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# NDINAYA (CONTENTS)

## **1. THE TONGUE: BUILDING AND DESTRUCTION; BIBLICAL PROPER WAYS TO USE THE TONGUE**

Grace Ifeoma Otubah

## **2. THE IMPACT OF THE 19<sup>th</sup> CENTURY JIHAD IN KANO**

Dr. Lawal Yusuf Fagge

## **3. ECHOES OF ANCESTRY: THE SPIRITUAL SIGNIFICANCE OF IGBO NATIVE LANGUAGE MUSIC IN ANGLICAN CONTEMPORARY WORSHIP**

Afunugo, Kenechi Nnaemeka

## **4. HERDSMEN AND FARMERS CLASHES IN NIGERIA: CASE FOR CONFLICT RESOLUTION**

Lawan Yusuf Fagge PhD.

## **5. INNOVATION LINGUISTIQUE DU FRANÇAIS DANS *LE TUMULTE D'ITIA-AFE-EKPE D'INEGBE***

Ndifon, Mamina Mba

Stella Edeghe-Udim

## **6. ENTERTAINMENT AND HOSPITALITY ENTERPRISES IN IGBO LAND: THE EBONYI STATE EXAMPLE, 1999 - 2015**

Festus Nwankwo Ongele, Ph.D

Ansa Eyo Eyo-ita

## **7. MODÈLES SOCIO-STYLISTIQUES DANS *LE PLEURER-RIRE* D' HENRI LOPESET *EDISUA D'UWEMEDIMO* ATAKPO**

Miriam Stephen Inegbe, *Ph.D*

## **8. ANALYSIS OF CONTENT AND FORM IN IGBO ORAL POETRY**

Dr. Oluchi Eugenia Nebolisa

Okafor, Ebele Eucharika, PhD

## **9. CHILDHOOD VACCINE SAFETY AND IMMUNIZATION EFFECTIVENESS CONCERNS OF MOTHERS WITH UNDER FIVE CHILDREN IN AWKA SOUTH LOCAL GOVERNMENT AREA OF ANAMBRA STATE**

Ngobili, Dorathy Ogochukwu

## **10. ETHNICITY AND POLITICAL LEADERS IN 2023 ELECTION: AN EXAMINATION OF CHUMA OKEKE *MMADU KA A NA-ARIA*.**

Okafor, Ebele Eucharika, PhD

Dr. Oluchi Eugenia Nebolisa



## THE TONGUE: BUILDING AND DESTRUCTION; BIBLICAL PROPER WAYS TO USE THE TONGUE

By

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### Abstract

The tongue is the smallest part of the body but it will be very destructive if not well controlled. Consider the position of the tongue in the man's body: (a) the ligaments (rope) that held it to the floor of the mouth. (b) The soldiers (**32 teeth**) that are guarding it. (c) The walls (**lips**) with which it was sealed, yet the Bible enjoins us to get more (**padlock**) to bridle it. "If any man among you seems to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (**James 1: 26 KJV**). Notwithstanding all these, the tongue will still come out to release poisons that are capable of causing irrecoverable dangers from time to time. This shows the power of the tongue. This study will help us to know how to put our tongues under control.

### Introduction

Words are powerful; they can bring healing, curse, blessing and condemnation and can inflict injury on the heart. One cannot recover any word he released from his mouth. That is why one should be careful the way he releases words. One may be able to control the tongue for years, yet only one uncontrollable word he released, has the potential or ability of damaging relationship that will never be the same again.

The tongue is a weapon that can bring anguish into the life of every human being on earth. Tongue could produce scars that lasts for a life time, scars that may never heal properly. The bible teaches us that our tongue has great power to heal or to destroy, to bless or to curse. Nebuchadnezzar boasted with words on how wonderful and strong he was and he became like an animal for 7 years from such boastful words.

History is full of the realities of the power of tongue. Most of the great events of history are connected to the speech of small and great men and women. The point is that our speech affects every part of our being. If we control what we say and how we say it, it will control the rest of us positively. A single word can have a devastating effect on our lives. We can hurt with our tongue; we can heal with our tongue. Word is powerful. Word is seed. If planted well, no matter the years, it must bear fruit.

### Definition

The tongue is a fleshy muscular organ in the mouth of a mammal, used for tasting, licking, swallowing, and articulating as in human. The tongue is a muscular organ in the mouth of vertebrates that manipulates food for mastication and is used in the act of swallowing.

The tongue's upper surface (dorsum) is covered by taste buds housed in numerous lingual papillae. It is sensitive and kept moist by saliva and is richly supplied with nerves and blood vessels.

The tongue serves as a natural means of cleaning the teeth. The major function of the tongue is the enabling of speech in human and vocalization in other animals.

### **Power of the Tongue**

Our tongues have a lot of power. In the book of Proverb 18:21, it is written "Death and life are in the power of the tongue, and those who love it will eat its fruits." In the book of Matthew 18:18, it is written: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth is loosed in heaven"

The tongue has buried and denied many people great opportunities. Many people have used different means like accusation, fault finding, and blackmailing to discredit others. For example, in the book of Jeremiah 18:18b the people conspired and decided to use tongues to discredit Jeremiah "Come let us attack him with the tongue, and let us not give heed to any of his words" some of the factors that can generate back biting from an enemy are; over familiarity, offences and envy. However, you are not the first neither will you be the last that will be offended through the power of the tongue.

In the book of Psalm 140:3, King David used serpent to describe how deep the word of an evil person is and it says "They sharpen their tongues like a serpent, the poison of asps is under their lips." The bites of a serpent do not kill its victim immediately, rather it dries its victim's blood after some time. Jesus was also accused of using the spirit of Beelzebub. Based on this, do not yield to what your enemies are saying about you.

God values his word more than His name. God magnifies His words above His name because God's integrity is behind His words. So, man as the image of God, should think before he talks. Rebecca knew the power of a spoken word and she encouraged his son Jacob to pretend to be Esau in order to get the blessings of Esau from his father.

### **The Wrong and Right Way to Use the Tongue**

The tongue can be used as a weapon to harm and destroy. It can be a tool to build and heal. Tongues may be used helpfully, for the glory of God and for the blessing of others. It can be misused, bringing sorrow and fear to others. The right and wrong use of the tongue are:

#### **1. The tongue has power to destroy:**

Critical words judge and find fault. They tear down, beat up, and focus on defects and inadequacies. "With his mouth the godless man would destroy his neighbour, but by knowledge the righteous are delivered" (**Proverbs 11:9 ESV**).

"Do not let any unwholesome talk come out of your mouth, but only what is helpful for building others up according to their needs, but that it may benefit those who listen" (**Ephesians 4:29 NIV**).

The tongue has power to destroy. In the book of **James 3:5-8** it is written

... even so the tongue is a little member, and boasteth great things, behold, how great a matter a little fire kindleth, And the tongue among our members, that of iniquity; so is the

tongue among our members, that it defileth the whole-body, and setteth on fire the curse of nature, and it is set on fire of hell. For every kind of beasts and of birds; and of serpents and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison (KJV).

Here, James emphasizes the fact that the tongue is a small member of the body, but it can cause great destruction. What the mouth says comes from the heart as written in the book of **Matthew 12:34-35**

You brood of vipers, how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. A good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil (ESV).

“An ungodly man diggeth up evil; and in his lips, there is as a burning fire” **Proverbs 16:27 KJV**. **Proverbs 12:18** states “... there is that speaketh like piercings of a sword: but the tongue of the wise is health. This indicates that an evil tongue can also destroy. Sharp words cut and slice like a chef’s knife. Sharp words include insults, curse, words usually spoken in anger and bitterness etc. “you who practice deceit, your tongue plots destruction; it is like a sharpened razor” (**Psalms 52:2 NIV**).

## 2. The tongue has power to direct:

Our words can direct others into the right or the wrong path. In the book of **Proverbs 18:21** it is written “death and life are in the power of the tongue, and they that love it shall eat the fruit thereof” (KJV). Beware of the idle word, the questionable story, the half-truth, the deliberate lie. All these could change the course of a life and lead it to destruction, and on the other hand, the right word may direct someone out of sin and into right path.

## 3. The tongue has power to build:

Love is the perfect regulator of the tongue. Love seeks a person’s eternal best and tells the truth in a constructive way. It never flatters, but warns, confronts and protects. **John 13:35** says “By this all people will know that you are my disciples, if you have love for one another” (ESV). Always speak the truth in love as it is written in the book of **Ephesians 4:15** “rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ” (ESV). Check the motive behind what you want to say. Sincere love blesses people.

## 4. The tongue has power to heal:

Sincere compliments and words of affirmation strengthened people’s positive traits. Spiritual tongue is a medicine; it will heal and not hurt. See **Proverbs 12: 18<sup>b</sup>** “... but the tongue of the wise is health.” Soothing words heal. “The soothing tongue is a tree of life, but a perverse tongue crushes the spirit” (**Proverbs 15:4 NIV**). “A soft answer turns away wrath, but a harsh word stirs up anger” (**Proverbs 15:1 ESV**).

## Sins of the Tongue

Most of the sins we commit are related to speech such as; chattering, murmuring, filthy talk, falsehood, flattering, backbiting, strife, slander etc. The tongue is a small part of the body that makes boasts. The tongue is described as a fire, a world of evil among the parts of body. William Beacon Steves stated thus: “It corrupts the whole person, sets the whole course of his life on fire,

and is itself set on fire by hell.” All kinds of animals have been tamed by man, but no man can tame the tongue. The book of James described the tongue as “a restless evil, full of deadly poison.” James compares the tongue to ‘rudder’ of a ship. The largest vessels, in the fiercest gales, and on the most boisterous seas- are steered by a small rudder; a little and almost insignificant piece of wood, in comparison with the gigantic ship which it controls. Yet, as small as it is, by it, the helmsman steers the rolling and toppling vessel, and guides it through storm and billows to the haven where he would be. Just so, the tongue as little and as like the rudder, kept always out of sight, controls the whole body. The tongue is to the life of man what the rudder is to the ship. It steers all his movement and guides him into the part of peace or into the pit of woe. According to William Bacon Stevens, James compares the power of the tongue to a fire. “Behold how great a matter a little fire kindles”, and the tongue is a fire; a spark lighting on the dry wood of a forest, may spread to the trunk, it may catch the next tree, and thus progress, until the whole forest shall be burned by one little spark. So a spark-like word dropped from a tongue burning with anger or with envy may fall into a family, a church, a community, a town, a whole country and set them in a blaze of consuming burning rage.

Does not all history confirm this statement of the bible that ‘life and death are in the power of the tongue’? Has not strife of tongues been the fruitful cause of nearly all the wars which have saturated the ground with blood? Has not an evil tongue been that which has broken up the peace of families, churches, communities and nations? Slander and back-biting issue forth from the tongue? Based on this, some sins of the tongue are:

#### ♦ The sin of meaningless and unimportant talk

Meaningless and unimportant talk means chattering. “Whoever winks maliciously causes grief, and a chattering fool comes to ruin” (**Proverbs 10:10NIV**). St Paul speaks of such chatterers as ‘busybodies’ who out of idleness roam about from house to house retailing the talk which they have heard. The chatterer is never happy as when talking. He must speak, it matters little what he says, and hence he rattles away, telling what he says, telling everything and anything that comes into his mind. A chatterer is a talebearer. Social misery is found in his tongue. He scatters, fire arrows and death and then pretends to be joking’ **Proverbs 26:19** says “is one who deceives their neighbour and says, ‘I am only joking’ (NIV). These chatterers with their tongues can set in a flame a whole town and community. It is impossible to estimate the evils of this unrestrained chattering of an unbridled tongue. It is the fruitful source of strife, anger, and heart-burning, dissensions in families, deformation and malice.

The bible says that a chattering fool comes to ruin. It was commanded in the Law of Moses ‘you shall not go up and down as a talebearer among your people’. And the bible says ‘the words of a talebearer are as wounds. And Solomon declares, ‘when words are many, sin is not absent, but he who holds his tongue is wise’. **Proverbs 6:16-19** says:

“there are six things that the Lord hates, seven that are an abomination to him: a haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devise wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers” (ESV)

All these attributes are in the character of a chatterer.

#### ♦The sin of malicious statement

A false malicious injured statement known as slander is a spoken word against a person's reputation. Under malicious statement are backbiting which is speaking evil of one behind his back, every abusive word applied to a man is designed to brand the character of that person, and render it odious in the sight of others. Such a tongue is like a viper's tongue lurking in secret and suddenly shooting out its fatal venom.

Malicious statement can also be done by impute false motives to good actions. Malicious statement is also a way of distort and pervert views, words and actions by giving them a false construction, suppressing what might appear good, magnifying what might seem to be evil. According to William Bacon Stevens "... slander is like taking a man's words and deeds, and like Romish inquisitors, stretching them upon the rack until they become disjointed, and the once symmetrical form is all distorted and wrapped, by reason of the unjust treatment to which slander subjects it." Another way of slandering is by insinuation, expression of doubt, lack of confidence. In this way, according to William Bacon Stevens, "... without any downright assertions but by skewed remarks and masked calumnies is the character of your neighbour made to suffer, distrust of him is spread abroad, and he is pierced through by the narrow of malevolence, which the tongue of the slanderer, like a bow bent and charged with lies, has shot against him." A good character is one of the richest estates man can own. 'A good name says the wise man, is better than precious ointment' yet a slanderer steals away this good name, and seeks to ruin this goodly possession.

God utters fierce denunciation, 'whosoever slanders his neighbour in secret, him will I cut off'. He who utters slander is a fool; because while he is attempting to kill the character of his neighbour, he is slaying his own.

#### ♦ The sin of murmuring and complaining

This is another sin of the tongue. There are those who are never content with what they have. They never give full credit for goodness, but always overestimate bad things. Peevishness is the habited tone of their talk. They make the air around them pestilent with the poisonous exhalations of their complaining tongue. No character escapes their trap. The more polish the luster a character has, the more they delight to tarnish it, by the breath of slander. Such persons are engaged in detraction. They glory in their shame. God is against this sin of murmuring and complaining as there are strong threatening and God's deserving punishment of the murmurings of the children of Israel, and is frequently mentioned in the bible. Even in our families, such people cause problems.

#### ♦The sin of misleading witnesses or falsehood

This is a situation where somebody will be saying that a person did things which he did not do. Example was the case of Naboth where some people were asked to testify against Naboth whose vine yard Ahab coveted. False witness is sometimes spoken openly, sometimes in secret but always with malicious intent. This falsehood includes; all sorts of lying both positive and negative lie, direct lie, implication lie, malignant lie, and sportive lie. Every departure from truth is falsehood, and every falsehood is a sin against one's own soul, a sin against your fellow men, and a sin against God which He will punish severely and fearfully. God says, 'no one who practices deceit will dwell in my house; no one who speaks falsely will stand in my presence'. God detests lying lips but delights in people who are trustworthy. Lying lips are abomination to the Lord as it is written in it

the book of **Proverbs 12:22** “Lying lips are abomination to the Lord, but those who act faithfully are his delight” (ESV). ‘... all liars their place will be in the fiery lake of burning sulphurs’ as it is written in the book of **Revelation 21:8** “... but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (KJV). In the book of **Proverbs 25:18** it is written “A man who bears false witness against his neighbour is like a war club, or a sword, or a sharp arrow” (ESV). In other words, a lying tongue is like a deadly weapon which can be used to harm others near or far. Satan is described as a father of all lies as it is written in the book of **John 8:44** “You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies” (ESV).

#### ♦ The sin of unpleasant words

This is a sin of filthy talking. That is to say, saying unpleasant words. God says “do not let any unwholesome talk come out of your mouths; nor should there be obscenity, foolish talk or coarse joking, which are out of place”. He declares that nothing that defiles shall enter the gate of heaven, that only he who has pure hands and a clean heart shall enter into the kingdom of God. Every impure word is not acceptable to God. Every impure word is a sin. It is alarming that even in this our polite and modest society, there is too much of this sin of filthy talk. The unclean word is an evidence of unclean heart, for out of the abundance of the heart the mouth speaks. The unclean heart like volcano is always releasing unclean words over the fairest aspect of our society. Emilie Ann Taylor (2012) stated “although some tongues love the taste of gossip and dirty words but those who are decent and love God don’t use dirty words.”

#### ♦ The sin of undeserved praise

Undeserved praise means flattering. It also means exaggerating the good qualities of others in order to gain from them. The motive behind the sin of this tongue is the desire to please the person we are speaking to in order to secure his favour, or elevate us in his regards, or desire to have him reciprocate the compliment and flatter us. Flattering is used in all ranks and classes, such as in the family, society, business, church, in politics and professional life. One can now ask how true it is. King Solomon says; ‘he who flatters his neighbour spreads a net for his feet’. God says; ‘a flattering mouth works ruin’, the Lord shall cut off all flattering lips. “May the Lord cut off all flattering lips, the tongue that makes great boasts” (**Psalms 12:3** ESV). The bible speaks of the flattering as a characteristic of the wicked and not the righteous; “for there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue” (**Psalms 5:9** KJV).

#### ♦ The sin of taking God’s name in vain

This is the sin of profaning God’s name. It is written in the book of **Exodus 20:7** “... you shall not take the name of Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain” (ESV). This sin is similar to blasphemy, which means to use God’s name in a dishonest way. Many shift blames to God after they must have made mistakes as a result of their selfish desire. Many swore with the name of God knowing full well that they swore falsely. In the book of **Ezekiel 13:7** it is written “... have you not seen false visions and uttered lying divinations when you say, ‘the Lord declares’ though I have not spoken? (NIV).



### ♦ The sin of proud

A proud tongue is a boastful tongue and it does not discern what it says. People with boastful tongues find it difficult to distinguish their words as they should. **Psalm 12:4** says "... those who say, 'with our tongue we will prevail, our lips are with us; who is master over us?'" (ESV). This type of tongue is condemned and it indicates that God hates a boastful tongue. In **verse 3 of Psalm 12**, it is written "May the Lord cut off all flattering lips, the tongue that makes great **boast**" (ESV).

### ♦ The sin of backbiting

According to MSGR Charles Pope (2017), backbiting means "talking about others behind their backs, the secretive injury of a person's good name." This is also paying unnecessary attention to the fault of others so as to harm their reputations. A backbiter is someone who uses his tongue against another when the person is not present but cannot face the person with his charges when the person is present. "A false witness who breathes out lies, and who sows discord among brothers" (**Proverbs 6:19** ESV).

### ♦ The sin of overused tongue

The book of Ecclesiastes described this type of tongue as hasty to utter words. "Do not rash with thy mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore, let your words be few. For a dream comes with much business, and a fool's voice with many words" (**Ecclesiastes 5:2-3** ESV).

### ♦ Sin of spreading rumour or tale bearing

James L. Melton (2001) stated that "tale bearing (carrying and telling tales) spreads all sorts of hurtful information around, and Satan uses such information to hinder and tear down God's work." **Proverbs 18:8** says "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (KJV).

### Ways to Tame and Control the Tongue

**James 1:26** says "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (KJV). **James 3:8-10** and it says: "but no human being can tame the tongue. It is restless evil, full of deadly poison. With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, **these ought not to be so**" (ESV).

According to Kegan Mosier

Some words bring darkness and despair, and are rooted in fear. Some words bring light and hope, and are rooted in love. We have words that are never released and words that should never have been released. We have words that build up, and ones that tear down. I believe that when we speak something out of a place of fear, fear is "manifested" into our environment that is fear spoken into existence. The same goes with love... these things are made manifest. (2015)

**Based on this, the tongue can be tamed through the following ways:**

### ♦ Speak edify words

Avoid unwholesome and perverse talk. Speak life in others. Do not gossip for gossip is like an addiction that feels good at the moment but afterwards, it leaves one empty and drained. “whoso keepeth his mouth and tongue keepeth his soul from troubles” **Proverbs 21:23 KJV**). In other words, without a gossip, a quarrel dies down. Speak words that edify, that encourage and that are filled with love and truth. “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that may minister grace unto the hearers” (**Ephesians 4:29 KJV**).

For more clarification, to encourage means to give support, confidence, or hope. To comfort means to soothe, counsel, or bring freedom from pain. To edify means to cultivate, develop, and build up. Ask God to guide you to speak words that will honour Him and accomplish His purposes. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. **James 3:13** says, “Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom” (**KJV**). Your words indicate what is in your heart as it is written in the book of **Luke 6:45** “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh” (**KJV**). When the thoughts in your heart are focused on what is good and true, your words will reflect it, bringing honour to God and to others.

#### ♦ Be silent often

Silence is golden; you do not always have to speak. Too much talk leads to sin. Be sensible and keep your mouth shut. “In the multitude of words there wanteth not sin: but he that refraineth his lips is wise” (**Proverbs 10:19 KJV**). “Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding. Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent” (**Proverbs 17:27-28 ESV**).

#### ♦ Avoid hurtful words and ask for forgiveness at every offence

When you speak words that you should not have spoken, seek forgiveness. “For in many things we offend all. If any man offends not in word, the same is a perfect man, and able also to bridle the whole body” (**Proverbs 3:2 KJV**). “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (**Ephesians 4:31-32 KJV**).

#### ♦ Be quick to listen and slow to speak

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (**James 1:19 KJV**). One reason why people talk more is that they want to impress their conversational counterpart, showing them how smart they are. Another reason while people talk more may be because they are nervous, proud and excited. Talking too much can lead us to say more than we should say and begin to exaggerating truths, lying etc. It can also antagonize those listening to us. To avoid regrets after you must have spoken, take two or more seconds to consider your words before you speak or before you make a reply.



♦ **Speak the right word at the right time**

“The lips of the wise spread knowledge, but the hearts of the fools are not upright” (**Proverbs 15:7 NIV**). There is time for everything including when to speak and what to speak. Often times, we say the right thing at the wrong time and the wrong thing at the right time.

♦ **Avoid complaints**

Nobody enjoys hearing complaining, and the people that seem to enjoy hearing complaining do not have your interests in mind. If people do not engage you or agree with you when you complain about yourself and others, it is because you are making them uncomfortable. When you are expressing something to someone, and the person seems not to understand and still continue to debate making you to talk more, you need not to continue. “When words are many, transgression is not lacking; but whosoever restrains his lips is prudent” (**Proverbs 10:19 ESV**). “Speak not in the ears of a fool: for he will despise the wisdom of thy words” (**Proverbs 23:9 KJV**). Be sensible and keep your mouth shut. There is something to be said for saying nothing.

♦ **Be kind and soft in your words**

To avoid conflict and confrontation, you need to speak words that are seasoned with grace so as not to stir up anger. “A soft answer turns away wrath, but a harsh word stirs up anger” (**Proverbs 15:1 ESV**). Do not use flattering words, mean your word. We are often being encouraged to tell people what they want to hear, even when it is not true. But honesty is the best. “A man who flatters his neighbour spreads a net for his own feet” (**Proverbs 29:5 AMP**). “A lying tongue hates its victims, and a flattering mouth works ruin” (**Proverbs 26:28 ESV**). Always say what you mean. Seek the truth and speak the truth. “Righteous lips are the delight of kings; and they love him that speaketh right” (**Proverbs 16:13 KJV**). Be conscious of your words. Taste your words before you spit them out. Be silent when you are supposed to and speak up when you are supposed to do so. Consider the consequences of your word. Think about the effect your words could have on the other person or on the situation in general before you say it. Put yourself in the position of the person you want to release the words to. Think on how you will feel if someone else said such to you. Remember that words can hurt. Even if the person seems to forgive you, they will always remember how they felt when you used such words on them. The person may not react, but it could damage your relationship with him or her. Even if someone hurts you with words, do not hurt him with rash words. Negative words breeds negativity and it can tear someone down. Say only what is appropriate. Control your tongue by thinking what you want, but saying only what is appropriate. If you do not have anything good to say, do not say anything at all. Just be polite, smile and change the topic.

♦ **Depend on God to help you**

With human efforts alone, no one can be able to tame his tongue. “But no human being can tame the tongue. It is a restless evil, full of deadly poison” (**Proverbs 3:8 ESV**). Only by the grace of God in your life can you seek to control your speech. “I can do all things through Christ who strengthens me” (**Philippians 4:13 KJV**).

♦ **Choose and use your words carefully**

When you run into someone who tells how great you are or someone who hurts you with wicked comment, just remember to choose your words carefully. “A gentle tongue is a tree of life, but perverseness in it breaks the spirit” (**Proverbs 15:4 ESV**). “The mouth of the righteous is a

fountain of life, but the mouth of the wicked conceals violence” (**Proverbs 10:11 ESV**). “The words of the reckless pierce like swords, but the tongue of the wise brings healing” (**Proverbs 12:18 NIV**). “Death and life are in the power of the tongue, and those who love it will eat its fruits” (**Proverbs 18:21 ESV**).

### **What the Bible Says About the Tongue**

“For he who would love life and see many good days, let him refrain his tongue from evil and his lips from speaking deceit” (**1Peter 3:10 NKJV**).

#### **♦ Guard your tongue**

The bible says that he who guards his mouth preserves his life, but he who opens wide his lips shall have destruction (**Proverbs 13:3**). Also **Proverbs 21:23** says that whoever guards his mouth and tongue keeps his soul from trouble. Ade (Gboyega) ESAN (2018) stated: “Using the tongue wisely will protect our integrity, reputation, relationships, dreams and aspirations, resources, health, life etc. on the contrary, a misused tongue will expose us to several attacks and much havoc”

#### **♦ Guide your tongue**

Just as the rudder our tongue is the steering wheel of our lives. It determines the direction of our life goes. The bible says in the book of **Proverbs 18:21** that death and life are in the power of the tongue and those who love it will eat its fruit and bear the consequences of their words. The truth is that our words have consequences and shape the direction of our lives.

#### **♦ Gird your tongue**

To gird means to prepare oneself for battle or for what is ahead. We must prepare our tongues to face greater challenges and opportunities. For instance, David’s tongue was prepared and ready for battle when he stood before Goliath at the valley of Elah. When Goliath cursed him with his gods, David retorted and began to address Goliath in warfare rhetoric and in the name of our Lord. We should always use our tongue to neutralize every negative tongue rising against us. (**Isaiah 54:17**).

#### **♦ Gauge your tongue**

A gauge is a measuring device. Our tongues also serve as a measuring device to evaluate our words and our lives. The bible says; out of the abundance of the heart the mouth speaks. We do not know intents and thoughts of people but we it by what is coming out of their mouths. Wise people guard their tongues because they are judged by their words. Our words are to be seasoned with salt.

### **Conclusion**

The tongue can be the most destructive weapon on earth; its misuse has damaged more lives than all the weapons of war or disease on earth. The tongue can bring some of life’s greatest joys or greatest pain.

Controlling the tongue is one of the keys to a successful life. **Proverbs 21:23** says “whoso keepeth his mouth and his tongue keepeth his soul from troubles” (**KJV**). Also, **1Peter 3:10** says “for he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (**KJV**). Every responsible person is expected to keep his tongue under control by the guidance of the Holy Spirit, so that he can bring into captivity every thought to the obedience

of Christ”... and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10: 5<sup>b</sup> KJV).

The tongue is small but powerful. Unbridled it dispenses deadly poison. Bridled by the Holy Spirit it blesses, refreshes, and gives life. Many have lost opportunities because they do not guard their tongue properly.

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## THE IMPACT OF THE 19<sup>th</sup> CENTURY JIHAD IN KANO

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### Abstract

This article discusses the general impact of Usman Dan Fodio Jihad of 19 century in Hausa land, the study in Kano emirate Islamic religion originated in Mecca at the year 610 A.D and by the year 622 A.D. an exile Islamic government was established in the neighboring city of Medina. By the year 630 A.D. Mecca was conquered by the Muslims after series of battles between the two forces and Islam was fully established in Mecca and Medina region. By the 7<sup>th</sup> century, the Islamic Jihad in North Africa under Uqbah Bin Nafiq was halted after recalling the borders of Kanem Bornu. By the 10<sup>th</sup> century A.D. Islam had started to find its ways to West Africa through trade relations and by the 12<sup>th</sup> century A.D. Islam began to grow steadily in the western Sudaese society and expanded west wards. There wasn't Jihad in the introduction of Islam in West Africa because the great Sahara desert seemed to prevent that. In the Nigeria region, the first place to receive Islamic influence was Borno area as mentioned earlier through trade relation. Islam began to find its ways into Hausa land through the Sahara desert from North-Western part of Hausa land which was under some influence of Songhai Empire was the first area to get the direct Islam influence. Songhai Empire suddenly collapsed after Moroccan invasion. The effect of the collapse of the Songhai empire on Hausa land, was that scholarship and economic activities of the area shifted to Hausa land and Borno. Islam first reach Kano since early 14<sup>th</sup> century and there is evidence to show that by 1500 A.D. some rulers of Gobir, Zazzau, Katsina and other areas were Muslims. By the 16<sup>th</sup> century, Ahmed Baba, a Tumbuktu base Hausa scholar confirmed that Kano, Katsina and Borno were Muslim states in the 16<sup>th</sup> century. As Islamic religion grew in Hausa society, it gradually undermined Hausa traditional political system, economic and social values.

