (see Heckathorn 2002; Johnston *et al.*, 2008). By its very nature, RDS begins by recruiting initial respondents that are known as "seeds." The "seeds" must have features that a researcher is looking out for. Within the context of the current study, social media users in

Nigeria were the “seeds.” These seeds were identified and they further recruited persons from their existing network for research participation. The instrument for data collection in this study was questionnaire. The introductory part of the questionnaire sought to ascertain if respondents were exposed to illustrations on COVID-19 or not via social media. If a respondent selected “no option,” then such a person received an automatic reply- “Goodbye.” However, respondents who replied “yes” proceeded to fill the complete questionnaire. The questionnaire format was multiple options like “what is your level of engagement with social media illustrations on COVID-19?” For such a question, options included: (a) highly engaged (b) moderately engaged and (c) lowly engaged. The questionnaire had 20 items. A total of three experts validated the questionnaire. We asked the experts to determine the suitability of the items, clarity, as well as the adequacy of the items. In addition, we made use of test retest approach to ascertain reliability of the instrument. The interval for the test retest was two weeks. The participants in the test retest were 30. The result of the reliability showed a correlation coefficient of .88. This means that the instrument was reliable. In the analysis of data for the study, we

made use of a combination of descriptive and inferential statistics. Among the descriptive statistics, we made use of simple percentages and mean. Among the inferential statistics, we made use of multiple regressions and correlation. All the inferential analyses were done at .05 level of significance. The analyses were conducted with the utilization of Statistical Package for Social Sciences (SPSS). The results were presented in tables.

Results

A total of 470 social media users completed the questionnaire copies. The sample was 61% male and 39% female. The mean age of the sample was 27 years (range 18 and 36 years). With regards to education, majority (81%) had tertiary education. The average number of years that the respondents had been using social media was five years. Majority (85%) of the respondents had more than one social media platform. Facebook was the most used social media (85%) followed by WhatsApp (76%), Twitter (71%) and Instagram (70%). The results of the hypotheses testing are presented in the table.

H1: Perceived susceptibility and perceived seriousness will significantly predict engagement with social media visuals contents on COVID-19.

Table 1: Regression analysis of perceived susceptibility and perceived seriousness as predictors of engagement with social media illustrations on COVID-19

	<i>Constant</i>	<i>β value</i>	<i>R square</i>	<i>F. value</i>	<i>P. value</i>
Perceived susceptibility	4.029	.502	.550	11.412	.001
Perceived seriousness		.791			.002

The aim of table one above was to ascertain if perceived susceptibility and perceived seriousness of COVID-19 predict social media users' engagement with illustrations related to COVID-19. We found that both variables significantly predict engagement with social media illustrations. Our result also showed R. Square value of .550. This means that our model explains 55.0% variance in engagement with COVID-19 messages as a result of visual illustrations. Therefore, our first assumption was supported and we

concluded that both perceived susceptibility and perceived seriousness are predictors of engagement with social media illustrations on COVID-19. In addition, we determined between both variables which contributes most in predicting engagement with social media visual illustrations. We found that perceived seriousness ($\beta=.791$) contributed most.

H2: Engagement with social media visual contents on COVID-19 will significantly predict knowledge of the virus.

Table 2: Regression analysis of engagement with COVID-19 social media visuals and knowledge of the virus

	<i>Constant</i>	β <i>value</i>	<i>R square</i>	<i>F. value</i>	<i>P. value</i>
Highly engaged	4.029	.601	.561	10.208	.001
Moderately engaged		-.397			.003
Lowly engaged		.106			.110

In Table 2 above, the researchers sought to determine if levels of engagement with social media visuals is associated with knowledge of COVID-19. Our result showed that high engagement ($p=.001$) and moderate engagement ($p=.003$) significantly predict knowledge of COVID-19. However, low level of engagement ($p=.110$) did not predict knowledge of COVID-19. Therefore, our second assumption was supported. We explored our result further to determine which level of engagement contributes more in

predicting knowledge of COVID-19. It was found that high engagement ($\beta=.601$) contributes more in predicting knowledge of COVID-19. In addition, we found an R. Square value of .561. This means that our model explains 56.1% variance in knowledge of COVID-19 as a result of engagement with COVID-19 illustrations through social media platforms.

