

IDEAL INTERNATIONAL JOURNAL OF IGBO
SCHOLARS FORUM, NIGERIA

Volume 5 No 1, June, 2018

Ideal International Journal

OF IGBO SCHOLARS FORUM, NIGERIA

Published by:

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Printed by

Printed by: Besing Books Multipurpose Publications
No. 9 Wisdom Avenue

Suleja, Niger State

08060850177

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Vol.5 No.1 June, 2018. ISSN: 2476-8421

FROM EDITORIAL DESK

Ideal International Journal is one of the brain children of Igbo Scholars Forum born out of the zeal to get the young Igbo scholars together so as to start thinking like Igbo sons and daughters through paper publications, meetings and symposia. As a matter of fact, Igbo Scholars Forum was founded by Dr. Onukwube Alexander Alfred Anedo and born at the launching of a festschrift in honour of their life patron, Prof. Obed Muojekwu Anizoba (Ozonwa) on the 15th day of December, 2012. In his kind gesture, Prof O. M. Anizoba therefore established a website <http://www.igboscholarsforum.com.ng> for them to use in telling the world who the Igbo people are, about their life, what they believe in and their relationship with people and other cultures of the world outside theirs. Other journal outlets through which this Forum wants to let Igbo people and their culture out to the world are Igboscholars International Journal and Ekwe International Journal which is solely written only in Igbo language.

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Archaeological Excavations Methods

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Introduction

Archaeology excavation is a very imported research system in the field of archaeology. This paper discusses excavation historical development, site formation, excavation type and development led of archaeology. **Archaeology** excavation is the exposure, processing and recording of archaeological remains. An excavation site or "dig" is a site being studied. Such a site excavation concerns itself with a specific archaeological site or a connected series of sites, and may be conducted over as little as several weeks to over a number of years.

Numerous specialized techniques each with its particular features are used. Resources and other practical issues do not allow archaeologists to carry out excavations whenever and wherever they choose. These constraints mean that many known sites have been deliberately left unexcavated. This is with the intention of preserving them for future generations as well as recognising the role they serve in the communities that live near them. (*Lewis: 1978, 25 - 28*)

Excavation involves the recovery of several types of data from a site. These data include artifacts (objects made or modified by humans), features (modifications to the site itself such as post molds, burials, and hearths), Eco facts (evidence

for the local environment and resources being used such as snail shells, seeds, and butchered bones) and, most importantly, archaeological context (relationships among other types of data). Ideally, data from the excavation should suffice to reconstruct the site completely in three-dimensional spaces.

The presence or absence of archaeological remains can often be suggested by remote sensing, such as ground - penetrating radar. Indeed, grosser information about the development of the site may be drawn from this work but the understanding of finer features usually requires excavation though appropriate use of auguring.

Historical Development

Excavation techniques have developed over the years from a treasure hunting process to one which seeks to fully understand the sequence of human activity on a given site and that site's relationship with other sites and with the landscape in which it is set. The history of excavation began with a crude search for treasure and for artifacts which fell into the category of '[curio](#)'. These curios were the subject of interest of [antiquarians](#). It was later appreciated that digging on a site destroyed the evidence of earlier people's lives which it had contained. Once the curio had been removed from its context, most of the information it held was lost. It was from this realization that antiquarianism began to be replaced by archaeology, a process still being perfected. (*Lewis: 1978, 46*)

Site Formation

Archaeological material tends to accumulate in events. A gardener swept a pile of soil into a corner, laid a gravel path or planted a bush in a hole. A builder built a wall and back-

filled the trench. Years later, someone built a pig sty onto it and drained the pig sty into the nettle patch. Later still, the original wall blew over and so on. Each event, which may have taken a short or long time to accomplish, leaves a [context](#). This layer cake of events is often referred to as the [archaeological sequence](#) or [record](#). It is by analysis of this sequence or record that excavation is intended to permit interpretation, which should lead to discussion and understanding.

The prominent [processual archaeologist](#) [Lewis Binford](#) highlighted the fact that the archaeological evidence left at a site may not be entirely indicative of the historical events that actually took place there. Using an [ethno archaeological](#) comparison, he looked at how hunters amongst the [NunamiutInupiat](#) of north central [Alaska](#) spent a great deal of time in a certain area simply waiting for prey to arrive there, and that during this period, they undertook other tasks to pass the time, such as the carving of various objects, including a wooden mould for a mask, a horn spoon and an ivory needle, as well as repairing a skin pouch and a pair of caribou skin socks. Binford notes that all of these activities would have left evidence in the archaeological record, but that none of them would provide evidence for the primary reason that the hunters were in the area; to wait for prey. As he remarked, waiting for animals to hunt "represented 24% of the total man-hours of activity recorded; yet there is no recognisable archaeological consequences of this behaviour. No tools left on the site were used, and there were no immediate material "byproducts" of the "primary" activity. All of the other activities conducted at the site were essentially boredom reducers." (Horn and White: 1986, 62 - 63).

Excavation Types

There are two basic types of modern archaeological excavation:

- I. Research excavation - when time and resources are available to excavate the site fully and at a leisurely pace. These are now almost exclusively the preserve of academics or private societies who can muster enough volunteer labour and funds. The size of the excavation can also be decided by the director as it goes
- II. Development - led excavation - undertaken by professional archaeologists when the site is threatened by building development. Normally funded by the developer meaning that time is more of a factor as well as its being focused only on areas to be affected by building. The workforce is generally more skilled however and pre-development excavations also provide a comprehensive record of the areas investigated. [Rescue archaeology](#) is sometimes thought of as a separate type of excavation but in practice tends to be a similar form of development-led practice. Various new forms of excavation terminology have appeared in recent years such as [Strip map and sample](#) some of which have been criticized within the profession as jargon created to cover up for falling standards of practice. (*Barker, 1982, 33 – 34*)

Development Led Archaeology

There are two main types of trial excavation in professional archaeology both commonly associated with development-led excavation: the test pit or trench and the watching brief. The purpose of trial excavations is to determine the extent and characteristics of archaeological potential in a given area before extensive excavation work is undertaken. This is usually conducted in development-led excavations as part of [Project management](#) planning. The main difference between [Trial trenching](#) and [watching briefs](#) is that trial trenches are actively dug for the purpose of revealing archaeological potential whereas [watching briefs](#) are cursory examination of trenches where the primary function of the trench is something other than archaeology, for example a trench cut for a gas pipe in a road. In the USA, a method of evaluation called a [Shovel test pit](#) is used which is a specified half meter square line of trial trenches dug by hand. (*Cobb and Olson: 2015, 29 - 30*)

Stratification

In archaeology, especially in excavating, [stratigraphy](#) is a fundamental concept. It is largely based on the Law of Superposition. When archaeological finds are below the surface of the ground (as is most commonly the case), the identification of the context of each find is vital to enable the archaeologist to draw conclusions about the site and the nature and date of its occupation. It is the archaeologist's role to attempt to discover what contexts exist and how they came to be created. Archaeological stratification or sequence is the dynamic superimposition of single units of stratigraphy or contexts. The **context** (physical location) of a discovery can be of major significance. More precisely, an archaeological context is an event in time which has been preserved in the

archaeological record. The cutting of a pit or ditch in the past is a context, whilst the material filling it will be another. Multiple fills seen in section would mean multiple contexts. Structural features, natural deposits and inhumations are also contexts. (*Pillip: 2010, 75*)

By separating a site into these basic, discrete units, archaeologists are able to create a chronology for activity on a site and describe and interpret it. Stratigraphic relationships are the relationships created between contexts in time representing the chronological order they were created. An example would be a ditch and the back-fill of said ditch. The relationship of "the fill" context to the ditch "cut" context is "the fill" occurred later in the sequence, i.e., you have to dig a ditch first before you can back - fill it. A relationship that is later in the sequence is sometimes referred to as "higher" in the sequence and a relationship that is earlier "lower" though the term *higher* or *lower* does not itself imply a context needs to be physically higher or lower. It is more useful to think of this *higher* or *lower* term as it relates to the contexts position in a Harris matrix, which is a two-dimensional representation of a site's formation in space and time. (*Hill: 2009, 50*)

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An Assessment of Affixation of Igbo Verbs in Goddy Onyekaaonu's Text "Nwata Rie Awọ".

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Abstract

This research work hinges on the assessment of affixation. Affixation forms an integral aspect of word formation processes in most languages of the world, Igbo language inclusive. This paper looks at the pattern and the most frequent affix used in Goddy Onyekaaonu's text *Nwata Rie Awọ*. Data were drawn from the said book through exclusive reading, lexical items which are affixes were identified and the types of affixes explained. A descriptive approach was employed in this paper. The study observed that such affixes as employed by Goddy Onyekaaonu in the text *Nwata Rie Awọ* performed certain functions such as emphasier, negative markers, inflectional function. The paper opines that owing to the fact that the affixation pattern inherent in any literary work goes a long way in helping the reader to understand the text, further studies of this nature should be undertaken by other scholars in this direction in order to help the readers to understand the text.

Introduction

Language is the chief source of communication of ideas. There are some other ways such as dance, music, physical gestures and symbols through which we can communicate ideas. But language is a very common and easy source of communication. As encyclopaedia Americana (2004, p.727) puts it:

Language is the principle and richest means of communication used by human beings. Language functions primarily as spoken means of communication. It can however, also be transferred to other media, mostly clearly as in the case of writing... In addition, the deaf communicates, in which the aural medium is not available, the visual medium is exploited for deaf sign language.

Every language has its own ways and rules about the structure and formation of new words that makes it unique. Affixation is one of these processes of word formation and it occurs under the concept of morphology and morpheme. Morphology is a branch of linguistics that deals with the internal structures and formation of words.

Yule (2006, p.62) defines morphology as “the study of forms”. These forms are what we have as morphemes. Morphemes are the smallest units of grammar. There are two kinds of morphemes; free morphemes and bound morphemes. A free morpheme can stand alone and is understandable in isolation. Example rat. A bound morpheme cannot occur alone. Example –ish in girlish. Affixation is the process of attaching affixes (bound morphemes) to the existing stem, root or base morphemes in order to form new words or change the meaning of the existing one. It is one of the productive ways of forming words in Igbo language.

Babarunde (2009, p.58) states that affixation comprises of prefixation, suffixation, interfixation, infixation. Anagbogu, Mbah and Eme (2000, p.102) include circumfixation. All these are morphological processes. Morphological process is a means of changing a stem to adjust its meaning to fit its syntactic and communicational context.

Ndimele (2008, p.22) classified affixes based on two criteria. The first criterion is the position in which the affix occurs relative to the location of the root of the word while the second is the function an affix performs when it is

attached to the root of a word. This paper, therefore attempts a detailed analytical study on the types of affixes used in Goddy Onyekawnwu's text *Nwata Rie Awo*.

The text under analysis is an Igbo drama text written by Goddy Oyekaonwu (1980). The main character in the drama text is a young man named Aworo son of Obidike from Amangwu community. When Aworo won Akatoosi in a wrestling competition, he was not aware that a lady named Obioma has developed an affection for him, due to the affection Obioma had for Aworo, she left Anene who was supposed to marry her. Aworo's parents accepted Obioma out of Aworo's wish.

After the marriage, Obioma was pregnant and gave birth to a baby girl. This made Aworo to detest Obioma in a pronounced way, only for the reason that Obioma gave birth to a baby girl instead of a baby boy as their first issue. Due to this, Aworo sold Obioma and her baby to slavery. He stayed for fifteen years without a wife. During this period, Obioma's daughter who she named Odinchefu was sold to a goldsmith who is from Utonkom, who took Odinchefu as a slave girl. They relocated to Amangwu Aworo's village.

After fifteen years, Aworo decided to get married. He got married to her daughter unknowingly, lived with her for five years without a child. Odinchefu started suffering from a very terrible sickness. These circumstances made Aworo to seek for solution to these problems. He consulted a chief priest who said for thing to fall in place, he must go in search of his wife and his daughter, whom he sold to slavery. The chief priest told him to go to Isuama where he will find his wife, with this, things will fall in place but a tragic story will go with it.

It took Aworo one year to find Obioma, good things began to manifest in the life of Aworo. For this reason, Aworo called for celebration. On the faithful day, Obioma and Odinchefu found out that they are mother and daughter and

co-wife as well, which is abomination. This draw the attention of people and it was done on Aworo that he has been sleeping with his daughter. This made Aworo to commit suicide.

This study is arranged as follows: abstract, introduction, conceptual framework, analysis of data collected from Goddy Onyekaonwu's text, findings, summary, Recommendation and Conclusion.

Conceptual Framework:

Here concepts are defined and ideas are systematically organized to provide focus and are used for interpretation of information. These concepts include: Affixation with its types.

Morphology

Akmajian, Demers, Farmer and Harnish (2001, p.12) assert that, morphology is a subfield of linguistics that studies the internal structure of words and the relationship among words. Okolo and Ezikeojiaku (1999, p.119) state that, morphology is concerned with the shape or form of words. It is interested in such questions as: "what is the smallest meaningful unit in language? How are the distinctive units set up in phonology realized in words? The opinions of these scholars are pointing at morpheme, which is the minimal units of linguistic form and meaning and how these morphemes are make up to form words. According to Ndimele (2008, p.9) morpheme is the smallest meaningful unit of an utterance which may not, however, exist in isolation. Babarinde (2009, p.22) states that there are basically two types of morpheme. These are free morphemes and bound morphemes". Free morphemes are morphemes that can stand on their own with meaning and can function in a sentence independently. Free morphemes are lexical morpheme because they have inherent or intrinsic meanings. Words belonging to lexical categories

like nouns, verbs, adjectives, conjunction, propositions, and determiners.

Bound morphemes are morphemes that cannot stand on its own, it is exclusively attached to a free morpheme for meaning. Example, in-, un-, -less, -ly. As being stated, morphology deals with the formation of words and words are formed through several ways. Affixation is one of the ways of word formation.

Affixation

Affixation is a morphological process whereby a bound morpheme, an affix, is attached to a morphological base. Ndimele (2008, p.22) points out that, affixation is a morphological process of attaching an affix to the root or base of a word. Umera, Nneka and Nwankwo (2009, p.50) assert that affixation is the addition of prefixes and suffixed to the root word or base with or without change of word class. Example is the addition of dis- to advantage to get disadvantage. This does not change the word class from noun which it is, while the addition of -er to driver making it driver. This has changed the word class from verb to noun. From all these definitions above, affixation is thus a process of adding a morpheme or affix to a word to create either a different form of that word or a new word with a different meaning. Affixation is the most common way of making new words.

Ndimele(2008,p.3) also notes that, the position and function of an affix when attached to a root is definitive of the category of that affix. Hence, there exist prefixes, suffixes, infixes, interfixes, circumfixes, superfixes and suprafixes in the positional classification of affixes. An affix can be in inflected or derived from when they are attached to the root of a word. For Igbo language, prefixes.

Igbo is an isolating language with relatively little morphology. That is to say grammatical information

is for the most part encoded word externally or discrete root morphemes as opposed to word internally via a series of affixes. As is typical of kwa languages, the majority of Igbo words are morphologically simple, showing little to no morphological structure. Igbo verbs, however, do bear a modest amount of morphological structure. Verb inflects for tense (past, present, future) and aspect (progressive, perfective, durative, inchoative) via both prefixation and suffixation. In addition, verbs bear additional morphology depending on the sentence type. For example, verbs in imperative sentences bear special suffixes and in negative sentences they take certain prefixes (UCLA, 2009).