### Introduction:

Islamic religion originated in Mecca at the year 610 A.D. and by the year 622, an exile Islamic government was established in the neighbouring city of Medina. By the year 630 A.D, Mecca was conquered by the Muslims after series of battles between the two forces and Islam was fully established in Mecca and Medinan region. Soon, all other parts of the Arabian Peninsula became Islamised. By the year 634 A.D, Islam reached Syria while in 636 A.D. Persia was conquered by the Muslim forces. In the year 641, Egypt became under Muslim control and by the year 709, A.D Islamic influence reached the Maghreb and crossed over to Andalusia (Spain) in 711 A.D. In fact, the whole Spanish Peninsula was effectively occupied by 750 A.D and a good Muslim Caliphate was established (Clarke: 1982).

By the 7<sup>th</sup> century the Islamic jihad in North Africa under Uqbah bn Nafi was halted after reaching the borders of Kanem Bornu. By the 10<sup>th</sup> century A.D. Islam had started to find its ways to West Africa through trade relations and by the 12<sup>th</sup> century, A.D. Islam began to go grow steadily in the

Western Sudanese society and expanded east-wards. There wasn't Jihad in the introduction of Islam in West Africa because the great Sahara Desert seemed to prevent that.

In the Nigerian Region, the first place to receive Islamic influence was Borno area as mentioned earlier through trade relations first between Ghana and Morocco which later extended to other nations south of the Sahara, east and up to the coast of Atlantic. From the east a trade route extended from Tripoli [Libya] to Kanem Bornu after crossing Fezzan and Bilma. Islam had already been established in North Africa during the reign of the second Caliph of the Islamic empire, Umar bn Khattab when a group of Muslim Jihadists returned from Palestine under Amru bn Al-as and conquered Egypt and overran its headquarters of Alexandria in the year 642 A.D. From there they extended their jihad westward through Cyrenaica up to Tripoli. Since that time the region continued to receive the influx of Muslim Arabs from the Arabian region to aid the jihadists to the extent that the Romans who were colonizing the region failed to defend themselves and therefore defeated.<sup>1</sup>

In the year 670 AD the commander of the Muslim forces Uqbah bn Nafi built the town of Alqairawan in Egypt and made it his administrative headquarters. From here he continued with his conquest to the regions of the Barbar Arabs until they reached the Atlantic coast. On the other hand, Uqbah continued with his conquest up to the borders of the Sahara and to the southern areas near the nation of Khawar in the year 666 AD until he was halted when approaching the black people of Bornu. Since the 8<sup>th</sup> century, most of the North African Barbar Arabs had accepted Islam and by the end of the 9<sup>th</sup> Century AD, the Tuaregs of the Lamtuna régions and other Barbar Arabs of the Audaghust régions had all accepted Islam.<sup>2</sup>

Islam first reach Kano since early 14<sup>th</sup> century and there is evidence to show that by the 1500 AD, some rulers of Gobir, Zazzau, Katsina and other areas were Muslims (East: 1933). By the 16<sup>th</sup> century, Ahmed Baba, a Timbuktu based Hausa scholar confirmed that Kano, Katsina and Borno were Muslim states in the 16<sup>th</sup> century (Hodgkin: 1975).

As Islamic religion grew in Hausa society it gradually undermined Hausa traditional political system, economic and social values. It should also be noted that the process of Islamisation of the Hausa society was gradual since the vast majority of the citizens were pagans. From the 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries however, a substantial growth of Islam was noted all over Hausaland and beyond. More and more people were becoming Muslims. Islamic education was gaining ground (Clarke: 1983). Towards the end of the 16<sup>th</sup> century, a group of well-versed Muslim scholars began to emerge not only in Hausa land but throughout the Western Sudan. These people were seen as leaders of the converted people rather than the traditional rulers. This led to sharp division between the political and religious leaderships.

By the end of the 18<sup>th</sup> century, the Ulama were not only engaged in preaching purer Islamic ideas and were calling for reform. This was because the Ulama had realised that Islam as practiced in Hausa land was not a pure form of Islam. The religion was mixed with traditions. The Ulama also accused the Hausa leadership of doing nothing to reform Islam. It should be noted that Hausa rulers owed their positions not because of Islam, but because of their traditions which in most cases were against Islamic practices. This was the situation all over Hausaland and beyond such as Borno,

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<sup>1</sup> M. J. Abba, 2007, pp.39 - 40.

<sup>2</sup> S.A. Balogun, op. Cit. p.210.

Nupe, Ilorin and other places at the end of the 18<sup>th</sup> century. Most of the learned and daring scholars were Fulani.

Kano has always been great in this region of Central Sudanese society since the foundation of the polity as reported in Wakar Bagauda (1972). Between 1512 – 1513 A.D, Leo Africanus or more correctly, al-Hassan b. Muhammad al-Wazzan al-Zayyati, claimed to have visited the states of Hausaland, Borno, Gao and the Nile valley and said of Kano that “...it inhabitants are skilled craftsmen and wealthy merchants” (Trans: John Pory 1956). Anania, (1573) quoted a native of Ragusa (Dubrounik) in Croatia who had lived in Kano for sometimes in the late 1560s and early 1570s and described Kano at the time of his stay as the third city in Africa after the two north African cities of Cairo and Fez with some 7500 houses (John Lavers: 1997). Kano was also a commercial and industrial centre exporting high quality dyed cloth, (Shea: 1973) tanned and dyed leather and sandals, (Barth: 1857/1965), importing cotton from Zaria, and iron from southern Katsina, Birnin Gwari, Zamfara, Fika, Potiskum and other places (Jaggar: 1994), imported Kola from the Akan forest of the present modern state of Ghana, (Lovejoy: 1980), salt from the Central Saharan Region, nitron from the Saharan Region and Gumel for industrial purposes and human and animal consumption (Lovejoy: 1980).

For whatever reason (it is not yet clear), Kano was said to be not very strong militarily and probably economically in the 18<sup>th</sup> century and the early years of the 19<sup>th</sup> century. In 1700 AD it was defeated by Zamfara and between 1731 and 1743 fought hard battles with Gobir (East: 1934). Kano was also weakened by constant wars with Katsina and Kwararafa.

### **The Jihad in Kano.**

It was during the reign of Muhammad Alwali [1781-1807] that the Jihad of Sheikh Uthman Danfodio erupted in Kano. There were six major Fulani clans in Kano who were seriously preaching for reforms and social justice as follows: -

- The Mundubawa who were mainly in the city and the first Fulani Emir, Suleiman was from this clan.
- The Yolawa, who were living to the north west of the city and their leader was Malam Jibir;
- The Danbazawa, to the north and their leader was Malam Muhammad Dabo.
- The Danajewa live to the north-east and were led by Malam Danzabuwa.
- The Sullubawa clan whose leader was Malam Jamo.
- Jobawa whose leader was Malam Muhammad Bakatsine and were mainly living in the south-east of Kano around Wudil, Garko and Utai complex, (Dokaji: 1954).
- There is also the Hausawa clan headed by Malam Usman Bahausha who established himself in Kano city up to Tamburawa in the south

The Kano Fulani were in close contacts with Shehu Uthman Danfodio long before the Jihad was declared. For instance, three of the most important clan leaders were with Sheikh Danfodio at the time of the Hijra to Gudu. Later, Shehu asked them to return to Kano to organize their people for the Jihad, (Johnston: 1967). When the Kano Fulani approached the Sarki of Kano Alwali, they could not agree on peaceful settlement, so they became ready for show down.

Quickly, under the leadership of the clan heads, they formed a war camp at a place called Kwazazzabon Yar Kwando, about 70 kilometres west of the city around Karaye, Kiru and Bebeji



area. The first assault was against Karaye which was successfully taken. Soon other places were attacked and the Sarki of Kano was forced to flee but was eventually killed at Burum-burum after a fierce battle at Dan yahya. The city was taken and the Jihad was over in 1807, (Johnston: 1967). Suleiman, the youngest but the most learned leader of the Mundibawa clan was appointed by Sheikh Uthman Danfodio as the first Emir of Kano.

The objective of this paper is to examine the general impact of the Jihad on Kano and will be presented in the following order:

- Political impact
- Economic impact
- Transport and communications
- Agriculture and animal husbandry
- Trade and industries
- Establishment of new frontier towns
- Expansion of Kano city.
- Settlement of new immigrant communities
- Religion and education, and
- Military impact.

Politically, the Jihad resulted in the transformation of the leadership system from kingship to a caliphate system of administration and therefore a shift from traditional laws to a theocratic state governed by the sharia laws. Kano Emirate also emerged stronger after the Jihad and was internally stronger than most others. For example, Katsina Emirate could not contain the threat of the displaced Hausa dynasty that re-located themselves at Maradi and continued to raid and plunder their former Kingdom throughout the 19<sup>th</sup> century (Smith: 1967). In Kano, the internal revolts which came after the selection of Ibrahim Dabo as the new Emir in 1819 was short lived as it was put to an end within five years (M.J. Abba, 1999; Kano Gazetteer: 1971). Kano was able to ward off the continued raids by Maradawa, the Damagarawa, and the Ningawa into its territory. In fact, the boundary of Kano which was clearly defined since the time of Ibrahim Dabo was only tempered with when the Districts of Birnin kudu, Dutse, Gwaram, Kiyawa and Ringim were excised from Kano Emirate to form the new state of Jigawa with Headquarters at Dutse.

Economically, the impact of the Jihad on Kano is visibly clear for everyone to see. Certainly, the economy of Kano expanded tremendously. Kano was competing with Katsina for the control of Trans – Saharan trade routes. There was a time when merchants of Kano transferred to Katsina during the time of Sarkin Kano Kumbari (1731 – 1743) because of heavy taxation, (East: 1934). But as soon as the Jihad war was decided and the second Fulani Emir crushed all internal foes, the economy of Kano became the strongest in the Sokoto Caliphate throughout the period of its existence (Mahdi: 1989). Trade to and from Kano expanded to all directions, North African region, Sokoto, Bauchi, Borno, Adamawa, Yoruba land, Gwanja, Nupe land and other places. Kano traders took Kano grown products in case of grains, manufactured articles like cloth; both dyed and undyed, dyed leather and leather goods, mats, ropes, livestock, slaves and other items. The items when sold, such as salt, potash, European manufactured goods-beads, paper, blades, razors, needles, Kolanut were brought back to Kano, (Marian Johnson: 1983). Kano thus, by the 19<sup>th</sup> century was according to (Clapperton: 1824) the “*great emporium of the kingdom of Hausa*”. Also Kano market was described 40 years afterwards by Barth as “*the market-place of Kano in the*

*middle of the 19<sup>th</sup> century attracted traders and goods from all parts of Western Central Africa*". It also exported large quantities of grains to less favoured regions (Morel: 1968). Because of the economic and fame of Kano in the 19<sup>th</sup> century, it was called by Lugard (1903) as *exceeding anything he had ever seen or even imagined in Africa*.

By the end of 19<sup>th</sup> century, Kano became the centre of international trade and major trade routes radiated from it. For example; from Kano there was a trade route to Asante; the Kolanut area of Gwanja. The traders of Kano took mainly Kano cloths, potash, cattle, slaves, dried onion leaves (gabu), leather goods and so on and exchanged them for Kolanut which they brought to Kano. There was also a well maintained route to Adamawa region which the traders used to transport cloth and leather goods and returned to Kano with slaves and elephant tusks which they resold to trans-Saharan traders. From Kano, traders took to Borno, black and white cloth and brought back horses, donkeys, cattle, slaves and nitron, ostrich feathers and other goods for industrial, human and animal consumption.

There was also another trade route to North African region known as the north-south trade route which is the oldest and most popular. The Arab traders sold goods which they bought in Kano markets, while dates, Fez caps and European goods were imported through the Mediterranean Sea and purchased Kano cloths, leather goods, slaves etc, which they took to North African coast. Roads were safe throughout Kano and the Sokoto Caliphate in general.

Agriculture and animal husbandry were encouraged by the Jihad leaders of the Sokoto Caliphate. Sultan Muhammad Bello advised the Emir through the book he wrote at the request of the first Fulani Emir of Katsina, Umaru Danlajé, *Usul as-Siyasat* (Principles of Politics). Bello declared that amongst the responsibilities of the Emir was the rearing of crafts men and encouragement of artisans, building roads and maintaining them, building new towns and improving existing ones, encouragement of agriculture and other development efforts.

In Kano Emirate, agriculture was encouraged. The Emirs of Kano maintained large slave estates at different locations all over the Emirates. The popular royal plantations which readily come to mind in the 19<sup>th</sup> century were as follows: *Yokanna, Gasgainu, Sawaina, Wase, Gogel, Yalwan Danziyal, Dorayi, Nassarawa, Gandun Albasa and Gurjiya*. The Emir also encouraged all *Hakimai* (District Heads) to engage in agriculture and livestock rearing. The common peasants whose main occupation was farming were also encouraged. Agriculture reached highest level of development in Kano as correctly observed by Morel in 1911 "in Kano the science of agriculture has attained remarkable development. There is little we can teach the Kano farmer. There is much we can learn from him. Rotation of crops and green manuring are thoroughly understood----- in fact, every scrap of fertilizing substance is husbanded by these experts and industrious agricultural people". (Morel: 1911/1967)

The Jihad leaders were fully aware that a society which is not free from economic needs could not prosper. That was why they did everything to encourage and develop trade and industries. The volume of manufactured goods which Kano produced in the 19<sup>th</sup> century is proverbial. Kano imported raw iron from the districts of Bakori, Pauwa and Ketare in southern Katsina for its iron industries. It also according to the same source imported iron from Zamfara and Potiskum and Fika for its smithing industries (Jaggar: 1994). The smithing industries of Kano in the middle of



the 19<sup>th</sup> century produced large consignments of horse equipment, agricultural hand tools military hard-ware, and formed a considerable part of Kano trade. For example, about 50,000 sword blades of German origin were imported across the Sahara Desert, improved by local smiths, re-exported to Borno, Nupe kingdom and other places. Locally produced horse equipment were purchased in Kano and exported to Borno. There was also extensive trade of agricultural tools from Kano to both Damagaram and Nupe (Barth: 1857/1965).

Another important commerce of Kano in to mid-19<sup>th</sup> century was cotton industry woven and dyed in Kano City or in the neighbouring towns (Barth 1857/1965). It was made in many forms and styles such as gowns, turkudi (dark blue colours worn by women), the Zane, of various colours, the dyed black turban hotly sought after by the Tuaregs, and others. The impact of Kano cloth industry in the 19<sup>th</sup> century extended in the north as far as Murzuk, Ghat and Tripoli, to the west it extended to Timbuktu and the shores of Atlantic. Towards the east, the impact of the Kano cloth industry in the 19<sup>th</sup> century was felt throughout Bornu. To the south, the Kano cloth industry was seen in Igbira and Igbo area. To the south-east, Kano cloth invaded the whole of Bauchi and Adamawa regions (Barth: 1857/1965). Besides cloth, another very important industry of Kano in the 19<sup>th</sup> century which affected the well beings of many families and had a wide market was sandals. The sandals were made with great neatness and exported to distant places. The famous so called Morocco leather was in fact, from Kano and its region (Barth: 1857/1965).

Another important commerce of Kano was the trade by Kano merchants of nitron (kanwa), from Bornu to Nupe, and some parts of Yoruba land. The Kano traders employed the services of pack animals such as donkeys, pack-oxen, horses and asses for this very important trade. Salt was also very important trade of Kano brought from North African region through Katsina. The trade in grains which were abundantly grown in Kano was another very important commerce of Kano. Large quantities of guinea corn, millet and other variety of grains were purchased from Kano and its regions by Arab or Tuaregs merchants and transported by camels across the Sahara to central Sahara and North African regions. Trade and industries went hand in hand in Kano and according to Barth (1857) *almost every family had a hand in it*.

Trade in Kolanut was another important commerce of Kano in the 19<sup>th</sup> century, which is a very old trade, started in the 15<sup>th</sup> century according to Kano chronicle (East: 1954). The peaceful nature of Kano's environment after the jihad as well as the extensive markets made it possible commerce to prosper because trade prosper where peace prevails. Kolanut was a product of the Akan forest some 5,000 miles to the south west. Each dry season several thousands of caravans travelled with Kano manufactured goods to Gwanja and exchanged the items for Kolanut which was a luxury items in the Sokoto Caliphate. The demand of kola according Lovejoy (1980) was increased after the successful execution of the Jihad. It went the only readily available central nervous system stimulant allowed by Islam. Alcoholic liquors were prohibited by Islam and the position of tobacco was ambiguous. The Kolanut merchants of Kano in the 19<sup>th</sup> century grew so wealthy that they quickly metamorphosed as the leading groundnut, cotton, cattle and European manufactured goods in the 19<sup>th</sup> century such as the trading families of Dantata, Sharubutu, Maikano Agogo, Nagoda, etc, (Dan Asabe: 1987).

In terms of transport and communications, pack animals-donkeys, mules, oxen, camels and human port rage were extensively used. The well-beaten roads from Kano to different directions were

maintained throughout the 19<sup>th</sup> century up to the first decade of the 20<sup>th</sup> century. The use of the 19<sup>th</sup> century roads were only discouraged when railway system was fully developed in Nigeria in the 20<sup>th</sup> century. Kano city expanded tremendously as a result of the jihad. In Kano city, certain residential areas were first settled by immigrant traders and Malams from places outside Kano even in pre-Jihad times.

The influx of immigrants into Kano and the area which Mortimore (1967) described as “close settled zone” was enormous; Zangon Barebari, settled by Borno immigrant traders and Malams, Tudun Nupawa by Nupe traders, Unguwar Ayagi by Yoruba traders, Yalwa and Qul Qul settled predominantly by Katsina traders of North African origin who came to Kano during the time of the second Fulani Emir, Ibrahim Dabo (1819 – 1846) (Uba Adamu: 1967)). Yalwa got its name when after a brief stay at Kan Tudun Madabo area, the leader of the newly arrived merchants and artisans from Katsina complained to the Emir through Ma’ajin Watari, a slave official in charge of royal treasury, that his house was too small to accommodate his family and followers. He was given the land on the north-west side of the city. The Emir supposedly said; *that area has more space* (yafi yalwa), since that time the area was identified with that name (Paden: 1973). Koki was first settled by Wangarawa merchants and scholars in the 14<sup>th</sup> century but the 19<sup>th</sup> century the Katsinawa and Agalawa traders settled up to the Sarari section. The Agadasawa was established by Agadez immigrants, Daurawa by Daura immigrants, Dandalin Turawa by Arab traders, while Soron dinki was settled by the Fulani immigrants after the successful execution of the 19<sup>th</sup> century Jihad [M.J. Abba, 1999, ch.1]

It was not only in Kano city where immigrant communities settled. Rural Kano was also settled especially in the closed settled zone. The Agalawa, the Tokarawa and Kambarin Barebari settled in Kano City as well as in the villages around Kura, Bunkure, Bebeji, Kumurya, Garko, Utai, Sumaila, Madobi, Gora, Lambu, Zabainawa, Kunya, Bichi, Damargu and other places where they came to dominate the trade of Kano Emirate and Sokoto Empire ((Dan Asabe, 1987) and Lovejoy: 1985).

Religious and educational impacts of the Jihad of Sheikh Usman Danfodio are also there for all to see. New legal system based on the Sharia was established. The Sharia affected the total life of the people including trade, politics and administration. Before the Jihad, Sharia was not fully implemented. Islam also expanded widely in the rural areas after the jihad in Kano Emirate. Many people who were not originally Muslims became Muslims and the nominal Muslims became devout Muslims. Islamic education also expanded as a result of the Usman Danfodio Jihad in Kano. The Jihad leaders of Kano were first class scholars. They were teaching and preaching before the Jihad. After the Jihad was successful, more schools were established and more Malams migrated and settled in Kano from North Africa, Katsina, Bornu, Birni Kebbi and other places (Paden:1972). The family of the famous 19<sup>th</sup> century scholar who eventually stetted in Togo, Imam Imoru migrated from Kebbi and settled in Magoga Ward in the 19<sup>th</sup> century. The Imam moved with some members of his family to Togo where they settled permanently (Ferguson: 1973). The family of Malam Salga also moved from Katsina to Kano according to Paden (1972) in the 19<sup>th</sup> century.

Militarily, Kano emerged as the strongest Emirate in the Sokoto Caliphate especially after the Jihad and the defensive position of Kano increased as opposed to the 17<sup>th</sup> and 18<sup>th</sup> centuries. Kano was partially protected from the incursions of the enemies of the Caliphate. To the north, Kazaure,

Daura, and Katsina, protected Kano's position from the Damagarawa and Maradawa, to the north-eastern direction, Kano was shielded by Hadejia, Katagum, Gumel, Misau and Jama'are. Bauchi occupied a similar role to the south-east, although the independent Ningi state located between Kano and Bauchi continued to harass Kano throughout the nineteenth century and Zaria Emirate to the south completed the encirclement of friendly neighbours who suffered most of the attacks.

Kano military contributions to the central government at Sokoto were also enormous. This was possible according to Mahdi (1989) because, it was strategically located between the northern and southern borders, and between the western and eastern parts of the Caliphate. In terms of military movements, it was easy to move troops from Kano to Birnin Kebbi, Zamfara or Gobir area to assist the Caliph than from Adamawa, Nupe or Ilorin. Kano troops as reported by Hugh Clapperton in 1829 were considered to be "*the best and found to be more orderly than any of the others*". By the middle of the 19<sup>th</sup> century, Kano was on the position of raising an army of about 7,000 horses and 20,000 foot soldiers making it to be the strongest Emirate in the Sokoto Caliphate in the 19<sup>th</sup> century, (Barth: 1857/1965). That is perhaps, the reason why Abdullahi Mahdi called Kano "*the economic and military nerve centre of the Sokoto Caliphate*". This was as a result of the Jihad. Before the Jihad, Katsina, Gobir, Zamfara and Kwararafa appeared to be stronger militarily than Kano.

## Conclusion

The paper discussed the impact of the Sokoto Jihad on Kano. It traced the History of Islam from the far away Middle East to our region by peaceful means across the Sahara Desert by traders and other visitors. There was no Jihad to introduce Islam in West Africa as was the case in Northern Africa. By the beginning of the 19<sup>th</sup> century A.D Muslim communities in Hausaland were strong enough to challenge the traditional leadership throughout West Africa.

In the Gobir and Zamfara area, the leading scholar was Uthman Dan Fodio who was eventually recognised even by the traditional authorities. He was able to secure some concessions from Sarkin Gobir Bawa to preach freely and for his growing community to wear uniform of identity-turbans for men and veils for women and others. It was the withdrawal of these concessions by the successors of Bawa that led to open rebellion of the Muslim Ummah. In other parts of Hausaland and beyond, Muslim communities also revolted at the beginning of the 19th century.

In Kano region, the open rebellion against the oppressive traditional leadership was led by seven major Fulani clans and one Hausa clan in 1806. Within only three years, the fighting phase of the Jihad was over when the Sarki of Kano was killed at Burum-burum where he took refuge. Suleiman of the Mundibawa clan emerged as the first Fulani Emir of Kano. A new era had begun. The impact of the Jihad on Kano was discussed as follows – politics, economy, transport and communications, agriculture trade and industries, development of frontier towns, expansion of Kano city, settlement of new immigrant communities, education and religion, and the military impact.

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## ECHOES OF ANCESTRY: THE SPIRITUAL SIGNIFICANCE OF IGBO NATIVE LANGUAGE MUSIC IN ANGLICAN CONTEMPORARY WORSHIP

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### Abstract

This article explores the spiritual significance of incorporating indigenous musical languages and expressions within the Anglican liturgy, particularly focusing on how these musical elements echo the ancestral connections of the Igbo communities located in the South-East regions of Nigeria. The study employs both firsthand and secondhand data collection techniques. The Linguistic Relativity Theory, or Sapir Whorf Hypothesis, is utilized in evaluating this work. Necessary generalizations and conclusions are qualitatively drawn based on a synthesis of the gathered data, analyzed through phenomenological and culture-centered approaches. The results indicate that a significant number of Igbo Anglican worshippers struggle to understand the in-depth meaning of the foreign songs they sing. They also find it difficult to connect spiritually with God during worship and hymns. On most occasions, they only enjoy the sound effects, without fully understanding the meaning of what they are singing. It becomes obvious that in blending traditional Igbo native language music with contemporary worship styles, the Anglican Church not only preserves and celebrates cultural identity but also deepens the spiritual experience of Igbo native worshippers. The integration of Igbo native language music in Anglican contemporary worship also serves as the following, among other functions: A profound link between the cultural heritage of the Igbo people and their spiritual practices; bridging the sacred and secular; spiritual upliftment and healing; alongside connection to ancestry and spiritual heritage. This study recommends the contextualization of hymns; integration of traditional instruments; inclusion of traditional dance and call-and-response; engagement with elders and cultural custodians; liturgical education and training; observation of cultural worship days, documentation and preservation; in addition to theological reflection and dialogue; to sustain the integration of Igbo native language music in Anglican contemporary worship, fostering both spiritual and cultural resonance.

**Key Words:** Anglican Worship, Contemporary, Spiritual, Igbo Native Language, Music, Echoes, Ancestry.

### Introduction

The integration of Igbo native language music into Anglican contemporary worship holds deep spiritual significance, particularly within the context of cultural and religious identities. Thus, Okpala (2016), Madukasi (2020) and Ihezue (2023) assert that for the Igbo people, music is not only a medium of expression but also a powerful tool for communion with the divine, enabling worshippers to engage in a deeper, more personal spiritual experience. In Anglican worship, where tradition and liturgy are emphasized as Adetunmbi et al (2024), Sachs et al (2024) and Christ Church Stouffville (2024) enunciate, the inclusion of native language songs bridges the gap



between ancestral heritage and Christian faith, fostering a sense of belonging and cultural pride. This blending of traditional Igbo rhythms and melodies with Anglican hymns and liturgy enriches the worship experience, creating a sacred space where worshippers can connect with God in a manner that resonates with their cultural roots.

In relation to the aforementioned context, Arhin (2020) affirms that using the mother tongue in worship is crucial for effectively communicating the gospel. He insists that both the old and new testaments of the bible show that God created linguistic and cultural diversity for His purposes. Arhin also streamlines that church history reveals that worship becomes more meaningful when conducted in a language understood by the people. Pritchett (2016) equally aligns that worshipping God in one's native language and cultural expression can be particularly significant to first generation immigrants, as it allows them to connect with their cultural heritage and feel more at home in their new environment. The author, who is deeply engaged in church planting for Spanish natives in Texas, argues that this can also be a powerful tool for reaching diverse communities with the gospel, as it demonstrates a genuine understanding and respect for different cultures.

Bauer (2009) intimates that worshipping God through local cultural expressions, creates positive impact by making faith more relatable and meaningful. It allows people to experience and understand God's presence in familiar ways, as He speaks through their culture. However, the author also warns that while culture helps convey God's voice, it can sometimes distort biblical worship practices. This occurs when it introduces traditions, values, or practices that prioritize human preferences over scriptural directives, thus leading to worship that reflects societal norms rather than God's intended design. Ekeke (2012) avers that treasures and many opportunities exist in African oral communication, which can help to present the Gospel message and develop an acculturated and contextualized African Christianity.

Carla (2022) draws attention to "Inter Cultural Worship with Music"; delineating that worship can be expressed through a wide variety of musical and cultural styles, all with the purpose of glorifying God and uniting people from different backgrounds. The author emphasizes that "Intercultural Worship" creates space for diverse traditions to come together in gratitude, as reflected in the biblical vision of revelation 7:9, where people from all nations worship before God's throne. Bharati (cited by Jacob, 2024) elucidates that "... contextualization is not compromise, nor conforming to the image of the world, but rather allowing the gospel to become incarnate in the existing culture in faithfulness to the Bible" (p.2). Consequently, Jacob instructs that adapting worship to local cultures should be done cautiously and in alignment with biblical teachings. He warns that without a deep understanding of the Bible and theology, significant mistakes can occur. The author also stresses that this process should not involve imitating other religions or compromising Christian beliefs.

Powery (2016) in his sermon emphasizes that worshipping God should be a multicultural and multiethnic experience, not for political correctness but because the gospel itself demands it. He reflects on Acts 2, where the Holy Spirit empowers the apostles to speak in various languages, symbolizing the inclusive and diverse nature of the gospel. Powery argues that this passage demonstrates how the gospel is "polyphonic", meaning it should be expressed through the different voices and cultural expressions of people from all backgrounds, reflecting the unity and diversity of God's creation.

Building on current knowledge, this work delves into the spiritual and cultural resonance of using Igbo languages and cultural expressions in music during worship in Anglican churches resident in the Igbo tribes located in the South-East regions of Nigeria; emphasizing its role in connecting congregants to their heritage and faith: It examines the role of Igbo native language and music expressions in fostering a sense of continuity with the past, enhancing communal worship, and reinforcing the shared values and beliefs of the Igbo people within a modern religious context. The synthesis of tradition and contemporary practice grants the Anglican Church in Igbo-speaking regions the avenue in reaffirming its commitment to cultural relevance and spiritual enrichment, creating a worship experience that resonates deeply with the ancestral echoes of its congregation. A combination of core and supporting data techniques were employed in this study. The Linguistic Relativity Theory, also known as the Sapir-Whorf Hypothesis, is applied to assess the work. Broad observations and conclusions are made by combining the data collected, which is qualitatively examined using phenomenological and culture-focused methods.