H3: Knowledge level of COVID-19 will significantly predict the influence ON health behaviour.

Table 3: Knowledge level as predictors of health behaviour of social media users who are exposed to social media visuals on COVID-19

Predictors	<i>Constant</i>	β <i>value</i>	<i>R square</i>	<i>F. value</i>	<i>P. value</i>
High knowledge	3.021	.404	.590	9.401	.001
Moderate level		.695			.002
Low level		.105			

In Table 3 above, we ascertained if knowledge level of COVID-19 significantly predicts health behaviour. It was found that both high and moderate knowledge levels ($p < 0.05$) significantly predict health behaviour of respondents who are exposed to visuals on COVID-19 through social media platforms. However, low knowledge level did

not significantly predict health behaviour. The third assumption was supported. High knowledge level contributes more on predicting health behaviour ($\beta = .659$). We further determined the relationship among the variables of interest and linked it to specific health behaviour. The result is presented in table four below:

Table 4: Correlation on the association between predictors and specific health Behaviour

	Staying at home	Regular hand washing	Use of face mask	Avoiding handshake	Physical distancing	Use of hand sanitizers
Perceived susceptibility	.17	.77*	.67*	.80*	.13	.45
Perceived seriousness	.67*	.66*	.77*	.68*	.12	.67*
Knowledge of COVID-19	.67*	.65*	.71*	.71*	.61*	.65*
Engagement with SM visuals	.14	.67*	.68*	.14	.13	.62*

*Significant correlation at 0.05

We computed Table 4 above to determine how variables in the study are associated with specific health behaviour. A total of six health behaviours were measured. The health behaviours include: staying at home, regular hand washing, use of face mask, physical distancing, avoiding hand shake as well as the use of hand sanitizers. Our result showed that only knowledge of COVID-19 correlated all the health behaviour measured. This is

followed by perceived seriousness that correlated five out of the six health behaviour examined. Our result also showed that physical distancing is the least observed health behaviour followed by staying at home.

H4: Other sources of information will significantly moderate the effect of COVID-19 social media visuals on health behaviour.

Table 5: Hierarchical Regression analysis of the moderating effect of other sources of health information on the influence of COVID-19 YOUTUBE animated cartoons on health behaviour of social media users

	<i>R Square</i>	<i>R Square change</i>	<i>F.</i>	<i>F change</i>	<i>P. value</i>
Model 1	.075	.315	2,351	3,351	.001
Model 2	.577	.505	8,361	13,473	.001

We made use of a hierarchical multiple regression model to determine the ability of social media visuals on COVID-19 to predict health behaviour (regular hand washing, staying at home, use of facemask, personal hygiene, avoiding handshake, use of hand sanitizers). First, we entered the response on exposure to COVID-19 social media visuals and this accounted for 31.5 % variance in health behaviour. After adding other sources of health information (family members, friends, radio, TV, other social media platforms) at step 2, the total variance explained by the model as a whole was 50.5%. $F(3,351) = 13,473$, $p < 0.001$. Therefore, we conclude that other sources of health information significantly moderate the influence of social media visuals on COVID-19 on the health behaviour of social media users in Nigeria. Particularly, other sources accounted for an addition of 19%. Therefore, our fourth assumption was supported and the researchers concluded with 95% confidence that other sources of information contribution in the influence of social media visuals on health behaviour.

