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FROM EDITORIAL DESK

Igboscholars 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 Dr. Mrs. Ngozi Thecla Udemmadu (Nee Obiora) 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 Ideal International Journal and Ekwe International Journal which is solely written only in Igbo language.

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Audiovisual Aids for Effective Teaching and Learning Of Igbo Language

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Abstract

This paper examines the role of audiovisual aids in the teaching and learning of Igbo language. Audiovisual aids are very imperative in the teaching and learning of the four language skills which any competent language learner must possess. Teachers and learners of Igbo language do not make regular use of the audiovisual aids during their teaching and learning exercises, thereby making teaching and learning very boring. If the teachers of Igbo language always use appropriate audiovisual aids while teaching, the learners will in turn see learning as fun and interesting. Library and internet search were used in collecting data for the research work. Descriptive research design was adopted, using detailed presentation in analyzing the data collected. The findings show that the audiovisual aids are very crucial in the learning of the four language skills and it also makes teaching and learning to be interactive. It was recommended that language teachers should start using audiovisual aids right from nursery schools because children learn best by observing and copying the behavior of adults.

Introduction

The importance of language in any society cannot be underestimated. It remains a veritable means of communication and resolving some of the problems and tension from communication. Language is not a maturational process but a learned behavior. The best way for effective teaching and learning of language is the provision of firsthand experience like showing real objects like chair, ball, book, touch, kola nut, etc. which is appropriate for the subject matter. The teacher cannot bring all these to the classroom; therefore, there is the need to incorporate visual aids for effective communication.

In audiovisual aids, both listening and viewing senses are involved. Listening is very important to language learning because if one does not listen to a language, one cannot speak it properly. Moreover, a reader finds it easier to understand a passage which contains words she has heard or spoken in the language (Akudolu 2004). In most cases, the writer is the first reader who provides comments, asks questions and makes suggestions for revision (Matsuda & Silva 2010). So, the four language skills are interwoven and audiovisual aids can effectively help in a great way in the teaching and learning of the four skills.

Audiovisual aids like television and computer help those learning Igbo language as their second language to master the language since sounds and actions are matched in such a way as to enable students see language in its natural setting, moreover, because of the Igbo language being a tone language with different varieties. Audiovisual aids will be very beneficial to those learning the standard variety in order to acquire proper and accurate pronunciation of words. Akudolu (2004) affirms by stating that audiovisual method starts with listening and speaking (pronunciation) and later introduces writing and reading.

Porcher (1978) rightly states that the alleged collapse of the audiovisual method is the collapse of educational methods. There is a great need to revive this method and properly use the authentic documents and real picture as Porcher suggested in order to achieve communicative competence in the learners.

The Concept of Audiovisual Aids

Audiovisual aids are any device which can be used to make the learning experience more concrete, more realistic and dynamic. It is the combination of two media: the auditory aids which are any device that can be heard but not seen e.g tape record, microphone, radio, e.t.c. and Visual aids which are any device that can be seen but not heard, e.g, slide, film strips, etc. Garzon (2012)

emphasizes that information and communicative technology must be used to learn and teach; whatever subject could be learnt through ICT, in particular through internet.

Audiovisual aids can also be seen as these devices which help communications of ideas between persons and groups in various teaching and learning situations (Caldecott & Koch 2014). Audiovisual aids are those sensory objects or images which initiate or stimulate and reinforce learning.

Conclusively, audiovisual aids are devices that help the teacher to clarify, establish, correlate and co-ordinate accurate concepts, interpretations and appreciations and enable him to make learning more meaningful and vivid. Audiovisual aids assist a teacher in providing suitable learning experience to the learner in the form of audio and visual perceptions that would help them acquire new information more effectively. Such experiences would help to make impressions meaningful, long lasting and to develop skills.