### **The Essence of Music in Anglican Worship**

Harmona et al (2022) declare that music hold a vital place in Christian worship, especially in the Anglican tradition, as they glorify God and express faith. They serve as prayers, unite believers, and foster a community of saints. The author highlights that Anglican Faithfull's perceive music, especially the hymns as portable sermons that convey biblical truths, shaping people's understanding of God, humanity and Christ. Bello (2020) proclaims that music in the Anglican Church is essential as a form of expression and worship, incorporating elements like melody and harmony. The author stresses that church music, including chants and indigenous styles, plays a significant role in worship, enhancing the liturgical experience. Bello insists that the use of choirs, choirmasters, and organists are vital terminologies in the church's musical structure. He delineates that theologically, music serves to glorify God and deepen the worship experience, making it a fundamental aspect of Anglican services.

The Anglican Pastor (2012) expounds that music ministers to human souls: Streamlining that music is the most ecumenical aspect of the Christian faith. The editorialist posits that in Anglican worship, liturgy takes precedence, with music serving to support it, rather than standing alone. Music aligns with the themes and tone of the prayer books, enhancing worship without becoming the focus. The columnist exposes that musicians offer their gifts in service to God and the congregation, not as performers, but as supporters, its role is ultimately to complement the liturgy. Hence, despite its supportive nature, music remains an integral and celebrated part of Anglican worship, emphasizing excellence in sacred expression without overshadowing the liturgical order.

Wright (2021) avers that the essence of music in Anglican worship includes, highlighting important moments in the liturgy; to encourage and motivate members of the church; and to respond to and interact with God using the universal and inimitable language of music. Holcomb (2016) ultimately submits that music teaches mankind the gospel; connects mankind to God in unique ways; allows mankind to express their love to God with their whole being; and also serves as fulfillment of God's command especially when serving as worship. The essence of music in Anglican worship thus lies in its role as a spiritual medium that intensifies communal prayer, deepens the connection to divine presence, and enriches liturgical traditions, fostering reverence and reflection.



## Data-Driven Investigations

Various concrete evidence abounds which suggests that when people worship God in their native language and expression within the Anglican church in Nigeria, particularly within the Igbo speaking milieu, they often feel a stronger sense of divine presence and a deeper connection to their cultural heritage. This is attributed to the emotional resonance of their mother tongue and the integration of ancestral traditions, fostering a more personal and spiritual enriching worship experience. This was why Okafor et al (2023) attest to the efforts of early music composers towards creating musical works with African flavor for Christian worship within the church of Nigeria, Anglican Communion, province of the Niger, during the 1930's. This suggests an early attempt to incorporate native cultural elements into music during worship in the Anglican Churches in Nigeria, apposite to the peculiarity of the Igbo speaking regions that dominate the province of the Niger as already accentuated.

Pertinently, Agu (2002) documents that the introduction of Western hymns into Igbo Anglican churches during early Christian missionary efforts faced challenges, as the translated hymns did not resonate emotionally or culturally with Igbo converts. He highlights that the structural differences in rhythm, tonal inflection, and lack of polyrhythmic improvisation made it difficult for Igbo Christians to connect with the hymns. The author exposes that the indigenous music, with its emotional depth and socio-cultural relevance, continued to hold more significance for them. Hence, by the early 1950s, dissatisfaction with the hymns led the Anglican Church to introduce innovations in music, incorporating aspects of Igbo native songs into worship from 1953, to better engage the congregation.

Understandably, in the above context, Greed et al (2022) enunciate that using native languages and expressions in music during worship in churches, promotes personal and social identity, reflects God's image, and supports holistic flourishing (physical, mental, and spiritual). The authors maintain that it aligns with God's mission of blessing, justice, and reconciliation, fostering engagement with communities, particularly minority language speakers, and advancing their well-being. Ultimately, using native languages strengthens cultural ties, informs public policies, and enhances the spiritual experience of worshippers. The bible equally posits that God ordains the use of native languages and expressions to music during worship in churches. In the tower of Babel story in Genesis, chapter eleven, God dispersed humanity's single language to create diverse languages, emphasizing cultural and linguistic variety. Furthermore, during the Pentecost in Acts of the Apostles, chapter two, God enabled the Apostles to speak in various languages, allowing the gospel to be understood by people from different linguistic backgrounds. All these demonstrate that God values and uses native languages and expressions in worship to reach and include diverse communities.

On the 29th of August, 2024, the Archbishop of the Province on the Niger and the Bishop of the Diocese of Awka, Anglican communion, His Grace the Most Revd. Alexander C. Ibezim, during the confirmation service at St. Michael and All Angel's church, Ifite Awka, directed the entire congregation to start singing different songs in each person's distinct Igbo dialect: The experience was indescribable as the congregation felt the awesome presence and power of God in an extraordinary manner. The majority of the congregants attested to feeling a profound connection to the reverberations of their ancestral heritage. In a relative experience, the resident priest of St. Barnabas Anglican church Agbani, Ifite-Awka, in a Sunday church service on 1st September, 2024; instructed the congregation to start praying extemporaneously in their various distinct Igbo

dialects: The experience was awesomely glorious as the members felt God's powerful manifestation of His presence. Significant number of them attested that the worship experience connected them to the echoes of their diverse ancestral heritage as they felt strong overwhelming spiritual connection to their patrilineal descents.

Ekwueme (1973) in his observations alongside insights, maintains that the spiritual significance of Igbo native songs, particularly in the Anglican churches, lies in their ability to make worship more accessible and relevant to the congregation. By using familiar, vernacular tunes, these songs help congregants actively participate in worship, fostering a deeper connection with their faith. He argues that just as the reformation encouraged the use of local languages and accessible tunes in Christian worship, Igbo songs similarly enable worshippers to express devotion in a cultural resonant manner, aligning with Christianity's historical adaptability to societal changes and other religious influences.

Alabi (2015) ultimately upholds that indigenous music aids in the growth of native churches in Nigeria by reinforcing cultural identity and making worship more relatable and accessible. He proclaims that it helps to bridge the gap created by the use of foreign languages, aligning religious practices with local traditions and languages. This cultural integration fosters a deeper connection between the worshippers and the church, making the religious message more resonant and effective within the community. Notably, in the Anglican churches in Igbo land, indigenous music enhances the overall worship experience, contributing to the growth and appeal of native churches by reflecting and honouring local heritage and values.

### **Drawbacks of Singing in Non-native Languages in the Anglican Churches in Igbo Enclaves**

Singing in non-native languages in Anglican churches within Igbo enclaves pertinent to the findings of this study has the following disadvantages:

A. Ozodi, K. Mbamalu and I. Nwajideobi (personal communication, September 12th, 2024) posit that trends in modern worship music in Anglican churches look more like concerts. The musicians on the stage are amplified so loudly that they almost completely drown out the congregation. The focus no longer is on the congregation's singing together, but on the musician's performance. This completely gets people tuned-off and distracted. Moreover, the lyrical content of much modern worship music is similar and lacks basic gospel contents. Consequently, Sharp (2023) laments that significant number of modern worship song's lyrics focus on subjects like emotional comfort, personal validation, success and blessing. Hence, much of modern worship lyrics are just prosperity gospel and cut-rate therapy. They rarely minister to the deep spiritual needs of the people pertinent to their cosmology.

It is paramount for music lyrics in Anglican churches within the Igbo enclaves to retain linguistic connection. Congregants might struggle to connect with the lyrics if they are not fluent in the language, reducing the emotional and spiritual impact of the hymns or songs as C. Okafor, S. Okeke and V. Kwulunebe, assert (personal communication, September 15th, 2024). Furthermore, hymns in non-native languages might not resonate as deeply with the local culture and traditions, potentially leading to a sense of disconnection from the worship experience.

Another drawback is that members of the congregation who are less familiar with the non-native language might find it difficult to participate fully in the singing, affecting the overall unity and engagement of the worship. Moreover, there may be an additional burden on church leaders

to teach and explain songs in non-native languages, which can be time-consuming and may detract from other aspects of worship. This makes the participation barriers alongside the educational challenges pertinent to worship in such Igbo speaking Anglican churches formidable.

It should be underscored that when non-native language songs are seen as being imposed from outside or as a symbol of cultural dominance, it might lead to feelings of alienation or resentment among congregants. Other relevant drawbacks of singing in non-native languages in Anglican churches within Igbo communities include, challenges with pronunciation, understanding the lyrics nuances and conveying emotional depth; unsuitability for congregational singing; songs fail to yield common body of hymnody; some non-native Igbo songs require the worship leaders to **ad lib** too much, leaving the congregants frustrated and quit from singing since they have strayed from melody, among others.

### **The Theory of Linguistic Relativity or the Sapir-Whorf Hypothesis**

Nordquist (2019) asserts that the theory of linguistic relativity also known as the Sapir-Whorf Hypothesis is the linguistic theory that shapes or limits the ways in which a speaker forms conceptions of the world. It was propounded in 1929 by the American anthropological linguist Edward Sapir (1884-1939) and his student, Benjamin Whorf (1897-1941). The theory according to Nordquist, was named after the proponents. The author registers that this theory is otherwise referred to as Linguistic Relativism, Linguistic Determinism, Whorfian Hypothesis, or Whorfianism.

Green (2023) stipulates that the linguistic relativity theory or Sapir-Whorf Hypothesis suggests that the language one speaks, can shape their perception of reality, thought processes, and how they interpret and experience the world. He emphasizes that while the more rigid forms of this theory have been mostly debunked, increasing evidence shows that language can significantly influence how human kind interpret and relate with the world and themselves. The theory thus aims to figure out how language and culture are connected. Green further enunciates that although the hypothesis bears both the names of Sapir and Whorf, both scholars never formally collaborated on a unified hypothesis. Sapir was focused on studying how language and culture influence each other, particularly how different world views are reflected in language. Whorf however expanded on this, exploring how language not only reflects but also shapes thought and behaviour. The author exposit that over time, their ideas have given rise to several interpretations of the hypothesis, with varying levels of credibility.

Frothingham (2023) articulates that the Sapir-Whorf Hypothesis indicates that the way people perceive and interact with the world is influenced by the structure of their language. Linguistic categories play a key role in shaping and limiting cognitive processes, meaning that speakers of different languages not only think differently but also act in distinct ways based on their language. He illustrates that words in one language may not have an exact equivalent in another. These subtle but important differences can have significant consequences when the wrong word is used within a specific language context. The author stresses that culture which encompasses the values, norms, and beliefs of a society, serves as a lens through which mankind experience and interpret the world. He streamlines that language is developed as a response to the cultural and social needs of a peculiar environment. In other words, Frothingham points to the fact that there is a clear connection between the way one communicates and how one perceives reality. People's languages shape their thought processes, and thus, the world they experience. This clearly

posits that the way people use language influences how they think and view the world around them.

Pertinent to the aforementioned discussions from various scholars, including Gerrit (2023), regarding the Linguistic Relativity Theory or Sapir-Whorf Hypothesis, it is applicable to this study in the sense that in religious or spiritual practices, singing hymns in one's native language and expressions can create a deeper emotional and cognitive connection to the content of the hymns. It allows individuals to express and understand their faith in a way that is more aligned with their cultural identity, personal experiences and spiritual essence, dimension, vibe, aura, ambience cum atmosphere.

Furthermore, as the Sapir-Whorf Hypothesis posits that languages shapes thought and perception, which can illuminate the spiritual significance of Igbo native language music in Anglican contemporary worship: The distinct expressions and cultural connotations of the Igbo language and expressions can foster a more profound connection to spiritual heritage, enhancing emotional involvement in worship. Using Igbo language and cultural expressions reinforces traditional values and cultural pride, influencing how the congregation understands their faith through familiar linguistic frameworks. The incorporation of Igbo native language and gesticulations also deepens both individual and collective spiritual identity, acting as a link between ancestral traditions and modern faith practices, thus strengthening the bond between spirituality and ethnic identity.

### **The Spiritual Significances of Igbo Native Language Music in Contemporary Anglican Worship in Igbo regions**

The spiritual values of Igbo native language music in contemporary Anglican Churches worship in Igbo region apposite to the findings of this study are as follows:

- **Connection to ancestry and spiritual heritage:** Igbo native language music expression in Anglican worship echoes the spiritual and cultural heritage passed down through generations. Music has always been a key aspect of Igbo traditional religious practices, and its incorporation into Christian worship creates a bridge between the past and present. By singing in their native language, worshippers honour their ancestors, who used similar forms of music to connect with the Divine. This continuity of musical tradition acknowledges the faith and spiritual practices of forebears while blending them with contemporary Christian beliefs, making the worship experience not only modern but also deeply rooted in ancestral heritage. It reinforces the idea that worship is a shared experience across time, linking the living with the generations that have come before.
- **Cultural and spiritual identity:** Igbo native language music is deeply tied to the cultural identity of the Igbo people and its inclusion in Anglican worship helps preserve this heritage. Using the Igbo language in worship fosters a sense of belonging and allows the community to engage spiritually in their own cultural context. Worshipping in one's native tongue brings a more intimate connection to God, as language carries the emotion, expressions, and nuances unique to a people's worldview especially as reflected in the Sapir-Whorf Hypothesis.
- **Expression of theology:** The music in native languages often encapsulates local theological concepts and indigenous understandings of God, which may not be fully expressed in other

languages. For instance, many Igbo hymns and praise songs reflect a rich theology of God's providence, sovereignty, and the nature of worship, all articulated in ways that resonate with the local cultural understanding of divinity. Quintessence is when God is adored in Igbo terms like, "*Ana egbu achalla, mana Gi bu oke achalla ana eto*" (The more you cut the bamboo tree, it keeps growing higher), "*ibu oke mmuo, mmuo ndi ana atu egwu na atu egwu gi*" (you are a great spirit masquerade, the fearsome masquerades are terrified at your presence), "*ogbajiri igwe kpoo ya nku*" (the iron withers when you break it); and etcetera.

- **Community and participation:** Music is a central component of communal worship in the Anglican church, and when performed in the Igbo language, it allows for broader participation, especially for older generations who may not be fluent in other languages, particularly English as the case often is in the Igbo milieu (since English is the official language of Nigeria wherein the Igbo tribe is located, distinctly at the South-East region of the country). It fosters communal unity and inclusiveness, enabling all worshippers to contribute to the spiritual atmosphere of the service, creating a collective experience of God's presence.
- **Spiritual upliftment and healing:** Igbo native music has a deep-rooted spiritual significance in traditional culture, where music is often used for healing, peace, and comfort. When incorporated into Anglican worship, it maintains these traditional spiritual roles, providing emotional and spiritual solace, uplifting the soul, and offering healing to the congregation. Through songs, individuals may find hope, peace, and connection to the divine.
- **Bridging the sacred and secular:** In Igbo culture, music plays a key role in distinguishing the sacred from the secular. Sacred music, often accompanied by traditional instruments, is used in rituals, festival, and religious ceremonies to communicate with deities and ancestors, while secular music is more for entertainment and social functions. In Anglican worship, incorporating Igbo language music and expressions, bridges this division by making the worship experience more culturally relevant and spiritually meaningful. It connects worshippers to their heritage, allowing them to express devotion through familiar rhymes cum rhythms, melodies, and language, thus enriching their spiritual engagement and fostering a deeper sense of community in the church. It equally enhances members in wielding the sense of awe and total submission as they are continually aware of being in God's presence.

## Conclusion

This study underscores the profound role of indigenous music in fostering deeper spiritual connections within the Igbo Anglican community. The use of native language and traditional musical forms not only enhances worship but also bridges cultural heritage with modern faith practices, enriching the spiritual lives of worshippers. However, this exploration is not without limitations. The study primarily focuses on the Igbo context and does not fully consider how indigenous music impacts other ethnic groups within the Anglican churches in Nigeria. Additionally, the diversity of musical styles within Igbo culture itself, and the challenges posed by globalization and modern worship trends, requires further exploration.

In a similar vein, this work is by no means exhaustive; further studies are recommended to examine how native language music can be integrated across other denominations and regions. Future research could also delve deeper into the tensions between tradition and contemporary



worship styles, as well as the role of younger generations in preserving and adapting these musical expressions within the church.

## Recommendations

This study proffers the following recommendations apposite to its findings:

1. Contextualization of hymns alongside Igbo-inspired compositions should always be encouraged: Ensuring that the theological depths and meanings pertinent to Anglicanism and the gospel are retained. This would make the hymns more relatable and accessible to the Igbo-speaking congregation. These songs should equally celebrate themes relevant to Igbo spirituality, such as community, ancestry and reverence for God.
2. Relentlessly integrating traditional Igbo musical instruments like the *“udu, ogene, ekwe, and igba”* with contemporary ones, creating a seamless fusion in Anglican worship setting. These instruments have deep cultural significance and can enhance the sense of connection to ancestral heritage while maintaining the reverence of worship. Moreover, blending these traditional Igbo instruments with modern worship instruments like keyboards, guitars, and drums (like some Roman Catholic Churches are already doing), to create a unique, spiritual moving worship experience that resonates with both older and younger generations should be prioritized.
3. Inclusion of traditional dance and call-and-response singing in liturgical worship. Igbo worship has historically involved participatory elements such as call-and-response. Encouraging this in Anglican worship services fosters community and connection among congregants, as well as continuity with ancestral forms of worship. Anglican Church leadership should encourage inclusion of traditional Igbo dance movements during worship, which can serve as a physical expression of praise, joy and reverence. Dancing has deep spiritual meaning in Igbo culture, representing a connection to the divine.
4. The Anglican Church leadership should engage elders and cultural custodians within the Anglican Church to ensure that the songs, instruments, and dances used are in harmony with Igbo tradition and faith. Their knowledge of Igbo cosmology and spirituality will help deepen the connection between the Anglican faith and Igbo heritage. These elders and cultural custodians can equally revitalize and tap into the Igbo oral tradition where elders share songs, stories, and prayers that reflect both the Christian and Igbo belief systems. Integrating these into Anglican worship services would deepen the spiritual connection.
5. The Anglican Church leadership in Igbo communities should kick-start liturgical education and training, alongside seminary education targeted at boosting insights in Igbo language and musical expressions. They should provide workshops and training for choir members, music directors, and worship leaders to enhance their understanding of how to lead worship using Igbo hymns and instruments. This would also include lessons on the theological and cultural significance of the elements being incorporated. More so, courses on Igbo musicology and culture should be incorporated into seminary training to ensure that future Igbo Anglican priests and worship leaders understand the importance of cultural integration in worship.
6. Anglican Church leadership in Igbo communities should not relent in dedicating specific Sundays to focus entirely on worship in the Igbo language and culture, similar to cultural or heritage days. These services would use Igbo-language hymns, prayers, and Bible readings to strengthen the spiritual connection to ancestral roots.

7. There should be efforts geared at producing recording of Igbo worship music alongside making them available digitally. This would ensure that younger generations can access and learn these songs in their own time, reinforcing the spiritual heritage.
8. The Anglican Church leadership in Igbo communities should always organize workshops that explore the theology behind using indigenous languages in worship, especially focusing on how Igbo language, music, and culture express Christian theology in a contextually relevant manner. Moreover, while focusing on Igbo culture, they should equally promote dialogue with other Nigerian and African ethnic groups to learn from their experience in integrating language and culture in worship. This can lead to a border Anglican experience that honours diversity.

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## HERDSMEN AND FARMERS CLASHES IN NIGERIA: CASE FOR CONFLICT RESOLUTION

By

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### **Abstract**

In recent years, there has been a raging battle between Fulani herdsmen and farmers of Nigeria's middle states of Benue, Jos and Taraba. This conflict has mutated drastically so that tourists are discouraged from visiting the different amazing destinations situated in this region. The persistence of farmer-herdsmen conflicts portends grave socioeconomic consequences. Although there is no clear consensus on which group experiences greater hardships, the plight of arable crop farmers, who constitute the bulk of Nigeria's agricultural production population, continues to attract research attention. The paper recommends regular review of stock routes and educational campaigns to increase their awareness and compliance rates among conflict actors. Farmer-herdsmen conflict resolution initiatives should also incorporate a careful consideration of all conflict factors from, the perspectives of the actors. The necessity to provide food for crops and animals, as well as raw materials for industries and for export use to meet demand has led to extreme need and use of land by farmers and herdsmen. This leads to a high competition which often times turn into concealed hostilities between these two agricultural land users. The conflict has transcended into insecurity of lives and property and food crisis particularly in rural communities where most of the conflicts are localised and gradually encroaching on urban areas. This has reverberating repercussions on the country.

**Key words:** Insurgence, Conflict, Herdsmen, Farmers, Repercussions, Resolutions.

### ***Fulani Herdsmen***

They represent a significant component of the Nigerian economy Fulani herdsmen are popular for being cattle rearers which makes it essential for them to navigate their prized cows, from one location to another in search for food and water. This regular search may lead to the invasion of other people's farms. They constitute the major breeders of cattle which supplies the country with a cheap source of animal proteins. 90% of the nation's livestock population are attributed to them. Eniola (2007) has it that: the traditional and unique Fulani encampment (ruga) consisting of temporary structures made of stalks closely knit family members and livestock is the natural habitat of the orthodox fulbe settlement.

The Fulani tribe in Niyeria entirely dominates cattle rearing. Iro (1994) documents vividly the herding system which is a daunting task and contrary to widespread belief is not a delight to the Fulani. This task is not chosen my choice rather a necessity. According to Iro (1994), 75% of

nomads sampled, maintained that cattle herding is tiresome and strenuous. The optimum herd size lies between 80 and 100. Cattle belonging to individual family members are usually herded together, with male family members assuming automatic rights to all cattle, making it difficult to determine cattle ownership by female members. It is seen as poverty if a Fulani man boasts of less than twenty cows, while six cows owned by a woman is regarded as an affluence. Herding is mostly dominated by youths, while decisions about grazing are mainly made by the elderly family members. The Fulani herdsman make excellent use of sign language, the cane and verbal command to drive the animals, with faster animals occupying the front rows. These fast and agile animals may be the ones to cause destruction on the farms they graze. During migration, a typical herd consisting of several family units move in a column of up to five metres wide and about two kilometres long. By the time this group passes any given point, "everything that stands at that point remains destroyed" (Fricke, 1979). According to Iro (1994), the herding seasons starts with southward movement of the herd and along rivers and stream valleys from October to December -marking the end of rainy season and beginning of dry season. January to February is the harmattan season that is characterised by longer grazing hours, herd splitting and more frequent visits to stable water sources. Cattle herding coincides significantly with arable crop production. Herdsman-farmer conflict therefore becomes prevalent during the period.

### ***The Farmers***

The vital role of agriculture in the development of the economies of Third World nations, including Nigeria, is undeniable (Eastwood et al. 2007). Nigeria, with a population of about 200 million people, occupying a land area of 923,773 square kilometres continues to benefit immensely from agricultural production activities. With about 82 million hectares of arable land, out of which only 42% is so far cultivated, agriculture (crop and animal production) contributed between 31.2% and 39.2% of total GDP between 1986 and 1995, and over 40% 1999 and 2006 (National Economic Intelligence Unit 2006). Dwindling economic fortunes, the need to reverse high food importation bills and the ever-increasing demands for food and raw materials continue to exert more pressures on the arable lands which, incidentally, are required by both farmers and cattle herdsman for their production activities.

Losses from these conflicts are of far-reaching dimensions and implications on both sides. It was reported in a study carried out in Nigeria's Guinea savannah, within which is Kwara State, Fiki and Lee (2004) that out of about 150 households interviewed, 22 reported loss of a whole farm of standing crops, 41 reported losses of livestock, while eight households from both sides reported loss of human lives. In other studies, indications are that stores, barns, residences and household items were destroyed in many of the violent clashes. Serious health hazards are also introduced when cattle are reared to water bodies that serve rural communities. The implications of all these may put question marks on the achievability of the 10 percent growth rate in the agricultural sector being proposed by the Federal Government of Nigeria.

Benue State is regarded as the food basket of the nation. It is an agrarian state because of the fertile soil and this makes agriculture very important for their livelihood and survival, and has inevitably attracted Fulani herdsman to Benue and other Middle belt states. So, the farmers rue the wanton

ravaging of their lands as it destroys of their source of livelihood. At the end, it becomes a battle for survival.

### *Causes of farmer-herdsmen conflict*

The causes of farmer-herdsmen conflicts are often not far-fetched. However, there appears to be no consensus among both groups as to the causes of their mutual conflict. According to de Haan (2002).

1. Destruction of crops by cattle and other property (irrigation equipment and infrastructure) by the herdsmen themselves, are the main direct causes for conflicts cited by the farmers.
2. The herdsmen cite burning of arable lands and fadama and blockage of stock routes and water points by crop encroachment as important direct reasons.
3. The cattle use their hooves to destroy the tender plants which invariably causes stunted growth.
4. The cattle dung damages the crops as the dung is acidic and corrosive when hot.
5. Ingawa, Ega, and Erhabor (1999) reported that the key underlying causes of farmer-herdsmen conflict in Nigeria are: Changing resource access rights, whereby traditional access rights to communal grazing and water resources are being obstructed by the individual tenureship of arable farmers. This is particularly severe on the traditional trek routes, which become favourite cropping sites because of their better soil fertility resulting from the concentration of animal manure from the trekking herds in these areas. Within the fadama areas, this is exacerbated by the fragmented nature of the crop plots, which makes prevention of animals straying in the crop plots difficult; Inadequacy of grazing resources, as increasing crop cultivation (and increasing commercialization of the crop-residues) and poor management of the existing grazing reserves have resulted in a significant reduction in available livestock feed resources, in particular in the Northern States. Moreover the high value crops introduced by NFDP (tomatoes and onions) produce almost no crop-residues for livestock feeding. Finally, the regulation that twenty percent of the fadama would need to be set aside for grazing (National Agricultural Policy, 1988) has not been adhered to; and decline in internal discipline and social cohesion, as the adherence to the traditional rules regarding grazing periods, and the authority of the traditional rulers is breaking down. This is exacerbated by increased rent seeking of the formal and traditional authorities in managing resource access. De Haan (2002) also noted that antagonistic perceptions and beliefs among farmers and herdsmen could compound conflict situation, especially due to failing institutions and fierce competition for resources.

Another cause of farmer-herdsmen conflicts is increasing rate of cattle theft which, according to de Haan (2002), is often accompanied by violence. Other perceived causes of farmer-herdsmen conflicts include inequitable access to land, diminishing land resources, antagonistic values among user groups, policy contradictions, and non-recognition of rights of indigenous people (Adisa, 2011). Whatever the causes of farmer-herdsmen conflicts are, it is evident that the conflicts have been of great negative effects. These range from economic effects (such as loss of income/resources/yield) to physical (such as home/farm destruction, bodily injury or death of

family member) and socio-psychological effects such as emotional exhaustion, job dissatisfaction (Adisa, 2011a).

The causes and effects of farmer-herdsmen conflict have attracted considerable theoretical and empirical analyses, but conflict actors and victims' coping mechanisms have not received sufficient attention in the literature (Adisa, 2011b). The main thrust of this chapter is to analyse conflict actors' coping strategies and the implications for rural development in Nigeria.

### ***Resolutions***

#### **Tackle Desertification**

According to research findings a sandy desert occupies about 35 to 40 percent of the land mass of frontline Nigerian States of Borno, Yobe, Jigawa, Kano, Katsina, Zamfara, Sokoto and Kebbi. Over the years, the desert has consumed different parts of the region due to deforestation and pastoralism. This has encouraged many Fulani herdsmen to move from their base in these states, southwards. The middle belt and other parts of Nigeria are bearing the brunt. To forestall this continued migration, the government needs to encourage reforestation and irrigational farming.

#### **Bridge the Indigenes – Settler differences**

When the Fulani find themselves in the farmer's territory despite spending decades in the middle belt region, they are still regarded as settlers by the indigenes. This difference should be bridged through regular meetings, social gatherings, festivals and sporting events. This opens a window for interdependence among groups in the use of resources available to them.

#### **Ranching Zone**

This is a key factor the government, herdsmen and farmers have to agree on. A large expanse of land set aside solely for grazing should be declared as a ranching zone. This should be established across the six geopolitical zones of Nigeria. It will go a long way in reducing the tension between the farmers and the herdsmen. The government must make herdsmen keep to agreed routes and farmers avoid farming across them with stern and stringent policies.

#### **Educational intervention**

There is need for educational intervention in farmer-herdsmen conflict. This could be achieved by

- a. creating better awareness of land use regulations among farmers and herdsmen.

- b. availing extension personnel with conflict coping mechanisms through attendance of related seminar and conferences. By so doing, extension personnel would be able to teach farmers and herdsmen on conflict coping mechanisms,

- c. educating both parties on the need for peaceful co-existence and mutual understanding,

- d. the work of extension is not limited to teaching of new techniques, it is also instructive to know the obstacles that could stand in the way of the techniques to be adopted by farmers. It is therefore worthwhile for extension agencies to have units responsible for farmer-herdsmen relations,

Education among the two parties should be realistically encouraged. This would not only lead to better perception but also create better opportunity for awareness of realistic coping strategies,

### ***NGOs on farmer-herdsmen conflict***

There is need for viable NGOs on farmer-herdsmen conflict management, especially in the areas of awareness, education, prevention, and amelioration. Furthermore, non-governmental organizations should support livestock-centred livelihoods including cattle herding, not only in conflict mitigation but also in the support of grassroots innovations and in influencing favourable national policies.

### ***Conflict management framework***

A multi-stage conflict management framework is required to curb the danger posed by farmer-herdsmen conflict. The proposed framework should be statutory committees at community, local, state, and federal government levels. It should also include the relevant occupational unions.