Discussion of Findings

The objective of this study was to determine how exposure to social media illustrations influences social media users' health behaviour in Nigeria. In doing so, we tested three hypotheses at 0.05 level of significance. Our result showed that variables from Health Belief Model (HBM) such as perceived susceptibility and perceived seriousness significantly predict engagement with social media visuals

contents on COVID-19. What this means is that when social media users feel that they are susceptible to COVID-19 and that the virus is serious, they are likely to engage more with visuals on the virus than when they feel otherwise. This result has confirmed the HBM model of Rosenstock (1974). The result of the current study has also extended previous studies (Thalacker, 2011; Skinner, 2007; Cheney & John, 2013; Munene *et al.*, 2020; McLean, 2019; Sharafkhani, 2014) by linking HBM and engagement with visual health messages. This is an aspect that has not been sufficiently examined by previous researchers that applied HBM model in their study.

The result of the current study also revealed that engagement with social media visual contents on COVID-19 significantly predicts knowledge of the virus. This aspect of the result has extended the social media engagement theory of Di Gangi and Wasko, (2016) by showing that the framework can as well be used to explain health issues in relation to social media. In contemporary society where social media platforms are significantly playing roles in almost all areas of life (Ugwuanyi *et al.*, 2019; Wogu *et al.*, 2019), this information may be beneficial for health experts in their efforts to educate the general public on public health emergencies.

Finally, this study found that the health behaviour of social media users who are exposed to visuals is significantly correlated with perceived susceptibility to COVID-19, perceived seriousness, engagement with social media visuals on COVID-19 as well as knowledge of COVID-19. We found that knowledge of COVID-19 ranked

higher in influencing health behaviour of social media users. Knowledge of COVID-19 was dependent on engagement with social media visuals. This study has extended previous studies (Cheney & John, 2013; Munene *et al.*, 2020) on health behaviour by showing how engagement with health messages play a role in determining knowledge of public health issues. Also, the result of the current study showed that apart from social media visuals, other sources of health information accounted for 19% variation in health behaviour of social media users vis-à-vis COVID-19. This is also an area that has been ignored by previous studies (Young *et al.*, 2015; Maher *et al.* 2015) that examined the association between social media use and health behaviour. We live in a world where there is information overload. People are now exposed to different sources of information almost every issue. This reality places a burden on researchers who must consider this prevailing situation in their efforts to examine the impact of media contents on users. Based on the result of the current study, a framework for using posters in health promotion is suggested below:

Based on the results of this study, the researcher suggested a framework that will serve as a guide for utilizing posters for health promotion generally. Our framework makes a strong case for visuals to first be convincing such that the target receivers of health information will understand that they are susceptible to a public health issue and the issue is equally serious. When this is achieved, it will lead the target receivers of health information to engage with

poster messages on health promotion. Such engagement may then result to better knowledge of the health issue. Progressively, knowledge of a public health issue will result to a change in health behaviour. Finally, other sources of information may need to be considered in addition to posters. This means that there may be a need to utilize only one source of information in health promotion.

Conclusion

Based on the result of this study, we conclude that social media visuals are important in changing the health behaviour of social media users. However, the extent of engagement with such visuals is an important requirement if such visuals must have any impact on social media users. Engagement to such visuals is determined by perceived susceptibility and perceived seriousness. Therefore, the burden for health communication experts is to convince the target receivers of health messages to believe that they are susceptible to a particular health issue and that the public health issue is serious. When this is done, it can make the general public to believe that they are susceptible to a public health emergency and that the issue is serious.

This study has made contributions in three broad areas. They are health promotion, scholarship and theory. First, the result of this study has provided evidence that may be useful regarding how to educate the general public on public health emergency, especially in the current social media dominated environment. With regards to scholarship, this study has extended previous studies on health behaviour by showing how

engagements with health messages predict knowledge of public health issue and eventually health behaviour. The current study has also made theoretical contributions by linking both Health Belief Model and Social Media Engagement Theory. This is because in this study, we have shown that an association exists between perceived susceptibility; perceived seriousness; and engagement with health messages.