Affixes involved in word formation are only derivational morphemes that can change the structure and the meaning of words they are added to. According to Emenanjo (1991, p.85) says that Igbo affixes can be prefixes, suffixes and interfix. Most Igbo prefixes are clearly derivation in deriving nominal (nouns) from verbs. Igbo language is a verb, centered language and so derivational processes involve the verb. Derivation is the process whereby new words are formed from existing words.

Methodology

In this research, a descriptive approach was employed in this paper. Linguistics takes a descriptive approach to language. It tries to describe things as they are not as we wish them to be.

Data Analysis and Presentation

This study provides proper assessment of affixation of Igbo verbs in Goddy Onyekiaonwu's text *Nwata Rie Awo*. This study further identifies certain functions such

as emphasiser, negative markers, and inflectional function that determine the most frequent affix used in the text.

Affixes Base on Position

Ndimele (1999, p.22) says “prefixes is an affix which occurs before the root or base of a word”. Ballard (2001, p.51) “a prefix is an affix which occurs in word initially”.

Here morphemes are added at the word initial position of words. Verb is the major source of word formation in Igbo language, noun and gerund are inclusive. Examples:

Prefixes

Prefixes	Root words	Derived words
a-	Gba	agba to run
a-	Ju	aju ask
a-	Ji	aji hairs
a-	Ru	aru abomination
a-	Isi	isi head
i-	Ru	iru to work
i-	Ji	iji to hold
i-	Ime	ime to do
i-	Ku	oku fire
Q	Ru	aru work
q-	Cha	ocha fair

The sound / i/, /a/ and /q/ are used in the text as a prefix and a second person pronoun. These examples also show that prefixation in the text make the verbs change to noun which makes prefixation an inflectional as well as derivational operation in Igbo language

Suffixation: According to Ejele (1996, p.83) states that, suffix occurs after. It is an affix that is added after the root word. Igbo suffixes are bound morphemes and they modify

the meanings of the verbs to which they are affixed. Such inflectional suffixes are recognized in the text. In the case of past tense, examples from the text

Roots	Suffixes	Derived Words
Kpe	Sara	kpesara complained
Gwa	Ra	gwara told
Bia	Ra	biara came
Nu	Chara	nuchara finished drinking
Gba	Tara	gbatara ran
Je	Chaa	jechaa finished working
Me	Turu	meturu touched
We	Putara	Weputara brought out
Ri	Gotara	rigotara climbed
Zi	Tere	zitere sent

Inter-fixation

Ndimele (2008, p.32) asserts that, an interfix is an affix which occurs between two or sometimes non-identical roots. It involves the existence or insertion of an affix in between two identical forms. It is a bound morpheme uniting two segments in derivational operations.

Examples from the text

egwu + re + egwu	-	egwuregwu (play)
mkpu + ta + mkpu	-	mkputamkpu (beat)
efu + re + efu	-	efurefu (vagabone)
atu + m + atu	=	atumatu (plan)

Affixes Based on Function

Affixation as employed by Goddy Onyekaonwu in the text *Nwata Rie Awo* performed certain functions. The following include the inflection suffixed recognized so far.

The perfective affirmative form: Igbo language has the perfective affirmative inflectional verbal suffix marker –la. Perfective aspect expresses action that has been completed. The suffix –la is affixed to the verb root to express perfective aspect.

Example from the text

Aworo aburula nwa m taa
Ha emeteela agu nu n'ura
Azutachaala m umu irighiri ihe a siri m
zukota
Awaala m oji
Nna anyi i meela
Ugbu a o chajaala

Anyi emechaala ihe niile

The underlined morphemes –la are bound inflectional affix attached to the CV stem in accordance with the principle of vowel harmony. They cannot occur alone in the sentence except when attached to CV stem. The writer used perfect aspect to express a completed action.

Negative Suffix:

Emenanjo (1987, p.96) divided the negative suffixes into two: Imperative negative –la and the non-imperative negative-ghi

In the case of imperative negative –la used in the text. It gives order in a negative sense.

Examples

Biko egbula m.	Please don't kill me.
Aka ahu emetukwala m n' onu.	Don't touch your hand on my mouth.
Ewela iwe.	Don't be angry.

The writer used the imperative negative –la to give order in a negative sense. In the case of non-imperative statements in the text, it gives the opposite in meaning of an idea. It is marked with the negative suffix –gh.

Examples

O buru na i kpotaghi ya.	If you did not bring him.
Nke mere na o lotaghi n' abali.	This made him not to come back in the night.
O dighi ha mma.	It is not good for them.
Kemgbe m jiri huchaa ike Aworo kpara unyaahu amakwaghi m ebe m no.	Ever since I saw Aworo's strength, I have not been myself.
A makwaghi m ihe m ga-ekwu.	I did not know what to say.

Inflectional Suffix – riri used in the case of emphatic marker. In the text, the writer used the suffix – riri to lay emphasis, to show that it is something you must do. The suffix – riri shows the importance and urgent it is, making it clear by speaking with force.

Examples

I ga-eririri nri a taa.	You must eat that food today.
A ga-achopuriri ya n' obodo a.	We must chase him/her away from this village.
Afo ga-ewetariri ihe o togboro.	You must bring what you kept.
Uzu ga-akpoliteriri ya.	Noise must wake him up.

Findings

The findings of the study based on the data analysis found out that:

Affixation is the morphological process in which bound morphemes are attached to a root or stem to mark changes in the meaning, part of speech or grammatical relationships.

From the study, the researcher has observed the three types of affixes in Igbo to mark changes in the meaning, parts of speech and grammatical context. Three examples above made the opinion clear. One important features of affixes is that affixes take on several forms and serve different functions. The researcher found out that the author used affixes on several forms and they serve different functions in the text which shows that what the character said is important and also expresses actions completed by the character.

Summary, Recommendation and Conclusion

The aim of this study is achieved by finding out various affixes used in the text *Nwata Rie Awo* and such affixes performed certain functions in the text. Every language has its own ways and rules of new words formation which makes the language unique. Word formation is a complex process which requires adequate mastery of the rules to control and apply the process of formation. Formation of words does not just appear like that out of the idle rather, there are several methods that are used to create new words which affixation is one of the processes of word formation in Igbo language. It occurs under the concept of morphology and morpheme. The affixation pattern used in Goddy Onyekonwu's text *Nwata Rie Awo* goes a long way in helping the reader to understand the text. However, this study do not claim an exhaustive treatment of the morphological processes in the text. Further studies of this nature should be

undertaken by the scholars in this direction in order to aid comprehension.

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How to Arrange Museum Storage Areas

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Introduction

The Heart of the Museum is its 'collections, Therefore we should pay our highly attention storage areas in the museum. This work studies about environmental, temperature, relative humidity and visible lighting in the museum storage areas.

A museum's storage area is a vital part of any museum and generally contains the larger part of the collection. It also plays an essential role in the development of a museum and its programmes as it is closely linked with other activities, such as research, consultation, exhibitions, conservation. The storage area guarantees the preservation of and accessibility to the collection, and as a result the proper care and management of collections in storage is an important challenge for museums if they are to maintain their roles as centres of knowledge, research and inspiration.

Preventive Conservation and Storage Management

The proper care of the collections while in storage and the correct management of the storage area are integral parts of preventive conservation for museum collections. Preventive conservation refers to measures and actions aimed at avoiding or minimizing future deterioration or loss, and good management of the storage area is the first defence against the deterioration of a collection. In a well - planned and well-run

storage environment, most forms of deterioration will be either slowed or avoided. Costly and complicated conservation treatments are of little use if the objects treated are kept in an unsuitable storage space. (*National Park Service: 1999*)

Environmental Conditions

Environmental conditions are highly controllable in most indoor situations. They include the [temperature](#), [relative humidity](#), light levels present in a collection space on any given day, and [contaminants](#). Some flexibility is naturally built into most collections when it comes to the temperature and humidity changes they can bear, allowing for conditions to vary somewhat in response to the outdoor environment of a location.

Two types of light offer potential decay to cultural heritage: [ultraviolet](#) (UV) light and [visual light](#) (light that can be perceived by the human eye). Although they can be affected simultaneously by removing light sources, reducing overall intensity, or increasing the distance between a light source and an object, best preventive practice treats these types of light separately due to their differences (*Druzik, and Bent Eshoj: 2007*). Contaminants can come in many forms including naturally occurring chemical breakdowns in certain compounds, particulate pollutants, and accidental human contamination. Protecting collections from contaminants can be as simple as creating barriers to prevent abuse or as complicated as taking preventive actions to protect an object from its own chemical breakdown.

Temperature

Any storage or display situation must take into consideration the temperature at which collection permanence can be optimized, and systems should be in place that aim to meet that standard, ideally in conjunction with efficient use of energy and funds. Different materials react to temperature in different ways. For example, [ceramics](#) are vulnerable to direct heat on a mechanical level, but many [organic materials](#) are at greater risk of undergoing [phase transition](#) if the temperature becomes excessively cold. One rule of thumb applies across the board: the rate of [chemical reactions](#) is dependent upon temperature in such a way that higher temperatures reduce the [activation energy](#) and hasten chemical degradation processes. (*Jimbo: 2012, 23-37*)

Human comfort levels must also be considered. Storage areas can often get away with slightly lower temperatures than display areas since they are not accessed as often, and it is most likely that those who do enter the space will be prepared for the conditions. In galleries, however, viewers must feel comfortable enough with the temperature to spend time there, otherwise the collection will simply not be viewed and lose its purpose in being on display.

Relative Humidity

In recent decades, it has become understood that even delicate organic materials have some [elasticity](#) in their response to relative humidity (RH) fluctuations, allowing the materials to swell or contract as necessary. This phenomenon is naturally reversible within a range of $50\% \pm 15\%$ RH.^{[i41](#)} Destructive chemical and mechanical processes, such as hydrolysis at high RH and embrittlement and cross-linking at low RH, can be

held to a minimum within a similar range for a general museum collection.. (*Tumosa: 1999, 69–74*)

Moisture has strong effects on nearly all cultural heritage materials, with ceramics and glass being exceptions to these effects in most cases. Metals face the risk of corrosion as RH increases, a risk which is enhanced by surface contaminants and emphasizes the need for proper housing. Additionally, mold growth is far more likely as humidity increases, which not only could cause allergic reactions for viewers but it also weakens the collections afflicted and attracts other pests.^[6] In contrast to this requisite for dry conditions, if the atmosphere is not humid enough wooden objects could crack or warp, and many organic materials face embrittlement below 40% RH. *Charles S. (Tumosa: 1999, 69–74)*

Although minor and gentle fluctuations in RH can reasonably be withstood by most collections, quick or drastic shifts can be harmful. Anisotropic materials such as wood and ivory are especially responsive to humidity changes, and RH issues are compounded when they are attached to inorganic materials such as a metal. The metal acts as a restraint, hindering the organic materials' ability to expand and contract as needed. Thus, cultural heritage objects composed of highly responsive materials or a combination of organic and inorganic materials should ideally be in carefully controlled climates and buffered against the atmosphere by their display or storage housing.

Visible Light

Visual light, measured in lux or foot-candles cannot be eliminated, as it is required both to view collections in detail and to move safely in the presence of collections. Unfortunately, this means that harmful oxidation effects which visual light makes possible also cannot be eliminated,

but merely reduced to the amount necessary for the task at hand.

The effects of visual light began to be studied by [artists](#) and [color manufacturers](#) as early as the 18th century, but it was not until the mid - 20th century that the chemical damage caused by different lighting situations was researched in depth. In recent decades the cumulative nature of light degradation has become better understood by [conservation science](#). Comprehensive studies began to emphasize long-term effects and allow for short-term variation in light levels depending on the specific situation: standard viewing, viewing by the [aged](#), complex study or treatment, and observation of [low contrast](#) details all may have different requirements. Practical compromise between protection of cultural heritage and allowing the artifacts to fulfill their visual purpose means there is an allowance of some physical risk. (*Allman: 2010, 24*)

Even with this flexibility, light interaction should be limited to moments when an object is on view or undergoing study, and the level of lighting should be chosen accordingly. According to Museum Registration Methods, 5th edition, the suggested light levels for certain types of objects is as follows,

The traditional recommended light level for sensitive materials - including textiles, botanical and zoological specimens, pigmented objects, works on paper, and organic materials such as feathers, furs, and skins - is no more than 50 lux or 5 fc. Moderately sensitive materials, such as oils and acrylics on board and composite inorganic objects, should be exposed to light levels of not more than 150 lux or 15 fc. The traditional levels recommended for the least light-sensitive materials, such as stone, ceramics, metals, and glass, are not more than 300 lux or 30fc. Because lighting effects are

cumulative, any limit in exposure – whether in time or in intensity – prevents material degradation. A period of intense or lengthy light exposure should be balanced out with periods of low exposure (*Allman: 2010, 30*). The management of a cultural heritage object serves to identify the staff members responsible for care and maintenance of the collection, and establish proper management technique guidelines. [Records management](#) should take place when an object enters a collection, when it is moved or shipped, during regular collection inventories, and throughout any conservation treatment as per established [collection management policy](#) standards.^{[i22\]](#)} Records management of a cultural heritage object often takes place in the form of photographic [documentation](#) combined with written reports designed to provide a visual reference for future professionals, revealing the original condition and any successive states of the condition. These records are sometimes [digitized](#) and stored in computer databases using [collection cataloging](#) software. One aspect of records management designed specifically for sustaining these digitized records and documenting digital collection materials is known as [digital preservation](#). This technique is used to reformat or duplicate an original object so as to preserve a piece of digital material for as long as possible. Combining strategic planning with conservation actions, digital preservation aims to maintain continued access to digital objects that would otherwise become obsolete. (*Allman: 2010, 30*)

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The Effects of Television and Video Filmson the Moral Lives of Youths in South-East of Nigeria

By

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Abstract

Assessing the multivocality of television media on the moral lives of youths in South-East of Nigeria, it becomes apparent that they are catalysts to the vices perpetrated by the youths. Thus one is struck by the rife presence of sex, violence and occultism shown on televisions which have affected the youths adversely. This paper is set to appraise the positive and negative effects of television and video films on the moral lives of youths in South-East of Nigeria. The roles of the government, parents and guardians as regards guarding and guiding electronic media are highlighted so that possible solutions to the problems would be proffered. Literature review, questionnaires as well as observation methods were used in the collection of data. The significance of the study is geared towards helping the youths to cultivate good living habits. Parents, government, religious bodies and education sector would equally benefit from the study as each would see areas of dereliction and be able to come up with corrective measures.

Key words: Television, video, moral and youths

Introduction

Television is one of the beautiful things invented by man that is supposed to serve them purposefully if well managed. This scientific device is a welcome development in society hence Nwosu (2003) defines television as:

An electronic device which combines both sound and vision hence, audio-visual. It stimulates both auditory and visual sense... It is a medium which uses electricity for its effective functioning. It utilizes the recording potentials of the videocassette recorder (p. 313).

In, all television is one of the gadgets that is supposed to be used to educate, inform and entertain the masses including the youths in South-East Zone of Nigeria and beyond.

It has been observed that youths in the South-East of Nigeria watch all manner of films via the instrumentality of the television. Some of these films are horrible and have influenced them negatively. The issue of watching international club side footballers like Chelsea, Arsenal and the rest of them amongst the said youths is a thing of note. Football as a game in itself is good. It has brought fame to many individuals and nations but where youths especially students devote most of their evenings to watch these club sides play football for hours on daily basis becomes another thing to be worried about. This is so because some of these football clubs play late into the night. This means that some youths that are supposed to be engaged in their academics or other useful personal or family chores are left outside wasting 'precious time' as it has become habitual for some of them. This also from observation has brought a lot of challenges into the society.