### ***Intervention of Traditional Leaders***

Traditional and local leaders should be well involved in finding solutions to farmer herdsman conflict. The committees proposed above must have representatives of the local leadership.

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## INNOVATION LINGUISTIQUE DU FRANÇAIS DANS *LE TUMULTE D'ITIA-AFE-EKPE* D'INEGBE

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### Résumé

Cette étude analyse comment l'innovation linguistique du français dans *Le Tumulte d'Itia-Afe-Ekpe* permet non seulement d'enrichir la narration, mais aussi de questionner les rapports entre langue, culture et identité. L'œuvre d'Inegbe, *Le Tumulte d'Itia-Afe-Ekpe*, constitue un riche terrain d'analyse pour l'innovation linguistique, en raison de sa langue unique et de son style narratif immersif. Ce roman explore les défis posés par la guerre spirituelle contre une déesse méchante, l'exil et la souffrance, tout en intégrant des éléments linguistiques novateurs. L'étude adopte l'analyse stylistique et sociolinguistique comme approches qui envisage les productions langagières des locuteurs comme conditionnés par des paramètres sociaux précis. Cette étude met accent particulier sur les choix linguistiques, les figures de style, et les tonalités narratives. L'étude met en lumière la manière dont Inegbe utilise une hybridation des langues, mêlant le français aux idiomes et proverbes africains, afin de créer un espace linguistique qui reflète la complexité identitaire de ses personages. Cette innovation se manifeste également dans la construction des dialogues, qui reflètent la réalité socioculturelle du contexte africain contemporain. En utilisant une approche intertextuelle et en jouant sur les codes linguistiques, l'auteur offre une voix authentique et engageante qui fait écho aux dilemmes et aux espoirs des sociétés africaines en mutation.

**Mots-clés:** Français, Innovation Linguistique, *Le Tumulte d'Itia-Afe-Ekpe* d'Inegbe

### Introduction

L'innovation linguistique dans la littérature africaine d'expression française désigne l'utilisation créative ou intégration de la langue africaine pour refléter les réalités culturelles, sociales et historiques de l'Afrique. Le roman nigérian, *Le Tumulte d'Itia-Afe-Ekpe*, écrit par Inegbe, M. S en 2023 est plein d'innovation linguistique. Cela permet de donner une visibilité aux cultures nigérianes et de montrer leur richesse et leur diversité. Le Nigéria est "l'un des grands pays africains dotés de plusieurs cultures et langues indigènes. Il est divisé en zones géo-politiques, États et groupes ethniques, dont les Hausas, les Yorubas, les Igbos, les Efiks, les Ibibios, les

Fulanis, les Binis, les Annangs, les Ijaws pour ne citer que ceux-là” (Inegbe, 2014:219). Selon le même auteur, les membres de ces groupes “communiquent entre eux par l’usage de leurs langues indigènes. Cependant, la langue officielle de communication au Nigéria, malgré les affiliations ethniques, c’est l’Anglais, la langue du colon” (2014:219). Les nigériens, comme ils ont des langues parlées différentes, utilisent la langue anglaise et française pour communiquer ensemble. Selon Udousoro (2002:68), la langue “française a été adoptée par le gouvernement fédéral du Nigéria en 1996”. Ceci est un indicateur que l’anglais et le français sont des langues officielles au Nigéria. Cela est devenu nécessaire puisque le Nigéria est un pays entouré principalement par des pays africains francophones comme “le Niger au nord, le Cameroun et le Tchad à l’est, et la République du Bénin à l’ouest”(Inegbe, 2020: 171). Le Nigéria est située à l’ouest de l’Afrique. L’Afrique est “notamment divisée en de nombreuses sous régions dont on pourrait citer suivantes: L’Afrique du Nord mieux connue comme le Maghreb, L’Afrique Équatoriale Française, L’Afrique de l’Ouest et L’Afrique de l’Est” (Inegbe, 2013:276). L’Afrique, on le sait, est dotée d’une riche littérature dont une bonne partie est écrite en Anglais et Français. Beaucoup d’écrivains nigérien(e)s manipulent l’anglais ou le français et le style d’écriture occidental pour exprimer la culture nigeriane. Des écrivains nigériens comme Chinua Achebe qui écrit, *Arrow of God* (1964), Wole Soyinka qui écrit, *Death and the King’s Horseman* (1975), Femi Osofisan qui écrit, *The Chattering Trees* (1982), Tunde Ajiboye qui écrit la pièce, *Olurounbi ou Le prix d’un pari* (2001), Tunde Fatunde qui écrit une pièce, *La Calebasse Cassée* (2002), Sanusi Ramonu qui écrit, *Un nègre a violé une blonde à Dallas* (2016), Miriam Inegbe, qui écrit le roman, *Esemsem, Fils d’Eaux* (2020), parmi d’autres, ont, dans leur manipulation linguistique, développé un style qui leur est propre. Ces écrivains puisent dans leurs racines et les idiomes locaux. De nombreux dialectes nigériens qui se sont retrouvés dans le français selon Inegbe( 2014: 220) sont “...le Yoruba, le Igbo...l’Efik...et autres”. Sur le même sujet, Inegbe explique qu’ils font “usage de ces éléments culturels pour exprimer des idées sensibles ou des problèmes dans une tentative de mettre l’accent sur l’africanité de ce qu’il présentent” ( Inegbe, 2014: 220). En expérimentant avec la langue, ces écrivains nigériens contribuent à renouveler les formes et les thèmes de la littérature de Nigéria en particulier et de l’Afrique en général.

. Aujourd’hui au Nigéria, on ne parle pas l’anglais ou le français métropole mais l’anglais du Nigéria ou le français du Nigéria qui “comporte beaucoup d’africanismes”(Inegbe, 2013:276) et celui dont “le produit de phénomènes fréquents dans la langue standard”(Kwofie, 1984:6). Une autre chercheuse, Motazé (1997:32) s’est inclinée dans ce même domaine pour attester que “les manifestations occasionnées par langues locales laissent un français difficile à décoder”. Tous ceux-ci signifient que les langues locales ont “influencé l’usage du français et le français parlé”(Inegbe, 2013:281) en Afrique. Cela implique aussi que beaucoup de facteurs ont donné naissance du français d’Afrique dont on pourrait citer “l’infiltration des mots dialectaux dans le français courant, des accents du français dûs aux différentes régions dont sont issus les locuteurs, la création des mots, la déformation du sens des mots français et le niveau d’instruction des Francophones d’Afrique” (Inegbe, 2013:277). Ces citations révèlent que tous les Africains ont les caractéristiques culturelles et linguistiques. Alors, nous allons examiner l’innovation linguistique du français dans *Le Tumulte d’itia-Afe-Ekpe* d’Inegbe pour comprendre comment ceux-ci contribuent à la construction du sens et l’impact social de l’œuvre.

## Approche Méthodologique

Plusieurs approches linguistiques sont possibles selon l'étendue de l'objet d'étude: certaines analysent la langue d'un locuteur donné, d'autres des développements généraux sur la langue. Nous concentrerons notre analyse sur l'innovation linguistique du français dans *Le Tumulte d'Itia-Afe-Ekpe*. Cette étude adopte le concept stylistique linguistique. Ce modèle analytique nous permettra de classer les figures de style utilisées dans ce texte. Short (1969:13) explique le style comme "l'étude exhaustive de l'usage du langage dans une œuvre". Halliday (1960:40) maintient que stylistique "permet linguiste d'analyser les textes dans lesquels la langue est mise en relief pour créer ce que la culture classifie comme art" et Inegbe(2014: 222) affirme ceci quand elle dit qu' "un écrivain peut choisir des mots et un langage à partir de son background social et de sa classe". Une autre l'approche linguistique qui est possible pour cette étude est l'approche de la sociolinguistique. Elle tente d'établir une relation entre l'appartenance sociale d'un individu et ses usages langagiers. Elle interagit avec la sociologie du langage qui vise une connaissance plus approfondie de la société à travers son langage. La sociolinguistique et la sociologie du langage sous ce qu'ils définiront comme la linguistique socio-différentielle. Elle aussi appliquée en anthropologie, communication et psychologie. La théorie sociolinguistique a été fondée principalement par William Labov, Dell Hymes, et Erving Goffman. Ensuite, la sociolinguistique, notamment la théorie de l'hétérogénéité linguistique, permettra d'étudier comment Inegbe joue avec la langue française pour la faire cohabiter avec des dialectes et des idiomes Nigeriens. L'étude par analyse va employer la théorie sociolinguistique et le concept stylistique linguistique pour examiner la langue française dans le roman afin de comprendre comment les choix stylistiques de Inegbe reflètent les réalités socioculturelles de son époque.

## Resumé de *Le Tumulte d'Itia-Afe-Ekpe*

Le roman, *Le Tumulte d'Itia-Afe-Ekpe* par Miriam Stephen Inegbe, une écrivaine nigérienne de la littérature africaine, paru en 2023. Ce récit est une exposition et un mélange de la réalité de l'Afrique dans un ouvrage de fiction. Ce roman se divise en onze chapitres de 185 pages. Ce livre est une œuvre de fiction qui donne un aperçu de la société africaine et il raconte les expériences et des conditions des peuples dans la ville fictive d'Itia-Afe-Ekpe. Il contient plusieurs faits historiques et culturels propres aux Anaangs. Selon de romancière, la raison pour faire usage des traits dialectaux et des expressions est "pour éviter des récriminations ethnographiques"(Inegbe 2014:222). Il traverse des épreuves difficiles et témoigne des horreurs de la guerre spirituelle. Dans *Le Tumulte d'Itia-Afe-Ekpe*, l'auteur emploie principalement le français comme la langue d'écriture. Même si le français est la langue principale utilisée dans le roman, Inegbe intègre également divers éléments des langues locales nigériennes, à travers utilisation de mots et d'expressions spécifiques. Ces éléments linguistiques ajoutent une dimension authentique et culturelle au récit, permettant aux lecteurs de plonger dans l'univers africain de l'histoire. L'auteur de ce roman nigérien cherche à se libérer de l'emprise de la langue française et à la réapproprier pour exprimer leur propre identité.

En utilisant cette approche linguistique hybride, l'auteur parvient à créer une atmosphère riche et immersive, tout en mettant en valeur la diversité linguistique et culturelle du nigérien en particulier et de l'Afrique en général. Cette utilisation des langues contribue à renforcer l'authenticité et la pertinence du roman, tout en donnant aux lecteurs une perspective précieuse sur la réalité sociale

et tradition de la région. L’auteur utilise ces choix lexicaux spécifiques pour mettre en lumière les thèmes de la guerre spirituelle contre une déesse méchante, d’identité, de survie, de coutume traditionnel, de la reincarnation, l’exil et la souffrance, un portrait éternel et omniprésent de la femme, les ancêtres d’Itia-Afe-Ekpe, la fantôme pleurant, les rituelles et de la violence en Afrique. Ces choix lexicaux sont essentiels pour mettre en évidence les thèmes centraux du roman et pour donner une voix aux personnages qui luttent pour leur survie dans un environnement marqué par la guerre et la violence. Ces choix lexicaux contribuent à la richesse de l’œuvre et à sa capacité à susciter la réflexion chez les lecteurs sur les réalités complexes de la société africaine contemporaine. Les autres ouvrages par notre écrivaine choisie sont: *Une Récolte de Confinement*(2018), *Esemsem*, *Fils d’Eaux*(2020), *Green Flames*(2022), parmi d’autres.

### **L’innovation linguistique du français dans *Le Tumulte d’itia-Afe-Ekpe*.**

La langue jouit d’un rôle central dans le roman, *Le Tumulte d’itia-Afe-Ekpe*, oscillant entre français académique et des influence locales, créant ainsi une polychromie linguistique qui fait l’écho à la diversité culturelle du Nigéria et du continent Africain en général. La langue selon Saussure (1972:10) est “un produit de la société capable d’exprimer cette chose ou cette notion qui existe dans la société qui l’a façonnée” et selon autre chercheuse une langue est un “indicateur de l’époque, des rêves et de la condition d’un peuple”(Inegbe,2024:223). Cela signifie que la langue fait l’écho d’une culture, les traditions, les situations et les réalités vécues de ses locuteurs. Le roman, *Le Tumulte d’itia-Afe-Ekpe* se caractérise par réalisme linguistique qui résulte de l’adaptation du langage Anaang:

Ceci est la viande pour les esprits et les êtres humains, acceptez-là de la main de votre prêtresse s’il vous plaît(2023:32).

Lumière d’Itia-Afe-Ekpe s’éteignit hors de sa terre! Notre roi, Abong Idung-Afa est parti! Il s’est inscrit aux ancêtres(2023:39).

Je suis mort douloureusement, devrais-je continuer à mourir de faim ...(2023:115)

Ces expressions sont riches de sens et témoignent de la créativité et de la diversité du français. Cela permet de créer un effet de polyphonie et de donner une voix authentique aux personnages. Ces phrases, tout en étant simples, évoquent des concepts profonds et universels: la spiritualité, la mort, la souffrance, le pouvoir et la communauté. Elles témoignent d’une richesse culturelle et d’une vision du monde Anaang. La phrase “Je suis mort douloureusement, devrais-je continuer à mourir de faim”(2023:115) est plus métaphorique. La “mort” peut symboliser une souffrance profonde, une situation désespérée ou un échec. Toutes les créativités sont ce que Inegbe (2022 :93) s’appellent “l’emprunt des environnements socio-culturels africains qui se sont incorporés dans les textes littéraires”. Les registres poétiques et émotionnels sont souvent plus présents dans le roman, *Le Tumulte d’itia-Afe-Ekpe*(2023):

Je suis né pour voir mon père faire cela...(123)

Mes larmes coulent jour et nuit (138)

Regardez-moi, mourir. Regardez-moi, aller à la tombe(138).

Je ne vais pas mourir pour rien(142).  
 Laisse-moi faire ce que je dois faire...(144)  
 Elle nous a laissé à main levée(150)  
 Mon âme n'ère plus,...(184)

Ces expressions sont plutôt familières et particulièrement imagées et colorées. Ces tournures sont fréquentes dans le français du Nigéria ou d'Afrique, où la langue est souvent utilisée pour exprimer des émotions de manière et intense. Cette expression "mes larmes coulent jour et nuit"(2023:138) est poétique et exprime une grande tristesse et une souffrance intense. Elle est très directe et met l'accent sur la durée et l'intensité de la douleur. L'extraction "Regardez-moi, mourir. Regardez-moi, aller à la tombe"(2023:138) est très dramatique et exprime un désespoir profond. Elle peut-être utilisée dans un contexte de résignation ou de protestation. L'expression "Je ne vais pas mourir pour rien"(2023:142) exprime le désir de donner un sens à sa vie et de laisser une trace. Elle peut-être liée à des luttes pour la justice ou pour une cause plus grande que soi. Et l'expression "Laisse-moi faire ce que je dois faire"(2023:144) exprime une détermination à agir malgré les obstacles. L'expression "Mon âme n'ère plus"(2023:184) est poétique et pourrait toucher à des thèmes spirituels. L'utilisation du mot "ère" est moins commune en français standard et pourrait indiquer une influence linguistique culturelle ou régionale spécifique. Tous les extraits sont traductions littérales que Vinay et Darbelnet (1958) expliquent que c'est "un procédé qui consiste à traduire la langue source mot à mot, sans effectuer de changement dans l'ordre des mots ou au niveau des structures grammaticales et tout en restant correct et idiomatique". À travers ce roman, les langues locales du Nigéria ont une grande influence sur le français populaire nigérian.

Un autre type d'emprunt dans le roman est de mélange des codes étrangers. Le mélange des codes étrangers jouent un rôle essentiel dans la littérature postcoloniale, reflétant la complexité des identités et des héritages culturels des peuples colonisés. Les écrivains postcoloniaux utilisent souvent une combinaison de langues et de dialectes pour exprimer leur expérience de la colonisation de la résistance et de la quête identitaire. Le mélange des codes étrangers, qui consiste à passer d'une langue à une autre au cours d'une conversation ou d'un texte, est souvent utilisé de manière délibérée par les écrivains postcoloniaux pour capturer la diversité linguistique et culturelle de leur contexte. Par exemple, Inegbe adopte aussi le procédé du mélange du français, de l'angais et Anaang. La romancière intègre les codes français et Anaang et explique toujours la signification de la trace dans son récit. Par exemples: "Yak ade ntere!"(2023: 19) signifiant 'ainsi soit-il!'; "Nne mmi eeei! Kop si tie!"(2023: 97) signifiant 'écoutez-les'; "Ugwa idem ida"(2023:108) signifiant 'mon infortune moi'. On voit aussi l'interférence des mots étrangers comme: "Nung Ukod E-come!" et "Nung Ukod E-see"(2023:16). Par le mélange de langues, "l'écrivain subjugué plutôt la culture et la société africaine à la langue française..."(Inegbe, 2022:98). Toutes les expressions dialectales peuvent faire penser à des expressions culturelles dans des contextes Anaang.

Nous observons l'usage de symboles aussi dans le roman *Le Tumulte d'itia-Afe-Ekpe* d'Inegbe: "Un vent fort souleva le chien dans les airs et lança vers une destination inconnue"(2023:112) ; "C'était un esprit du fantôme qui pleure à travers le village"(2023:119). Le 'vent' peut symboliser l'évasion, le désir de s'affranchir des contraintes et de s'envoler. Il peut aussi représenter des forces



incontrôlables et des événements imprévisibles. Le ‘fantôme’ peut symboliser la mort et la mortalité. Il rappelle la finitude de la vie et peut être associé à des regrets, des peurs ou un sentiment de perte. Il peut représenter des souvenirs, des traumatismes ou des événements non résolus qui hantent le présent. Il peut symboliser aussi des forces obscures, des peurs irrationnelles ou des aspects de la personnalité que l’on refuse d’affronter. Le “vent” et le “fantôme” sont des outils littéraires riches en nuances qui permettent d’explorer les profondeurs de l’âme humaine et de créer des atmosphères particulières dans un récit. Un autre cas, l’apparition d’un esprit du fantôme montre les croyances culturelles Anaang.

Nous relevons lexique vocatif et un portrait omniprésent de la femme: “Notre mère éternelle! Mère de tous les être humains! Mère de tous les esprits!... Notre reine et la déesse de la terre, Eka-Awasi”(Inegbe, 2023:72,73, 112) qui symbolise la divinité et représentant d’une déesse de la mythologie Anaang dans le roman. La romancière fait l’emploi de nombreux noms nigériens dans son roman. Voici les exemples à travers le roman, *Le Tumulte d’itia-Afe-Ekpe*: “Usiere, Asuabiat, Edeghe-Udim, Sutoidem, Mbukitiehe, Ndiok Ekarika, Akwa-Mbuk,”(Inegbe, 2023: 7, 11, 16, 29, 33, 37, 131). Ces noms symbolisent les événements et les faits de la société d’Anaang. Ceci affirme l’assertion d’Inegbe (2021: 2) que les noms des gens sont “d’une importance centrale dans leur généalogie” et dans un autre cas, Inegbe explique que “l’orientation sociale, culturelle et mythologique d’un peuple se reflète dans les noms portés par les gens”(2021:8). Cela montre que les noms Anaangs sont typiquement distingués des noms européens sur la base de la signification.

Inegbe fait usage de la répétition de l’information, et l’usage du vocabulaire quotidien. Par exemples: “venez ooo! Venez ooo!”(2023:5); “pas encore! Pas encore!”(2023:21); “Non! Non! Et non!”(2023:56, 59); “Non! On ne te veut plus! Non! Plus encore! On ne te veut plus...”(2023:56); “Écoutez! Écoutez! Mon peuple, écoutez-moi”(2023:59); “Arrêtez! Arrêtez mes mères! Arrêtez!”(2023:163). Tous ceux-ci sont les traits stylistiques soutenus que l’auteur utilise un style oral. On voit aussi, dans le texte, *Le Tumulte d’itia-Afe-Ekpe* de copieuses expressions proverbiales. Comme beaucoup d’autres écrivain(e)s africain(e)s notre auteur choisit enrichit son roman de proverbes. Voici les exemples à travers *Le Tumulte d’itia-Afe-Ekpe*:

Il n’y a pas d’homme qui fait l’amour avec l’épouse d’un autre homme qui n’est pas prêt à mourir(2023:37)

Un hibou n’hulule pas le jour pour rien, sauf s’il y a un problème(2023:68)

Un homme qui boit avec son frère ne craint aucun poison(2023:70)

Aucun chien ne peut mordre son propriétaire sauf s’il est malade(2023:102)

La mascarade a dansé nu en public, qu’allons-nous faire?(2023:120)

Quand une concubine sait comment prendre soin d’un homme, elle devient son épouse(2023:123)

Il n’y a aucun moment que les larmes peuvent devenir une rivière(2023:129)

Ça sera possible quand la vache met au monde les veaux deux fois dans une année(2023:129).



Le premier proverbe ci-dessus “Il n’y a pas d’homme qui fait l’amour avec l’épouse d’un autre homme qui n’est pas prêt à mourir” souligne les conséquences graves et potentiellement fatales de l’adultère. Elle met en garde contre les risques liés à une telle transgression, qu’ils soient physiques (confrontation avec le mari trompé) ou sociaux (repudiation, perte d’honneur). L’expression proverbiale qui dit “Quand une concubine sait comment prendre soin d’un homme, elle devient son épouse” suggère que la capacité d’une femme à s’occuper de son homme est un facteur déterminant dans le succès d’une relation. Elle met en avant l’importance de la complicité, de l’attention et des soins dans la construction d’un couple solide. Ces deux expressions reflètent des valeurs et des croyances traditionnelles sur le mariage, l’adultère et le rôle de la femme dans une relation. Elles mettent en lumière les enjeux sociaux et les conséquences potentielles de certaines actions. Cette expression proverbiale peut également être interprétée de manière humoristique comme Inegbe dans son article en *Igboscholars International Journal* (2024) explique que “tout cela est employé dans un texte créatif pour transmettre du sens et promouvoir l’humour comme outil d’amusement”. Un autre proverbe ci-dessus “Il n’y a aucun moment que les larmes peuvent devenir une rivière” évoque la nature temporaire de la souffrance. Il exprime aussi l’idée que la tristesse et la souffrance peuvent être très intenses, mais qu’elles ne durent pas éternellement. Un autre proverbe met l’accent sur l’impossibilité: “Ça sera possible quand la vache met au monde les veaux deux fois dans une année”. Ce proverbe signifie qu’une chose est impossible, qu’elle ne se réalisera jamais. C’est une façon de dire qu’une situation est tellement improbable qu’elle n’arrivera jamais, tout comme une vache ne peut pas mettre bas deux fois par an. Les proverbes sont des outils de communication efficaces pour partager des idées complexes de manière simple et mémorable. Ces expressions proverbiales sont utilisées “pour mettre en exergue sa culture et imprimer à son œuvre une couleur particulière”(Inegbe2014: 226). Une proverbe est une courte phrase qui exprime une idée générale ou un conseil, souvent basée sur l’expérience et la sagesse populaire. C’est un peu comme une mini-leçon de vie transmise de génération en génération.

Il y a dans le roman l’usage des figures de style pour créer des images vives et des émotions fortes qui explorent des thèmes tels que la joie, le changement et la perte. Voici les exemples à *Le Tumulte d’itia-Afe-Ekpe*:

J’ai entendu un rire du joie par les vallées rieuses. Regarde-là,  
l’épaule de la colline portant les cadeaux pour le nouveau-né.  
Il fait jour. Aujourd’hui se sera senti jour de joie.(2023:8-9)

La montagne est devenue vallée et la colline a quitté sa place(2023:157).

Mon âme a disparue. (2023:157)

Le premier extrait évoque un sentiment de joie intense. L’image de la colline portant des cadeaux suggère une générosité et une abondance. Les vallées sont attribuées d’un rire, la colline porte des cadeaux. Cela donne vie à la nature et crée une image poétique et vivante. “L’épaule de colline” est une métaphore pour désigner le sommet de la colline, qui offre une vue panoramique. La répétition du son ‘r’ dans ‘rire’, ‘vallées’, ‘rieuse’ crée un effet musical et renforce l’idée de joie et de légèreté. Le seconde extrait “La montagne est devenue vallée et la colline a quitté sa place” est exagération pour souligner un changement radical et profond. On observe l’opposition entre la

montagne et la vallée, entre la stabilité et le mouvement. Il exprime un bouleversement total, un changement radical de situation. Elle peut aussi suggère une pert d'identité ou de repères. Le dernier extrait “ Mon âme a disparue” est une métaphore. L'âme est utilisée ici pour représenter l'essence même de l'être, les sentiments et les émotions. Cette phrase exprime un sentiment de vide, désespoir ou de perte de soi. Elle évoque une grande tristesse ou une profonde angoisse.

Nous relevons les expressions au contexte vitupération aussi dans *Le Tumulte d'itia-Afe-Ekpe*: “Tais-toi! Une prostituée!”(2023: 29); “Que mon sang soit sur l'esprit qui m'a fait cela...”(2023:29). Toutes les expressions ici montrent une violente critique de personne.

Le néologisme est l'un des caractéristiques lexicales du français à travers *Le Tumulte d'itia-Afe-Ekpe*. Cellard et Sommant (1979:5) ont présentés ce phénomène de néologisme par disant que: “De même qu'un organisme sain fabrique sans cesse des globules rouges, de même une langue qui veut rester vivante fabrique sans cesse, spontanément de nouveaux mots”. Les néologismes selon Inegbe(2013: 280) sont “des mots créés régulièrement à partir des langues locales” et “ par nécessité lorsqu'il manque de mots qui peuvent convenir la description” (Inegbe 2022:94). Sur le même sujet, Dubois et al (1973:335) expliquent le processus néologisme comme les nouvelles unités lexicales qui sont les mots et locutions. Ces nouvelles réalités et unités sont ceux que les linguistes modernes désignent comme “néologismes”. On pourrait en toute logique analyser ces propos de Cellard et Sommant en disant que tout locuteur qui veut alors rester membre vivant de sa communauté linguistique doit acquérir sans cesse ces ‘globules rouges’ linguistiques. Alors, ces néologismes sont des mots français qui ont des sens différents de ceux du français métropole. Voici un exemple du néologisme dans *Le Tumulte d'itia-Afe-Ekpe*: “Non ! pas mon premier sang...!” (2023: 3) au lieu de dire ‘mon premier enfant’; “Notre roi, Abong Idung-Afa est parti! Il s'est inscrit aux ancêtres”(2023:39) au lieu dire simplement ‘il est mort!’, “...mon premier sang qui n'est pas encore né” (2023:121) au lieu de ‘mon premier enfant qui n'est pas encore né’.

La graphologie est une autre dimension de forme que nous relevons dans le roman, *Le Tumulte d'itia-Afe-Ekpe*. L'auteur fait l'usage le lexique avec le trait d'union: “Affiong-etok”(2023:4), “afia-ndom”(2023:4), “Idim-Ibom”(2023: 6), “Ukood-Ikpa-Isong”(2023:8), “Asian-Ibaan”(2023:15), “Mose-Agwoo”(2023:16), “Awasi-Anyong”(2023:151). Le point d'exclamation apparaît régulièrement dans l'ouvrage *Le Tumulte d'itia-Afe-Ekpe*. Voici les exemples: “Non! Non! Non! Je ne lâcherai pas ce royaume” (2023: 56); “Votre calamité à apporté l'affliction sur votre famille et la communauté!”(2023:21)

Les termes nigériens sont introduit en italique accompagnés par les significations. Quand les termes sont encore utilisés, ils sont plus intégrés dans le corps du texte. Voici les relevons dans *Le Tumulte d'itia-Afe-Ekpe*: *Ikpeke-Abang* (2023:2) et *Ikpeke-Abang*(2023:7); *Inyang-Aside* (2023:49) et *Inyang-Aside* (2023:50), parmi d'autres

## Conclusion

L'analyse d'innovation linguistique du français dans *Le Tumulte d'itia-Afe-Ekpe* révèle non seulement la maîtrise d'Inegbe dans l'utilisation de la langue, mais aussi son engagement envers les réalités complexes de son contexte socioculturel. Sa utilisation de structures grammaticales

inhabituelle pour créer un rythme particulier et mettre en valeur certaines idées est remarquable. L'innovation linguistique chez Inegbe témoigne de la vitalité de la littérature nigériane et de sa capacité à s'adapter aux enjeux de la société contemporain. Les choix linguistiques de l'auteur ne se limitent pas à simplement narrer une histoire; ils tissent un récit qui interroge et redéfinit les représentations du Nigéria et de l'Afrique contemporaine. L'œuvre d'Inegbe se présente aussi comme un point de rencontre entre le français et les langues africaines, mettant en lumière la richesse d'une expression littéraire qui parle à la fois au cœur et l'esprit. En fin du compte, *Le Tumulte d'itia-Afe-Ekpe* est un témoignage puissant de la résistance et de la résilience d'une génération, une œuvre qui rappelle que, malgré les défis, il y a toujours une place pour l'espoir et la créativité.