Recommendations

The following recommendations are made to improve health delivery:

1. Training sessions should be organized on a regular basis for health experts to guide them on the utilization of posters for health promotion during outbreaks of diseases.
2. Public health experts to be trained on the utilization of social media for public health awareness sensitization.
3. Public health experts and artists should form a synergy and come up with visuals that attract and sustain the attention of social media users for the purposes of health promotion.
4. Health library and information managers should seek ways of making the general public understand the seriousness of public health issues as a deliberate encouraging them to imbibe health behaviour.
5. Health library and information managers should deploy ways of making the general public understand their vulnerability to public health emergencies.

Conflict of Interest

Authors declare no conflict of interest

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Appendix: Some social media visuals on COVID-19



Indigene-Settler Phenomenon and Conflicts in Nigeria

Nathaniel Umukoro

Department of Political Science and Public Administration,
Edo State University, Uzairue

and

William Okotie

Department of Public Administration,
University of Benin, Benin City, Edo State

Abstract

Indigene-settler phenomenon is currently a major challenge in Nigeria. This divide contributes to social exclusion for some groups in community life, constraining their participation in it, and reducing their ability to fully enjoy their status as citizens. With the aid of secondary data from books and journal articles, this paper examines how indigene-settler dichotomy contributes to conflicts. The paper begins with the clarification of the concept of indigene and settler. It further examines the origin of the indigene-settler phenomenon in Nigeria and the legal dimension of indigene-settler phenomenon in Nigeria. The paper indicates that indigene-settler phenomenon breeds conflicts because of competition over resources and identities.

Keywords: Indigene, settler, conflicts, social exclusion, Nigeria

Introduction

The nature of social and economic co-existence in Nigeria's rural and urban space is increasingly determined by a *de facto* indigene-settler dichotomy. The definition of 'indigene' and 'settler' often determines who gets what, when and how they get it in such communities (Mbuagbo and Tanga, 2001.). This divide sows social exclusion for some groups in community life, constraining their participation in it, and reducing their ability to fully enjoy their status as citizens (Orock, 2005). This often breeds violent conflicts. Indigenes and settlers conflicts have been a major problem in Nigeria (Nwagwu, 2016). Since indigene settler conflicts

have been a major problem in Nigeria, this paper examines indigene-settler relations in Nigeria and how competition over resources and identities has resulted in disunity and violent conflicts. The first section clarifies the concepts indigene and settler. The second section examines the origin of the indigene-settler phenomenon in Nigeria, while the third section focuses on theoretical perspectives on indigene-settler phenomenon. The fourth section considers the legal dimension of indigene-settler phenomenon in Nigeria. The fifth and sixth section discusses reasons and various ways in which the indigene-settler phenomenon manifests in Nigeria.

The seventh section discusses some of the implications of the indigene settler phenomenon on the peaceful coexistence of Nigerians.

Indigene-Settler Phenomenon: Conceptual Overview

There is a deep attachment of Nigerians to their ethnic group and state of origin, regardless of whether or not they are residing there. Indigeneity is simply a discriminatory concept employed in the Nigerian state to distinguish between the indigenes or natives of a state or locality and those who are referred to as non-indigenes or settlers. It is also used to confer special privileges which are beyond the reach of non-natives on the natives (Femi, 2004). In most Nigerian languages there are expressions used to differentiate indigenes from settlers. Examples include; *dangeri* (Hausa), *nwani* (Igbo), *omotor* (Urhobo and Etsako and).

Controversies over citizenship are usually common in multi-ethnic states like Nigeria (Babangida, 2004). It is important to note that multiplicity of ethnic nationalities within a state is not a problem by itself but problems arise when symbols associated with them are used to compete for resources (Ibeanu and Onu, 2001).