Also, the issue of drug observed among youths is worthy of mentioning as one of the ripples emanating from

watching the Nigerian television. Considering the beautiful advertisement on cigarettes and some alcoholic drinks, some youths who are mainly adolescents are being influenced to the extent that many of them smoke marijuana, drink all manner of strong drinks as evidenced in their behavior in schools, motor parks, markets, even among some commercial drivers, their ages and dispositions notwithstanding.

Talking about the adverse effect of television on Nigeria youths, a concerned parent, Otolorin (2006) cried out to the editor of Guardian Newspaper in the following:

Sir, I would like to bring to your notice the rate at which pornography has taken our major roads and every corner of our streets. It is becoming very unbearable the rate at which those who sell pirated pornography video cassettes and CDs display their wares in public. Primary school children within the ages of seven and fourteen gathering around these streets hawkers/mobile stand patronizing them. This is an eye sore I must say. (p. 10).

The aftermath of this is that most of our youths from observation decide to go naked on the streets and even on our university campuses. This is common among the females who dress to show all sensitive parts of their bodies. This in turn has culminated into chain reactions of prostitution, violence, degradation of culture (Igbo), distribution of deadly diseases and other vices.

Considering the adverse effects of television on youths of South-East geographical zone of Nigeria who are to be the leaders of tomorrow, and the long term effect they will have on the nation, it becomes reasonable to seek for ways to redress these issues, hence the prompting of this research work by the researchers.

Key Conceptual Issues

There are some words that needed to be explained in this work for clarity of purpose. They are television, video moral and youths.

Television:

Walker (2004) defines television as:

The exact and continuous transmission of visual images, still or in motion but without permanent recording, for instantaneous viewing at a distance: effected by a combined optical and electrical impulse which are converted into their visual form

in a receiving set. (p. 290).

Television is therefore an electronic gadget that has both audio and visual aids that help us to see images as well as hear and articulate sounds. It has many connecting valves through which video machines or the internet can be connected for the watching of video films and other internet connected programmes.

Video:

According to the New International Webster's Comprehensive Dictionary of the English language (2004), video is: (1) of or, pertaining to television picture portion of a program (2) Producing a signal convertible into a television picture: a video cassette – A television image of electric signal corresponding to it (p. 1400). Video films are therefore pictures or programmes recorded in video cassettes that can be used via the television.

Moral:

New International Webster's Comprehensive Dictionary of the English Language (2004) holds thus (1) Pertaining to character and behavior from the point of view of

right or wrong, and obligation of duty; pertaining to rightness and duty in conduct. (2) Confirming to right conduct; actuated by a sense of the good, true and right; good; righteous, virtuous, (3) concerned with the principles of right and wrong; ethical: moral philosophy; moral values. (p. 826).

Youths:

Walker (2004) defines a youth as:

1. the condition or quality of being young
2. the time of life between children and adulthood
3. an early period in the development or existence of anything, as a nation or organization.
4. Yong people collectively. (p. 1392).

Sociologically, young people in most societies are between a state of dependence on their parents and the achievement of the related economic and social independence characteristics of adults. For this work therefore, the youths so referred to are those young people between the ages of twelve and twenty-five (12-25yrs).

Functions of the Television:

Television has gone a long way and as an aspect of mass media has the following functions to fulfill according to Wikipedia March (2007):

- (a) Advocacy, both for business and social concerns. This includes advertising, marketing, propaganda, public relations and political communication.
- (b) Enrichment and education
- (c) Entertainment, traditionally through performances of acting, music and sports, along with light reading; since the late 20th century also through video and computer games.
- (d) Journalism
- (e) Public service announcements.

Looking at the functions of the television, one would see that they are for growth and development of the society if properly managed. For example, the Nigerian television carried a lot of educational programmes that are instructive like the teachings on the different aspects of health up-keep like dieting, causes of various diseases and their remedies, various types of religious programmes that has good moral implications as well as music that are soul enriching and many more. All these are good and help a lot in educating the masses but the worry of many people is that some of these programmes that are meant to teach good ethical issues are clothed with immoral garbs.

Consider the beautiful advertisement on the use of cigarettes and the counter instruction that follows at the end. This in turn may bring confusion to the youths whose minds are still feeble. Again, consider the advertisement on how to play safe sexual intercourse for the avoidance of HIV/AIDs using condoms while it has been proved that most of these condoms being factory produced can have perforations as factory defects and can cause harm to the user without knowing it.

Also, the issue of various films that are horrible like the 'Yori-Yori', 'Church on Fire', 'Throne of Obstacles', 'The 5 Apostles', and a lot of others that are pushed into the market and freely bought and watched by children and adults are worthy of note. These films that are full of violence, hatred, magic and the like affect the viewers especially the youths adversely with the effect that some may want to practice what they watch from the films via the television. At this point, a look at television programmes and video films is important.

Television Programmes and Video Films

History has it that the vision of the Nigerian Television Authority (NTA) is to be a world class television network. The mission also is to provide excellent television

service worldwide, projecting the true African perspective. It is important to point out here that the true African perspective which the television is set to project can be properly visualized from the African value system of which Nigeria and South-East states are inclusive. The African value system can be appreciated from her religion. To throw more light on this;

Ezenweke (2008) submits in the following:

For Africa, the role of traditional religion indetermining their modus vivendi has been vital. African cultures are known for their religious orientations. In fact, African cultures are religious cultures. It is not possible to study African culture in isolation from religion. Religion permeates the ideal of Africans from cradle to grave. Ideals, words and deeds are weighed in view of the supernatural beings. Thus, values are determined by religious precepts. In other words, African traditional religion therefore comes into play in the shaping of the African's future. (p. 7).

Appraisals of some of the video films watched by youths in the South-East of Nigeria and even beyond have come dents on the Africanness, hence many dissenting voices have spoken on the negative influences of these films.

Commenting on the occultism icons in Nigerian home video while discussing the Nigerian film invasion in Ghana, Gyasi (2004) noted the following:

Our general complaint against Nigerian films is the overwhelming presence of the use of occultism. Whether a Nigeria film is set in a pre-colonial era or post-independence era, the actors will go to a fetish shrine.

The consultation is either to enable the Actor to better his economic and financial circumstances or to kill or spiritually destroy a perceived rival. In ninety-nine percent (99%) of

these cases, the actor gets what he wishes and spreads death and destruction Around... from time to time (electronic version).

It is important to state here that what was observed in 2004 is still on happening today. The viewers of these films which are mostly youths are worst affected.

Also, commenting on the depravity of some of these films stuffed into the market for all and sundry including the youths to watch, Comaroff and Comaroff (1993), and Meyer (1998) hold that any foreigner who watches many Nigerian and Ghanaian films may think that Nigeria and Ghana are lands of witches, native doctors, ritual killers and a host of other paranormal powers entrenched in their films. Even when the producers aim at teaching the lesson that does not pay to indulge in occultism or embark on a life of crime, the lesson may get lost in the pervasiveness of the Juju practice.

Discussing the nature of video films in Nigeria, Wikipedia (2008) lamented that some worry that the prevalence of witchcraft and violence in the movies may encourage the worst stereotypes about Africans. To buttress this further, Osofisan (2006) opined thus:

Unceasing preoccupation within juju, black magic, the relentless celebration of dark rituals and diabolical cults while those who chose to be different want to demonstrate the ineffectual power of juju rituals... our films parade a number of serious deficiencies, viewed from the cultural ideological perspective. The promotion of superstitious habits, belief in miracles and witchcraft are over portrayed rather than, in concrete, empirical extrapolations and direct physical participation in social struggle (p. 5).

Suffice it to say that the Nigerian culture as well as the south- East of Nigeria which are predominantly Igbo, are

not well portrayed by dramatists in some of the films that are watched by our people. The rich cultural heritage of peace, respect for elders and spiritual beings plus work are being replaced with cheating, maneuvering, violence, prostitution and other vices. These have left negative marks on the lives of the audience especially the youths who are prone to watching them.

Conclusion

From the study made so far, it is discovered that some youths in the South-East are influenced positively by the television programmes especially in the area of carrying out research work, improving their songs from the video films and introducing more youths into the music industry, listening to network news and other health and sports programmes that are highly educative. To this group, as observed, the behavioural pattern is good.

On the other hand, we observed that some of these youths in the South-East of Nigeria who are addicted to watching television programmes and video films, waste a lot of time watching these films and are violent and erratic among other vices. Some of these youths do not dress properly. They like to expose their bodies contrary to the culture of the land while boys plait their hairs and wear earrings as they would want to look like their sport's mentors they see in the television.

Also it is observed among children and youths in schools that some of them would like to cheat in examinations. They have never perceived the act of cheating as immoral. Also, the watching of pornographic films among these youths has led some of them into prostitution, lesbianism and homosexuality. Time and space will not permit us to talk about substance abuse among some of these youths which has led to violence, robbery, kidnapping and the like.

Also, from our study, we found out that most parents derelict in their duties. The act of proper supervision among the parents has eluded them with the effect that the children in the house are abused. The abused children later become the delinquent youths.

Religious bodies are found to be also deficient in their approach to issues concerning the youths. Thus some of the youths interviewed complained that some of the religious leaders are hypocrites who even lure them to sin? They fail to live to their creed as they would say one thing and do the other. These things influence the youths adversely that they look at the adults as hypocrites whose words never marched their actions.

Again we discovered that Nigerian government has established National film and video Censors Board that is supposed to censor these films before they are thrown into the market with age graduations as touching who watches what. This again was found not working well; for if they are working as supposed, some of the horrible films in the market that does not encourage or boost the Africanness in our lives would not be there.

Recommendations

We deemed the following recommendations vital for all and sundry seeing that the topic under deliberation touches lives and has some connections with the youths of today(South-East) which are the cream of the society.

1. Renewed intensive and parental care and supervision:

We have observed that most of the abused children are those whose parents derelict in their supervisory roles. To this effect therefore, priority should be given to parental care and supervision in a bid to create a healthy atmosphere inside and outside the family.

Parents should monitor their children and wards very well. They should be able to supervise the films that enter their houses and be able to know who the friends of their children are.

2. Religious Organization:

Abuse notwithstanding, the influence of religious organizations cannot be played down in the character formation of youths. For example, it is the key duties of the church to provide sound ethical education which direct human consciences towards doing good and avoiding evil; towards a wholesome love of God and neighbor as well as persuading individuals and social groups to embrace and fill their minds with the following: ... whatever things are true, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of a good report... (Philippians 4:8).

Youths in the South-East of Nigeria and even beyond should be encouraged by their parents, teachers and authorities to join religious organizations like those found in Christian Churches. The activities in these organizations will keep them busy and draw their minds to God rather than the mundane things that affect their psyche and moral lives adversely.

3. Attention to be given to Audio and video materials that enter the Nigerian market:

An urgent attention to address the dangers of the occultism icons in Nigerian home video on the rich culture of the nation is due. Unless this is rightly addressed, the seeming lost of Nigeria and African values will be irretrievably consumed by the forces of modernism.

Again, there is need for the National films and Video Censors Board (NFVCB) to check-met the production of these films not only in principles but also in actual sense to ensure that they are well focused. They should make the film designers focus on the moral right attitudes such as fairness, justice, kindness, humility, the welfare of others and so on. They should de-emphasize violence, magic, corruption, nudity and the rest of them.

Thus, the specific norms and values of a given culture should be borne in mind with sufficient emphasis. The N.F.V.C.B should mount up programmes for proper supervision of firms industry and adequately see that offenders are duly punished. They should also mount up programmes whereby parents would be made to understand their roles as supervisors to their children and wards as regards guiding and guarding what their children read, hear and watch.

The South-East Government:

Since an idle mind is the devil's workshop, the government of all the states in the South-East – Anambra, Imo, Abia, Enugu and Ebonyi is called upon to create reasonable outlets where youths can be gainfully employed. This will curtail their free time and make them more useful and reasonable to themselves and the society at large. Submitting in the same, vein, Adebambo (2017) speaking in Guardian Newspaper under the caption “Youths As Agents of Peace or Weapon of Mass Destruction” submitted thus:

Young people should be at the forefront of globalchange and innovation. Empowered, they can be key agents for development and peace. If, howeverthey are left on society's margins, all of us will beimpoverished. Let us ensure that all young peoplehave every opportunity to participate fully in the lives of their societies. (p. 30).

The government should equally stop street and motor park hawking by adolescents and punish all cases of child labour adequately. With all these put in proper place, the moral lives of some youths that are low would be beefed up and these will equally help to check further moral degradation among the youths in South-East who are given to watching of television and video films.

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**Political Culture and Politico-Bureaucracy:
Politico-Administrative Dichotomy and Politicization of
Public Administration in Sri Lanka**

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Abstract

Developing for more than a Century, the politics-administration dichotomy has earned a most controversial reputation in the history of Public Administration. As a result, from the 1880s onwards, a large number of discussions have been held over the share of politics and administration in the process of governance. Politicization of bureaucracy, has been a significant drawback in the administration as a deep-rooted socio-cultural phenomenon in most of changing societies, including Sri Lanka. This paper discusses the factors affected to determine the correlation between politocracy and bureaucracy in the culturelogy of politics in the context of Sri Lanka with the main objective to examine the socio-economic emergence of politocracy and its impact on bureaucracy to shape the process of administration. Based on secondary data, methodology of this study is mainly based on a qualitative design, although quantitative techniques are widely used to

analyze countable phenomena in order to maximize the rationale of qualitative ends. In conclusion, even though the politico-administrative dichotomy has been a continues discussion both in developed and changing societies, politicization of administration is purely a socio-cultural phenomenon with strong historical and ideological background in the process of governance in Sri Lanka.

Key Words: Administration, Bureaucracy, Dichotomy, Political Culture, Politicization

Introduction

Public Administration is the latest form or the practical part of the study of politics which emerged at the request made by the man of the 20th Century. In contrast, Administration came into sight and evolved parallel to the origin and growth of the state in which politics and administration co-existed together. However, separation of administration from politics initially occurred as a result of the failing of the traditional political authority to deal successfully with the increasing issues of governance in the 19th century. Consequently, this made a particular body of professionals or a team of technical specialists whose job is to analyze the existing issues, the decisions to be taken and the policies to be implemented on the basis of impartiality under legal-rational authority. However, it doesn't mean that administration apart from politics has clear demarcation in which bureaucrats make decisions purely based on principles of administration, and, politicians, on the other hand, operates on the ground of public opinion. In this context, the relationship between politics and administration becomes increasingly important and essential component which determines the degree of politicization in the process of public administration.

Politico-Administrative Dichotomy

The early and modern writings on the dichotomy of politics and administration draws a compulsory separation between politics and administration owing to their distinctive characteristics in practice. However, there is a clear gap between classical and modern interpretations as contemporary explanations deal very closer to the ecological realities.

Classical Interpretations

According to Woodrow Wilson, administrative questions are not political questions because the field of administration is a field of business; although politics sets the tasks for administration, it should not be allowed to manipulate its office and; therefore, it should be removed from the hurry and strife of politics (Wilson, 1887). In this sense, Wilson intends to shield administration from political interference. Meanwhile, he differentiates politics and administration suggesting that the broad plans of governmental actions are not administrative; the detailed execution of such plans is administrative (Ibid, 1966). However, though Wilson considered politics and administration as independent, at the end of his essay, he has somewhat assumed the interdependency of politics and administration in the decision making process.