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## Entertainment and Hospitality Enterprises in Igbo land: The Ebonyi State Example, 1999-2015

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### Abstract

Entertainment and hospitality industries are significant sectors of the Igbo economy. The study is a conscious investigation on the extent to which the Igbo of Ebonyi State extraction have engaged in the enterprises between 1999 and 2015. It is discovered that the enterprises are service-based, and are not optimally harnessed. They constitute cultural and traditional practices, such as masquerade, cultural music and dance; modern practices, such as contemporary music and dances, sports, recreational and tourist centres, movie industry, and hotel management. Some of the areas in the industries developed with the people for fulfillment of religious and social demands. To sustain the practices, the socio-religious activities developed to possess socio-economic attributes in the area. This development however, encouraged entrepreneurs of Igbo origin to invest in the sectors with vigours within the period under study. The enterprises therefore, resulted in creation of increasing employment opportunities in Igbo land, and Ebonyi State in particular. Even as untapped opportunities abound, the areas exploited were not fully harnessed. To that effect, certain challenges facing the enterprises were examined. The work relied on both primary and secondary sources. Its data were analyzed qualitatively according to contents.

**Keywords:** Entertainment, Hospitality, Enterprises, Igbo land, and Ebonyi State

### Introduction

Ebonyi State is one of the states of the Igbo in the Southeastern Nigeria. It was created in 1996 with thirteen local governments of Abakaliki, Ebonyi, Izzi, Ohaukwu, Ezza South, Ezza North, Ikwo, Ishielu, Onicha, Ohaozara, Ivo, Afikpo South (Edda), and Afikpo North Local Government Areas. It shares from the rich cultural heritage, vibrant entertainment and warm hospitality of the Igbo. Its love for masquerade, storytelling, music, and dance created a thriving entertainment industry. Their tradition on hospitality that is rooted with the use of cola nut to receive visitors has supported a booming hospitality sector among the people of Ebonyi State.

The social and religious practices in the area needed to be made attractive to the people at all times. To sustain this turn of events, they undoubtedly developed economic characteristics. The entertainment and hospitality enterprises contributed notably to the economy of Ndi-Ebonyi. Masquerade, music, dance, sports, hotels, tourist and event centres emerged as providers of employment opportunities either directly or indirectly, and sources revenue. The industries

therefore, endeared entrepreneurs and investors that hugely invested in them to maximize profits within the period under study.

### **The Concepts of Entertainment and Hospitality**

Scholars have conceptualized the concepts of entertainment and hospitality differently. Chris Rojek sees entertainment as activities that provide pleasure, enjoyment, or relaxation.<sup>1</sup> This implies that entertainment diverts people's attention from daily stresses and worries. It encompasses music and dance performances, games, among others. For John Storey, it is a complex and multifaceted concept that encompasses various forms of leisure activities.<sup>2</sup>

Raymond Williams seems to subscribe to the position of John when he declares that entertainment refers to a planned and organized form of leisure activity.<sup>3</sup> The two contributors believe that leisure activities are involved. They only differ on the ground where the latter accepts that the leisure activities must be planned. For the former, entertainment could either be planned, organized, and consciously provided or unplanned, but would be offered to create pleasure and relaxation.

Ellis Cashmore argues that entertainment serves as a social glue, binding people together through shared experiences, fostering a sense of community and social connection.<sup>4</sup> This position gives essence to collective enjoyment, emotional resonance, and social bonding in happiness. It brings out the sense of unity and cooperation that is fostered by entertainment. Herbert Gans further, sees it as a type of cultural product that provides escape and relaxation.<sup>5</sup> The escape in this sense entails that entertainment temporarily reprieves people from daily stresses and worries and fosters fantasy and fiction, providing a healthy distraction. While the relaxation is characterized by leisure activities, comedic relief and laughter, and social interactions that are capable of reducing tensions.

David Novitz describes the concept of entertainment in relation to aesthetics.<sup>6</sup> This involves the appreciation and critique of artistic expression, cultural significance, and sensory experience. The aesthetic dimension of entertainment for example, captures its stunning elements. While Robert Stebbins discusses entertainment within the context of leisure studies,<sup>7</sup> Alan Albaran examines the entertainment industry's economic and cultural significance.<sup>8</sup> In the view of Robert, entertainment is a serious leisure which involves amateurism, such as playing music and acting, hobbyism and volunteering. The serious leisure is further noted to be enjoyable and fulfilling, possessing the capacity to enhance personal growth and self-expression, promote social interaction and community, and offer a sense of accomplishment. In the opinion of Alan, entertainment industry is a source of revenue, employment, and skill development. According to him equally, it (entertainment industry) fills a gap in cultural representation, preservation of heritage, cultural exchange, and identity formation.

On the part of hospitality, Immanuel Kant conceptualizes hospitality as a moral and political concept, emphasizing the importance of welcoming strangers.<sup>9</sup> This reflects the social, economic, cultural and personal benefits. Economically, hospitality supports tourism and local economies, attracts enterprises and investments, encourages diversity and innovation, creates employment opportunities, and stimulates economic growth and development. Jean Baudrillard analyzes hospitality as a ritual of social exchange, emphasizing its role in shaping social relationships.<sup>10</sup> This indicates that man owes attention, protection, love and care for strangers and visitors. At least it settles and relaxes their minds, and opens way for further interaction, cooperation, and relationship.



In the opinion of Zygmunt Bauman, hospitality is a moral obligation to strangers, highlighting its significance in modern societies.<sup>11</sup> Regarding to this, strangers are required to be provided with basic needs, emotional support and comfort, protection, and enabling environment for cultural understanding and exchange. Similarly, Conrad Lashley sees hospitality as a social exchange between hosts and guests, highlighting its commercial and cultural significance.<sup>12</sup> This implies that the social exchange supports economic activities, unveils cultural affinity, and opportunity to harness diversity. Generally, the views of scholars on entertainment and hospitality are unanimous in projecting their supports for good relationship, and cooperation to enable emotional and psychological stability, and facilitate cultural and socio-economic growth and development in any giving society.

### **Entertainment and Hospitality Enterprises up to 1999**

Since the earliest times, Ndi-Ebonyi have been involved in one activity or another demonstrating their talents and skills, creativity, ingenuity, enterprising spirit, and innovativeness in music, dancing, sports, tourism, and hotel management. They proved their abilities in areas of composing song and drama, singing, displaying drama and dancing.

The people of Ebonyi State were good entertainers whose traditional music and dances were employed for the purpose of entertaining both themselves and their neighbours. The music and dance groups that were found in different parts of the present day Ebonyi State, such as Ezza, Ikwo, Izzi, Ezzamgbo, Okposi, Uburu, Ivo, and Afikpo include Masquerade (*Mmanwu*), *Ogene*, *Edege*, and the *Ikpa* Dance Groups which were rich in entertaining people. Others as *Nwogbaego* and *Okombo* of Ezza, and *Owo* Dance Group of Okposi were not unconnected to the delivery of entertainment function.<sup>13</sup> They used them to entertain both local and national audiences during festive periods and important occasions, such as New Yam Festival, socio-political events, birth, marriage and burial ceremonies. Music and dances of Ebonyi State origin were artistically and aesthetically displayed to thrill and give the desired pleasure to audience. The uncommon creativity and inspirational potentials inherent in the masquerade, musical and dancing performances, made them to be highly regarded by people of different cultures. They also attracted more patronage and good remunerations. These cultural and traditional music and dance groups from different communities and groups were often hired for their services in occasions and ceremonies.

It is doubtless that entrepreneurs, such as Emeka Onele, Igbiri Nwakpa, among others, raised their cultural and traditional musical groups that provided their services during different occasions and programmes in the state and beyond. These musical groups emerged as socio-economic institutions that were mainly operated as enterprises. They had staff that served as players and dancers. Other music and dance groups, such as Nkwa Umuagbogho and Nkwa Nwite of Ehugbo, Oji Anya Lere of Amasiri, Di Bugwu Cultural Dance of Edda, Nwogbaego of Ezza,<sup>14</sup> among others, equally operated in the area. These entertaining music and dance groups were for, among other things, fulfillment of cultural, traditional, religious and economic purposes.

These entertainment bodies featured during different festivals and programmes from one home or event centre to another in the state before 1999. In each of their outings, they usually realized both financial and moral supports from their audience and hosts. The warm reception, financial and moral supports were clear demonstration of their hospitable attributes to the entertainment groups. Until 1999 equally, football as another important element for entertainment was never institutionalized as a professional body in the state. Those that engaged in football were into it as a part of exercises, and extra-curricular activities in school. In other words, numerous

people in the area participated actively and passionately in football as a part of exercises and pastimes, not mainly as a profession or source of income. Of course, the practices enabled them develop their talents and skills in football, but those talents and skills were never converted to wealth creation.<sup>15</sup>

Within the period under review, there was no impressive investment in the hospitality industry. People mainly received and hosted their visitors and strangers in their various homes. They did that with cola nut (oji), snuff, ground nut, palm wine and other kinds of drinks and items available during the period. The efforts of the hosts and hostesses to demonstrate their hospitable attributes promoted other economic activities, such as trade and farming in the area. It was few hotels, such as Ebonyi and Eagle Royal Hotels and Suites that were in existence in the state before 1999.<sup>16</sup> Among other factors, poor electricity supply and the sorry state of roads were responsible for unimpressive investment and development in the industry before 1999. The area was doubtlessly unattractive to investors and foreigners, thereby, discouraging investment in the hospitality, and other enterprises.

### **Entertainment and Hospitality Industries, 1999-2015**

The return to democracy in 1999 provided more opportunities for some people of Ebonyi State to receive supports from either their family members, friends, politicians, philanthropists, groups or government to utilize their talents and skills in the areas of entertainment and hospitality. Kelechi Miles Augustine (Tecno), Chrismathner Chimaobi Owoh (Zoro), Genevieve Ogbuewu (Splash), Patrick Nnaemeka Okorie (Patoranking), Angela Okorie, Johnson Timothy Ogbonna (TJ Wonder), Ada Ogochukwu Ehi (Ada Ehi), among others, are recognized as people of Ebonyi State origin whose impact on the areas of music, dance and movie cannot be denied.<sup>17</sup> Admittedly, they were not Ebonyi State-based performers in the enterprises, but their accounts in the industries remains incomplete until they are built with their source (state of origin).

Yet, several musicians and performers of Ebonyi State-based that had the skills and talents to compose music and perform in foreign genres, styles and media lacked capital, and sponsorship. For examples, Emmanuel Nwite, Prosper Nwankwo, and Ndubuisi Ezaka Oka are among the people living with the talents and skills required in the industry, but were victims of lack of supports to make exploits in the fields. Investing in reality or live shows became very lucrative owing to the increasing patronage in the enterprise since 1999. Many among the politicians and top public servants of the period regularly demanded for the services of the people in reality show in the industry. Among such institutions include *Ije Nwoke Le Nwaanyi*, Osuofia Jesus International Band and Nwokoye Band groups. Some of these institutions were often paid and sponsored by politicians to raise albums mainly to praise and sell them to the public.<sup>18</sup>

Among the actors and actresses of Ebonyi State origin include, those as identified-above, Grace Amah, Chacha Eke, Chita Agwu, Diamond Adaeze Igwe. Others as Joseph Ongele, Amuche Okeh, Uchenna Ukpa, Chukwuma Igboke, Eunice Chukwu, Enyi Christian, Celestine Onele, Patrick Edene, Utobo A. Utobo, Friday Nwefuru, Cornelius Nwafor and Michael Eze tried to show their talents and skills by levying themselves to sponsor production of their movies known as Panki Festival, Girls for Free and Tax Collectors.<sup>18</sup> These entrepreneurs could not excel in the enterprise due to lack of fund and sponsor(s). In spite of the fact that they succeeded to produce those ones, they generally lacked financial power and supports to grow in the enterprise.

Football as an important element of entertainment and hospitality enterprises was first institutionalized within the first decade of the creation of the state. Ebonyi Angels FC was a football club in Ebonyi State whose origin is traced to 1999. They played games in Abakaliki

between 1999 and 2008 when the club was sold to Anambra State. Ebonyi Angels FC was renamed Anambra United FC.<sup>19</sup> This was how Ebonyi State and its citizens lost the medium through which some talented and skillful players of Ebonyi State could have risen to both national and international recognitions. This similar circumstance hindered the growth of talented footballers and other athletes that were not limited to Okwudili Uka, Uchenna Nwalegu, John Nwankwo and Augustine Awaza in footballing. They were doing creditably well in football, but lack of sponsors and finance beclouded their success.

In terms of hospitality, the people of Ebonyi State are naturally and traditionally accommodating and hospitable. They demonstrated this, through giving warm reception to virtually every visitor to the home of any well-meaning Ebonyi person. It is this character of accommodating and caring for visitors that encouraged some of their business entrepreneurs to invest in hotel and hospitality enterprises both in different parts of the state and beyond. Grace Court Hotels and Suites by Samuel Ominyi Egwu, the Salt Spring Hotel and Suites by Ali Julius Ucha, Top View Hotel and Suites by Godwin Chukwu, Monavis Hotel and Suites by Monday Okeh, Darling Star Hotel and Suites by Chinedu Ugota,<sup>20</sup> and numerous others are owned and managed by entrepreneurs whose origin is traced to the state. Even as the enterprises remained sources of income, they created numerous job opportunities to both the indigenous and non-indigenous peoples of the state who served in different capacities and earned their living.

On the whole, considerable rate of development in Ebonyi State since 1999 made the state to become more attractive to people. The creation of Ebonyi State in 1996 and the subsequent return to democracy in 1999 opened a way for the accounts of Abakaliki and Ebonyi State in general to be re-written. The evidences of development remained observable in the areas of transport and communication facilities, expansion of health services, education, and provision of electricity. This doubtlessly encouraged increasing investment in entertainment and hospitality facilities in the state. Rather than government, the principal actors in these enterprises were individuals and groups. This circumstance motivated numerous entrepreneurs to invest in the enterprises with the purpose of competing effectively in the businesses through, among other things, creativity and innovativeness to maximize profits. The impressive engagement of groups and private persons in the enterprises resulted in their emergence as both social and economic institutions. Although the institutions as at the period developed more economic attributes than social features. So, efforts to maximize profits became more central in the enterprises, especially among private individuals that engaged in them as their businesses.

### **Challenges of Entertainment and Hospitality Industries in Ebonyi State**

Entertainment and hospitality enterprises were faced by numerous restrictions and difficulties within the period under study. These obstacles are not limited to insufficient infrastructure and funding, poverty, and poor training.

Poor and inadequate infrastructure is an alarming challenge to the growth and advancement of entertainment and hospitality industries in the state.<sup>21</sup> This involves limited digital infrastructure, such as poor internet and streaming services emanating from inadequate communication facilities; insufficient power and water supplies, and insufficient venues and transport facilities. These adversely affected investment and performances in the enterprises. The modern facilities that could have encouraged settlement of people and economic activities in the state are deficient. So, cases of brain drain or labour flight are not unexpected in a society like Ebonyi State. Skilled artists and entertainers migrated to other states in Nigeria and beyond searching for better opportunities, and more favourable environment to operate.<sup>22</sup>

Poverty and inadequate financial support to numerous artists, entertainers and entrepreneurs of Ebonyi State origin were limitations to the success of entertainment and hospitality industries. Many potential artists, entertainers, footballers and entrepreneurs had their talents and skills cut-short and undeveloped as a result of fund insufficiency. Government, politicians, and wealthy people from the state could not rescue the wasting talents and skills by empowering the potential artists and entertainers to make exploit and prosper seamlessly in what they could do well. To that effect, many of them as earlier-identified in **Entertainment and Hospitality Industries, 1999-2015**, could not succeed in the industries.

Limited access to professional training and capacity building for the potential artists and entertainers was as well, a factor responsible for poor success of the people in the enterprises.<sup>23</sup> Many among them lacked exposure to the required training which would have been helpful in developing and building the talents and skills more strongly, and to the national and international standards. In this circumstance, the affected ones could not fully harness the opportunities in the industries. As such, they lacked the abilities to participate vigorously in the highly captivating and competitive industries. It cannot be wrong to say that the industries capture attentions of virtually all categories of people in the world. So, effective and professional trainings are required for consistent improvement on creativity and innovativeness in the professions.

Limited audience and customers to the industries in the state equally discourages entrepreneurs and investors from investing in the industries.<sup>24</sup> No doubt, small market size and low disposable income among the people in the state resentfully affected demand for entertainment and hospitality services. Although it is evident that the rate of demand for the services began to improve since 1999, but it was at slow pace. Democratic government at local and state levels, politicians and others were more encouraged to demand for the services. It is partly argued that the services helped them to attract and retain supporters in their various fields. The increase in demand for their services was as well, due to the considerable increase in disposable income among the people. The area of sports however, suffered ruinous negligence within the period. The Ebonyi Angels FC that was established in 1999 was sold in less than a decade. Yet, no other replacement or substitute was established either by government, group(s) or individuals between 1999 and 2015.

Generally, these obstacles resulted in among other things, limited job opportunities and poor career growth, low remuneration and poor conditions for work, making the industries unattractive, limited creativity and innovativeness, poor quality of entertainment and hospitality services, dependency on external talents, artists, musicians and performers, and difficulty in maintaining high audience and customer satisfaction in the state. These circumstances amount to decreasing the pace of promoting cultural heritage of the people. It equally affected revenue generation and profitability. Doubtlessly, brain drain or labour flight became unavoidable.

To save this situation, both government, group(s), and individuals must inject more decisive supports. These critical stakeholders are to create conducive environments for promotion of culture, career growth and development, talent and skill development and retention programmes, sponsoring training and capacity building programmes, ensuring hospitality and tourism development trainings and programmes, efficient collaboration with educational institutions. All these would bring to bare the opportunities to partner with international organizations and leverage technology for entertainment and hospitality transformation.

## Conclusion

Entertainment and hospitality industries in Ebonyi State cradle tremendous potential for growth and development. Unfortunately, the enterprises were not fully tapped before and within the period of study. Certain factors, such as insufficient infrastructure and funding, poverty, and poor access to training and capacity building were however, responsible for under exploitation and slow pace of development of the sectors. These factors further led to labour flight, leaving the area with those that have little or no interest in the enterprises. This circumstance remained difficult to control since there was no favourable environment to excel in the industries. It is therefore, evident that numerous artists, musicians, performers and entrepreneurs of Ebonyi origin chose to invest outside Ebonyi State. Those that engaged in them within the state still battled with glaring challenges.

The moderate pace of growth in especially the hospitality industry was as result of general growth and development in other areas of life, such as infrastructure, thereby making Ebonyi State more attractive for investments in different sectors of the economy. This increasing level of development in the areas of market, school and hospital development, road transport and communication infrastructures, among others, facilitated further investments in construction of hospitality and entertainment facilities, such as hotels and suites, recreational and tourist centres by both government, groups and individuals. Yet, these critical stakeholders are expected to demonstrate more commitments and supports to the industries of entertainment and hospitality to ensure that the sectors and their potential actors are effectively and sufficiently harnessed and tapped.

## Endnotes

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## MODÈLES SOCIO-STYLISTIQUES DANS *LE PLEURER-RIRE* D' HENRI LOPESET *EDISUA* D'UWEMEDIMO ATAKPO

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### Résumé:

Le déploiement innovant d'une langue étrangère par un écrivain créatif, et dans ce cas, un écrivain africain, crée un style distinct à travers lequel il/elle atteint son public principal. Cette question du déploiement de la langue pour les productions créatives peut renvoyer à la question plus large du choix des codes linguistiques pour la littérature africaine à la lumière de l'héritage colonial, d'où les questions critiques suivantes: premièrement, dans quelle langue les productions socioculturelles doivent-elles être exprimées—le code légué par les maîtres coloniaux ou la langue africaine indigène de chaque écrivain? Deuxièmement, que se passe-t-il avec la non-conformité linguistique de ces textes s'ils doivent être traduits dans une autre langue à des fins pédagogiques? Troisièmement, le changement radical par rapport aux conventions linguistiques connues sera-t-il un obstacle pour le traducteur afin de maintenir la saveur culturelle de ces textes? Le style devient donc un aspect important dans l'analyse littéraire d'un texte, quelque soit le genre littéraire duquel le texte a été extrait. Une analyse socio-stylistique de *Le Pleurer-rire* de Henri Lopes et *Edisua* de Uwemedimo Atakpo est réalisée dans cet essai afin de démontrer au lecteur comment l'écrivain déploie et manipule la langue pour atteindre différents niveaux d'utilisation de la langue et les effets de telles manipulations. Pour y parvenir, les modèles lexico-syntaxiques et les caractéristiques morphologiques sont analysés stylistiquement selon l'approche qui décrit le style comme le choix linguistique d'un écrivain. Cette étude a découvert que chacun des choix linguistiques a une fonction identifiable qu'il exécute dans le texte. On en conclut que ces éléments linguistiques contribuent de manière significative à la compréhension globale de la vision du monde de l'écrivain et bien sûr du message central du texte.

**Key Words:** Caractéristiques morphologiques, *Edisua* et *Le Pleurer-rire*, Import Linguistique, Lexico-syntaxiques, Modèles Socio-Stylistiques.

### Introduction

Chaque langue possède un ensemble de codes linguistiques qui régissent son utilisation dans la construction de textes littéraires. Un écart par rapport à ces codes est souvent considéré comme une corruption du langage plutôt que comme une esthétique linguistique, car cet écart remet en question et met en avant les normes linguistiques de la langue. Cependant, Inegbe (2011) soutient que "cette manipulation, loin de rendre l'œuvre de l'écrivain inacceptable, confère une certaine originalité à son style" (p.178). La langue de la littérature africaine moderne a révélé ces derniers temps une mesure considérable de ses particularités et de ses caractéristiques définissantes. De nombreux écrivains africains ont délibérément dévié des schémas linguistiques européens introduits sur le continent par le colonialisme, le commerce ou la religion. Ces écrivains créatifs

migrent vers de nouvelles formes de la même langue, teintée de changements dans le style de vie social des personnes. Un autre mouvement littéraire notable est l'incursion continue de traces indigènes identifiables dans les codes linguistiques prescriptifs qui régissent l'utilisation de la langue, créant ainsi un texte hybride sur le plan linguistique et culturel. Aujourd'hui, de nombreux écrivains de la littérature africaine en langues étrangères comme l'anglais et le français ont redéfini le rôle fonctionnel de l'art, utilisant les potentialités du langage pour créer des significations dans leurs écrits littéraires, de sorte que les langues reflètent leurs racines afin de "exprimer des idées ou des problèmes sensibles dans le but de mettre en avant la véritable africanité de ce qu'ils décrivent" (Inegbe, 2011, p. 177) de leurs communautés linguistiques tout en restant intelligibles au niveau national et international. Cette aventure littéraire ou cet engagement trouve sa justification dans l'affirmation de Thiong'O (1986) selon laquelle "nous, écrivains africains, sommes tenus par notre appel à faire pour nos langues ce que Spencer, Milton et Shakespeare ont fait pour l'anglais ; ce que Pouchkine et Tolstoï ont fait pour la Russie ; en effet, ce que tous les écrivains de l'histoire du monde ont fait pour leurs langues en relevant le défi de créer une littérature en elles" (p. 29). La langue joue donc un rôle clé dans l'élaboration du patrimoine culturel d'une communauté linguistique donnée. C'est un moyen par lequel les pensées culturelles, les idées et les mythes d'une communauté linguistique sont exprimés et transmis d'une génération à l'autre. Kubayanda (1990) affirme cela en disant que "les textes littéraires sont entrelacés avec des phénomènes historiques" (p. 5). Gray (1970) confirme cette affirmation en expliquant que "chaque œuvre appartient à son époque, à sa nation et à son environnement, et dépend de phénomènes historiques et d'idées particulières" (p. 38). Et Inegbe (2013) soutient cette affirmation en affirmant que les œuvres littéraires portent "l'empreinte de l'environnement, de la culture et des langues locales de ces géographies" (p. 276). Pour cette raison, des traces identifiables de mots, de phrases et d'éléments culturels indigènes sont encouragés dans les créations littéraires afin d'authentifier les histoires présentées. Puisque les expressions indigènes utilisées sont associées à des contextes de vie réels de la communauté linguistique décrite, elles susciteront certainement la croyance, d'où l'explication de Oloruntoba-oju selon laquelle le style linguistique créatif est "presque synonyme de variété" (199, p. 56). Il est important de souligner que la manière dont les termes indigènes sont introduits et référencés dans les textes littéraires varie d'un écrivain à l'autre, et même au sein des textes. Le style linguistique peut également être considéré comme une identité sociolinguistique qui produit différentes variations en fonction du style individuel.

### **Théorie du Langage**

Afin de transmettre un sens, divers mots et sons du langage sont sélectionnés et organisés en fonction du type d'information ou de message que l'écrivain ou le locuteur souhaite transmettre ou demander. Le langage est utilisé dans les relations sociales entre personnes, et ces relations, selon Hassan dans Fabb et al. (1987), peuvent être "créées/modifiées/maintenues par le langage" (p. 19). Wales (1989) explique le rôle du langage comme "... concerné par les relations entre l'auteur et le destinataire dans la situation discursive ou l'événement linguistique" (p. 256).

Citant Halliday, Leckie-Tarry (1995) explique que l'objectif principal du langage est d'établir "des relations entre les significations et les formes, ou plus précisément, les fonctions du langage... et les structures du langage" (p. 72). Cependant, sous-jacente à la relation entre les fonctions du

langage et la structure du langage se trouve la notion de choix. Ainsi, Halliday voit l'utilisation du langage comme une sélection parmi un ensemble de ressources linguistiques, dont les options conviennent à un objectif particulier et à un médium de communication. Koch, dans de Groot et al. (1963), le formule plus clairement en disant qu' "une entité linguistique particulière est considérée par rapport à ce qui aurait pu être dit ou à ce qui aurait dû être dit" (p. 414). Et Inegbe (2024) souligne que "le langage est employé de diverses manières pour s'adapter à des contextes et des environnements spécifiques" (p. 221). Ainsi, les exigences fonctionnelles du langage se reflètent dans les choix linguistiques et dans la structure du texte. Le choix linguistique de l'écrivain, en d'autres termes, est son style d'écriture. Simpson (2004) estime que "faire de la stylistique, c'est explorer le langage, et plus précisément, explorer la créativité dans l'utilisation du langage" (p. 2). La stylistique aide à étudier la déshabitude de l'utilisation quotidienne du langage. Simpson affirme en outre que faire de la stylistique enrichit notre façon de penser le langage. Par exemple, l'exploration du langage offre une perspective substantielle sur notre compréhension des textes. Ekwutosi (2009) définit la stylistique comme "une branche de la linguistique qui étudie les caractéristiques des utilisations distinctives des variétés de langage dans différentes situations. Elle tente d'établir des principes capables de rendre compte des choix particuliers faits par les individus et les groupes sociaux dans leur utilisation du langage" (pp.9-10). Chapman (1973) considère la stylistique comme "une partie de la sociolinguistique –le langage étudié en relation avec la société" (p. 11). De même, Hutchings (1973) souligne que "tout texte, littéraire ou non, est un événement social se déroulant dans une tradition culturelle" (p. 94). Firth (1957) estime que "puisque nous savons si peu de choses sur l'esprit et que notre étude est essentiellement sociale, je serai satisfait de l'homme tout entier, pensant et agissant en tant qu'ensemble, en association avec ses semblables" (p. 19). La stylistique est donc appliquée à tous les niveaux d'analyse du langage: phonologie, graphologie, grammaire et sémantique. Toutes ces caractéristiques de l'analyse stylistique seront pertinentes dans notre analyse et description des textes *Edisua* et *Le Pleurer-rire*. Cependant, seulement deux de ces caractéristiques, à savoir les modèles lexico-syntactiques et les caractéristiques morphologiques, seront utilisés comme instruments stylistiques dans mon analyse des deux textes. Mon examen des modèles socioculturels, dont les objets d'étude sont les textes littéraires en relation avec les sociétés données, avec leurs problèmes sociaux, culturels et politiques, prendra des perspectives du cadre sociolinguistique.