Indigeneship is a concept that defies exact definition. It is an attachment to an ancestral home which happens to be the origin of one's existence within a particular geographical, regional or local delineation. In situations where one does not feel that sort attachment there are compelling forces that make it somehow spontaneous. In some cases, one is usually reminded of his "roots" by others (Rinyom, 2004). Groups that

link their origin to early occupation of a geographical area usually claim to be owners of the place. They also claim special right or superiority in privileges that all the people living in the area ought to enjoy. Usually this claim is based on the claim that some people are 'indigenes' or 'natives' while others are 'settlers'. Settlers are usually viewed as a set of people or groups of persons coming from different geographical location to a different environment in search for better opportunities, better standard of living, and employment (Huntington, 2004). Once this claim based on ethnic affiliations are actuated, those who are viewed as non-indigenes become excluded from rights of citizenship (Nyarnnjoh, 2006).

Origin of Indigene-Settler Phenomenon in Nigeria

The British colonial authorities were the first to make a formal differentiation between indigene and non-indigene communities. The Native Authority Law of 1954 defined a non-indigene or "stranger" as "any Native who is not a member of the native community living in the area of its authority." Other similar colonial policies such as the residential segregation between "natives" and "settlers" are usually viewed as a deliberate effort to discourage inter-communal integration. This was aimed at reducing the possibilities for broad-based opposition to colonial rule (Bach, 1997).

Additionally, some Nigerian communities have used the distinction between indigenes and non-indigenes as a way of demarcating the boundaries between people who are eligible to hold chieftaincy titles in a

particular place, and participate in traditional institutions of governance more generally, and those who are not. Indigeneity also serves as a way for communities to keep land within the hands of their own group – a goal that is controversial but important to many Nigerians whose ethnic identity is tied to a small geographic area. In a broader and more amorphous sense, indigeneity reflects the communities' efforts to keep track of who their members are by placing an emphasis on the historical memory of individuals' familial connection to a particular place. The issue of indigeneity began to take on increased importance not long after Nigeria's independence, with regional policies that discriminated against the indigenes of other regions in areas as diverse as employment and the acquisition of land (Sayne, 2012).

The number of people who are not recognized as indigenes of the places where they reside has increased steadily since Nigeria won its independence, and millions of Nigerians now make their homes in communities or states that label them as non-indigenes. After independence in 1960, some Nigerians expected to be treated as indigenes anywhere in the country. On the contrary, some Nigerians are discriminated against as a result of their place of origin. One result of the gradual proliferation of states and local government areas since independence is that Nigerians today are indigenes only of states that cover much smaller slivers of the national territory—and are strangers everywhere else. In addition, with each new round of state creation Nigerians who had lived their whole lives as indigenes of their place of

residence have found themselves transformed into “strangers” literally overnight because their ancestral roots lay in land that had been cut away to form part of a new state. And perhaps worst of all, with the passage of time an increasing number of Nigerians are finding it impossible to prove that they are indigenes of any place at all (Sayne, 2012).

Theoretical Perspectives on Indigene-Settler Phenomenon in Nigeria

Studies on the indigene-settler phenomenon in Nigeria have linked it to both colonialism and economic factors. Scholars such as Maier (2000) and Egwu (2005) asserted that colonial rule influenced the nature of indigene-settler relationship in Nigeria. Colonial administration in Nigeria and most parts of Africa laid the background for this dichotomy between the national state, cultural communities. Colonial practices which created two order of domination logically gave birth to bifurcated state in which individuals value the primordial order more than the civic order. From the emotional cocoons of this primordial order, individuals also operate the civic order. In that process, they segregate against those who do not belong to the primordial community which of course is regarded as the superior community. Egwu (2005:23) further argues that "pre-colonial Africa was known to have a flexible history of identity formation which made it possible for migrants to be completely absorbed into their host communities without barriers to their participation in social, civic and political life provided they showed a strong sense of identification

and integration into the host communities".