After a while, in the early twentieth century, Max Weber arrives in the dichotomy of politics and administration and insists on that administration essentially stay out of politics: i.e., in the political controversies, public administration should operate above all impartially and remain politically neutral (Weber, 1919). Meanwhile, in 1930s the development of the dichotomy between politics and administration draws a narrow conception of administration with the theory of

scientific management. In this context, the politics-administration dichotomy sought to minimize politics and administration by prescribing expertise, neutrality and hierarchy (Demir and Nyhan, 2008). Therefore, administrators can play a significant role in policy making. However, in 1950s, redefining the politics-administration dichotomy, Paul Appleby claims that drawing a meaningful institutional distinction between politics and administration is impossible owing to its undeniable combination (Appleby, 1949). Therefore, Appleby insists on that politics and administration are completely relative and they should be treated together.

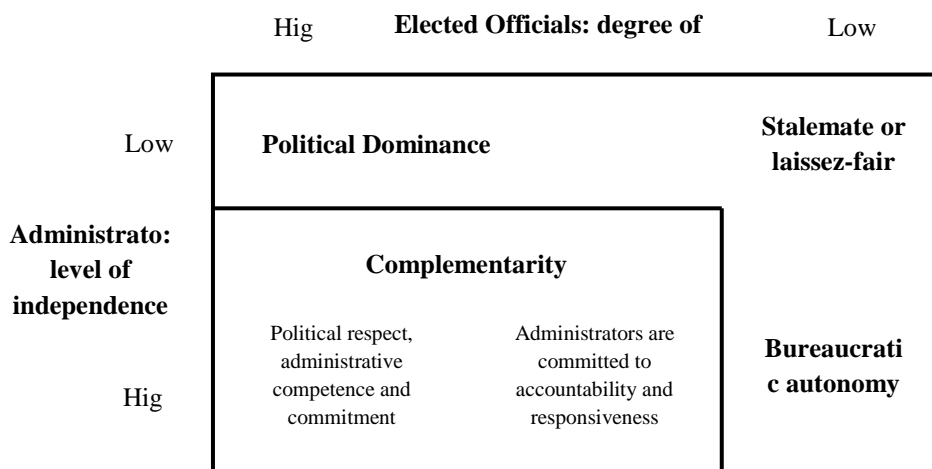
In the 1980s with the emphasis of the concepts of deregulation, privatization and decentralization, the dichotomy returned to the early interpretation of the separation of politics and administration. Particularly, the New Public Management movement brought the economic consideration of administration, which stressed that separation of political and administrative functions, is more efficient than integrating them as traditionally had been in most of the countries (Tahmasebi and Musavi, 2011). Meanwhile, some authors have attempted to re-conceptualize the classical interpretation of the politics-administration dichotomy. Montjoy and Watson suggest two dichotomies as conceptual and operational – the first is dividing the functions of government into the expression of a will and the execution of that will; and the second is a doctrine that the filling of administrative offices should not be used by candidates to attract support in the contest for electoral offices (Montjoy and Watson, 1995).

The Complementarity Model

The dichotomy of politics and administration has been moderately discussed by J.H Savara with the

Complementarity Model, which illustrates the interaction between politicians and administrators.

Figure 1: The Interaction between Politicians and Administrators



Source: Savara, J.H. (2001). The Myth of the Dichotomy: Complementarity of Politics and Administration in the Past and Future of Public Administration. *Public Administration Review*, 61, p. 180.

As shown in Figure 1, the Complementarity Model entails ongoing interaction, reciprocal influence and mutual difference between elected officials and administrators. In this process, administrators help to shape policy and they give it specific content and meaning in the process of implementation. Meanwhile, elected officials supervise the implementation process, pay attention over complaints about poor performance, and attempt to correct problems for a maximum output (Savara, 2001). However, despite the slight

difference of the explanation, the Complementarity Model remains largely similar to the early conceptualization of politico-administrative relationship in which bureaucrats were considered as experts while politicians represent the demands of people. Therefore, these early and contemporary interpretations on politico-administrative correlation of a political system provide limited understanding over difference contexts in the empirical world.

Sri Lanka: Politico-Bureaucratic System

As discussed above, the classical and modern conceptualizations on the dichotomy of politics and administration provides a conservative outlook to the political system. More importantly, they do not offer substantial inspection to understand diverse correlations of the politico-administrative affairs in different contexts. Therefore, this study intends to prove that the relationship between politics and administration of Sri Lanka cannot be analyzed with the classical or modern interpretation of the dichotomy of politics and administration. At this point, owing to the intensity of the process of politicization which emerged from 1972 onwards, the politico-administrative relationship in Sri Lanka can be identified as a politico-bureaucratic system.¹ The studies of Robert Kearney (1973), Wishwa Warnapala (1974), Traey Leitan (1979), B.S Wijeweera (1988) and M. Somasundaram (1997) provide comprehensive analysis on the relationship between politics and administration in Sri Lanka.

¹ This term has used by Somasundram, M. (1997). Public Administration Change, in: Somasundram, M. (ed.) *The Third Wave: Governance and Public Administration in Sri Lanka*. Delhi: Konark Publishers pp. 20-53.

The provisions of the 1931 and 1947 Constitutions made a neutral relationship between politics and administration in Sri Lanka. As a result, during these constitutional tenures impartiality of administration can be seen as the guiding principle of the bureaucracy. However, the 1972 Constitution provided constitutional space for politicization of the bureaucracy which turned the neutrality of politics in administration into a politically-mobilized bureaucracy. In this context, Kearney identified two types of developments as the emerging phenomenon of politicization of the bureaucracy:

The first is growing tendency for political influences to be exerted over administrative actions...a second and separate development in the politicization of bureaucracy is a tendency for tests of political loyalty to be applied for certain assignments within the career public service (Kearney, 1973)

According to Kearney, political influence of ministers and members of the legislature over administrative decisions, and political loyalty of the bureaucrats for politicians for promotions and other privileges in the public service can be identified as main contributory factors of the politicization of bureaucracy in Sri Lanka.

Meanwhile, provisions of the 1978 Constitution brought a presidential-cabinet system into operation and intensified the on-going process of politicization with excessive power of the executive presidency. Thus, the bureaucrats became subservient or adherents of the governing elite, and in order to maximize privileges enjoyed by their position they always kept seeking opportunities to serve the interests of politicians in power. As a result, the classical and modern conceptualizations of the dichotomy of politics and

administration became extremely less important in defining the relationship of politics and administration in Sri Lanka.

In this context, M. Somasundaram has categorically expressed his views highlighting the politico-administrative correlation in Sri Lanka as a politico-bureaucratic system:

A politicking context breeds politicking public servants very much like carrion breeding maggots. Such bureau paths undermine the head's authority hoping to replace him, particularly if the latter were a success. Scheming public servants could always find scabs in the victim's agency, in the expressive vernacular called Runoongaratne's, those who run to their star-bosses homes carrying tails. Politicking has triumphed in Sri Lanka, not merely because of the assertiveness of politicians, but more insidiously, because of the connivance and acquiescence of bureau path colleagues particularly trading on vulnerabilities of weak ministers. (Somasundaram, 1997).

A politico-bureaucratic system does not emerge itself as a mere politico-administrative phenomenon without the significant contribution from some important socio-economic factors. However, this problem, politicization of the bureaucracy, has been significantly addressed as a sociological phenomenon by B.S Wijeweera. According to Wijeweera, politicization of administration in Sri Lanka was necessary because, though the social transmission from feudalism to colonialism brought significant physical changes, some fundamental values remained as they were in the past; for example, the power structure of the society which had been in practice from its very ancient times remained unchanged except in its content during the British occupation in Sri Lanka (Wijeweera, 1988:). In this context, this study

seeks to examine a rationale for the politicization of administration in Sri Lanka.

A Socio-Cultural Phenomenon

According to the Elite Theory, the rule of the elite is an inevitable and unchangeable fact of social existence; the struggle for power has been confined to a few but organized groups; one set of them is replaced by another in order to rule over the unorganized many; therefore, politics is a struggle among the rule-interested elite; to sum up to a famous dictum: history is the graveyard of aristocracies (Ibid: 33). Based on above assumption of the elite theory, Wijeweera draws a hypothesis on politicization of bureaucracy as a reemergence of the authority of the ruling elite which had been in practice in the traditional Sri Lanka (Wijeweera, 1988).

Wijeweera insists that power of the traditional society in Sri Lanka always functioned within the confines of the ruling elite (Ibid: 24). However, with the British occupation this traditional power hierarchy was disturbed; as a result, a series of conflicts erupted between the traditional local-elite and the British, sometimes in the forms of rebellion in 1817-18 (Ibid: 25). Although the British responded it with violently, they identified the importance of the local-elite in socio-political stability, and granted them with subordinate functions of the administration in order to assimilate them to the main elite (Ibid: 25-6). The local-elite enjoyed power as bureaucrats alongwith the ruling English-elite under colonial regime in Sri Lanka. Meanwhile, the Donoughmore reforms acted as a process of displacement of the bureaucratic elite, replacing them with a sub-institution of Anglicized political elite as the new ruling elite; and this process continued with the Soulbury reforms in which this new ruling elite strongly refused the existence of rival elite from the local government and

barricaded a real devolution of power to the local bodies (Ibid: 28).

In 1956 there was a transfer of political power from one segment of society to another according to Wijeweera – hence it was nonetheless but Sinhala-Buddhist nationalism in which some of guiding ethics can be traced back to the traditional Sinhalese society in Sri Lanka (Ibid: 24). However, though some disagreements aroused between the ruling elite and the bureaucrats in the decision making process, they were soon resolved with the abolition of the Ceylon Civil Service, and establishing of Ceylon Administrative Service in 1963. Moreover, the process of politicization of bureaucracy was almost completed in the 1970s where two constitutions were brought into operation respectively in 1972 and 1978. As a result, political appointees were effortlessly recruited to the lower, middle and upper levels of the bureaucracy in favor of the ruling elite in Sri Lanka (Ibid: 30). Therefore, Wijeweera argues that the characteristics of the existing ruling elite repeat itself with very little in ancient tradition or the colonial experience to alleviate it (Ibid: 32).

However, though the process of politicization is identified as a product of the struggle for power among the elites, this study assumes that politicization of the bureaucracy is not a mere sociological occurrence but a socio-cultural phenomenon generated by the authoritative characteristics of the cultural set-up in Sri Lanka. To do so, in the first place, it is important to draw attention on the state of political culture in Sri Lanka. Conceptually, the term political culture is defined as a set of attitudes, beliefs and sentiments that give order and meaning to a political process which provides the underlying assumptions and rules that govern the behavior in the political system (IESS, 1968). Hence, it determines political behavior of the people. However, according to Almond et al. political

culture does not explain everything about politics..., nor is political culture unchangeable..., but cultural norms typically change slowly and reflect enduring patterns of political action (Almond et al., 2000). Therefore, political culture is a critical element in understanding the political set-up of a country. As Almond et al. explain, when studying the concept of political culture, it can be categorized into three levels of citizen-orientations in a political system: the political system, the political and policy-making process and policy outputs and outcomes.

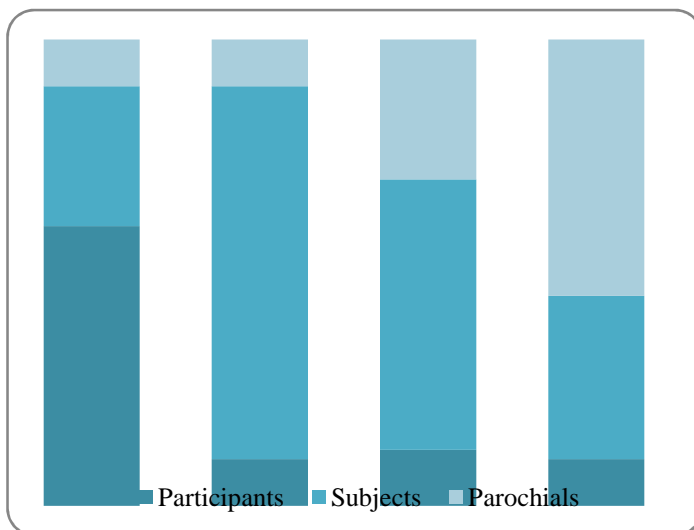
Table 1: The Aspects of Political Culture

System	Process	Policy
Pride in nation	Principles of government	Role of government
National identity	Role of citizens	Government policy priorities
Legitimacy of government	Perceptions of political rights	

Source: Almond, G.A, Powell, G.B, Strom, K and Dalton, R.J (2000). *Comparative Politics Today: A World View*. 7th ed., New York: Longman. p. 50.

According to the aspects of political culture, the state of a political system can be measured against and compared with two or more political systems. For example, in the political and policy-making process, peoples' orientation towards involvement in the political process has been measured as participatory, subjective and parochial cultures by Almond et al. as shown in Figure 2.

Figure 2: Political Culture by Orientation in the Political Process



Source: Almond, G.A, Powell, G.B, Strom, K and Dalton, R.J (2000). *Comparative Politics Today: A World View*. 7th ed., New York: Longman. p. 52.

According to Figure 2, developed democracies and post-communist nations in the first and second columns illustrate significant differences in the political participation. The level of participation of the third category, which represents post-communist developing countries, shows a slight increase in comparison to the second category. However, the post-colonial democratic nations in the fourth category show a dramatic increase of parochial in comparison to the other three categories of countries. As Almond et al. define that parochial are poor and illiterate slum dwellers, peasants or farm laborers who have little conscious contact with the

political system (Almond et al., 2000). For example, the countries in the African and South Asian regions have predominantly rural, religious and politically unconscious populations. In these countries, political participation has largely confined to business elite and educated professionals. Consequently, majority of citizens have fewer consensuses on the importance of democratic objectives, instead they are highly influenced with religious and ethno-nationalist belief (Ibid: 52-3).

Therefore, though the political participation of the mass can be largely seen in the election process, their involvement in the decision making process during the tenure of government is extremely limited. As a result, the decision making process of these countries has been completely subjugated by the interests of the ruling elite and their subordinate contingents. However, Almond et al. do not explain how politicians and the mass maintain their relationship in this gap of decisions and interests to accomplish competing interests in a democratic system. It is evident that the ruling elite is fully aware of the popular content of interests and the most marketable politico-economic ideology among the uneducated or undereducated and democratically unconscious rural folk. Therefore, it is a common phenomenon that many of these countries have on the one hand a religious and ethno-nationalist project and on the other hand a semi or quasi-welfarism along with their national movement. As a result, the decision making process of these countries is highly dependent on religious and ethno-nationalist interests and partly on welfare oriented policies. In a context of ethno-religious diversity, policy interests of the majority have severely disturbed the nation building process of these countries.

In the Sri Lankan context, the experiences are invariably similar according to the above analysis of political culture and its function in the decision making process. In other word, the importance of democratic values is limited or has been confined in the political participation of Sri Lanka. Consequently, religious and ethno-nationalist sentiments have become crucial rather than long-term socio-economic objectives in the decision making process. Therefore, authoritative actions are common occurrence instead of politico-administrative compromises in the decision making process. For example, the Country has been experiencing a deep-rooted ethnic problem since its pre-independence period. To settle the issue by politico-administrative means a number of devolution packages were proposed from 1950s to 2003, though none of them has been successful as a constitutional reform.² Instead of the devolution efforts to be broaden the share of the decision making process, a more centralized politico-administrative structure, which gives priority to the ethno-nationalist interests of majority, was developed irrespective of the demands of diversity in Sri Lanka.