### **Caractéristiques Lexico-Syntactiques**

De nombreux textes littéraires africains en français et en anglais sont construits dans la langue d'une autre culture. Par conséquent, l'interconnexion du langage et de la "bi-culture - occidentale et leur culture natale" (Inegbe, 2011, p. 178) joue un rôle vital dans la variation syntaxique. Toolan (1996) estime qu'une "variation syntaxique particulière en général ou à une occasion particulière, transmettra nécessairement une importance identique à tous les lecteurs" (p. 128), donc les variations de syntaxe peuvent et transmettent des significations. Le rapport entre la syntaxe et le sens est, dans une large mesure, établi par convention culturelle. À cet égard, Toolan soutient que "la syntaxe, comme le lexique, fait partie d'une entreprise publique nécessaire, le langage, nécessairement soutenue par des moyens d'importations habituelles et conventionnelles pour sa syntaxe, son lexique, etc." (1996, p. 128). Les citations ci-dessus présentent les individus comme

étant enracinés dans la culture et, par conséquent, le rapport entre la syntaxe et le lexique et le sens devrait être analysé culturellement. La caractéristique lexico-syntactique est une combinaison de deux caractéristiques du langage: le lexique et la syntaxe. Le lexique est le vocabulaire total qui compose une langue, tandis que la syntaxe est un ensemble de règles qui régissent la structure d'une phrase. Les modèles lexico-syntactiques peuvent donc être obtenus par divers moyens, notamment l'ordre des mots inhabituel ou inversé, l'omission de mots et la répétition. Tous les niveaux d'analyse stylistique mis en évidence ci-dessus sont évidents dans *Le Pleurer-rire* d'Henri Lopes et *Edisua* de Uwemedimo Atakpo. Lopes est un romancier, dramaturge et poète congolais bien connu, tandis qu'Atakpo écrit du Nigéria en tant que dramaturge et praticien des médias. *Le Pleurer-rire* de Lopes est simplement l'histoire de l'ivresse du pouvoir d'un ex-combattant de la liberté devenu dictateur. Il présente le personnage de Tonton Bwakamabé Na Sakkadé, un ancien combattant de la liberté qui devint un leader politique après un coup d'État. Dès qu'il s'empara du pouvoir, son intérêt pour les affaires publiques et celles de son peuple commença à décliner. En revanche, *Edisua* d'Atakpo présente une bataille entre la modernité et le changement, comme capturé dans l'événement qui confronte le christianisme et la religion traditionnelle dans le monde de la pièce. Dans le discours littéraire, le titre du roman, *Le Pleurer-rire* est une figure de style connue sous le nom d'oxymore et transmet l'image d'une satire pour le roman. *Le Pleurer-rire* est un texte qui intègre une large gamme de voix narratives. Le style le plus frappant est visible dans les passages narrés par le "Jeune Compatriote". Ces passages sont mis à part des autres séquences narratives du roman par l'utilisation d'un corps de texte plus petit. Ce style est également trouvé dans le discours de Tonton, le dictateur, comme cité ci-dessous:

- C'est que les mercenaires ont prêté main-forte aux niveaux maîtres, dé.  
 –Les messeigneurs ?  
 –Je te dis, mon frère.  
 –C'est pas possible (...)  
 –Mais les messeigneurs-là, ce sont des Blancs, non?  
 –Comment alors on les a pas reconnus tout de suite?  
 La différence de leur peau avec celle des Noirs, c'est trop nombreux, même.  
 –Des mercenaires noirs.  
 –Eh ! Eh ! Des messeigneurs noirs ? (Lopes, 1982, p. 36)

Dans les extraits ci-dessus du texte, le faible niveau de compétence des interlocuteurs dans la langue française entraîne un malentendu, transformant leur conversation d'une discussion sur le rôle joué par "les mercenaires" en une conversation sur "messeigneurs". Une mauvaise prononciation similaire est trouvée dans les discours de Tonton. Celles-ci incluent – "chimpanzee", qu'il prononce "singe panzé" (p. 214), "vous oubliez" et "vous êtes" qu'il prononce "zoubliez" et "zêtes" respectivement (p. 64), et "alors que", qu'il prononce "orque" (pp. 84, 169). Ces mauvaises prononciations mettent en évidence le manque d'éducation de Tonton et contribuent à la lecture ironique des commentaires ultérieurs des autorités françaises concernant son niveau de français et les avantages du colonialisme:

Discours de remerciement et de joie (...), dans sa réponse Tonton s'appliqua encore plus qu'à l'accoutumée à différencier les é et les è d'une part, les o et les au d'autre part, les i et

les u enfin. Aux hochements de tête des autorités françaises, on sentait leur satisfaction de goûter la correction de l'accent. Ils avaient de quoi être fiers de leur éducation. Le colonialisme, contrairement aux propos à la mode, n'avait pas que des crimes sur la conscience. (Lopes, 1982, pp. 262-263).

Les caractéristiques lexico-syntactiques sont également visibles dans les discours de Tonton, de sa sœur Za Hélène, de Maître, le narrateur, ainsi que dans d'autres personnages moins importants du roman. Dans les discours directs attribués à Za Hélène, on trouve des exemples de répétition d'un mot pour souligner: "Ils ont dévalisé la maison, tout, tout, tout, tout" (p. 125) ; la définition des relations familiales à travers le terme "même-père-même-père" (p. 125) et la construction emphatique "pour + pronom" — "nous dormions pour nous" et "Ils vont partir pour eux" (125). Une autre caractéristique frappante de l'enregistrement utilisé par Za Hélène est la répétition de l'expression de serment "le vagin de leur mère"(p.125). De plus, la diatribe de Za Hélène contient des exemples de caractéristiques lexico-syntactiques qui appartiennent plus largement à l'enregistrement du français colloquial. Celles-ci incluent l'omission du sujet "faut nous venger" (p. 125) et la substitution de "ça" pour "cela" comme on le voit dans cette expression ; "si ça continue comme ça" (p. 126).

Dans *Edisua*, Uwemedimo Atakpo crée un hybride de langage particulièrement à travers l'incursion de modèles linguistiques ibibios reconnaissables. Il existe deux styles linguistiques importants et reconnaissables dans la pièce: le langage comme mode d'expression et le langage comme moyen de mélange de codes. Le langage d'expression dans *Edisua* d'Atakpo est l'anglais et l'anglais est l'une des langues nationales officielles au Nigéria. C'est également la langue d'instruction, comprise par de nombreux Nigériens, lettrés ou non. L'autre type de langage reconnu dans le texte est le mélange de codes et les codes linguistiques qui véhiculent des éléments culturels ibibios particuliers. À travers ces phénomènes linguistiques, Atakpo dans *Edisua*(1997) tente avec succès de domestiquer la langue anglaise dans une large mesure afin d'accueillir ses pensées et idées en ibibio. Un exemple peut être vu dans les discours ci-dessous:

**Asi:** ....I am even suspecting that it is one of the people of my husband that is worrying me and my children.... When rain is just starting, the rain-maker does not spit to stop it. (p. 4)

**Mesembe:** ... What is it that you are worrying about? Is it not children? Yet some people are eating theirs. (p. 7)

**Asambi:** ... May bad things be far from us. (p.8)

**Ekpat:** It has never happened. How can a cow give birth to two calves?(p.9)

**Nya Ita:** Tomorrow is the day he has to deny himself before Atabrinyang... (p. 28)

**Anwaofiong:** ... I don't have to talk, what has the climbing stick got to do in the cocoyam farm. (p. 36)

**Ebono:** (...) Of course I will swear. What can happen to me? The white ant never eats the bottle. (p.36)

**Traduction personnelle:**

**Asi :** .... Je soupçonne même que c'est l'un des hommes de mon mari qui me cherche, moi et mes enfants.... Quand la pluie commence, le faiseur de pluie ne crache pas pour l'arrêter. (p. 4)

**Mesembe:** ... De quoi as-tu peur ? Est-ce des enfants ? Et pourtant, certaines personnes en mangent. (p. 7)

**Asambi:** ... Que les choses mauvaises s'éloignent de nous. (p.8)

**Ekpat:** Ça n'est jamais arrivé. Comment une vache peut-elle mettre bas deux veaux ? (p.9)

**Nya Ita:** Demain est le jour où il doit se dénier devant Atabrinyang... (p. 28)

**Anwaofiong:** ... Je n'ai pas besoin de parler, qu'est-ce que l'échelle de grimper a à faire dans la ferme de taro ? (p. 36)

**Ebono:** (...) Bien sûr, je jurerais. Qu'est-ce qui peut m'arriver ? La fourmi blanche ne mange pas la bouteille. (p.36)

Dans les extraits ci-dessus, Atakpo subvertit l'anglais dans des registres qui véhiculent les expériences, les pensées et les idées des personnages et les rendent conformes au point de vue de son public. Cela, il l'accomplit remarquablement grâce à un déploiement translittératif de la langue ibibio avec l'anglais en *anglaisant* des expressions, des proverbes et des paraboles ibibios; cela que je choisis d'appeler *Ibibionglais*. Les syntaxes des extraits ci-dessus sont essentiellement celles de la langue ibibio, et les lexiques utilisés sont des éléments plus indigènes. Cela concorde avec l'assertion d'Inegbe (2014) que "le style est la façon dont un écrivain manipule les mots et les phrases pour s'exprimer" (p.221). Le modèle linguistique indigénisé d'Atakpo a, dans une large mesure, façonné la réalité linguistique pour s'adapter à l'idéologie de sa société. Le refus du dramaturge de se conformer aux règles linguistiques gouvernant la grammaire et le lexique anglais standard peut être vu comme l'un des aspects clés de la décolonisation de la littérature, de la langue et de la culture ibibio. Bien que écrit en anglais, le langage d'Atakpo dans *Edisua* reflète la situation de polyglossie et de mélange de codes. Le texte affiche une variété de styles communicatifs et de registres linguistiques variés, à l'instar de ceux d'Henri Lopes. Atakpo intègre une trace visible de mélange de l'anglais et de l'ibibio. D'autres illustrations sont visibles dans les extraits ci-dessous de *Edisua*(1997):

**Mesembe:** ... Asambi nwan ima mmi, it is not our fault that we cannot have male children. (p. 2)

**Anwaofiong:** Ye Devil from Ito and Ukwa, come from left and right...(p. 12)

**Yara Yuk:** ...I am innocent, I will swear by Mbiam mbubiam of Atabrinyang (p.33).



**Okposi:** ... I shall strengthen for you the charm of Ekpebrenkang. (p. 41)

**Okposi:** ... The Ekpenoi that has claimed the best of men in Ubani must cease to exist tonight. (pp.41-42)

**Traduction personnelle:**

**Mesembe:** ... Asambi nwan ima mmi, ce n'est pas notre faute si nous ne pouvons pas avoir d'enfants mâles. (p. 2)

**Anwaofiong:** Ô Diable venu d'Ito et d'Ukwa, viens de gauche et de droite... (p.12)

**Yara Yuk:** ... Je suis innocent, je jurerai par Mbiam mbubiam d'Atabrinyang (p.33).

**Okposi:** ... Je renforcerai pour toi le charme d'Ekpebrenkang. (p. 41)

**Okposi:** ... L'Ekpenoi qui a réclamé le meilleur des hommes à Ubani doit cesser d'exister ce soir. (pp. 41-42)

Dans *Le Pleurer-rire* (1982), Lopes emploie ce qui pourrait être appelé des traces visibles pseudo de Kikongo dans la façon et la manière dont il intègre des mots et des expressions. Il met en italique les mots pour souligner le fait que la personne parlant a basculé en français à ce moment-là, tandis que le reste de ce qui est dit est en réalité dans une autre langue, bien que dans le texte, tous les mots soient donnés en français. Exemple de cet artifice: "Elle continuait dans un chuchotement en Kibotama. Au lieu d'aller au palais, tu me suis..." (p. 240). Autre traduction directe de l'expression Lingala/Kikongo trouvée dans *Le Pleurer-rire* est donnée dans l'extrait ci-dessous: "Le jeune directeur de cabinet compatriote fermait son visage, comme on dirait en traduisant mot à mot du Kibotama"(p. 221). L'expression "fermait son visage" est une traduction directe de la langue indigène de l'écrivain. Elle se distingue donc des autres citations ci-dessus, qui incorporent des expressions calquées sans commentaire. Cette phrase est utilisée pour souligner l'intensité de l'expression. Il est également pertinent d'ajouter que, outre l'utilisation remarquable de la langue comme produit de la culture et la réflexion précieuse des traits, des philosophies et des valeurs linguistiques africaines par les deux auteurs, il existe une insensibilité marquée du public dans les deux œuvres. Dans le roman d'Henri Lopes, les traces indigènes visibles sont mises en italique, tandis que les suivantes sont reproduites en caractères standards. Cependant, il ne donne aucune explication de ces mots et expressions indigènes, laissant ainsi un lecteur sans connaissance du lingala, du kikongo ou du swahili, où de tels mots ou expressions sont compris, désorienté dans le cours du développement de l'histoire. De la même manière, Atakpo adopte une stratégie didactique en traitant les mots ou expressions empruntés comme s'il s'agissait de mots et d'expressions anglais, les présentant en caractères normaux et les laissant se débrouiller sans explications pour la compréhension de son public non ibibio. Dans certaines parties d'*Edisua*, Atakpo signale l'étrangeté d'un mot à l'occasion de sa première utilisation en le mettant en italique; même ainsi, les explications des mots, expressions et termes empruntés ne sont pas fournies. Par exemple, Asi (l'un des personnages de la pièce) s'adresse à Mesembe (un autre personnage et un aîné) en

l'appelant “*Ete nnyin*” avant son discours à la page 6, mais lorsque le terme est utilisé à nouveau à la page 7, “*Ete nnyin*” est pleinement intégré dans le corps du discours sans italiques et sans explications; il devient une partie du flux littéraire. L'intégration de tels termes dans la langue européenne rend compte certainement du déplacement des frontières linguistiques entre l'ibibio et l'anglais. Les conventions typographiques utilisées pour les traces reconnaissables de termes indigènes dans les œuvres d'Henri Lopes et Uwemedimo Atakpo varient d'une page à l'autre. Ce style linguistique serait pardonnable s'il y avait une section de glossaire des mots à la fin de chaque texte pour expliquer tous les mots et expressions indigènes employés, étant donné que les deux écrivains n'écrivent pas pour un public régional mais universel. Cependant, on peut également argumenter que l'emploi délibéré de noms indigènes et le refus de traduire les mots, expressions et jeux indigènes par les deux écrivains doivent être considérés comme décolonisateurs dans leur intention ainsi que dans leur style et leur sens esthétique individuels.

### Caractéristiques morphologiques

La morphologie a trait aux processus de formation des mots dans une langue. Mark et Kirsten (2005) définissent la morphologie comme “le système mental impliqué dans la formation des mots” ou “la branche de la linguistique qui traite des mots, de leur structure interne et de leur formation”(p. 2). Les dispositifs morphologiques dans l'analyse stylistique comprennent la composition, les affixes (préfixe et suffixe), les créations et ainsi de suite. Ce niveau d'analyse linguistique représente les éléments convenables des activités linguistiques et fournit succinctement un bon contexte contre lequel nous pouvons situer les vues et les arguments de cette étude. Cette caractéristique joue un rôle important dans le discours de Tonton et d'autres dans *Le Pleurer-rire*, notamment dans l'utilisation du suffixe “-là”. Voici des exemples de son utilisation dans le texte:

Non, dans tout ça, ce qui me plaît, c'est Mao. In-Cro-Yable! Un genie!  
Faut voir comme il dirige la révolution culturelle-là. (p. 15)

Elengui-là, toi tu ne veux pas comprendre. (p.17)

Et il nous expliquant encore quoi-quoi-quoi-là, si c'est quoi-quoi-quoi-là,  
avec des mots en isme et en iste en pagaille, qui s'entre choquaient et  
sonnaient bon à l'oreille (p.184)

Les exemples ci-dessus illustrent l'utilisation du suffixe “-là” pour créer un effet stylistique spécifique, renforçant ainsi la couleur locale et l'authenticité du discours des personnages.

Ces abstractions montrent que, contrairement à l'usage standard français qui permettrait l'ajout du suffixe uniquement en combinaison avec un pronom démonstratif, il est utilisé dans la première illustration ci-dessus en combinaison avec la phrase nominale définitive “la révolution culturelle”; comme nom propre utilisé dans le vocatif “Elengui” dans la deuxième illustration, et, peut-être le plus frappant de tous, avec le pronom indéfini répété “quoi” indiquant la réticence et peut-être l'incapacité du locuteur à comprendre le sujet auquel il fait référence, dans la troisième. Il existe également la combinaison d'expressions adverbiales pour former un nom, comme en témoignent les illustrations suivantes:

La radio continuait de faire grand bruit autour des audiences et autres activités de Bwakamabé, (...) du carnet mondain des en haut et de leurs familles (p. 290)

Un en haut de en haut a, par nature, tendance à penser qu'un autre en haut de en haut est incapable de concevoir un crime ou même de trahir (p. 292)

L'expression "un en haut de en haut" est utilisée de manière innovante pour désigner ceux qui occupent des postes de pouvoir ou les privilégiés de la société. Dans le texte, l'écrivain joue également sur les expressions françaises, les déformant au passage pour leur donner une saveur africaine. Un exemple est visible dans cette expression française: "laisser macérer quelqu'un dans son jus", comme le montre l'extrait suivant: "Il ne faut pas fuir les oncles. Quand nous les chassons, en fait, nous les fuyons pour mieux macérer dans le jus de nos babouches" (p. 219).

Notez que l'expression "macérer dans le jus de nos babouches" est une déformation créative de l'expression française "laisser macérer quelqu'un dans son jus", qui signifie habituellement "laisser quelqu'un réfléchir à ses actes". Ici, l'écrivain utilise l'expression pour décrire l'attitude des personnages qui préfèrent se complaire dans leur confort et leur inertie. L'expression "pour mieux macérer dans le jus de nos babouches" est une expression très colorée et figurative qui signifie être laissé seul avec ses problèmes, ou stagner dans sa propre misère. Zabus (1991) décrit cette esthétique créative particulière comme une technique de "relexification", qui est "la création d'un nouveau registre ... à partir d'un lexique étranger" qui "cherche à subvertir le codifié linguistiquement, à décoloniser la langue de la littérature coloniale primitive" (p. 107).

## Conclusion

Grâce à l'indigénisation, Henri Lopes et Uwemedimo Atakpo peuvent être vus comme s'éloignant de la vénération accordée à la langue coloniale imposée pour aller vers une langue plus africanisée. Ils permettent un flux libre et une transmission de motifs culturels, d'images, de mythes et de codes lexicaux issus de leur patrimoine linguistique dans leurs œuvres créatives, de manière telle que ces emprunts peuvent constituer un obstacle à la compréhension et au plaisir de lecture d'un lecteur non indigène. Les écrivains, plutôt que de subjuguier leurs cultures et leurs sociétés aux langues européennes (l'anglais et le français dans ce cas), façonnent ces langues pour s'adapter à leurs réalités et croyances indigènes. En agissant ainsi, ils conditionnent et obligent ces langues européennes à se conformer et à changer pour refléter les réalités de l'environnement africain, afin de dépeindre l'identité africaine et sa vision du monde sans se conformer aux conventions linguistiques connues. La manière dont les écrivains explorent les matériaux sociolinguistiques de leurs milieux ethniques constitue la plus vibrante solidarité socioculturelle avec leur communauté linguistique. Au-delà du désir de ces écrivains de décoloniser les langues indigènes africaines et d'exprimer leur solidarité avec leurs communautés linguistiques en tant que groupe social, ils ont également réussi à établir des littératures nationales capables d'enrichir leur vision de préservation et de documentation de leurs langues et cultures indigènes. De plus, les textes littéraires *Edisua* et *Le Pleurer-rire* feront d'excellents outils pédagogiques pour différents niveaux d'apprentissage des langues.

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## ANALYSIS OF CONTENT AND FORM IN IGBO ORAL POETRY

BY

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### Abstract

*This paper examines the analysis of content and form in Igbo oral poetry. Igbo oral poetry is the totality of verbal expressive form evolved in traditional society for social events, which are passed on orally from one generation to another. Oral poetry was relied upon as a way of preserving stories, histories and values. It was as old as man, and a crucial tool for outpouring of one's emotional feeling using language. Igbo oral poetry is gradually abandoned by Igbo people due to foreign culture. This is a survey research. This paper realized that content in Igbo oral poetry usually has themes and emotion while structure in Igbo oral poetry contains rhythmic pattern and figurative language. It recommended that Igbo people should not allow their oral poetry to be in danger list because, Igbo oral poetry entertains, amuses, instructs and educates, as most oral poems contain deep reflections about society and man's position in it.*

### Introduction

Every society has its own forms of poetry irrespective of its state of economic development. Oral poetry is the determination of cultural milieu, habit and occupation in which everyday life is conducted. Oral poetry varies from society to society, from environment to environment. Evaluation of oral poetry must base upon and derived from the society in which these poetic forms emulate. Oral poetry is an expression of African artistic sensibility emanating from a primal vision of life. It includes chants, songs, incantations which are transferred from one person to another through the word of mouth.

In oral poetry, each poem has its own points of interest, relevance and meanings in its environment. Each one expresses a specific idea formulated by local imaginaries and symbolisms, animals, trees, spirits, households and emotions such as love, grief, sorrow etc. which form fabric of the life of the people.



Oral poetry can be sung to the accompaniment of a musical instrument such as guitar, gong and lute, its subject matter is very often of a very personal nature and expressed usually in a language full of emotions.

Oral poetry according to Akparobaro,(2007:29), "... is the folk song of pre-literate societies which have been evolved and passed on through the spoken word from one generation to another." Oral poetry which includes, songs, recitations, chants e.t.c are modes which construct and deconstruct the social cultural milieu of the people. Its works compose mentally for illiterate people, stored in their memory and then spoken, recited, chanted or sung on specific occasions. According to Egundu (1981:38), "Traditional or oral poetry is an artistic verbal expression of the poet's thought, feelings about an event or series of events, or an experience or series of experienced perception involving thinking and feeling. The occasion on which oral poetry is performed in Igbo society are usually ceremonial one, they could be festive or funeral occasions. A festive occasion has the emotion of joy, and funeral which has the emotion of sorrow. All these occasions have patterns of thought that go with them. Finnegan(1965:23) in a similar way, opines that oral poetry "... is composed in oral performance by people who cannot read or write." It is found all over the world .Oral poetry circulates essential by oral rather than written means, This means that the poems are performed through oral composer-performer and has the audience before him. This shows that the performer cannot perform in isolations. Igbo people have their ancient poetic tradition which has no authorship. The poems they composed are owned by the community and sometimes by groups. That is group ownership. This is not peculiar to Igbo oral poetry alone but could also be found in other culture in the world.

### **Types of Oral Poetry Are:**

Moonlight poem, funeral poem, marriage poem, lullaby etc.

In the analysis of content and form in selected Igbo oral poems, the format given by Uzochukwu (1981:1) will be adopted with some modifications. In this paper, poems were kept together, their types, themes and emotions were kept under contents-while the structure 'of the poems, their rhythmic pattern and their figurative language are under forms.

### **Igbo Oral Poems Example 1**

#### **Moonlight Poem**

Mụ na oke kwụ ọhịa akụ  
Mụ na oke kwụ ọhịa akụ  
Mụ atụta nwa akụ m  
Si oke takeere m  
Oke a taa ya takee ya  
M si oke taperenu  
Oke ataa ya tachaa ya  
Si oke bụ onye ohi  
Oke si m bu onye ụkpa  
Asị m ohi gi bụrụkwa gi  
Osi ụkpa m kparakwa m  
Olee anụ bi n'igwe  
Oke oke  
Oke oke

#### **Chorus**

kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri

### **I Went To Pick Kernels With The Rat**

I went to pick kernels with the rat  
I went to pick kernels with the rat  
I picked a kernel  
I told the rat to crack it for me  
The rat cracked it  
I told the rat to take or eat a part  
The rat ate it all  
I told the rat you are a thief  
The rat said I have a long throat  
Let your thief take you  
He said let my long throat take me  
Where is the animal which lives in heaven  
Rat rat  
Rat rat

kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kwangogiri  
kswangogiri

### **Example 2: Nwa Nnụnụ Were Isi Kwe M Ekele**

Nwa nnụnụ were isi kwe m ekele  
Nwa nnụnụ were isi kwe m ekele  
Nwa nnụnụ kwe nke m na-ekwu  
Nwa nnụnụ kedu ebe l na-eje?  
Nwa nnụnụ nye m ihe di n' akpa gi  
Nwa nnụnụ kwe kwe kwe  
Nwa nnụnụ kwee.

Small bird salute me with your head  
Small bird salute me with your head  
Small bird consent to what I am saying  
Small bird where are you going to?  
Small bird gives me what is in your pocket  
Small bird consent consent consent consent  
Small bird consent

### **Example 3: Funeral Poems**

Ugegbe e tiwago na o tiwago  
Ezigbo ugegbe e tiwago na o tiwago  
Na o tiwara n'ike

Mirror has broken  
Mirror has broken ;  
Good mirror has broken, it has broken.  
And it broke accidentally

### **Example 4: Marriage Poem**

Ada ọ bụ ka -ị ghara anyị?  
Ada ọ bụ ka -ị ghara anyị?

Lawa be di gi?  
Ada ọ bụ ka I gharanu anyi  
Lawa be di gi?  
Ada Chukwu gozie gi  
Ma I lawa be di gi  
Ada Chukwu gozie di gi  
Bụ ọgọ anyị nwoke  
Ada Chukwu nyekwa gi nwa  
Ma i ruo be di gi

Ada are you leaving us?  
Ada are you leaving us?  
To go to your husband house's?  
Ada are you. leaving us?  
To go to your husband's house?  
God bless your husband  
Who's our in-law  
Ada let God give you children  
When you reach your husbands' house.

**Example 5: Lullaby**

Kwụsị Akwa Kwụsị Akwa  
kwụsị akwa  
kwụsị akwa  
Kwụsị akwa ka nne gi lōta  
kwụsị akwa  
Kwụsị akwa ka nne gi lōta  
kwụsị akwa  
Zụtara gi nwa ite nwa ọma  
kwụsị akwa  
Zụtara gi nwa ite nwa ọma  
kwụsị akwa  
Were ya siere nwoke nri  
kwụsị akwa  
Were ya siere nwaaanyị nri  
kwụsị akwa  
Nwoke si na nri ajoka  
kwụsị akwa  
Nwanyị si na nri amaka  
kwụsị akwa  
Nwoke buru tufuo  
kwụsị akwa  
Nwanyị gbaje tụturu  
kwụsị akwa  
Umunụnụ racha aka  
kwụsị akwa

Uno nje megbuo ha  
kwusi akwa  
Leekwa ya ka odi n'ite  
kwusi akwa  
Ori ihe nwa ijiji be kwa ya n'onu  
kwusi akwa  
Ori ihe nwa ijiji be kwa ya n'onu  
kwusi akwa

Stop crying so that your mother will come back  
stop Crying  
Stop crying so that your father will come back  
stop Crying  
She will buy beautiful pot for you  
stop Crying  
He will buy beautiful pot for you  
stop Crying  
Which will be use to cook for man  
stop Crying  
Which will be use to cook for woman  
stop Crying  
Man said that food is bad  
top Crying  
Woman said that food is delicious  
stop Crying  
The man threw away food  
stop Crying  
The woman went and picked the food  
stop Crying  
Little birds have something to eat  
stop Crying  
Uno njenje is about to killing them  
stop Crying  
Look at it in the pot  
stop Crying  
One who eats baby's food let fly perch at his mouth  
stop Crying  
One who eats baby's food let fly perch at his or her mouth  
stop Crying

## **Analysis of Content of these Poems**

### **Content of Poem 1**

**The Type of Poem:** Moonlight poem

**Theme:** Moonlight poem is for leisure

**Emotion:** The emotion of this poem is emotion of disappointment. Rat betrayed his friend that went in his company to pick kernel, by eating all the kernels that was meant for both of them. Rat's friend trusted him and chose him when he was going to pick kernel but got disappointed.

There are some cases of rat in our society, the friend betrayed friends; politician betrayed masses who voted them into power. They ignore their principles or belief in order to achieve something or gain advantage for themselves. When one is involved in such situation, there will be pain and bitterness like the case of rat and his friend. Rat's friend was very annoyed that he went further to complain to other animals about what rat did but no one seems to respond. In our society, individuals should be honest in their dealings in the society. They should speak out against any evil act without minding the consequences that might result from giving their opinion.

## **Content of Poem 2**

**The Type of Poem:** Moonlight poem

**Theme:** Moonlight poem is for leisure

**Emotion:** The emotion of this poem is emotion of pride. The singer is greeting the bird but the bird failed to respond. Greeting could be a smile, waving of hand or message of good wishes for somebody's health, happiness et cetera. In our society today, some people exchange greetings with suspicion or ignore it like the case of the bird.

## **Content of Poem 3**

**Type of Poem:** Funeral poem

**Theme:** Funeral poem for the dead

**Emotion:** The emotion of this poem is emotion of sorrow. In Igbo tradition, mirror "ugegbe" represents death, and once is broken, it is broken, and it is irreparable. Death is both terminal and seminal though tragic; it compensates with memories and hope that litter the broken worlds of loved ones. Death is also transitional; it marks the end of life and the beginning of another life. When it knocks, it leaves tears flowing. To the living, death is a personal experience.

## **Content of poem 4**

**The Type of Poem:** Marriage poem

**Theme:** The Blessing of a new Newly Married Wife

**Emotion:** The emotion of this poem is emotion of joy. In Igbo culture, it is the duty of, the parents to bless their children's marriage, by wishing them well in their marriage. In Igbo tradition, any marriage song must have the following message: to give a piece of advice to the new couple, consolation to the bride's parents for losing their daughter and congratulating the family of the bridegroom for winning such a precious gem.

## **Content of Poem 5**

**The Type of Poem:** Lullaby

**Theme:** Lullaby for nursing a baby

**Emotion:** The emotion of this poem is emotion of pity. This type of poem is sung by the maids while nursing a baby. It can be used to lure a baby to sleep or to stop him or her from crying especially when the parents were away. Married women also sing song during the period of child nursing.

### **Forms in selected Igbo oral poems;**

#### **Structure of poem 1.**

The poem is written in a stretch. It has thirteen lines of unequal length. This is a narrative poem in which the ideas occur in logical sequence of syntagmatic relationship. It means that any interchange of position of any line or lines would automatically distort the sequential flow of ideas. Lines 3 and 7 bring in how people betray others especially their friends. Though a layman will say that lines 10-11 are the only ones that occur sequentially but a critical look will reveal that lines 12 and 13 are an appeal to other animals about the ugly incident.

In this poem, the emotion created are greediness, pity and suffering. Also, in this poem one line of the poem was repeated “mụ na oke kwụ ọhịa akụ” this added emphasis on the ideas being conveyed.