Scholars such as Ake (1981) and Nnoli (1989) viewed indigene-settler phenomenon from the perspectives of economic relations. Ake (1981:2) shows the economic basis of identity by arguing that tribalism flourishes because it is useful especially in the economic sense." It is the need to prevail mostly in economic competition that makes people to banish citizenship and fall back on primordial sentiments. On his part, Nnoli (1989) presents a seminal analysis on the connection between economic relations and the mobilization of primordial identity for struggles. He holds that the most critical structure is the degree of socio-economic competition involved.

Legal Dimension on Indigene-Settler Phenomenon in Nigeria

The practice of indigeneity is contrary to the provisions of section 42 (1), (2) and (3) of the 1999 Constitution which provides that:

A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion, or political opinion shall not by reason only that he is such a person:

- Be subjected either expressly by, or in the practical application of any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religion, or political opinions are not made subject.
- Be accorded either expressly by, or in the practical application of any law in force in Nigeria or any such

executive or administrative action or any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religion, or political opinions.

- No citizen of Nigeria shall be subjected to any disability or deprivation merely by reason of the circumstance of his birth.

In spite of the above constitutional provisions, the Nigerian constitution also classified Nigerians into three categories namely, indigenes, non-indigenes, and those citizens who are unable to prove that they belong to a community indigenous to any state in Nigeria as well as women married to men from other states than their own (IDEAS, 2000). The implication of this form of categorization has been identified by IDEAS (2000) following a nationwide survey. It observed that "such a multiple system of citizenship inevitably engenders discrimination in jobs, land purchase, housing, admission to educational institutions, marriage, business transactions and the distribution of social welfare service," (Ojo, 2009:168; Avweromre, 2017).

Nigerian law contains no clear definition of "indigeneity" even though a broad range of policies at every level of government make use of the concept. The Nigerian Constitution makes use of the term and even requires that the President's cabinet include at least one indigene of each of the country's 36 states, but does not explicitly define the word. The federal civil service takes great care to allocate positions more or less equitably among indigenes of each Nigerian state but leaves it to the states to

decide who their indigenes are. State governments generally pass that discretion further on down the line, leaving local officials with unfettered discretion to determine who the indigenes of their community are. Local officials' power to grant or deny indigene status to their residents in turn gives them a *de facto* veto power over any individual's attempt at attaining some federal government employment or appointment. Section 10 of the *Guiding Principles* of the Federal Character Commission states that:

(1) An indigene of a local Government means a person

- i. either of whose parents or any of whose grandparents was or is an indigene of the local Government concerned; or
- ii. Who is accepted as an indigene by the Local Government:

Provided that no person shall lay claim on more than one Local Government.

(2) An indigene of a state shall be a person who is an indigene of one Local Government in that state. Provided that no person shall lay claim to more than one state or to a state and the Federal Capital Territory.

Reasons for Indigenes-Settlers Conflicts in Nigeria

Indigenes-settlers conflict arises because of a number of reasons. Firstly, State and local governments nationwide grant indigenes preferential access over settlers to land, education, public infrastructure, and government jobs. Indigenes like to describe such policies in affirmative action terms, but often the links between historic discrimination and a person's geographic origins are weak.

The resulting inequalities are certainly a factor in indigene-settler violence. Some of Nigeria's worst indigene-settler clashes were triggered when states split political appointments, land, and development funds unequally among competing groups. Quantitative research outside Nigeria also finds violent conflict more likely in areas with high socio-economic inequality. The risks of violence may be especially high in places where those who have little are also politically marginalized, and where groups are roughly equal in size. Some of Nigeria's worst indigene-settler violence hotspots—Jos, Warri, or Wukari LGA in Taraba State, for example—share these characteristics (Human Rights Watch, 2006).