Politicization of bureaucracy is not a mere independent variable as illustrated in the Elite Theory but an outcome of the political culture in which authoritarianism functions as the guiding principle of the decision making process in Sri Lanka. It is a complete subjugation of politics over bureaucratic rights-to-share in the decision making process. In this context, intensity of the process of politicization has confined the

²Although the 13th Amendment had been adapted to the Constitution which brought the Provincial Council System into operation under the provisions deprived by the Provincial Council Act No. 42 of 1987, it remains as most unsuccessful resolution to address the ethnic problem.

decision making process into the ideology of the ruling elite. Therefore, instances of compromises between politico-administrative decisions cannot be seen as opportunities to stand on behalf of the diverse interests in the decision making process are not available in the context of Sri Lanka.

Post-Independent Bureaucracy

The post-independent epoch has been the most significant transition period of the Ceylon Civil Service due to the pressure of three most dominant factors: first it was the Soulbury reform which made Ceylon a dominion state; as a result, the Civil Service became free from the direct control of the British Empire; secondly, the dominant role of the majority Sinhalese in the government services which suppressed the minority grievances and finally, the rise of the Ceylonization movement, which demanded its strict application into the Civil and Public Services.

The Soulbury Civil Service

The Soulbury Commission made its recommendations for a parliament system after a cautious investigation of the Executive Committee System of the Donoughmore reform. As a result, a Governor General who represented the Crown of England, a bicameral Legislature and a system of Cabinet of Ministers were introduced in 1947. Thus, Ceylon became a dominion state within the Commonwealth of Nations with the provisions derived from the Ceylon Independence Act of 1947 and the Ceylon Orders in Council of 1946 and 1947 (Leitan, 1979). Although some constitutional provisions were introduced to safeguard the politico-administrative rights of the minority, the Soulbury System did not intend to establish a representative bureaucracy. However, both politically and administratively, some significant representative

characteristics can be seen in the minority safeguards which had been architected to draw a more rational decision making process.

Table 2 shows that the Soulbury System has categorically focused to address the minority grievances with special provisions incorporated to the Constitution which could be broadly classified as legislative, executive and judicial safeguards.

Table 2: Minority Safeguards in the Soulbury Constitution

Type	Institution	Rationale
Legislative	Section 29 (II)	Discriminations against race and religion
	The House of Representatives	Represent the minority (06)
	The Senate	Represent the minority (15)
Executive	Delimitation Commission	The Weightage System
	Public Service Commission	Independent public service
Judicial	Judicial Service Commission	Safeguard the minority rights

Source: Data extracted from Warnapala, W.A.W. (1995). *Civil Service Administration in Ceylon: A Study in Bureaucratic Adaptation*. Colombo: University of Sri Jayewardenepura. pp. 168-71.

The political representation of the minority was facilitated by appointing six nominees for the House of Representatives and one-half for the Senate by the Governor General in his discretionary capacity. Moreover, a system of weightage was

adopted for the demarcation of electorates in order to guarantee an adequate representation for the minority. Meanwhile, a public service commission was introduced as an independent body against discriminations on the basis of race and religion, and to discharge the function of recruitments, promotions and disciplinary control of the Public Services.

It is evident that a maximum effort had been made in legislative, executive and judicial means to safeguard the minority rights. However, among these minority safeguards the Public Service Commission played a key role in recruitment, promotion and disciplinary control of the public servants. It was to consist of three persons and one of whom should be the chairman as provisioned by the Soulboury Constitution. The first two chairmen were an Englishman and a Ceylonese Burgher, and they were succeeded by two Tamil chairmen appointed to the office in 1948 and 1949 (Warnapala, 1995). Throughout this period some Sinhalese chairmen were chosen; however, the Commission was able to maintain a reasonable ethnic balance in the Commission and the Public Service and prevented the criticism of ethnic partiality to the Sinhalese community (Ibid). Therefore, at the beginning, the Public Service Commission played an impartial role in every purpose of the administrative process; however, it changed dramatically with the political transformation of 1950s.

Crisis in the Bureaucracy

The Civil Service was the last stronghold of the English-educated elite whose engagement came into conflict with the new political leadership that was elected in the 1956 election. The suppressed Sinhalese-Buddhist interests of the colonial Ceylon phenomenally emerged under the leadership of S.W.R.D Bandaranayke who led the Peoples United Front

after the victory in 1956. As a result, of the unparalleled popularity and enchanting promises, the ethno-nationalist movement at any cost was impossible prevent form its way forward. Due to the enthusiastic and influential engaging in politics of the rural Sinhala-Buddhist folk, the political parties made their way to reshape the party manifestation in favor of the public choice. For example, in the official-language issue, the United National Party from the very beginning stood for 'equality in all matters' but later changed its policy to 'Sinhala only' (Warnapala, 1995). At the same time, the party accepted the 'priority to Buddhism' under pressure came from the Buddhist extremists and the Peoples United Front.

The 'Sinhala only' bill was passed in June 1956 and, as a result, the Tamils-led political parties began to protest and demanded equal status for Tamils. In order to find a solution for the Sinhalese-Tamil unrest, Primer Bandaranayake with the collaboration of S.J.V Chelvanayakam, proposed a devolution package which was later known as Bandaranayke-Chelvanayakam Pact in 1958. However, due to pressure came from the Sinhala-Buddhist activists, particularly, the language enthusiasts and Buddhist clergy, the Prime Minister himself abolished the agreement (Ibid). As a result, in May 1958 a severe communal unrest spread all over the country. In order to restore law and order, the state of emergency was imposed on May 27, 1958 and those who were responsible for the dispute, including the Federal Party, were proscribed (Ibid). As result, of the strong protest led by the opposition parties, the Government elevated the state of emergency. However, with the change of the political climate, the ruling party erupted over the dispute aroused between the right and the left wings. Premier Bandaranayke was unable to mitigate the growing ethno-cultural and political disorder and in the midst of this upheaval, he was assassinated.

The assassination of the Prime Minister and its immediate aftermath left the country in turmoil where a three-pronged conflict surfaced in the socio-political context of the country: the Sinhalese-Buddhist chauvinism, the Tamil protest and the Right-Left contradiction (Ibid). Consequently, the Civil Service confronted a number of difficulties and disturbances owing to the political instability and the growth of the function of the Government departments which caused a shortage of the Civil Service personnel (Ibid). Meanwhile, with the changes of the recruitment policy for the first time, candidates were allowed to sit for the Civil Service Entrance Examination in the official language. However, the problem of course-curriculum and shortage of facilities called for a constructive output from the appointed personnel. As a result, the Wilmot Perera Commission, which was appointed to review the existing Civil Service frame work, stated that it could hardly be expected to make any impact on the problem of training in the immediate future (Ibid). The core of these problematic surroundings was mainly the lack of direction and corporation of the political authority for the Civil Service which later became an employability-hub of the political patronage.

The Official Language Act or the 'Sinhala Only' policy made a severe impact on the Civil Service and completely deteriorated the existing representative nature of the bureaucracy. Particularly, the pressure applied to displace the medium of public affairs from English to Sinhala utterly discouraged the English-educated bureaucrats, resulting in their formation of several associations which, in turn, led to the emergence of rival factions in the Civil Service and these dissatisfied parties later engaged in the trade union movement. However, even after five years of the language regulations more than 50 per cent of the bureaucracy was not proficient in Sinhalese (Warnapala, 1995). In this context, three significant

developments can be perceived: first, the ethnic composition of the public services was transformed in favor of the Sinhalese community; secondly the bureaucracy extensively engaged in the trade union movement; and finally a gradual decrease of the gap between the bureaucracy and the society appeared in the process of adaptation.

The aftermath was inevitable, politicization of the public services which enforced rigorous control over the bureaucracy. Meanwhile, the Public Service Commission was also manipulated by appointing its members with a greater weightage to the political will of the governing party. For example, both parties the United National Party and the Sri Lanka Freedom Party made their appointments to the Commission on the basis of political patronage (Ibid). However, the minority representation in the Commission was not completely ignored; yet impartiality and trustworthiness of the Commission were largely disturbed with the growth of political interference.

Politicization of the Public Service

The incompatible socio-cultural orientations and intentions between the politicians whose stand for ethno-religious interests of the majority, and the bureaucracy which flourished on colonial-English tradition, turned into a conflict in the 1950s. As a result, the Government held a strong hostility against the bureaucracy accusing it as an elite which is not bothered by aspirations of the people, and condemned it as the major obstacle to realize their socio-economic programs prepared for the people. Although the Civil Service progressively involved in implementing the development programs, the government took measures to modernize the bureaucracy. According to Wijeweera who studied the transition of the Ceylon Civil Service, the modernization

process as it was demanded by the changes of 1956 was a painful but an unavoidable process; more clearly, it was transformation of roles from that of a law-and-order bureaucracy to an engine of social and economic change (Wijeweera, 1988).

The advancement of 1956 did not entrench much further with the assassination of Bandaranayke in 1959. However, its ideological awakening continually influenced the socio-political setup of the country. Even with a growing reluctance towards the bureaucracy, the Government did not approach to politicize the Civil Service at the beginning; instead they continued the Ceylonization process. For example, in 1963 two structural changes were introduced to the administrative system: the abolition of the Ceylon Civil Service by establishing the Ceylon Administrative Service and the replacement of the Village Headman system into the Gramaniladari system.

First Republic Constitution (1972)

Politicization of the Public Service categorically appeared with the introduction of the first Republic Constitution in 1972. It was undoubtedly a turning point of the political and constitutional history of Sri Lanka. Because, it was completely a locally-drafted Constitution, and on the other hand, it terminated the compromises imposed under the Soulbury Constitution. More importantly, it made the Country a free, sovereign and independent republic. Although the 1972 constitution had been primarily designed following the Westminster Model, it differs from the basic characteristics of a Cabinet system in several aspects. However, this study does not intend to discuss features of the constitution extensively but its impact in terms of exercising the Civil Service administration of the Country.

The Cabinet of Ministers was provisioned to exercise the appointment, dismissal and disciplinary control over the public officers as declared by Article 117 of the Constitution. This was a decisive provision which had never been witnessed before and it deeply eroded the impartiality at every aspect of the Civil Service process. The Board of Ministers should discharge this power under the recommendations of the Public Service Advisory Board (PSAB) and the Public Service Disciplinary Board (PSDB) established under Articles 111 and 112 of the Constitution. Meanwhile, the members of the PSAB and the PSDB were appointed by the President following the recommendations of the Prime Minister. In this context, the PSAB and the PSDB indirectly facilitated the political-preferences of the Government in which the patronage-appointments were systematically introduced to the Civil Service.

The process of politicization in the next phase inexorably reached its culmination as the political elite completely subjugated the bureaucracy with the reforms which provided greater peoples' participation in the administration. The United Front Government with a strong majority in Parliament turned to establish Workers' Councils and Advisory Committees in the Government Departments and the Public Enterprises on the basis of an elective principle which nominated loyalists in order to preserve their individual party identities (Wijeweera, 1988). Moreover, a system of People's Committee was established for each ward of a local authority in order to obtain people's contribution at the level of formulation, implementation and evaluation of development programs on the ground of more responsive administration to the needs of the Country and wishes of the people. Meanwhile, the Chairman and the Members of these Committees were appointed by the Minister in consultation with the Member of Parliament of the area and the function of

the Committees were confined to offer 'criticisms and advise' on the administrative process (Ibid). The Chairmen and the Members of these Committees were active supporters of then the United Front Government. However, these institutions did not intend to absorb the authority of the administrative machinery, instead it was argued as a necessary step to transform the administration machinery to a more democratic process.

Furthermore, the politicization process appeared in the decentralized administration aiming to make a more democratic and development-consensus administration. Consequently, the Divisional Development Councils (DDCs) were established in 1971 as a primordial step to address the development objectives in a broad context, particularly, to lay the foundation for small-scale industries and to increase employment opportunities in the rural sector. The DDCs were operated under the chairmanship of the Divisional Revenue Officers with a wide membership of officials and non-officials including the Member of Parliament of the area; consequently, hundreds of projects were introduced but none of them was free from the problems of expertise, management and marketing (Wijeweera, 1988). Among those, the worst experience was politicization of the development activities of the DDCs.

The politicization process again reached until peripheral part of the Country in 1973 with the introduction of the District Political Authority system (DPA) and the Decentralized Budget system (DCB). In this sense, it was compulsory that the regional-level administration should be under the control of the political authority, similarly with the national-level administration. On the other hand, the Food Production Drive in response to the food crisis and the state of emergency intensified the need of corporation between the politics and

the administration. Consequently, the DPA system was introduced to mobilize and direct the people and institutions in the district and, it was categorically stated that the administration should serve the political authority by coordinating the activities of the Public Service (Wijeweera, 1988). Therefore, the district administration was thoroughly subjugated to the control of the DPA system in which an appointed political-head of the district became officer-in-charge on behalf of the Government. Moreover, despite the provisions of the national-budget in terms of regional development, the DCB system was introduced at the same time to facilitate the DPA system.

In this context the United Front Government introduced a comprehensive line-up of politicization to the Civil Service which inescapably chained the Civil Service practices into political consent of the Government. In a sense, it was purely a way forward for a more democratic process and, on the other hand, it was strongly criticized as an unavoidable result of internal suspicion of the coalition government which thwarted the Civil Service from its professional-origin to handymen of the political authority. However, as the politicization process goes ahead at every step, it obliterated the substance of a system of representative bureaucracy and in the next step, the 1978 Constitution brought the same result but in a different structure.

Second Republic Constitution (1978)

The 1978 Constitution provides basis for a Semi-Presidential Government as it shares many features of Cabinet and Presidential systems. More clearly, it is an Executive Presidential-Cabinet system in which the President is vested with executive powers with a Cabinet of Ministers headed by a Prime Minister. The system, particularly in practice, is much

similar to a presidential system; however, it was different from the ideals of Semi-Presidential and Presidential systems in France and the United States; here, the President largely exercises legislative, executive and judicial powers. In this context, the President is the Commander-in-Chief in every aspect of politico-administrative decision making. Particularly as the direct selection of the people and the head of ruling party, the President gives more priority to political offers than to the due process of the administration. Therefore, the importance of representative bureaucracy in a context of Executive Presidential-Cabinet system has been largely restricted by political aspirations of the President.

The Article 30 (1) of the Constitution proclaims that the President is the Head of the State, the Executive and the Government, and the Commander-in-Chief of the Armed Forces. Furthermore, Article 30 (2) states that the President is directly elected by the people and holds office for a term of six years. Though his tenure is confined for two consecutive terms by article 31 (2), the Eighteenth Amendment to the Constitution removed the expressed limit for re-election. Moreover, powers of the President are not subjected to check and balances by the Legislature or the Judiciary. The only method to confine his authority is preceding an impeachment on the provisions of Article 38 (2) (a) and (b). However, due to practical difficulties the impeachment process, it is not powerful enough to control the power of the President.

The President is the head of the Executive and the Cabinet of Ministers and according to the Article 42, though not a Member of Parliament, he is accountable to it in terms of exercising executive powers. In this context, the Cabinet of Ministers should be responsible to Parliament on behalf of discharging the executive powers of the President. Thus, though the President holds the executive powers, he is not

accountable to the Legislature but the Cabinet of Ministers on behalf of him. As a result, Parliament has become a sub-institution which stands for executive decision of the President. Moreover, though the system of proportional representation encouraged the bargaining power in a context of multi-party system, the present cross-over system has dramatically improved power of the governing, party particularly, of the President.³

The excessive power of the President as the head of the state and the government has made the Public Service an instrument of the President which carries out his political-will. Particularly, according to Article 54 of the Constitution, the President appoints all public offices required by the Constitution or other written laws. Moreover, with the provisions of Article 55 (1), though the power for appointments, transfers, dismissals and disciplinary controls of public officers are vested with the Cabinet of Ministers, Article 55 (3) states that they are obliged to follow the recommendation of the Public Service Commission. Meanwhile, Article 56 (1) proclaims that the Public Service Commission is appointed by the President. However, it is obvious that despite the choices of the Cabinet of Ministers, the President can directly consume the power of the Public Service because Article 44 (1) grants him the power to appoint the Cabinet of Ministers which determines the political-future of candidates.