#### **Structure of poem 2**

This poem is arranged in paradigmatic order. Some line of this poem can interchange position without affecting the logical or sequential flow of ideas. There is repetition in lines 1 and 2. Also, “in lines 1 and 2, the bird was expected to respond to the greeting. In lines 4 and 5, question was asked to the bird. In lines 6 and 7 the bird was expected to say something but he made no comment. In this poem, the end can be used as the beginning for example Nwannụ kwe kwe Nwannụ were isi kwe m ekele.

This poem is written in one stanza. It has seven lines of unequal length. The image created in this poem is pride.

#### **Structure of poem 3**

This poem is written in one stanza. It has three lines of unequal length. The poem is also arranged in paradigmatic order. It is made up of two ideas which tell the listener that someone was bereaved. The emotion created – is shock or pity, deep thought, sorrow and disappointment.

#### **Structure of poem 4**

This poem is arranged in paradigmatic order. It means that some lines of the poem can interchange position without affecting the logical or sequential flow of ideas. In this poem, Ada the newly married is being blessed by the singer with the words of goodwill. The repetition of line 1 shows that although the people want Ada to be married, yet they feel the impact of her leaving. The emotion created here are pity and joy, beauty, praise, sadness and advice. The image above shows Igbo’s view about marriage.

#### **Structure of poem 5**

The poem is written in one stanza. It has seventeen lines of unequal length. In this poem the use of repetition to achieve emphasis is very high, furthermore, the emotion created in this are pity, reward, hope, promise, possession and enjoyment.



### Figurative Language of poem 1

There are alliteration and assonance in:

lines 5            oke at ava takee ya

Line 7            oke ata ya taachaa ya

Line 11          ukpa m kparakwa m

In these lines, there are occurrence of /a/, /y/, /t/ and /m/. There is also occurrence of anaphora or repetition e.g lines 1 and 13.

Line1            Mụ na oke kwụ ọhịa akụ

Mụ na oke kwụ ọhịa akụ

Line 13          oke oke

Oke oke

In addition, there is repetition of the chorus in each lines, “kwangogori”. The poem is rich in figurative language with the occurrence of alliteration, assonance and anaphora.

### Figurative Language of poem 2

There are repetition in lines 1 and 2 of this poem example

Nwa nnụnụ were isi kwe m ekele

Nwa nnụnụ were isi kwe m ekele

Personification, the bird is personified in lines 4 and 5 example

Nwa nnụnụ kedu ebe ị na-eje?

Nwa nnụnụ nye m ihe di n’akpa gi

### Figurative Language of poem 3

There is alliteration in lines 1 and 3 of this poem. For example, in lines 1, ugegbe etiwago na o tiwago and in lines 2 Na o tiwara n’ike. Some consonants sound at the beginning of the underlined words are alliteration. Alliteration according to Umegbolu (2009:65), “... is the repetition of consonants sound at the beginning of words, in a line of a poem especially the stressed words”. In a similar way Okodo (2011:2) in his own view says “alliteration is the repetition of the first consonants sound at the beginning of two or more words at successive or at close intervals”. This means that alliteration concerned with the consonants sound at the beginning of a word that are close together. Alliteration is based on sound rather than spelling.

In this poem also there are assonance in all lines of the poem for example

Ugegbe etiwago na o tiwago.

Ezigbo ugegbe e tiwago na o tiwago

Na o tiwara n’ike

Some vowel sounds in the underlined words are assonance. Assonance according to Meyer (1997:562) “is the repetition of the same vowels sound in nearby words”. According to Kirsznier and Mandell (2007:982) assonance is the “repetition of the same similar vowel sound especially in stressed syllables”. This means that assonance when used more subtly however, can enhance a poem’s effectiveness. Assonance sometimes unifies in the entire poem; it also emphasized the thematic connections among words and thus links the poem’s ideas

In this poem, there is metonymy in line 1 and 2 for example. Lines 1 Ugegbe

Line 2 Ugegbe.

Ugegbe signifies death

#### **Figurative Language of poem 4**

Rhetorical question is a statement or an interrogation put in the form of a question, and for which an answer is not given nor expected, but for the reason of making the statement more emphatic, more effective or clearer. In this poem, there are rhetoric questions in lines 1,2 and 3 for example Ada o bu ka i ghara anyi? Ada o bu ka i ghara anyi? Lawa be di gi? The singer expects no answer from Ada rather the answer is implied.

Figurative Language of poem 5

In this poem, there is alliteration at the beginning of the lines of this poem

Line 1	Kwusi akwa
Line 2	Kwusi akwa
Line 3	Kwusi akwa ka nne gi lota
Line 4	Kwusi akwa ka nna gi lota
Line 5	Zutara gi nwa ite nwa oma
Line 6	Zutara gi nwa ite nwa oma
Line 7	Were ya siere nwoke nri
Line 8	Were ya siere Nwaanyi nri
Line 9	Nwoke si na nri ajoka
Line 10	Nwaanyi si na nri amaka
Line 12	Nwaanyi gbaje tuturu

In this poem there are assonance. In lines 5 and 6 zutara gi nwa ite nwa oma and umu nnunu racha aka in line 13 are assonance. In lines 16 and 17 “ori ihe nwa ijiji be kwa ya n’onu”. There is also consonance in this poem. Consonance is the repetition of consonant sounds within words.

There is also oxymoron in poem

Oxymoron is two words that are opposite of each other. In this poem, there are oxymoron in these lines. Example.

Line 7                were ya siere Nwoke nri  
Line 8                were ya siere Nwaanyi nri  
Line 9                nwoke si na nri ajoka  
Line 10              nwaanyi si na nri amka  
Line 11              nwoke bum tufuo  
Line 12              nwaanyi agbaje tuturu

Each of these pairs of words nwoke and Nwaanyi ,ajoka and tufuo and tuturu are opposite each one another. According to Cuddon(2014:62) repetition is the successive repetition of words, phrase or whole line in poetry. This helps the sound effect of the poem. It is used for emphasis and enhances intensity and vividness in a poem. In this poem there are repetitions in these lines.

Lines 1 to 4 kwusi akwa

Lines 5 and 6 zutara nwa ite nwa oma

Lines 16 and 17 on ihe nwa ijiji be kwa ya n'onu.

### **Rhythmic Patterns of Poem 1**

The rhythm occurs in equal times length duration, this implies that the rhythm occurs in air breath pauses in each of the line for example mu/na/oke/kwu/ohia/aku mu/atuta/nwa/aku/m.

### **Rhythm Patterns of Poem 2**

The rhythm occurs in equal time length duration with exception of lines 6 and 7 for instance

Lines 1 Nwa/nnu/nu/we/re/i/si kwe/m/e/ke/le. Unequal time duration

Line 6 Nwa/nnu/nu/kwe/kwe/kwe.

Line 7 nwa/nnu/nu/kwe/ee

### **Rhythmic Patterns of Poem 3**

It has 12 breath pauses with equal time duration.

u/ge/gbe/e/ti/wa/go/na/o/ti/wa/go.

### **Rhythmic Patterns of Poem 4**

The poem has an average of eight breath pauses.

Ada/o/bu/ka/i/gha/ra/anyi/.The lines are broken into two the second complimenting the first so as to bring out the ideas and for sense balance. The/gi/ sound, coming at the end of the lines helps in the rhyming of the poem.

### **Conclusion**

The writer has revealed through the study that the problem of Igbo oral poetry is not only how it is built but also how the nature of the oral poem is separated into parts for easy understanding

.Furthermore, through this study ,it was revealed that the arrangement of the lines in Igbo oral poems were either in syntagmatic or paradigmatic order. This is necessary, because emotions in poetry draw the readers or audience close to the facts or ideas, and also gives room for more appreciation on the literacy piece. Igbo oral poems are endowed with the figures of speech.

Moreover, most of Igbo oral poems are by nature short, because of this, the use of repetition is made to supplement the shortness of the poems. This leads to the repetition of the poem as many times as wished by the soloist or performer. This is necessary because if such poems are recited once, the beauty and nature of the poem will not be achieved. Igbo oral poems are arranged in lines rather than stanzas. Igbo oral poetry should not be measured in the same yardstick with Igbo written poems which mostly appear in stanzas. As such, Igbo oral poems should be treated on the basis of their own features.

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## **CHILDHOOD VACCINE SAFETY AND IMMUNIZATION EFFECTIVENESS: CONCERNS OF MOTHERS WITH UNDER FIVE CHILDREN IN AWKA SOUTH LOCAL GOVERNMENT AREA OF ANAMBRA STATE**

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### **Abstract**

Immunization is one of the most powerful and cost effective of all public health interventions for prevention of communicable diseases. Immunization prevents debilitating illness and disability and saves millions of lives every year. The purpose of this study was to determine vaccine safety and immunization effectiveness concerns of mothers with under five age children in Awka South LGA of Anambra State. Four research objectives and four hypotheses were developed to guide the study. The research design for the study was the descriptive research design. The sample size was three hundred and twelve (312) mothers with children under five in the selected health centers. A validated researcher-developed questionnaire with reliability coefficient of 0.94 was used for data collection. Data collated were subjected to simple descriptive statistics of frequency, percentages, mean and standard deviation and hypotheses tested using chi-square test. Probability value at  $<0.05$  was considered statistically significant. Major findings revealed that a good number of mothers (62.4%) had low concern for childhood vaccine safety, while 37.6% had high concern for childhood vaccine safety. The overall mean score for the mother's response on concern for vaccine safety was 2.43. A good number of mothers (57.8%) had high concern for childhood immunization effectiveness while the remaining 42.2% of the mothers had low concern for childhood immunization effectiveness, the overall mean score for concern for immunization effectiveness was 2.49, hospital and health centre were major places where mother received antenatal and labour care. There was significant relationship ( $p<0.05$ ) between the mothers parity, education and their concerns for effectiveness of childhood immunization. There was no significant relationship ( $p>0.05$ ) between the source of pregnancy and labour care and mothers concern for childhood vaccine safety. There was significant relationship ( $p<0.05$ ) between the source of pregnancy and labour care and mothers concerns for childhood immunization effectiveness. Based on these findings, it is recommended that awareness of the value of vaccines among parents, health practitioners, community leaders, policy makers and the media to build trust in vaccine safety and effectiveness. Health practitioners should be advised on the susceptibility and severity of vaccine preventable diseases and about vaccine safety and efficacy, Researcher therefore suggest the following studies to: determine the uptake of childhood immunization among mothers of under five children. In conclusion, majority of the mothers in Awka South agreed that childhood vaccines are safe and effective despite their educational level, mothers in Awka South received antenatal and labour care in the hospitals and health centers which made them agree that childhood immunization is safe and effective.

## Background to the study

Immunization is one of the most powerful and cost effective of all public health interventions for prevention of communicable diseases. Immunization prevents debilitating illness and disability and saves millions of lives every year (UNICEF, 2013). According to World Health Organization (WHO), (2013), immunization prevents about 2 to 3 million deaths annually that could have resulted from vaccine preventable diseases (VPDs) such as diphtheria, tetanus, pertussis, and measles, it is also a key to achieving the Millennium Development Goal four (MDG 4).

Globally, vaccine preventable diseases account for nearly 20% of all deaths occurring annually among children under five of age (WHO, 2012). The World Health Organization (WHO), United Nations Children's Fund (UNICEF), and National Programme on Immunization (NPI) guidelines stipulate that a child should receive four doses of Oral Polio Vaccine (OPV), three doses of Hepatitis B vaccine, three doses of Diphtheria, Pertussis and Tetanus (DPT) vaccine and one dose each of Bacilli Calmette Guerin (BCG), Measles and Yellow fever vaccines (WHO, 2015).

Routine immunization with these vaccines is a cost effective way of reducing childhood morbidity and mortality in developing countries. Prevention of these diseases in one child also has a positive ripple effect on the population as the immunized child will not transmit the disease to another child. As immunization is administered to healthy individuals to prevent illness, expectations of vaccine safety are high. Several factors have contributed to heightened concerns for vaccine safety, including number of vaccines in immunization schedules, limited or no experience of vaccine preventable disease, and the increasing presence and influence of conflicting safety information in online or news media (Kennedy, Lavail, Nowak, Basket and Landry, 2011). Parental concerns such as the fear of potential adverse effect, refusal of recommended vaccines, concern for safety of new vaccines, misconceptions such as vaccines causing autism or too many vaccines weaken the immune system have been reported (Bean, 2011). The criteria for establishing vaccine safety must be very high before licensure is granted. Health care providers must be prepared to inform parents that although vaccines are not 100% safe, the most common side effects are usually mild and may include a low-grade fever and pain, erythema, or swelling at the injection site (Smith & Marshall, 2010). A systematic view of recent literature regarding the safety of routinely administered childhood vaccines concluded that some vaccines do have a risk of serious adverse events, however, the likelihood of these adverse events taking place is minimal (Maglione, Das, Raaen, Smith, Chan, Newberry & Gidengil, 20014). Parents should weigh the risks of immunization against the sequel of the vaccine preventable diseases.

Concerns regarding lack of involvement in the decision making process. Parents also have concerns regarding the timing of recommended childhood vaccines as recommended by the (Center for Disease Control, 2013). Following a strict vaccine administration schedule can sometimes lead to parents feeling as though they are not involved in the decision-making process (Luthy, Beckstrand & Callister, (2010). Majority of childhood vaccines are given prior to 2 years of age because a child's immune system does not achieve maturity until this time. In developed countries, parents may suggest participating in alternative vaccine schedules so that vaccines can be spread out by delaying or altogether refusing certain vaccines. The desire for alternative vaccine schedules allows parents to feel that their child's plan of care is more individualized rather than standardized and may alleviate fears related to reactions for receiving too many vaccines at a time (Luthy et al., 2010). However, use of alternative vaccines schedules should be avoided because it



not only increased the risk for contracting vaccine preventable diseases but forces providers to prioritize vaccines (Smith & Marshall, 2010).

Parental concerns about vaccines causing autism arose from vaccines containing a mercury-based preservative called thimerosal that was thought to affect brain development (Kuwaik, Roberts, Zwaigenbaum, Bryson, Smith, Szatmari, Brian, 2014). Thimerosal was previously used to prevent the growth of dangerous bacteria in multi-dose of influenza vaccines (Food & Drug Administration, 2014). In 1999, the CDC recommended the removal of thimerosal from routinely administered childhood vaccines as an initiative to reduce children's overall exposure to mercury, which may have fueled the speculation that this preservative is not safe for children (FDA, 2014). When thimerosal was used in vaccines, it was present in small quantities that were not shown to be harmful to the body. Nonetheless, preservatives are no longer needed in vaccines because almost all the vaccines are available in single-dose vial.

Concerns about system overload, twenty-five percent of parents across the United States believe that children receive too many vaccines and that administration of all required immunization is not healthy (Luthy et al., 2010). A recent study of parental vaccine belief indicated that 20% of parents agree that too many vaccines can overwhelm a child's immune system (Rogers, 2014). At birth an infant is exposed to thousands of antigens at any given time, regardless of vaccine exposure (Daestefano, Price & Weintraub, 2013). Controversy surrounds the safety of combination vaccines such as Measles-Mumps-Rubella-Varicella (MMRV) and the pentavalent vaccines, tetanus and diphtheria toxoid and acellular pertussis-hepatitis B-inactivated poliomyelitis vaccine (Gidengil, Lieu, Payne, Rusinak, Messonnier, Prosser, 2012). The purpose of combined vaccines is to decrease the number of injections required through the childhood immunization schedule. The main concern is that too many antigens given all at once could overwhelm the immune system and cause long-term effects seen later in life, leading some parents to individual components (Gidengil et al., 2012).

Even though vaccines were regarded as safe, parents still expressed concern about vaccines safety and effectiveness, mothers with high socio economic status seem to understand the benefits of childhood immunization, its safety and effectiveness, while those with low socioeconomic status do not comply with it ( UNICEF, 2013), so there is need to study childhood vaccine safety and immunization effectiveness concerns of mothers with under five children in Awka South Local Government Area of Anambra State.

### **Statement of the problem**

Despite the evidence-based success in reducing vaccines preventable diseases (VPDs), morbidity and mortality, routine childhood immunization compliance is suboptimal resulting from differences in perception and behaviour changes. In spite of regulatory enforcement regarding vaccination in Nigeria, the final decision on vaccination in children is taken by their parents or legal guardians. The researcher observed during her practice as a Nurse at Chukwuemeka Odumegwu Ojukwu University Teaching Hospital Awka, when she interviewed parents on concerns about vaccine safety and effectiveness, Six out of ten parents who were interviewed, voiced concerns about the effectiveness of vaccines. The people I am aware of who have had vaccinations have developed flu, and in one case, a serious case of it. Other parents were concerned about side effects from the vaccine (High fever and vomiting), which led to vaccine refusal. These

pose major disparities in immunization coverage across different population subgroups, making immunization an unfinished agenda, thereby results in low childhood vaccine uptake and immunization effectiveness to the detriment of the children. If mothers do not immunize their children as and when due, when then do they do that? What will happen during the period of delay? Could it mean that mothers do not know when to get their children immunized? These questions prompted the researcher to conduct study in order to determine the concerns of mothers in Awka South with under five children about childhood vaccine safety and immunization effectiveness.

### **Purpose of the study**

The purpose of the study was to determine childhood vaccine safety and immunization effectiveness concerns of mothers with under five children in Awka South.

### **Objectives of the study**

The specific objectives of the study were to:

1. Ascertain the mothers' concerns for childhood vaccine safety
2. Ascertain the mothers' concerns for childhood immunization effectiveness.
3. Determine the influence of received antenatal and labour care on the mothers' concern for childhood immunization effectiveness.
4. Determine the relationship between the mothers' place of birth and their concern for childhood vaccine safety.

### **Significance of the study**

The findings from the study will act as a guide to health professionals on the areas of emphasis in health education of mothers concerning vaccine safety. The result will motivate more research work in the field. Moreover, it will bring about behaviour change as it concerns vaccine compliance to mothers. The findings will also help the government and hospital authority in policy formulation regarding childhood immunization. Findings from the study will assist policy makers in understanding the best approach in dealing with mothers with low vaccine safety concerns (Mothers who do not have adequate knowledge about vaccine safety). Academically, this research findings will also add to the existing body of knowledge generated by other researchers in related fields, the result of this study will also provide basis for further studies and local literature for references.

### **Scope of the study**

The study is delimited to concerns of mothers with under five children for childhood vaccine safety and immunization effectiveness. It is also delimited to mothers attending primary health centers in Amawbia, Amikwo, Umuokpu, Mbaukwu, Nibo, and Nise in Awka South.

### **Research design**

The research design adopted was a cross-sectional descriptive survey. The research design was deemed appropriate for this study on childhood vaccine safety and immunization effectiveness among mothers with under five children in Awka South LGA because it seeks to find out the concerns that are held, relationship that exist, effect that are evident or trends that are developing. This design was successfully used in similar studies on determinants of full child immunization among mothers in Zimbabwe (Legesse & Dechasa, 2015) and in Nigeria (Adebisi, 2013).

### Area of study

The area of study is Awka South Local Government Area (LGA) which is one of the Local Government Areas located in Anambra Central Senatorial district with its head quarter at Amawbia. Awka South is bounded in the north by Awka North LGA, in the East by Oji-River LGA of Enugu State, in the South by Anaocha LGA and in the West by Njikoka LGA. Communities in Awka South include Awka, Amawbia, Ezinato, Isiagu, Nibo, Nise, Umuawulu, Okpuno and Mbaukwu. Awka South has a mixed population of blacksmiths, civil servants, farmers and businessmen. Awka town is known basically as the seat of indigenous technology and craft. Carving and iron works industry predominate the area.

Health facilities available in Awka South include Amaku State Teaching Hospital Awka, Regina Caeli Hospital, Health centers in every community, many private health clinics and maternity homes, which are being utilized by the community members. Natural resources include Agricultural produce and iron ingots.

### Population of the study

The target population includes all the mothers with children under five in the selected health centers who registered their children in the child welfare clinics at the time of the research in Awka South. The total number of mothers who fell within this category was estimated at 1300 (Monitoring & Evaluation unit, Ministry of Health, Anambra State,

### Sample

A sample of size of 312 mothers was determined using the formula for calculating sample size by Creative Research System, 2012 as follows;

$n = Z^2 P (1-P)/d^2$  Where  $n$  = sample size, (Creative Research System, 2012)

Where  $n$  = minimum sample size required

$z = 1.96$  (at 95% confidence interval)

$p = 50\%$  (0.5) prevalence rate.

$d$  = error margin i.e 0.05

### Applying the formula thus;

$n = 1.96 \times 1.96 \times 0.5 (1 - 0.5) / 0.05 \times 0.05$

$n = 0.9604 / 0.0025$

$= 384$

$n_{adjusted} = n / (1 + n/N)$

$384 / (1 + 384/1300)$

$= 297$

Attrition rate for final sample size

$n = n_{adjusted} / (1 - f)$

$= 297 / (1 - 0.05)$

$= 312$

Sample size = 312

### Sampling Procedure

A multistage sampling technique was employed. The first stage employed the use of simple random sampling to select six health centers out of the twenty four centers in Awka South. The

health centers selected were Amawbia, Amikwo, Umuokpu, Mbaukwu, Nibo, and Nise health centers. The second stage was the use of systematic sampling to select 312 mothers with under five children from the six selected health centers. Mothers were numbered from 1 to 1300. Sampling fraction was determined by dividing 1300 by 312, which resulted to 4 (approx). The starting was established from the table of random number (i.e. 2), and then mothers were selected from every 4<sup>th</sup> on the list starting with the 2nd number on the list. Therefore 2nd, 6<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup>, 18th.....1,246<sup>th</sup>. Mothers were selected at interval until a sample of 312 mothers was obtained.

### ***Inclusion Criteria;***

- Mothers with under five children in the six selected health centers at the time of the research.
- Mothers between the ages of 15 to 49 who have under five children.
- Mothers who consent to participate.

### **Instrument for Data Collection**

The questionnaire developed by the researcher was the only tool used for data collection. The questionnaire was used to interview the mothers in order to elicit information on concerns of the mothers with under five children on childhood vaccine safety and immunization effectiveness in Awka South LGA. The total number of questions was twenty-eight. The tool was divided into three sections; section A sought information on demographic profile of the respondents, section B obtained information on childhood vaccine safety concerns while section C obtained information on childhood immunization effectiveness concerns. The questionnaire was developed from extensive literature search on childhood vaccine safety and immunization effectiveness concerns. Items were based on the four stated objectives of the study.

### **Validity of instrument**

The instrument was validated by the researcher's supervisor and two experts in the Department of Nursing Sciences. This was achieved through the critical assessment of the contents, clarity and logical accuracy of the instrument in line with research topic and objectives.

### **Reliability of instrument**

Test re-test method was used to establish the reliability of the instrument. This was done with thirty-one (31) participants from Maternal and Child Health Center Mgbakwu, Awka North as they have same characteristics of those being studied. The data obtained were collated and the result used to calculate the internal consistency of the instruments using Pearson Product Moment Correlation Coefficient formula.

$$r = \frac{\sum (x - \bar{x})(y - \bar{y})}{\sqrt{(\sum (x - \bar{x})^2 \sum (y - \bar{y})^2)}}$$

The correlation coefficient was 0.95for the questionnaire, which indicated the instrument to be reliable. (AppendixIV)

### **Ethical consideration**

Ethical clearance was obtained from the Anambra State Primary Health Care Development Agency Ethical Committee. Written administrative consent was obtained from the chairman, Awka South LGA. Oral informed consent was obtained from the ward heads and officers in charge

of the health centers in the wards. Written informed consent was also obtained from the respondents who met the inclusion criteria before administration of the questionnaire. Confidentiality of respondents' information was strictly observed.

### **Procedure for data collection**

The letter of identification signed by the Head of Nursing Department, University of Nigeria Enugu Campus, copies of the ethical clearance and consent letter from Anambra State Primary Health Care Development Agency were used for formal introduction of the researcher to various Officers in Charge of the health centers. Formal briefing with regards to the purpose and objectives of the study was done, after which date, time and venue for the data collection were agreed upon by the researcher and the Officer in-Charge of the health facility. On the scheduled date for each facility, there was a brief explanation of the purpose of the study to the respondents before data collection.

Questionnaire was administered to the respondents who met the inclusion criteria; four research assistants who were knowledgeable about available vaccines, how they are handled were recruited and trained. Each selected and consenting respondent has only one opportunity to participate in the study. This one opportunity was controlled by a form of identification on the certificate of informed consent. Data were collected until the sample size was attained. Out of the 312 questionnaires served the respondents, 303 were completed and retrieved.

### **Method of Data Analysis**

Data collated were analyzed using descriptive statistics including frequency, percentages, mean scores and standard deviations. In order to determine the mothers' concerns for childhood vaccine safety, mean score criteria were set for the responses of the mothers on each item. The responses were weighted on 4 points Likert scale (strongly agree 4.0, agree 3.0, disagree 2.0, and strongly disagree 1.0). The item mean response of 2.50 or above was considered concern for childhood vaccine safety. Also to determine the mothers' concerns for childhood immunization effectiveness mean score criteria were set for the responses of the mothers on each item. The item mean response of 2.50 or above was considered concern for childhood immunization effectiveness.

Chi-square at 95% confidence interval was used to determine the association between the demographic characteristics of mothers in Awka South LGA and childhood vaccine safety and immunization effectiveness. Chi-square is a statistical test applied to a nominal data. This was done using the Statistical Package for Social Sciences (SPSS) (Version 20.0). The results were presented on tables, the statistical decision rule is that if  $p < 0.05$ , the association is said to be significant.

### **Presentation of Results**

This chapter presents results of the analysis and summary of findings. These results were presented in tables. Results contain frequency, percentage, mean, standard deviation and test statistic where hypotheses were tested. The results were based on research questions and four research hypotheses. Out of the 312 questionnaires served the respondents, 303 were completely answered and retrieved, which gave a return rate of 97.12% of the questionnaires from the respondents.

**Table1: Respondents' demographic profile n = 303**

<b>Variable</b>	<b>Frequency</b>	<b>Percent %</b>
<b>Age</b>		
20 – 28	67	22.1
29 – 37	131	43.2
38 – 45	105	34.7
Total	303	100
Mean = 34.2(6.6)		
<b>Marital status</b>		
Married	286	94.4
Divorced	17	5.6
Total	303	100
<b>Highest level of education</b>		
No formal education	4	1.3
Primary education	85	28.1
Secondary education	140	46.2
Tertiary education	74	24.4
Total	303	100
<b>Occupation</b>		
Farming	65	21.5
Trading	60	19.8
Civil service	49	16.1
House wife	129	42.6
Total	303	100
<b>Religion</b>		
Christian	296	97.7
ATR	7	2.3
Total	303	100
<b>Income class (self ranked)</b>		
Low	19	6.3



Middle	84	27.7
High	200	66.0
Total	303	100

**Place of delivery**

Hospital	148	48.8
Home	20	6.6
Health centre	107	35.3
Prayer house	18	5.9
Traditional (TBA)	10	3.4
Total	303	100

The above Table revealed the socio-demographic profile of 303 respondents whom are (mothers) interviewed. A good number of the respondents were between 29 - 37 years and they represent 43.2% of respondents, other respondents were in age categories of 20 – 28 years (22.1%) and 38 – 45 years (34.7%). The mean age of the respondents was 34.2 years. Most of the respondents (94.4%) were married. The respondents had 4 (1.3%) with no formal education, 85 (28.1%) with primary education, 140 (46.2%) with secondary education and 74 (24.4%) with tertiary education as their highest educational level. The respondents' occupation ranged from farming (17.8%), trading (15.9%), civil servant (12.3%) to house wife (31.3%) which was the case of a good number of the respondents. Majority of the respondents were Christians. The respondents (66.0%) were mainly reported being of high income class. The respondents used hospitals and health centers mainly as place of delivery.

**Table 2: Respondents' parity profile n = 303**

Variable	Frequency	Percent %
<b>Parity</b>		
1	36	11.9
2 – 3	137	45.2
5–5	111	36.6
6 & above	19	6.3
<b>No of children under 5</b>		
None	41	13.5
1	97	32.0
2	144	47.5
3	21	6.9
<b>Place where ante-natal and pregnancy care was received</b>		
Hospital	133	43.9
Health centre	82	27.1
Maternity home	45	14.9

Traditional (TBA)	29	9.6
Church	14	4.6

Mother's parity range between 1 to 7 children but 2-4, 137 (45.2%) and 5-6, 111 (36.6%) children were most observed with the respondents. The respondents had mostly 2 under five children. Although respondents received ante-natal and pregnancy care from health centre, maternity home, traditional (TBA) and church, those received care from the hospital were the highest.

### Objective one:

#### To determines the mothers' concerns for childhood vaccine safety

In other to determine the mothers' concerns for childhood vaccine safety, mean score criteria were set for the responses of the mothers on each item. The item mean response of 2.50 or above was considered concern for childhood vaccine safety.