The second reason involves the issuance of certificate of origin by Local governments to people who are indigenes of their jurisdictions. These certificates serve as documentary proof that the bearer is an indigene of the area of the local government that issues them. Possession of such a certificate is in fact the only way for a Nigerian to prove that he or she is an indigene of his or her community, and a Nigerian who does not have an indigeneity certificate will be treated as a non-indigene in his or her formal interactions with all levels of government. In addition, a Nigerian who does not have a certificate of indigeneity from a local government somewhere in Nigeria is effectively an indigene of nowhere. An increasing number of Nigerians find themselves trapped in this category of stateless non-indigenes. In some cases this is because their families have been living on the land they now occupy for generations and no longer remember

precisely where their ancestors migrated from. In other cases non-indigenes may know where their families originated but cannot persuade local officials there that they are *bona fide* indigenes. Because the federal government distributes many employment and educational opportunities among the indigenes of various states, a Nigerian must be able to indicate which part of the country he is an indigene of before he can even apply for them (Osaghae, 1990). Nigerians with no certificate of indigeneity cannot obtain federal civil service employment or compete for any of the many other opportunities that are allocated on a quota basis between "indigenes" of each of Nigeria's states and local government areas, such as recruitment into the federal police force or education at a military academy. They are also barred from admission into many federal universities. This is because these federal institutions require applicants to submit a certificate of indigeneity so that they can monitor their own compliance with the federal character principle's requirement of interregional and interethnic equity (Omodia and Umukoro, 2017). Along with these handicaps, Nigerians with no indigeneity certificates must also contend with all of the policies put in place by their state and local governments that discriminate against non-indigenes (Human Rights Watch, 2006).

Thirdly, the indigene-settler distinction is also explosive because it reinforces, and is reinforced by other identity-based divides in Nigeria. In many cases, differences in ethnicity, language, religion, and culture also separate indigenes from settlers. Since

the return of democracy in 1999, the majority of Nigeria's worst episodes of violence have straddled religious or ethnic lines, or both. The country's Middle Belt—a geopolitical term for six states in central Nigeria where the majority Muslim north butts up against the Christian and animist south—is probably the most ethnically diverse part of Nigeria, and historically the most violent. Troubled Plateau State alone has at least forty ethnic groups. Parties to indigene-settler conflicts often use racist, separatist, clash-of-culture rhetoric to justify their actions. One bloody communal clash in Kaduna, for instance, was called a "war against political Islam" and a "clean-up campaign" against "ignorant monkeys" and "second-class citizens" (Human Rights Watch, 2006).

The fourth reason is that the Nigerian state seldom punishes those responsible for indigene-settler violence. Trials are rare and convictions even rarer. Government's most common response to serious outbreaks is to launch ad hoc judicial commissions of inquiry. These bodies, which have no enforcement powers, typically investigate the causes and damage of specific clashes, name those involved, and offer recommendations for formal prosecution and avoiding relapses into violence. Findings can be openly partisan, and officials seldom publish, adopt, or action reports. Official indifference and complicity are probably the main factors letting perpetrators walk free. Not every indigene-settler clash has direct ties to politics. But the most protracted conflicts—Jos, Warri, Kaduna, and Benue—all have elite political malfeasance at their roots, whether it

be election rigging, divisive use of identity politics, graft, land grabs, or high-level organized crime. Some elected officials and traditional rulers have long histories of stoking tensions (Human Rights Watch, 2006). Mobilizing civilian violence to secure political footing, or to extort favors from the state, is also a recognized part of the political playbook in Nigeria, within certain negotiated boundaries. Some communities have seen well-organized attacks last for days, which suggest high levels of planning, mobilization, and finance. But elites are rarely hauled into court, and even punishing rank-and-file killers and looters risks exposing the bigmen that hide behind them, or call down violence on them (Human Rights Watch, 2006).

Manifestations of Indigene Settler Phenomenon

Indigene-settler phenomenon manifests in the quota system used for admissions in some public tertiary institutions in Nigeria. States have been designated as either educationally advantaged or disadvantaged. Candidates to federal educational institutions are admitted based, largely, on three criteria- merit, educational status of state of origin, and catchment area of the federal institution. Cut off points for specific academic disciplines form the basis for admission into the programmes in the university and there are three different cut-off points, one for each of these three criteria.