³ This has been adopted as per judicial decision in 2002 which justified cross-over of members of Parliament as a form of the democratic process irrespective to the basic principles of proportional representation.

The Constitutions and Amendments

Therefore, it is needless to say that the President deeply influences every phase of administration which intensifies the extent of politicization of the Public Service. However, in order to make a constrictive limit on the power of the President over the Public Service, the Seventeenth Amendment to the Constitution was introduced in 2001. According to the Amendment, a Constitutional Council should be appointed to recommend suitable candidates for the selected commissions and offices, including the Public Service Commission.⁴ Nevertheless, due to political discrepancies a problem encountered on the appointments for the Constitutional Council, and as a result, the amendment became unsuccessful following the introduction of the Eighteenth Amendment to the Constitution in 2010. It replaced every autonomous attempts of the Seventeenth Amendment by appointing a Parliamentary Commission similar to the prior amendment, but with direct nominees from the ruling party who directly represent the political aspirations of the President.⁵

⁴ The Constitutional Council comprises with the Prime Minister, the Speaker, the Leader of the Opposition in Parliament, one person appointed by the President, five person appointed by the President on the nomination of both the Prime Minister and the Leader of the Opposition; and one person nominated upon agreement by the majority of the Members of Parliament belonging to political parties or independent groups other than the respective political parties or independent groups to which the Prime Minister and the Leader of the Opposition belongs and appointed by the President.

⁵ The Parliamentary Council comprises with the Prime Minister, the Speaker, the Leader of the Opposition, a nominee of the Prime

It is evident that the Constitution has granted excessive power for the President to exercise functions at the office without checks and balances of any government institution. As a result, the President can influence every step of the politico-administrative decision making in favor of his political thought as the head of the ruling party and the government. Therefore, it is obvious that the 1978 Constitution has dramatically intensified the process of politicization in comparison to the attempts made in the 1950s, 1960s and 1972.

Even though attempts towards democracy through a movement of depoliticization was continuously unsuccessful over decades since the introduction of the constitution, its remarkable development appeared in a form of civil-political parade by criticizing President Rajapaksha's means of government with his second tenure for the office in 2010. With the defeat of the Liberation Tigers of Tamil Eelam (LTTE) in 2009 who fought nearly thirty years for a separate Tamil homeland in North-east Sri Lanka, President Rajapaksha successfully gained wide range of support from Sinhalese-Buddhists chauvinists for his second victory and prepared for third round in 2015 following the provisions of 18th amendment to the Constitution. However, rapidly increasing criticism against curtail of democracy and nepotistic and corrupt move in the administration turned to a civil-political protest which defeated the Government in the forthcoming election in 2015.

The new Government, as promised in the election, introduced 19th Amendment to the Constitution with the aim to

Minister, who shall be a Member of Parliament; and a nominee of the Leader of the Opposition, who shall be a Member of Parliament.

depoliticize the decision making process and ensure democratic standards in the government. The amendment brought three major revision to the Constitution by insertion rights to information, curtailing powers of president while strengthening the state of legislature and establishing a constitutional council as follows:

1. The rights to information amends Article 14 (1) (a) of the Constitution which provisions freedom of speech and expression including publication by adding access to information on governmental and semi-governmental data.⁶
2. Powers of the President has been repealed under Article 30 (1) as the President of Republic and (2) his tenure in the office reducing from six to term of five years; and Article 31 (2) disqualified person who has been twice elected to the office of President to be reelected.⁷
3. Article 41 A (1) provisions for a Constitutional Council⁸ to appoint the members of nine independent

⁶ 19th Amendment to the Constitution, p. 2.

⁷ 19th Amendment to the Constitution, p. 3.

⁸The Constitutional Council comprises with the Prime Minister, the Speaker, the Leader of the Opposition in Parliament, one person appointed by the President, five person appointed by the President on the nomination of both the Prime Minister and the Leader of the Opposition (only two of them should be the members of parliament); and one person nominated upon agreement by the majority of the Members of Parliament belonging to political parties or independent groups other than the respective political parties or

commissions⁹ and eight higher offices¹⁰ in order to ensure the principles of impartiality and inclusiveness.

Even though these provisions show a great capacity in addressing the issues such as problem of information, excessive powers of the President and politicization, nearly three years from its inception in May 2015 do not show a considerable development in the affairs of politics and administrative discretion. For example, practicability of rights to information as a new endowment to the list of fundamental rights in the Constitution has been highly questioned due to the problem of availability of information for the public in governmental and semi-governmental institutions. On the other hand, President as the head of the state and the government and leader of the party with the majority seats in

independent groups to which the Prime Minister and the Leader of the Opposition belongs and appointed by the President.

⁹ (a) The Election Commission (b) The Public Service Commission (c) The National Police Commission (d) The Audit Service Commission (e) The Human Rights Commission of Sri Lanka (f) The Commission to Investigate Allegations of Bribery or Corruption (g) The Finance Commission (h) The Delimitation Commission (i) The National Procurement Commission.

¹⁰ Schedule I: (a) The Chief Justice and the Judges of the Supreme Court (b) The President and the Judges of the Court of Appeal (c) The Members of the Judicial Service Commission, other than the Chairman; Schedule II: (a) The Attorney-General (b) The Auditor-General (c) The Inspector-General of Police (d) The Parliamentary Commissioner for Administration (Ombudsman) (e) The Secretary-General of Parliament.

Parliament can influence to carry out his will in the legislature while consuming the powers of office as the chef of executive branch. However, appointments of the President to the independent commissions through the Constitutional Councils have been commendably systematic due to pressure of statutory requirements and other internal and external sources.

Conclusion

This article discusses the politico-administrative dichotomy following the interpretation of classical and modern literature, and analyzes its advancement in the political culture and impact in the process of politicization of public administration in the Country. The early theorist such as Wilson, Weber, Savara etc., provide mere understanding on the conceptual difference between elected officials and administrators. However, these discussions have been significantly helpful to draw a conceptual outline when it comes to analyze a particular context such as Sri Lanka. In this sense, according to the analysts of politico-administrative dichotomy and political culture, it can be interpreted as a socio-cultural phenomenon in which politicization of bureaucracy operates as a reemergence of the authority of the ruling elite which had been in practice in the traditional Sri Lanka. This is proven in the post-colonial politico-administrative relations in the Country in which constitutional provisions have been significantly contributed to politicize the process of public administration.

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Conflict Management Strategies: A Case of Igbo Language

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Abstract

The study aimed at examining the role of Igbo Language in conflict management. Igbo Language is a language spoken by the Igbo and it is means of communication by the Igbos which can be verbal or non-verbal. The study specifically assessed the extent to which arbitration, third party, sanction and dialogue can be used in conflict management and resolution. The purpose of this study is to find out how these strategies for conflict management can play a key role in conflict resolution. The study will encourage people in a way to manage conflict in order to achieve better or conflict free society. In carrying out this study the researcher adopted a survey research method together with existing literature to widen the horizon of the researcher. Findings showed that arbitration, third party, dialogue were adopted to resolve conflict while sanction is used to some extent in conflict resolution. The study goes further to show that early interaction to the root of the conflict and use of dialogue in solving problems is very necessary in conflict management and resolution. Based on the findings, some recommendations and conclusion were made.

Introduction

Language is a means by which people interact and relate with one another and it is the most important tool for communication of thoughts, ideas and feelings. According to Akidi (2012) the most important thing about language is its meaningfulness to those that use it and it must be understood by the people that have the language.

Every language is important to those that use it and the society at large. For Akidi (2012:213), “Language is the key to the heart of the people” that is why Eva (1965) in Akidi (2012:213) stated that “We should hold the key tight by nurturing, grooming and accepting positive changes in language” in order to push our language in a greater level.

Language is valued depending on how the society speaks it, because it is the integral part of the society and every language has element that will enable it to perform its communicative function (Ndimele, 2005). Language whether oral or written is used in communication and that is its basic function. More importantly, it is used to transfer information from one generation to another as well as educating people to the good use of language.

The use of language is being affected by norms and values of a given society that own the language. That is why Romaine (1994) in Ndimele (2005:214) states that:

society impinges on language in various ways: In fact, the very existence of language critically depends on the availability of a social group who claim a variety as their own and maintain its distinctiveness from the variety spoken by their neighbours.

As a matter of fact, without society there will not be a language, vice versa. The two, language and the society, complement each other in terms of its existence.

Igbo Language:

Nigeria is a multilingual and multicultural nation where different languages exist, of which Igbo language is one of them. Among all these languages only few – Hausa, Igbo and Yoruba have a standard orthographies, while some other languages in Nigeria have not been standardized, no literature and no standard varieties but despite all these, the language still performs its basic function in communication.

Igbo Language is mostly transmitted orally because of the literacy of the rural dwellers. According to Ndimele (2005:213-214):

Most rural dwellers do not have access to any other channel of information other than the face-to-face interactions between the sender and receiver of the information. The rural populace receive most of the information in local/indigenous language because the aim of giving out the information would have been defeated if the receiver could not decode the message due to language barriers.

Interaction in Igbo language is governed by a stable pattern which anchored on the values which includes respect for the rules and regulations that exist within a cultural context. Interaction with one another can lead to harmony, such like domination, cooperation, competition, hostility, unnecessary tension, disrespect to accepted norms and values and envy comes into play (Okolo, 2011). Whereas Igbo language inculcates the right values, and this right values can help the society where there is absence of conflict.

Language derives its vitality from the society that uses it and wrong use or misinterpretation of language can influence the people negatively. For instance, “I puta kochie uzo” can mean when you come out you lock the door or when you come out you swell up the door. “Ihu mma ochie” can mean familiar face or look like an old knife. These

misinterpretations can occur when the intended meaning is distorted due to misunderstanding in the use of language and the aim of given the information would have been defeated. All these expressions can cause conflict when it is wrongly interpreted.

Although, some words provide a fertile ground for conflict when referred to people, such words are: Onye iberibe, Onye ohi, Onye ara, Onye arabanko, Onye ufuobi, Onye akwuna, Onye anyaukwu, Onye ofuogiri, Onye ojoo , Onye gharagharagworogworo, Onye aghogho etc.

Apart from peoples reaction to these words when spoken, the use of these words should not be ignored notwithstanding, although it is highly provocative and have destructive manifestation which may lead to conflict. Ndimele (2005) observed that it is sacrilegious for anybody to use a word or words the society regards as derogatory and a taboo.

Igbo language inculcates the right code of conduct in the use of words especially with regard to respect one another, for instance:

- hu nwanne gi n'anya
- onye aghala nwanne ya
- uto bu elecha aghara
- asu nwanne anaghi abula ya elu
- iwe nwanne anaghi eru n'okpukpo
- anya bewe imi bewe
- nwanne di na mba
- igwe bu ike
- onye riwe ya cheta nwanne ya, etc.

These words or phrases cannot express anger when used instead it expresses the culture of the people, which is the right code in addressing issues. Ihezuonu (2014:127) asserts that "It is language that provides the available ideas and categories with which we think and we act."

An Igbo man believes that “Olu oma ka ejula ji a ga n’ogwu, Olu oma na-eme ka onuma juru” etc. With this there will be peace, security and development in our various communities.

Conflict Management Strategies

Conflict according to Ihezuonu (2014:130) ... is defined as disagreement through which the parties involved perceive a threat to their needs, interest or concerns.” Okolo (2011) in Oparah and Akpu (2017) noted that conflict is a social act which can bring positive or negative change and may have creative and destructive manifestation. Conflict can be any unhealthy situation that can disrupt the peace of the people and it can lead to struggle among the parties concerned. These unhealthy situation in the community can arise when the Eze or Igwe ruling the community could no longer perform certain duties creditably and do not accept people’s opinions. Such may be in the provision of necessary amenities which will lead to confusion, tension and unhealthy environment in the community as a result of different interest groups and the society will be in anarchy and disunity

Management according to (internet source) is the process of dealing with people or controlling things, which can be an organization or government body. It can also include the activities of setting the strategy for coordinating the efforts of the employers in order to accomplish the objectives or the set goals with the available resources. Management as it concerns this article is a process through which people can be controlled to avoid the escalation of conflict or a way through which conflict can be resolved.

When conflict emerges, the next step is how to manage and resolve it for the community to live in harmony. The management approach for resolving conflict includes arbitration, third party, dialogue and sanction in communities.

Arbitration

According to Ezegbe (1997) in Nwafukwa (2011:81) arbitration is the process by which a peacemaker, arbitrator or a peace panel settle problem that arises in the community through appealing to the people in question. In this case other people can be invited in order to resolve the conflict. The conflict can be between the Eze and his cabinets, between Eze's cabinet and the village heads or even between the members in the community. The peacemaker can be a selected committee from the community, clergymen, government officials, etc. In this case polite speeches such as "asu nwanne anaghi abuli ya elu", Iwe nwanne anaghi eru n'okpukpu" are used to resolve conflicts in the communities.

Third Party

Third party according to Ejiogu (1990) in Nwafukwa (2011) is when the people in conflict cannot resolve the problem by themselves. For instance, conflict between two brothers, father and child, Eze and some members of the community, then, the eldest or their spiritual director could be the third person to resolve the issues.

Dialogue

According to Ezegbe (1997) in Nwafukwa (2011) dialogue involves bringing the individuals together in face-to-face contact in order to enable them expose and discuss the problem before other people. In this case they are allowed to air their mind, discuss the factors, issues and problem that led to conflict. This is to air their views to avoid bearing grudges or feeling cheated at the end.

Sanction

According to Nwafukwa (2011), sanction can be in form of expedition or suspension. In this case a member of a community can be asked to step down in order to give another person his or her position to resolve conflict. In case of

suspension, the Eze or the village heads can disassociate a member of the community or in some cases may be asked to pay fine for their wrong doings in order to discipline and stop them from causing problems in the society.

Conclusion

Conclusively, conflict is inevitable in every community and members of a community should be educated on appropriate use of Igbo language to avoid escalation of conflict. According to Oparah and Akpu (2017:104) “People should be conscious in the use of language in order not to cause confusion or abuse on language since abuse on language is an abuse on culture of the people.” Therefore, there is great need for communities to adopt these conflict resolution strategies to ensure peaceful coexistence when conflict arises in the communities. They should manage and resolve it through the use of one of the followings arbitration, third party, sanction and dialogue.

Recommendations

Based on the discussion carried out on the strategies for conflict management strategies, the researcher therefore recommends that:

- Village heads should involve the youths in resolving conflict. This will help our youths to learn the culture of the people early enough in their growth.
- Seminars and workshops should be organized by the government to create massive awareness on the need for peace in the communities.
- People should welcome the use of arbitration, third party, sanction and dialogue for the management of conflict in the communities.
- Parents and community leaders should ensure that peace reigns in communities and as much as possible

avoid conflict because no community strives well in a situation that is filled with anarchy.