Table 3a: Response on mothers' concerns for childhood vaccine safety

Item	SA F (%)	A F (%)	D F (%)	SD F (%)	Mean (SD)	P value
Newer vaccines are not safe as older vaccines	58 (19.1)	16 (5.3)	19 (6.3)	210 (69.3)	1.74 (1.20)	0.000
Negative / unwanted reactions to vaccines and how they can be handled are not emphasized by the health care providers	18 (5.9)	42 (13.9)	39 (12.9)	204 (67.3)	1.58 (0.94)	0.000
Some of the vaccines have substances that can affect the health of my child later in life	227 (74.9)	28 (9.2)	31 (10.2)	17 (5.6)	3.53 (0.89)	0.000
There too many number of times the child is expected to receive vaccines	201 (66.3)	30 (9.9)	40 (13.2)	32 (10.6)	1.48 (0.84)	0.000
The vaccines make my child to get sick	17 (5.6)	19 (6.3)	56 (18.5)	211 (69.6)	1.56 (0.94)	0.000
The vaccine does not protect the child against the target disease	21 (6.9)	32 (10.6)	43 (14.2)	207 (68.3)	3.32 (1.06)	0.000
I am not allowed to take decision on when to immunize my child	152 (50.2)	25 (8.3)	25 (8.3)	101 (33.3)	2.75 (1.36)	0.000
I do not remember the right time to take my child to the health facility for immunization	211 (69.6)	43 (14.2)	33 (10.9)	16 (5.3)	3.48 (0.89)	0.000
<b>Overall</b>	<b>MEAN (SD)</b>				<b>2.43 (1.35)</b>	<b>0.000</b>

From Table 3a above, the responses on mothers' concerns for childhood vaccine safety were expressed as 'Some of the vaccines have substances that can affect the health of my child in later life (mean score = 3.53(0.89))', 'The vaccine does not protect the child against the target disease (mean score = 3.32(1.06))', 'I am not allowed to take decision on when to immunize my child(mean score = 2.75(1.36))' and 'I do not remember the right time to take my child to the health facility for immunization (mean score = 3.48 (0.89))'.

The overall mean score for the mothers' response on concerns for childhood vaccine safety was 2.43(1.35). This means that the mothers did not agree on some of the concerns for childhood vaccine safety. Based on the set criteria, the mothers' concerns were rated as 'low concern' or 'high concern' and presented in table 4.2b below.

**Table 3b: Mothers' concerns for childhood vaccine safety rating**

Rating	Frequency	Percentage
High concern	114	37.6
Low concern	189	62.4
Total	303	100.0

The Table 3b revealed that 189 (62.4%) of the mothers had low concern for childhood vaccine safety while the remaining 114 (37.6%) of the mothers had high concern for childhood vaccine safety.

### **Objective two:**

#### **To determine the mothers' concerns for childhood immunization effectiveness**

In other to determine the mothers' concerns for childhood immunization effectiveness mean score criteria were set for the responses of the mothers on each item. The item mean response of 2.50 or above was considered concern for childhood immunization effectiveness.

**Table 4a: Response on mothers' concerns for childhood immunization effectiveness**

Item	SA F (%)	A F (%)	D F (%)	SD F (%)	Mean (SD)	P value
I do not know the names of all the vaccine my child receive	63 (20.8)	28 (9.2)	15 (5.0)	197 (65.0)	1.85 (1.25)	0.000
I do not know the particular disease that each of the vaccines are used for	27 (8.90)	34 (11.2)	75 (24.8)	167 (55.1)	1.74 (0.98)	0.000
My religion does not allow immunization	26 (8.6)	30 (9.9)	82 (27.1)	165 (54.5)	1.73 (0.96)	0.000
I am forced to allow my child to be immunized because he / she does not need it	37 (12.2)	23 (7.6)	33 (10.9)	210 (69.3)	1.63 (1.06)	0.000
Giving immunization to my healthy child will make him fall sick	25 (8.3)	23 (7.6)	48 (15.8)	207 (68.3)	1.56 (0.95)	0.000
I do not take my child to health facility at the right time for immunization so the vaccine may not work well in my child's body	182 (60.1)	60 (19.8)	32 (10.6)	29 (9.6)	3.30 (1.00)	0.000
My child is often prevented from receiving vaccine at the right time because of distance from my home and health facility	199 (65.7)	39 (12.9)	39 (12.9)	26 (8.6)	3.36 (1.00)	0.000
My child is often prevented from receiving vaccine at the right time because I do not have money for transport and to pay the necessary bill	217 (71.6)	37 (12.2)	27 (8.9)	22 (7.3)	3.48 (0.93)	0.000
I do not know if a sick child can receive vaccine	43 (14.2)	193 (63.7)	46 (15.2)	21 (6.9)	2.85 (0.74)	0.000

I tend to forget the immunization appointment date	215 (71.0)	30 (9.9)	24 (7.9)	34 (12.2)	3.41 (1.04)	0.000
<b>Overall</b>	<b>MEAN (SD)</b>				<b>2.49 (1.28)</b>	<b>0.007</b>

From Table 4a above, the responses on mothers' concerns for childhood immunization effectiveness were significant (as all p values were 0.000) and majorly expressed as 'I do not take my child to health facility at the right time for immunization so the vaccine may not work well in my child's body (mean score = 3.30(1.00))', 'My child is often prevented from receiving vaccine at the right time because of distance from my home and health facility (mean score = 3.36(1.00))', 'My child is often prevented from receiving vaccine at the right time because I do not have money for transport and to pay the necessary bill (mean score = 3.48(0.93))', 'I do not know if a sick child can receive vaccine (mean score = 2.85 (0.74))' and I tend to forget the immunization appointment date (mean score = 3.41(1.04)).

The overall mean score for the mothers' response on concerns for childhood immunization effectiveness was 2.49(1.28). This means that the mothers did not agree on some of the concerns for childhood immunization effectiveness. Base on the set criteria, the mothers' concerns were rated as 'low concern' or 'high concern' and presented in table 4.3b below.

**Table 4b: Response on mothers' concerns for childhood immunization effectiveness**

Rating	Frequency	Percent
High concern	175	57.8
Low concern	128	42.2
Total	303	100.0

The table 4b revealed that 175 ( 57.8%) of the mothers had high concern for childhood immunization effectiveness while the remaining 128 ( 42.2% ) of the mothers had low concern for Childhood immunization effectiveness.

### **Objective three:**

**To determine the influence of received antenatal and labour care on the mothers' concern for childhood immunization effectiveness**

**Table 5a: Influence of received antenatal and labour care on the mothers' concern for childhood immunization effectiveness**

Place where antenatal and labour care was received	f	Mothers' concern for childhood immunization effectiveness		Total
		high concern	low concern	
Hospital	f	66	67	133

	%	49.6%	50.4%	100.0%
health centre	f	39	43	82
	%	47.6%	52.4%	100.0%
maternity home	f	35	10	45
	%	77.8%	22.2%	100.0%
traditional (TBA)	f	21	8	29
	%	72.4%	27.6%	100.0%
church	f	14	0	14
	%	100.0%	0.0%	100.0%
	F	175	128	303
Total	%	57.8%	42.2%	100.0%

Chi-square = 27.285, df = 4, p value = 0.000

The places where mothers received antenatal and labour care were hospital, health centre, maternity home, traditional (TBA) and church. Hospital and health centre were major places where mother received antenatal and labour care. Among the mothers that received antenatal and labour care from hospital, 49.6% of them had high concern on the mothers' concern for childhood immunization effectiveness, while 50.4% had low concern on the mothers' concern for childhood immunization effectiveness. On the mothers that received antenatal and labour care from health centre, 47.6% of them had high concern on the mothers' concern for childhood immunization effectiveness, while 52.4% had low concern on the mothers' concern for childhood immunization effectiveness. There is significant influence of received antenatal and labour care on mother's concern for childhood immunization effectiveness, due to the chi-square value and its p value (chi-square = 27.285, p = 0.000).

#### Objective 4:

To assess the association between the mothers' place of birth and their concern for childhood vaccine safety

**Table 6: Relationship between the mothers' place of birth and their concern for childhood vaccine safety**

Mothers' place of birth		Mothers' concern for childhood vaccine safety		Total
		high concern	low concern	
Hospital	F	70	78	148

	%	47.3%	52.7%	100.0%
Home	f	3	17	20
	%	15.0%	85.0%	100.0%
health centre	f	34	73	107
	%	31.8%	68.2%	100.0%
prayer house	f	4	14	18
	%	22.2%	77.8%	100.0%
tradition (TBA)	f	3	7	10
	%	30.0%	70.0%	100.0%
Total	F	114	189	303
	%	37.6%	62.4%	100.0%

Chi-square = 13.890, df = 4, p value = 0.008

Mothers' places of birth were hospital, home, health center, prayer house and traditional house. Hospital and health centre were major places of mothers' birth place. Among the mothers that had birth delivery in hospital, 47.3% of them had high concern on the mothers' concern for childhood vaccine safety, while 52.7% had low concern on the mothers' concern for childhood vaccine safety. On the mothers that had birth delivery in health centre, 31.8% of them had high concern on the mothers' concern for childhood vaccine safety, while 52.4% had low concern on the mothers' concern for childhood vaccine safety. There is significant relationship between the mothers' place of birth and their concern for childhood vaccine safety, due to the chi-square value and its p value (chi-square = 13.890, p = 0.008).

### Summary of Result

Majority of mothers with under five children (62.4%) in Awka South LGA had high concern for childhood vaccine safety. The most frequent concerns identified by the study participants for childhood vaccine safety were that "some of the vaccines have substances that can affect the health of my child in later life, the vaccine does not protect the child against the target disease.

A good number of the mothers (57.8%) had high concern for childhood immunization effectiveness whereas (42.2%) of the mothers had low concern for childhood immunization effectiveness.

The most prominent places where mothers received antenatal and labour care were hospital and health center. Among the mothers that received antenatal and labour care from hospital, (50.4%) had low concern on mothers' concern for childhood immunization effectiveness, whereas 49.6% had high concern for childhood immunization effectiveness.

Among mothers that had birth delivery in the hospital 52.7% had low concern for childhood vaccine safety, 47.3% had high concern for childhood vaccine safety. At 0.05 level of significance, education qualification (p= 0.040), places source of antenatal (p= 0.000) had association with child vaccine safety, parity (p= 0.003) had association childhood immunization effectiveness concerns



of mothers in Awka South LGA. Source of pregnancy and labour care ( $p=0.175$ ) had no significant association with mothers' concerns for childhood vaccine safety.

### **Discussion of major findings**

Major findings from the study were discussed based on the specific objectives;

#### **Objective 1:**

##### **To determine the mothers' concerns for childhood vaccine safety.**

The findings of this study revealed that majority of the mothers in Awka South LGA had low concerns for childhood vaccine safety. It is inferred from the findings that the number of mothers in Awka South who had low concerns for childhood vaccine safety is estimated to be 189, while 114 had high concerns for childhood vaccine safety. Greater percentage of participants with low level concern about vaccine safety responded higher but did not agree that some of the vaccines have substances that can affect the health of their child in later life. This implies that mothers responded higher on some of the concerns for childhood vaccine safety but did not agree that vaccines contain substances that may affect their child health in later life, in other words they agree that vaccines are safe.

This is not in line with the study conducted by Anthio, (2010) report that 50% of mothers in United State question the validity of vaccine safety, over 40% believe the government is covering up information about vaccine safety, no vaccine is 100% safe. (Raji and Ndikom, 2013) contended the worry about the side effects of immunization, and 60% of the respondents disagree with immunization.

This finding is in agreement with Freed et al (2010) who reported that mothers agreed that vaccines are safe and protect their children from diseases. The finding also conforms to Tadesse et al (2008) who carried out a study on parental attitude toward childhood immunization and discovered that majority of the mothers' strongly agreed that vaccines are safe. These could be that mothers were well informed about immunization safety of their children.

#### **Objective 2:**

##### **To determine the mothers' concerns for childhood immunization effectiveness**

The major concerns identified by the study participants as concerns of the mothers for childhood immunization effectiveness were "I do not take my child to health facility at the right time for immunization so vaccine may not work well in my child's body, my child is often prevented from receiving vaccine at the right time because of distance from my home and health facility, child is often prevented from receiving vaccine at the right time because I do not have money for transport and pay the necessary bill, I do not know if my sick child can receive vaccine and I tend to forget the immunization appointment date. Mothers' response on concern for immunization effectiveness showed that mothers agree on some of the concerns for immunization effectiveness. These imply that greater percentage of the participants had high concern about immunization effectiveness, which shows that mothers have low response and agree that childhood immunization are effective. These findings conform to Martin et al (2008) who concluded in their studies that there was limited evidence on vaccine effectiveness and efficacy. These could be that mothers' high concern for childhood vaccine effectiveness means that their responses were lower but agree that childhood vaccines are effective because the places these vaccines are dispensed are where they go for their

antenatal and labour care this made them to have confidence in immunization given to their children.

### **Objective 3:**

#### **To determine the influence of received antenatal and labor care on the mothers' concern for childhood immunization effectiveness**

The result shows that there is significant influence of received antenatal and labor care on mother's concern for childhood immunization effectiveness. The major places where mothers received antenatal and labor care were hospital and health center. These findings is in line with study done by Biswas et al, (2012) which showed that, children of mothers who received sufficient antenatal care were more likely to be fully immunized than children of those mothers who received insufficient antenatal care and those who had received no antenatal care. This also conforms to Adedayo, Olanrewaju, Adeyinka, and Aimahku, (2009) who added that children whose mothers attended antenatal four or more times received full immunization, than those mothers who attended less than four times. Antenatal care is a significant predictor of full child immunization, this could be that antenatal clinic creates room for women to be aware of immunization programme, and also antenatal and post natal care services gives room for mothers to communicate with health workers, obtain health talks about the benefit of completion of their child immunization.

### **Objective 4:**

#### **To assess the relationship between the mothers' place of birth and their concern for childhood vaccine safety**

The analysis of the study revealed that there is significant relationship between the mothers' place of birth and their concern for childhood vaccine safety. Hospital and health center were major mothers' birth place. The finding is similar to Tadesse et al, (2008) who discovered that majority of mothers who deliver in the hospital strongly agreed that child immunization is more beneficial and strongly agreed that vaccines are safe, than those who deliver outside the hospital. The study is also in line with the Nigeria journal of pediatrics,(2012) in a cross- sectional survey used questionnaire to elicit information from 207 postnatal mothers attending immunization clinics at University Teaching Hospital, Enugu, majority of the mothers who took their children to health facilities for routine immunization agree that vaccines are safe. This could be that mothers who deliver in the hospital and health center receive health talk about child immunization and vaccine safety directly from the health care providers.

### **Major of Findings**

The findings from the results of analysis of this study revealed that;

- 62.4% of the mothers had low concern for childhood vaccine safety while the remaining 37.6% of the mothers had high concern for childhood vaccine safety.
- 57.8% of the mothers had high concern for childhood immunization effectiveness while the remaining 42.2% of the mothers had low concern for childhood immunization effectiveness.
- There was significant association between received antenatal and labour care and mother's concern for childhood immunization effectiveness.
- There was significant association between the mothers' place of birth and their concern for childhood vaccine safety.

- There was significant association between the mothers' parity and their concerns for childhood immunization effectiveness.
- There was significant association between the mothers' education qualification and their concerns for childhood vaccine safety.
- There was no significant association between the source of pregnancy and labour care and mothers' concerns for childhood vaccine safety.
- There was significant association between the source of pregnancy and labour care and the mothers' concerns for childhood immunization effectiveness.

### **Implication of the findings**

The result of the study revealed that majority of the respondents are aware and agreed that vaccines are safe and effective though data indicated that most of the mothers despite their educational level were able to deliver and received their antenatal services in the hospitals and health centers where information about child immunization are passed. Childhood vaccine safety and immunization effectiveness were judged adequately by their responses as majority of the respondents agreed that vaccines are safe and effective, the result of the study also revealed that a few of them did not agree that vaccines are safe and effective through their responses. Again, the study revealed that the educational attainment of the respondents was significant to their concerns for childhood vaccine safety. The results therefore have implication on the nurses/ other health practitioners, the government and other stake holders of health, women and child welfare. To the health workers especially the nurse (public/community health nurses) there is need to emphasize and re-enforce health education for the mothers especially in the rural communities on the childhood immunization schedule and importance of antenatal and labour care to the health facilities. Also the women, especially older/ experienced mothers (due to their parity) could be used on volunteer bases to reverse some of the misconception about child vaccine safety.

### **Recommendations**

Based on the findings from this study, it is recommended that;

- Greater awareness of the value of vaccines among parents, health practitioners, community leaders, policy makers and the media is necessary to build trust in vaccines and in the health system.
- Health practitioners should be empowered about the susceptibility and severity of preventable diseases, and about vaccine safety and efficacy,
- Grass roots mobilization campaign that will actively engaged political, traditional and religious leaders to participate in the vaccination campaign.
- Government should build more health centers.
- Special announcement should be made on the vaccine days so as to enable mothers not to miss immunization of their children. Government should engage local jingles when immunization days are approaching.

### **Suggestions for further studies**

This study is a preliminary for further studies as there are lots of variables to be researched under childhood vaccine safety and immunization effectiveness concerns of mothers with under five children. The researcher therefore suggests the following;

- Determine the uptake of childhood immunization among mothers of under five children.
- Influence of media on child immunization status of children under fiveold.

- Mothers' education as a determinant of child vaccine uptake.

### Summary of the study

This study was designed to determine the childhood vaccine safety and immunization effectiveness concerns of mothers with under five children in Awka South. The specific objectives were to: determine the mothers concerns for childhood vaccine safety, determine the mothers' concerns for the childhood immunization effectiveness, determine the influence of received antenatal and labor care on the mothers' concern for childhood immunization effectiveness, and assess the relationship between the mothers' place of childbirth and their concern for childhood vaccine safety.

Literature was extensively reviewed on the concepts, theory and empirical studies. Cross sectional descriptive survey design was successfully adopted for the study. A multi stage sampling technique was employed, simple random sampling technique was also used to select six health centers out of the twenty four health centers in Awka South. Using the systematic sampling technique 312 mothers was selected from the six health centers. Mothers were numbered from 1 to 1300, sampling frame determined and starting point was established from the table of random number and mothers were selected from every fourth, starting with the second number on the list. Mothers were selected at interval until 312 mothers were obtained. Questionnaire was the only tool used for data collection. The data generated was analyzed based on the research questions using tables.

### Conclusion

Majority of the mothers in Awka South agreed that childhood vaccines are safe and effective despite their educational level, mothers in Awka South received antenatal and labour care in the hospitals and health centers which made them agree that childhood immunization is safe and effective.

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**ETHNICITY AND POLITICAL LEADERS IN 2023 ELECTION: AN EXAMINATION OF  
CHUMA OKEKE MMADU KA A NA-ARIA.**

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**Abstract**

*The spate of Ethnicity and actions of political leaders has become a global concern in Nigeria. These social vices have increased as preferred tactics to the politicians. Experienced showed that the just concluded 2023 general election was with abuse of electoral process. The Incumbent government refused to shift power to the opposition party, due to recurrent manipulation of election under democracy. It was obvious to people that their vote does not count. People's vote was different from the emerged winners. This paper aims to use Chuma Okeke's Mmadu Ka Ana-Aria to illustrate the truth through which a literary work becomes a speaking entity in the actual world. The type of research was survey. This study explores the actions of political leaders in 2023 general election, the effects of ethnicity to the governed as showcased in Mmadu Ka A na-Aria. It was recommended that ethnicity should be totally removed from Nigeria political system. Again, constitution should be amended to state a number of years that a political party should hold power in Nigeria.*

**Introduction**

Leadership is the capacity to influence others through inspiration, passion and vision. It is the ability to direct others by influence. This influence may take the form of influence of one's friend on another, one's spouse on another, a parent on their children, a teacher on their students, a pastor on the congregations and so on. Leaders are believed to have emerged from popular votes of the people. Since time immemorial, the leaders come to power as a result of popular ballots of the people. These leaders, held power on behalf of the electorate who choose them and that is democracy. Dahl(1997) in Mbuba(2012:355-356) notes that democracy "... is the right of the people to choose at regular intervals among competing leaders whom to represent them." The electoral process in Nigeria has been characterized with the missing relationship between the peoples' wishes and aspirations. This is because there had actually no regard to orderliness, what persevered was gerrymandering and distortion of electoral processes over the years. Electoral rigging and ballot snatching, have rendered useless the efforts at arriving to a democratic governance, resulting in political leadership that lacked the people's mandate.

Ethnic according to Hornby (2020:528) "... is connecting with or belonging to a nation or people that share a cultural tradition while ethnicity is the fact of belonging to a particular nation or people that shares a cultural tradition." In Nigeria, until 1999, the country had been more under military than civil rule. The return of the democratic rule on 29<sup>th</sup> May, 1999 and subsequent successful transition from one civilian government to another is a thing of celebration and reflection. The Ethnic factor in Nigeria's politics has become evil which characterizes the manner in which political parties are formed. According to Dareng (2017:55) "Nigeria ethnic(tribal) groups, geo-political zones and sometimes even religion is placed on admission lists, employment offers or political appointments." This paper examines ethnicity and attitude of political leaders, how they jeopardized Nigeria's quest to grow on its democracy. Ekuonwa (2010:89) says "... problem envisaged is the ethnic locality among Nigerians when national issues are considered." Political parties in Nigeria have always been regionally and ethnically based. The country's extreme factionalism led to an incoherent party system with a large number of parties that deepened ethnic and religious cleavages. After the military rule, the following parties are the most recent producers of major presidential candidates in Nigeria. The people's Democratic Party (PDP)- one of the most established party since 1998. It was the party of Olusegun Obasanjo, who received about 62% of the vote in 2003. In 2007 Umaru Yar'Adua received over 70% of the vote. Ebirim et al (2015:86-87) says from 2011 to 2015, there was an alliance between AC, AD and other political parties to form APC which emerged Buhari as the new president of Nigeria, after defeating PDP the ruling party in the just concluded 2015 general election. In 2023, Tinubu of APC was declared as the winner of presidential election held in Nigeria.

### **Actions of the Political Leaders in 2023 Election in Nigeria**

A leader can be defined as a designated individual who assumes a position, accepting the responsibility and the accountability it entails. A leader exemplifies through his words and actions. Munroe (1993:34) says "... a leader always serves to the benefit of those whom he is leading." This means that he can never demand the right to lead, rather is given the opportunity by others to serve them. The privilege of leading is earned through the cultivation of trust. Avinash, Rajendra, Nishith (2013:321) notes that "An intelligent leader helps people to expand their capacity, to understand the complexities of work and inspire the vision for the organization, and motivate followers. Leaders must get in touch with their core values and communicate them to followers through vision and personal actions. They should avoid inequality and discrimination. In Nigeria, the principle of equality is always violated, people are denied equal treatment simply on the basis of irrelevant characteristics such as sex or tribe and this led to preferential treatment. Mappes & Zemby (1977:189) says "in preferential treatment people were not accorded the same treatment as members of the same society. The unequal treatment given to some ethnic group in Nigeria called "reverse discrimination." This is used to describe actions or practices that discriminate against an individual or a group, on the basis of irrelevant characteristics. In Nigeria, preferential treatment was given to some ethnic group. Each ethnic group in Nigeria has core political leaders and they are in all the political parties. It was tragic to observe the disgraceful actions of many political leaders in just concluded 2023 election. By their own indiscretion, lacked discipline and abuse of power. They indulged in corruption, tribe segregation, intimidation and exploitation of the poor masses with massive rigging. During general election, the political leaders made Nigeria uncomfortable for the poor masses. They encouraged inequalities of right and opportunity for the citizenry, exploited insecurity of lives and properties, tribal and intertribal hatred, religious and

political discrimination, making the country filled with chaos and anarchy. Dike (2010) in Okafor (2014:189) says

I am tempted to tag the Nigeria one of the most dangerous country in the world. An unhospitable country where the record of death from violent attacks has always kept rising, the right to life is subjected to constant attacks from every side. Suffice it, on this point, to mention the most recent ethnic/religious conflict.

Due to ethnicity in Nigeria, 2023 elections were massively rigged in favor of the political leaders. When the result was announced, the poor masses were in perpetual anguish because, it was not what they expected, it shows that their vote did not count, this means that democracy in Nigeria is false.

### **Ethnicity And Actions Of Political Leaders In Okeke's *Mmadu Ka A Na-Aria***

*Mmadu Ka A Na-Aria* by Okeke is a fictional prose like *Animal Farm* by George Orwell, that depict the character of the animals especially in politics. It attempts to create appearance of life as it is socially experienced. *Mmadu Ka A Na-Aria* presents the agonizing experience of animals in Mejo Udemba farm. Mejo Udemba who is the owner of the farm always maltreat the animals even though he earns his living through the products from the animals. Mejo who was a drunkard, always starved and exploit the animals even after heavy work. The animal started planning for their own independence so as to be free from Mejo's Udemba's maltreatment. One day, Udemba was chased away by the animals including every human being in the farm. Now the farm which formally owned by Mejo Udemba now belonged to the animals. After some weeks of victory over Mejo, the animals celebrated their independence because they are now free from Mejo Udemba's intimidation.

Mejọ na ndị ọrụ ya huziri onwe ha ebe a na-agba ha ukwu, na-aga ha mbọ, na-adụ ha mpi. Nke a bụ izizi ha na-ahụ ụmụ anumanu n'ụdị iwe a. Mbọ niile ha gbara ịjị chekwaa onwe ha lara n'iyi, nke mere na ha niile gbara ọsọ ụkwụ eru ala. N' azụ ha, ụmụ anumanu juputara n'ọnu na-achuso ha n'ike

Okeke(2012:26-27)

Mejo and his worker saw the animals fighting them with their legs, claws and their horns. They were surprised because they have not seen the animals angry before. They made effort to defend themselves but to no avail, then they took to their heels.

The animals were happy running after them. .

This plight is applicable in Nigeria. When the colonial masters were in Nigeria; Nigerians experienced intimidation, exploitation, divide and rule initiatives. Prominent people like Nnamdi Azikiwe, Tafawa Belewa and Obafemi Awolowo fought for independence. Nigeria was given her independence in 1960. During that time, there was jubilation in Nigeria as one can see in *Mmadu Ka Ana-Aria*. Shortly after the animal's independence like in Nigeria, constitution was made to checkmate the behavior of every animal in the kingdom. Some of the constitution were as follows-

1. Ihe ọ bụla ji ụkwụ abụọ bụ onye iro.
2. O nweghi anumanu ọ bụla ga-eyi akwa, arahụ n'elu akwa, nyo mmanya ọ bụla.
3. O nweghi anumanu ọ bụla ga-egbu ibe ya.
4. ụmụ anumanu niile ha nha . Okeke (2012: 32-33)

1. Whatever that goes upon two legs is an enemy. (that is human being)
2. No animal should wear cloth, sleep on the bed or drink alcohol.
3. No animal should kill a fellow animal
4. All animals are equal.

This is similar to Nigeria, after her independence, constitution of the federal republic of Nigeria was made to be a guiding principle to every citizen in Nigeria. After the constitution as the guiding principle in *Mmadu Ka Ana-Aria*; political leaders, opposition, ethnicity and corruption emerged. In *Mmadu Ka Ana-Aria*, Agumba and Akirika are the political leaders. Agumba was a leopard and Akirika was a lion. These two political leaders always opposed each other in every decision in the animal kingdom. Each of the leaders has its own supporters. Agumba is known for intelligence and a good speaker. Akirika is known as a distractor who opposed every comment made by Agumba. Though few members are always in support of him but Agumba gathered more population than he does. One incident happened, during a meeting in animal kingdom. Agumba was attacked by Akirika's thugs. He narrowly escaped death and ran for its life. He never returned to animal kingdom.

Ndị ogbuu kwogara ebe Agumba nọ, ọ malitere ọtọ, si n'obere oghere dị n'aja mifee; a hụkwaghi ya anya ọzọ.( pg 69).

The thugs move straight where Agumba was sitting, seeing what was about to happen, Agumba jumped up through a small hole in the wall and vanished into the air.(pg 69)

This is what one was experiencing in Nigeria, political leaders aid political thugs. Political leaders use their thugs to kidnap, intimidate or kill any citizen who try to oppose them. When Agumba was chased away, Akirika appointed himself as the leader of the animals. He made another constitution in favorable to some animal especially his fellow lions, but unfavorable to other animals. He never considered constitution that was previously made in any of his decisions. He killed many animals, drank alcohol and used things that Mejo Udemba left in the farm, including cloth, bed and made human beings his friends. Finally, he transformed to human being and abandoned the animals. This is what is happening in Nigeria, Constitution in Nigeria is favorable to some ethnic groups but unfavorable to the other. Constitution of the country is not for the political leaders and the cabals. They operate irrespective of the country's constitution as seen in *Mmadu Ka Ana-Aria*. Finally, the colonial masters who are supposed to be the enemies of Nigeria is now where political leaders and their cabals are going to; for advice. All these affects 2023 election and the new Nigeria one was dreaming to have.

### **Recommendation**

Law should set aside to check mate the excesses of political leaders in Nigeria. Ethnicity should be removed totally from Nigeria politics. Constitution should be mended to state the number of years a political party should hold power in Nigeria. Every citizen should be given equal right.

## Conclusion

True democracy is government of the people and for the people. Political leaders should remove ethnicity in Nigeria politics. The lawfully elected candidate in just concluded 2023 election should commit themselves to quality leadership. Individual or group who are not comfortable with 2023 election result should go to court for redress. Court should stand for justice and transparency. Government should institute polling organization in the country to minimize election malpractice, ethnicity and actions of the political leaders, this will help in fledging Nigeria democracy.

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