Another area in which indigene-settler phenomenon manifests is political appointments especially on the bases of the federal character

principle as contained in the Third Schedule (Part 1) of the 1999 Constitution of Nigeria. The Principle seeks proportional representation of all states and ethnic or interest groups in Nigeria in appointments to offices, promotions, and employment in government. Section 8 (1a,b,c) provide that:

In giving effect to the provisions of section 14(3) and (4) of this Constitution, the Commission shall have the power to:

- (a) work out an equitable formula subject to the approval of the National Assembly for the distribution of all cadres of posts in the public service of the Federation and of the States, the armed forces of the Federation, the Nigeria Police Force and other government security agencies, government owned companies and parastatals of the states;
- (b) promote, monitor and enforce compliance with the principles of proportional sharing of all bureaucratic, economic, media and political posts at all levels of government;
- (c) take such legal measures, including the prosecution of the head or staff of any Ministry or government body or agency which fails to comply with any federal character principle or formula prescribed or adopted by the Commission .

In order to ensure that the candidates for appointments, nominations for political offices, employments and sometimes admissions into federal institutions are bona fide indigenes of the states they claim to come from, all state governments have "Indigene Forms" as proof of indigeneship of the

state. These are documents, not only accepted at the federal government level, but demanded as pre-requisites for employments, appointments, promotions and admissions, all in the bid to create, maintain and sustain a “federal character” (Dauda, 2006).

Implications of the Indigene-Settler Phenomenon in Nigeria

The indigene-settler phenomenon creates several challenges for Nigerians. In most cases, employment into the public service of a state or enjoying other benefits such as scholarship requires the provision of a letter of identification that the individual is from a particular ethnic group or local government. This often prevents many Nigerians from benefiting from certain programmes that can improve their livelihood. Commenting on this anomaly, Osaghae (1990:594) posits that “any federation which continues to operate according to the dual federal model in such a way that citizens are not treated equally is underdeveloped.” In some parts of Nigeria, the indigene-settler classification of the citizens and the concomitant inequality associated with it fuels ethnic hostilities and recurrent bloodshed. Human Rights Watch (2006:2) has observed, discriminatory policies have “served to aggravate inter-communal tensions that are dangerously volatile in and of themselves ... while high ranking federal officials including (former) President Olusegun Obasanjo have publicly denounced the growing negative impact of Nigeria’s indigene/settler divide, federal government policies have served to reinforce and legitimize its consequences.” As a growing number

of Nigerians migrate to and reside in localities outside their states of origin, in pursuit of economic and educational opportunities, increasing numbers no longer live within the local government areas where they would technically be considered indigenes. Exclusionist identity matters and ultimate competition for land and related resources is at the background of intra ethnic conflicts between Aguleri and Umuleri in Anambra state. Similar cause is traced to the Ife, Modakeke crisis in Osun State (Osaghae and Suberu, 2005).

Conclusion

This paper has examined the indigene settler phenomenon in Nigeria. The phenomenon has created several challenges in Nigeria. Some scholars have indicated that Nigerian state tends to support the divide occasioned by indigene crises by actually providing laws to deepen it (Egwu, 2006; Oha-na-eze Ndigbo, 2002). Section 147(3) of the 1999 constitution makes specific provision requiring appointment of ministers from states of the federation to be based on indigeneship. Based on this and other provisions of the constitution related to citizenship, Kazah-Toure (2004) argues that citizenship in Nigerian constitution is fundamentally defined in primordial terms. He posits further that millions of citizens are denied of some rights where they reside on the basis of their being non-indigenes. Consequently citizens fitting into the classification of natives, indigenes or son of the soil in a given community may not be residing in the area but can benefit from citizenship rights no matter the years of having been absent from the location. But those

categorized as settlers have all sorts of obstacles concerning citizenship rights. The irony in the indigene and settlers perceptions and practices in Nigeria is that both the included and excluded are citizens of Nigeria.

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