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Compounding As a Morphological Process in Igbo in Respect to the Concept of Endocentric and Exocentric within the Compounds

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Introduction

A morphological process is a means of changing a stem to adjust its meaning to fit its syntactic and communicational context, morphological processes serve different functions. Some occur to alter meaning and/or part of speech (derivational) others shows grammatical relationship between words (inflectional). There are various types of processes but the principal's source of word formation in Igbo is compounding.

Compounding, which is also refers to as composition is the morphological process that has been variously defined as the combination of two or more lexemes. It is also a part of derivational morphology that is universally recognized and commonly used for enlarging the vocabulary of any language (Fromkin Redman and Hyams 2011). In discussing compounds, a distinction is usually drawn between

endocentric and exocentric compounds. For Booij (2005) compounds have a binary structure. That is a compound consists of a combination of two words in which one word modifies the meaning of the other.

Compounding: An overview

Compounding is a morphological process in which two or more words are joined to make one longer word. In Linguistics, a compound is a lexeme (a word) that consists of more than one stem. According to Ndimele (2015: 70), “Compounding is a process of joining two or more formerly independent roots to form a single word”. For Slay and Jindas (2010) compounds are formed by joining two or more bases. They further opine that those bases are in some cases, separated by a hyphen, while in other cases, the hyphen appears to have disappeared with the passage of time. There is no rule governing the presence or absence of the hyphen, Yule (2010:55), says that compounding is a joining of two separate words to produce a single form. Bauer (2003) in his own definition, says that, compounding is the creation of a new lexeme by combining two or more already existing lexemes.

In other words, compounding is a process of combining two bases to form a complex word. The meaning of compounds cannot be predicted from the meaning of their individual morphemes. The words: greenhouse, team manager, truck-driver are cases in point. Compounding is complex words created by concatenation, i.e by linking together base and affix as in a chain. Compound words are formed when two or more words are put together to form a new word with a new meaning. They can function as different parts of speech, which can dictate what form the compound takes on. For example, the word carry over is an open compound word when its used as a verb but it is closed when used as a noun and an adjective. This surplus will carry over to

next season. The extra supplies were part of the carryover from the budget.

Categories of Compound Words

Compound words fall within three categories. Here are the three types of compound words with an explanation and examples of each.

Closed Compound Words are formed when two unique words are joined together, they don't have a space between them and they are the type that generally comes to mind when we think of compound words for example.

English

Cannot baseball

Elsewheregrandmother

Anybodysometimes

Insideupside

Igbo

nwaada (eldest daughter)

nwanne (brother/sister)

umụazi (children)

umunna(half-brother)

nwadiala(son of the soil)

dinta(hunter)

Hyphenated Compoundwords are connected by a hyphen. To avoid confusion modifying compounds are often hyphenated, especially when they precede a noun examples:

Mary-go-round

Mother-in-law

Well-being

Part-time

Open compound words have a space between the words but when they are read together a new meaning is formed. Examples:

English

Ice cream

Full moon

Real estate

post office

middle class

Igbo

isi ewu

aka nri

anụ ezi

ulọ ọgwụ

nwa nnụnụ

akwa oche

aka ekpe

umụ agbọghọ

Compounds are classified into various semantic types (Bauer .L.2001, Besetto and Scalise 2005, Bloomfield 1933, Spencer 1992, Booij 2005, etc). They include:

- Endocentric
- Exocentric (also bahuvrihi)
- Copulative (also dvandva)
- Appositional.

Endocentric Compound

An endocentric compound consists, a head, i.e the categorical part that contains the basic meaning of the whole compound, and modifiers, which restrict this meaning. In other words a compound is said to be endocentric when the second component is the grammatical headword and the first word becomes the modifier. Endocentric compounds are hyponyms. E.g., the English compound doghouse, wristwatch, where house and watch are the head and dog and wrist are the modifiers. Endocentric compounds tends to be of the same part of speech (word class) as their head, as in the case of doghouse, wristwatch! This implies that the language differ with regards to the position of the head in compound words. Germanic languages are characterized by right heads (Booij 2005) while maori, a Polynesian language a cost — headed. and Tiachichilco Tepehua a Totonacan language seem to have both left and right head compounds.

Exocentric Compound

An exocentric compound is a compound construction that lacks a head word: that is the construction as a whole is not grammatically and or semantically equivalent to either of its parts. “It is also called a headless compound. An exocentric compound is a hyponym of some unexpected semantic category (such as a person, plant, or animal). None. (neither) of its compounds can be perceived as a formal head, and its meaning often cannot be transparently guessed from its constituent parts. For instance, the English compound white-collar is neither a kind of collar nor a white thing. Scapegoat not referring to a kind of goat rather, a kind of person, a pickpocket is not a type of pocket but someone who picks things from pockets.

Copulative Compounds

Copulative compounds are joining together two semantic heads in other words copulative compounds are compounds with two semantic heads. In copulative compounds name separate components which one is neither a hyponym of the other nor being the grammatical headword. E.g., names like slater-walker etc. (see Osten 2001 and Booij 2005).

Appositional Compounds

Appositional compound is an arrangement of words in which a noun or noun-phrase is followed by another noun. In other words an appositional compounds is a grammatical construction in which a word,, especially a noun phrase, is placed after another to modify its meaning. In this case the hyponymy is bidirectional e.g., learner-driver. They are also lexemes that have (contrary) attributes that classify the compound.

Type	Description	Examples
Endocentric	a + b donated a special and of B	Dark room Small talk
Exocentric	A + B denotes special kind of an unexpressed Semantic head	Skin head pale face (head person)
Copulative	A+ B denotes the sum of what A and B denote	Sleepwalk Bitter Sweet
Appositional	A and B provides different description for the same Referent.	

It is possible to classify compound based on what Guevara and Scalise (2008) refer to as input and output categories. When compounding are classified based on the output categories, we have such labels as nominal compounds adjectival compounds, verbal compound etc., whereas if the classification is based on input categories, that is, based on the word class of the individual constituents, we have labels such as noun-noun compound (N+N), Noun + verb (N+V) etc. Scalise and Bisetto (2009) however offer a new proposal for classifying compounds based on a simple assumption that the two constituents are linked by a grammatical relation that lacks overt expression. The relations holding between the two constituents of a compound according to them are .basically the relations that hold in syntactic constructions. They therefore propose that compounds be classified as subordinate, attributive and co-ordinate and that the compounds of these three classes can be both endocentric and exocentric compounds are classified as subordinate when there is a complement relation between the two constituents, for instance in taxi driver, taxi is seen as the complement of

the verbal head driver. An attributive compound is formed by either a noun or an adjective as in red cheese or by two nouns as in jelly fish, sword fish where the non-head is metaphorically used to express the attribute of the head. The coordinate compounds however are seen as compounds whose constituents are tied by a conjunction and which from a semantic point of view can be said to have two heads as in dancer, singer and diner dance.

In the study of compounding, the concept of headedness is also crucial as most compounds are characterized as either left headed or right headed. The head of a compound word is the constituent that determines the category and the broad meaning of the entire word. Compound with head are usually called endocentric compounds. Booij (2009) further notes that the differences with respect to the position of the head in compound suggest that head position is a parametric difference between languages. He observes that English and German compounds are right headed, Welsh and Helmas compounds are predominantly left headed while other languages like mandarin and Vietnamese have both left headed and right headed compounds.

Compounding as a morphological process in Igbo

In Igbo, compound is the primary morphological process in constructing words. Examples of compound words in Igbo:

nwa + ada	>	nwaada	eldest daughter
nwa + nne	>	nwanne	brother
ola + edo	>	olaedo	goldring
ụlọ + nche	>	xlqnche	tower
osi + Ite	>	osi-ite	tripod/cooker pot
di + ochi	>	diochi	wine tapper
nwa + di + ala	>	nwadiala	son of the soil
obi + ọha	>	obioha	people's minds
kpo + nye	>	kponye	'call into'
tu+ nye	>	tunye	'Throw into'

ogwu + ego > ogwuego Money ritual

Nwaozuzu 1991 and Mgbemena 2011 investigate compounding in Igbo and identified three types of combination in Igbo namely, Noun + Noun, Noun + Adjective, and Noun + verb. They further posit that endocentric nominal compounds in Igbo are generally left headed while the synthetic compound exhibit the possibility of either being left-headed or right headed. Their additional observation reveals that apart from the general compounding has been used copiously in naming concept particularly i names, named through compounding.

Igbo names are endocentric, where the left-heads of the name determines the syntactic function of the entire compound forming the name. Each compound consists of two or more words. For compound names made up of the words they follow the order of one of the three categories of:

- (1) Noun + Noun
- (2) Noun + Adjective
- (3) Noun + Verb

Examples of the three categories can be seen in the following charts.

Compounds names made up of Noun + Noun

N + N →

1. (a) Ike + Chukwu → IkechukwuGod's power
- (b) Ezi + nwaanyi → Ezinwaanyi Goodwoman
- (c) Ada + nna → Adanna-fathers first daughters
- (d) Agu + nwa → Agunwa -Strong child
- (e) Oge + Chukwu → Ogechukwu God's time
- (1) Izu + Chukwu → Izuchukwu -God's plan(g) Ada
- + qha Adaoha -daughter of the people

2. Compound names made up of Noun + Adjective.

- N + A = N
- (a) Uzo + Oma Uzoma - 'good way'
- (b) Ada + nta → Adanta - 'small daughter'
- (c) Nwa + nta → Nwanta - 'small child'
- (d) Ukwu + Oma Ukwuma - 'good luck (leg)'
- (e) nwa + ocha → Nwacha - 'white child'
- (f) Uzo + ukwu → uzoukwu - 'big way' (Gospel)
- (g) Ozi + oma Ozioma - good message

3. Compound names made up of Noun + verb:

- (a) Chukwu + du → Chukwudu - 'God leads'
- (b) Chi + nwe → Chinwe - 'God owns'
- (c) Chukwu + ka → Chukwuka - 'God is greater'
- (d) Chi + nye → Chinye - 'God gives'
- (e) Chi + kwado → Chikwado - 'God supports'
- (f) Chukwu + di → Chukwudi - 'God is present/alive'

For Igbo names that are made up of three words or more, the names follow the structure of noun + verb + noun. The verb and the second noun expresses the function of the first noun in the left-head. These three worded names are used to acknowledge the supremacy of the Igbo God, Chukwu.

4. Compound names made up of Noun + verb + Noun:

A	Chukwu + nwe + ndu	Chukwunwendu	God owns life
B	Chukwu + di + ndu	Chukwudindu	God is alive/living
C	Chi + kere + uwa	Chikereuwa	God created the world'
D	Chukwu + di + ike	Chukwudike	God is strong/powerful
E	Chukwu + ka + dibia	Chukwukadiba	God surpasses herbalist
F	Chukwu + ji + ndu	Chukwujindu	God holds life

Compounds nouns in Igbo

Igbo language has compound nouns. The positioning of the words (i.e. the most common order of constituents in phrases where nouns are modified by adjectives, by possessors, by other nouns etc.) varies according to the language (Backovic, 2000). Compound nouns are often formed by left-hand heads.

Compound words, in Igbo where nouns are modified by, nouns you write them separately: examples:

Isi + ewu	Isi ewu	‘goat head’
aka + ekpe	aka ekpe	‘left hand’
anụ + ezi	anụ ezi	‘porkmeat’
ụlọ + ọgwụ	ụlọ ọgwụ	‘hospital’
nwa + nnụnụ	nwa nnụnụ	‘small bird’
ụmu + agbọghọ	ụmu agbọghọ	‘ladies’

Compound of verbs in Igbo

Compound in Igbo has received both morphological and syntactic analysis. Anagbogu (1990) claims that a compound verb is derived morphologically. Compound verbs can be used in various grammatical constructions. The outcome of verb compounds may result in verb- prepositional constructions (Keizer, 2009).

Compound verbs are very common in Igbo language. Verb is the only grammatical category in the Igbo language that undergoes inflection. Through inflection, certain number of verb forms with particular grammatical functions can be produced. Verbs can be inflected for tense or aspect. This implies that in a compound verb, one of the verb is the primary, and determines the primary semantics and also the argument structure. The secondary verb, often called a vector verb or explicator, provides fine distinctions, usually in temporality or aspect, and also carried the inflection. (tense and/or agreement markers). Verb compounding is productive

in the language. A compound verb contains at least two independent simple verbs.

Simple verb compound

These simple verbs have the same structure with the imperative forms. The differences lie in the fact that the imperatives end with an open vowel suffix that is obligatory on a high tone. (Tone in the Igbo language performs both lexical and grammatical functions (Nwachukwu 1995) example:

- a. Zù + gbú zùgbu - mal-train
- b. Bù + kó - buko - carry and place on
- c. Kwá + pù - kwapu - push out

Bi - positional verb morphology in Igbo

e.g

Kùwa

Gbuda

Gbaji

Gbawa

When you said that a word is a compound word. It means that, you can separate them, use them independently and also use them together. E.g

Gbuda - Obi gburu osisi

Obi dara

Zoda - Eze zoro nsi/aja

Eze dara

In this case, the meaning remain constant as you change the verb. These two examples have passed the true test of compound because you can separate them and also use them independently.

Verb - verb compounds

Verb-verb compounds are sequences of more than one verb acting together to determine clause structure.

Examples of compound words in Igbo where we have two or more verb root together.

Ba + ba -baba ba+cha -bacha

Ba + gbu-bagbu fa +gbu -fagbu

Ba + pụ-bapụ

gba+ gbu-gbagbu

Three verb root

a. We + la + ga - welaga

b. Bi + chi + ri - bichiri

c.Me + ka + rị - mekarị

d.Me + kq + ba - mekọba

e. Me + bi +do - mebido

Four verb root

a.Me + chi + do + ro - mechidoro

b.Me + gha + r ị + ri - meghar ịrị

c. Kwu + bi + chi + ri - kwubichiri

d. Che + ka + r ị + rị - chekar ịrị

e.kwu + chi + bi + do - kwuchibido

Summary

From these, it can be observed that there are certain steps in compounding that are common to Igbo language. It is observed that Igbo language tend towards the inflectional morphology with the deviational supportive for appropriate processes. In Igbo language, compounding and affixation are available. Tone plays a vital role in the meaning of words, as well as their morphological process. The two types of compound - endocentric and exocentric were properly examined. The concept of headedness was also examined as

most compounds are characterized as either left headed or right headed.

Conclusion

This paper has tried to expose the variety of ways in which new words can be formed, involving compounding as morphological processes.

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Teaching and learning German as a Foreign Language at Tertiary Level: Application of Communicative Language Teaching for Nigerian Learners

By

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Abstract

This article will take a look at the Communicative Language Teaching with a particular reference to the teaching and learning of German in Nigeria. It explains the way teachers can focus the teaching of German as a foreign language (GLF) in the classroom setting in such a way that students can communicate in a spontaneous way, taking into account their real experiences. Communicative language teaching (CLT) is a language teaching method that emphasizes interaction as both the means and the goal of

study. Here, the Communicative Language Teaching with a combination of some other methods is clearly explained. The article gives some examples of communicative activities that can be used in a German class for non native learners of German.

Key words: Communicative Language Teaching, foreign language, German language, communication, language acquisition methods, Nigerian

Introduction

Language as a means of communication constantly evolves the gateway to another culture. Communication is the exchange of information on social, cultural, literary and political issues. It includes interaction on various spheres of life and activities. Thus, the teaching of foreign languages is gaining more grounds, in order to improve interpersonal and international communications among people and nations. Awa is of the opinion, that some languages have distinguished themselves from other languages in the world, thus calling them living languages of the world in the sense that such languages have imposed their presence in other nations (38). Interest in German as a foreign language remains at a very high level.

The latest *Deutsch als Fremdsprache Weltweit* (German as a Foreign Language Worldwide) survey puts the number of German language students worldwide at 15.4 million according to Michael Gardner. German appears to be an increasingly important language in people's careers, both at home and among those seeking to go to Germany to study, work and live. In Nigeria, German is learnt predominantly at schools and learning takes place mainly in the university

system or other language centres. Ebert notes that “Germany is more appealing than ever as a location for business and studies”. (Quoted in Micheal Gardner) We are looking at the communicative language teaching as a method of acquiring German as a modern and living language (compare Awa 2007, 38) which Feuser, in the words of Achebe quoted in his article: “30 Years of Modern Language Teaching in Nigeria” referred to as one of “any living language, which is taught in West Africa outside its country or countries of origin”. We will also consider different methods of language teaching with their advantages and disadvantages before recommending the communicative language teaching as a method that will enhance the communicative proficiency of Nigerian learners at the tertiary level.

Background

The teaching of foreign languages has witnessed a lot of dynamic changes in the methods used in the teaching and acquisition of foreign languages. It is either an extension or modification of the existing methods, in order to meet the demands of communication. According to Awa, these methods can either be didactic based or taken into consideration other factors like the specific needs of the learners and the learning situation (30). The choice of a method depends on the creativity of the teacher to understand the learning needs of the students and the environment in which the learning takes place. Awa argues further that the change in method according to language planners will depend on the need to reappraise the curriculum content, in order to improve the standard of the language learners (compare Awa 2007, 39). The effect of redefining new goals for the curriculum content for language learning ensures flexibility and introduction of new methods to make improvement in language acquisition. According to Richard and Rodger

invention of new methods in foreign language has become a part of the teaching system. The proliferation of methods is a prominent characteristic of contemporary second and foreign language teaching (vii). The need for proficiency in communication created opportunities for efficiency in the teaching of languages. With the above background, we shall briefly discuss some other methods of language teaching.

The grammar translation method is the very first known traditional method of language teaching. It centres on the traditional concepts of teaching grammar and vocabulary. This process includes grammatical rules, procedures for selecting vocabulary, and social conventions governing speech. In practice, reading and writing are the major focus and are also given precedence; little or no systematic attention is paid to speaking or listening. Students are forced to memorize hundreds of verb tenses and word lists, but they never really use the language spontaneously and naturally in real communication. As a result, the overall communicative competence of the students is very poor. The weakness of this method led to the need to articulate and develop alternative methods of language teaching.

An example of a class activity in a grammar translation method is illustrated below.

Leute, Leute

People, People

Das ist Angelika Wiechert.	That is Angelika Wiechert
Sie kommt aus Dortmund;	She is from Dortmund;
jetzt lebt sie in Hamburg.	She lives now in Hamburg.

Sie ist verheiratet und hat zwei Kinder	She is married and has two children.
Frau Wiechert ist 34 Jahre alt	Mrs Wiechert ist 34 years old
und Ingenieurin von Beruf	and an engineer by profession.
Aber zurzeit ist sie Hausfrau.	But, she is a house wife at the moment.
Die Kinder sind noch klein.	The children are still small.
Angelika Wiechert hat zwei Hobbys:	Angelika Wiechert has two hobbies:
Lesen und Surfen	Reading and surfing the internet

(This text is taken from Themen Aktuell 1, Kursbuch, page 14, the English translation is done by the authors)

This is a practical example of a grammar-translation classroom activity. The teacher gives the students a brief passage in German language; the teacher will provide some new vocabulary from the passage and give the students time to translate the passage. There will be some new materials included in the passage, perhaps a new case, a new verb tense or a more complex grammatical construction. The teacher explains the material to the students as he or she works through the passage with them.

The direct method also known as the natural method is a radical change from the Grammar-Translation Method by the use of the target language as a means of instruction. There is avoidance of the use of first language as a means of communication in the classroom and its use as a translation technique. The Direct method advocates the spontaneous and direct learning of a foreign language in the class rather than the procedural rule and analytical procedure of learning grammar. The learner can deduce the rule and pattern of grammar. It gives priority to speaking and pronunciation. Familiar words are used to teach new vocabularies using pictures and demonstration. This method follows the principle and observation of the natural approach in which a child naturally acquires its mother tongue. The use of the language that is spoken in the study environment is not allowed. Students are supposed to figure out rules for themselves. Students are encouraged to speak at all times, making this the ultimate in student-centred classrooms. Direct method failed to consider the practical realities which may be found in learning a foreign language in a classroom.

The audio-lingual method derived its pattern from linguistics and psychology, which assumes that learning a language, entails the study of grammar from the view of syntax. It is characterized by the separation of four basic skills of language learning, which are: listening, speaking, reading, and writing. This method uses dialogues as the main means of presenting the language and emphasizes certain practice techniques, such as repetition, drills and memorization. Listening and speaking were now brought right into the centre of teaching in this method. Tape recordings, and laboratory drills were offered in practice. Although this method contributed immensely to language teaching, it failed to address the issue of real communication outside the classroom. Students were often found to be unable to transfer

skills acquired through Audiolingualism to real communication outside the classroom.

The audio visual method as the name implies is a mixture of audio and visual presentation of foreign language materials with a view of improving comprehension and retention. Language instruction is made possible by the use of audio visual aids like filmstrips, pictures microforms, slides, projected opaque materials, DVDs /CDs, PowerPoint, television educational series tape recording and flashcards. With the interconnectivity of computers making our world a global community, the use of audio visual aids has grown exponentially with the use of life videos on the internet, android mobile phones, face book, YouTube, and other online materials. The goal of audio-visual aids is to enhance teacher's ability to present the lesson in simple and effective pattern. The language teacher uses this method to enhance teaching and learning of foreign language especially in a non-native environment. The visual materials make the students to make use of the sensory organs of seeing and hearing, thus making it easier for the learners to understand.

Communicative Language Teaching

The changing educational realities to the teaching of foreign languages in Europe gave impetus for a search for better methods of teaching foreign languages. The communicative language teaching began in Britain as an alternative to Situation Language Teaching in which language is taught by practicing basic structures in meaningful situation based activities. This was in response to the sort of criticism Chomsky had leveled at structural linguistic theory in his book *Syntactic Structures*. Chomsky had criticized the structural theories of language which lack creativities and real communication. Applied Linguists and language

Psychologists tried to seek a humanistic approach to language teaching, one in which the interactive processes of communication received priority. This led to a paradigm shift which resulted in communicative language teaching. Communicative competence is a concept introduced by Hymes (1972) and redefined by many authors. Hymes' original idea was that speakers of a language have to have more than grammatical competence in order to be able to communicate effectively in a language; they also need to know how language is used by members of a speech community to accomplish their purposes.

The communicative language teaching aims to make communication the goal of language teaching and creates techniques for teaching the four skills of language learning. It encourages activities that involve real communication. Language learners are expected to be negotiators, teachers to be organizers. It is no doubt that the communicative language teaching gained popularity and dominated language teaching in many countries, because it makes language learning more interesting and helps learners to develop linguistic competence as well as communicative ability.

Advocating the Communicative Language Teaching in teaching German language as a foreign language in Nigeria

The main objective of this article is to address the issue of communicative competence of Nigerian students of German. This article is proposing this method, which will help students studying German in the Nigerian universities especially those who are studying it either as the single honour or the combined honours. The goal of language learning is not only to study the rudiments of the grammar in a stereotype way, but also to be able to communicate effectively in real life

situations outside the classroom. Thus, Sonaiya in her article “grenzenlos lernen” expressed the immediate need to improve the competence of those learning German in our higher institutions. She lamented that the abolition of the year abroad is affecting the quality of the Nigerian students of German in terms of their communicative competence. She decries further that the teaching of German is lacking in the aspect of fostering language exchange with the native speakers of German (40). Sonaiya in reflecting on the sociological and philosophical contexts, in which foreign languages are taught, criticises the method in which the foreign languages are taught in our classrooms:

We simply took whatever methods came to us from abroad, methods that were designed for learners with totally different cultural backgrounds and, possibly, educational objectives than our own and put them to use in our language classrooms.(qtd in Awa 38page)

Sonaiya’s criticisms of the borrowed methods used in our foreign language classrooms need to be addressed. What emerges clearly is lopsidedness and imbalance in teaching foreign languages in our cultural settings. There is no much result that is achieved, because of lack of direct integration and exchange with the target language, which according to Sonaiya, direct unmediated contact with the target culture is considered a major aspect of the foreign language learning experience (49) . Our foreign language teachers borrow methods, which may not suit our learning environment, the multilingual nature of the learners and the language needs of the learners; as well as the availability of modern teaching and learning facilities.

Since the abolition of the year abroad programme in Germany in 1997, Nigerian students of German are not to be said to be having unmediated contact with the mother tongue speakers,

thus, there is a bridge between their learning and having active access to interact with native speakers of German. This apparent lack of exchange and immersion has somewhat reflected in their inability to communicate effectively after their four year degree programme. From the afore- mentioned challenge of teaching German in Nigeria, it can therefore be said that, there is a great need to improve the communicative competence of Nigerian students of German through a method or with a combination of methods, which will develop the communicative abilities of the students.

A German language teacher should not limit himself only to routine use of textbooks or teaching aids but should avail himself with modern means of communications like satellite television, videos, and even the use of the Internet to bring the students closer to real communication. An understanding of foreign language acquisition methods can improve the teacher's ability to serve the culturally and linguistically diverse students in the classroom. It is important to get professional development, which will enable the teacher to gain a full understanding of foreign language acquisition theories and teaching strategies, which can be quickly understood and applied in the German language classroom. Communicating effectively in German language requires the learner's good understanding of linguistic, sociolinguistic and socio-cultural aspects of German language. This understanding will enable him to use the right language in the right context and then he can be referred to as communicatively competent speaker. However, the realization of this level of communicative skill is always a big challenge for Nigerian students of German language. They often struggle through their journey towards the achievement of this goal and are often met with many obstacles. Therefore, there is need to redesign German language courses and programmes for Nigerian contexts to achieve this desirable goal.

The objective of learning German language is to interact and communicate effectively in real life, which involves the use of German Language or working with German literature or aspects of German culture. Communicative language teaching makes use of real-life situations that necessitate communication. The teacher sets up a situation that students are likely to encounter in real life. Students' motivation to learn comes from their desire to communicate in meaningful ways about their real life activities.

German Language Teaching Centred in Communication: Some examples of communicative exercises in the classroom

In a communicative teaching method, activities in a German lectures are to be centred in helping the students acquire certain abilities in oral interaction and expression, hearing and reading comprehension. In each class, students should lead to practice German in contextualized and practical situations through activities with predefined goals. The exercises and activities that can be used in Communicative Language Teaching are numerous and inexhaustible as long as such activities will enable learners to attain a high level of communicative competence. Classroom activities should be on tasks that will involve information exchange and role play. Both the teacher and the learners have different roles to play.

First lecture with beginners in a German course

Two new students introduce themselves in front of the class.

Zwei neue Studenten stellen sich vor der Klasse

Chidi: Hallo, mein Name ist Chidi. Wie heißt du?

Bimbo: Ich heie Bimbo. Ich bin neu an der Uni. Bist du auch neu und woher kommst du?

Chidi: Ich bin neu. Ich habe eine Zulassung, um Deutsch zu studieren. Ich komme aus Anambra. Und du?

Bimbo: ich bin Deutschstudentin und komme aus Lagos Staat. Wo wohnst du?

Chidi: Ich wohne im Studentenwohnheim. Und du?

Bimbo: Ich wohne auch im Studentenwohnheim. Das ist Super! Wir knnen Deutsch zusammen lernen und sprechen. Es freut mich, dich kennenzulernen.

Chidi: Ich auch

Another example of communicative activity in the class

Beim Abendessen bei Familie Okoronkwo

Vater: Hallo was gibt es zum Abendessen?

Mutter: Wir haben heute Abend viel zu vergngen.

Obinna: Mutter, Ich weiss, dein Essen ist immer super.

Adanna: Vater, ich weiss, du hast schon Hunger .

Vater: Bring das Essen jetzt. Es ist schon halb sechs.

Mutter: Alles ist bereit.

Obinna: Es gibt Abacha mit Gemuse und Fisch.

Vater: Dazu gibt es unseren lokalen frischen Palmwein.

The teacher can create a lot of class activities like Role-play, games, pair-work, learning by teaching, group activities in

contextualized, practical and everyday situations in German. The teacher should always use any activity that will engage learners in spontaneous communication. The teacher should take note of student's mistakes in order to help them discover on their own the correct way of speech. These activities will make the learners to have a deeper appreciation of the German language, cultures, and literature. When interacting with their classmates or teacher, they will develop self confidence in using German and will have a deeper understanding of how they can interact in German always. When the students of German participate actively in the class activities, it can develop their communication skills, which they can apply outside the classroom. Besides, these activities should give the students the opportunity to learn about the linguistic, grammatical and cultural aspects of the communicative competence of German language.

Challenges for achieving the Communicative Competence for Nigerian students of German language

Teachers of Foreign Languages still find it difficult in making their students achieve a high level of communicative competence despite the popularity of the method (Sano et al, 1984). This is due to the challenges that have been encountered by both foreign language teachers and students in these contexts, since the introduction of this concept. The language teachers in these contexts will face difficulty in choosing what skills are to be taught for students and in identifying the effective methods for developing students' communicative competence (Huda, 1999, 30).

For a Nigerian Teacher of German, it is often an uphill task for him to make his students to achieve a high level of communicative competence. Here, two major challenges will be looked into: Proficiency of the teacher and lack of real

immersion programme for learners. Proficiency of the teacher is a major factor in the development of the communicative competence of German language learners. However, this goal seems to be very-far reaching in foreign contexts, if this concept is to be interpreted in terms of native speaker's level. Nevertheless, all language teachers need to seek the development of their communicative competence, if the goals of teaching a language is to be able to help the learners achieve a high communicate competence. They should be aware that the realization of this far reaching goal requires much effort and may take a long time. The teaching of foreign language requires high proficiency language level in order to teach effectively. Teachers' low proficiency level can be a hindrance in using the communication methods for language teaching. (Li, 1998; Nunan, 2003; Orafi & Borg, 2009).

The other challenge is that there is no real immersion programme for Nigerian students of German language. Language exchange and immersion help learners of a foreign language to have a direct contact with the native speakers of the language they are learning. This exchange will create an unforgettable experience that will accelerate their language learning process. There is no real immersion program for Nigerian students of German. The Equivalent Year Abroad Program (EYAP) in Goethe Institut, Lagos, which was introduced in 1997 as an alternative to the year abroad programme in Germany cannot be said to improve the needed communicative competence. Spending some time in an immersion environment helps language learners to learn a target language naturally. One is not trying to dismiss the effectiveness of language education in the classroom. With the experience of the courses taught in the classroom, it would be amazing to see the progress of interacting socially in Germany, if the opportunity is offered to Nigerian students of German.

Conclusion

In foreign language teaching, it would be better to develop a model of communicative competence that takes into account the specific contextual, social and linguistic factors of non-native learners. Therefore, non native teachers of German language need to be involved in the process of designing the language materials in German courses within the context of the learning environment. Communicative Language Teaching should be considered as a method that will enhance the communicative ability of the learners, especially in an environment where the learners cannot get direct contact with native speakers. It is a method that will help teachers, who want to provide opportunities in the classroom for their students to engage in real-life communication in the target language.

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