The Psychology of using Audiovisual Aids

Research done by Cobun (1968) indicates that:

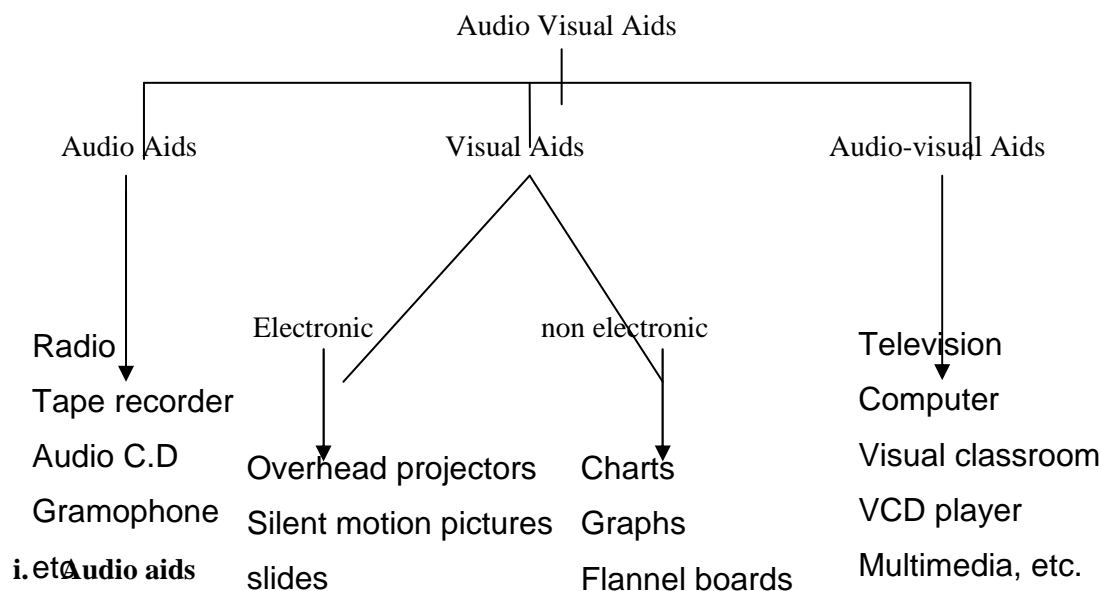
- 1% of what is learned is from the sense of taste.
- 15% of what is learned is from the sense of touch.
- 35% of what is learned is from the sense of smell.
- 11% of what is learned is from the sense of hearing.
- 83% of what is learned is from the sense of sight.

Also people generally remember,

- 10% of what they read
- 20% of what they hear
- 30% of what they see
- 5% of what they hear and see
- 70% of what they say
- 90% of what they say and as they do a thing. Sabarish (2014).

The above statements really justify the use of audiovisual aids in teaching and learning.

Types of Audiovisual Aids



These are materials that stimulate the learning of language. In language learning, they strengthen or enrich communication skills among the learners through various listening activities. They also give the learner enough opportunity to listen to the correct pronunciation of alphabets and

words. Audio aids help in developing the listening skill. Examples of audio aids are radio, gramophone, tape recorder, audio C.D, e.t.c.

ii. Visual aids

These are materials which require the involvement of learners' visual senses. Visual aids are designed to influence the eyes of the learners to enable them to understand what is being shown. They help in developing language skills such as speaking and writing as they stimulate learner's sense of sight. Visual aids help listeners to understand abstract concepts and allow complex data to be organized and reduced to make a point clearly and concisely. Moreover, effective visual support maintains listeners' interest and increase audience retention of the subject matter. Visual aids are classified into two; the electronic and non electronic equipments. The electronic equipments are the overhead projector, the silent motion pictures, etc. while the non electronic equipments are Black and white boards, charts, graphs, photographs, maps, models, puppets, etc.

iii. Audiovisual aids

These are materials that involve the sense of vision as well as hearing. Examples are:

- **The visual classroom**

These are useful for fulfilling the gap between academic experts and distance learners through which the learners can get important guidelines from the skilled people by having internet connection. Lectures can be recorded and telecasted when the learner is interested (Viswanath & Maheswara, 2016).

- **Television and C. D. players**

Television provides diverse programs with realistic situations and sciences which will help the learner to develop listening skills and also learning of new vocabularies. C.D player can also be used to store folktales, songs, and lectures which the learner can play at his/her own convenient time.

- **Computer with sound system**

Computer with internet are used to teach language skills. Moreover, the utilization of language laboratory system has transformed the mode of teaching and the learner can gain optimum level of knowledge of the language he/she is learning (Dewels, 2001).

Review of Related Literature

Kausar (2013) examines the students' perspective of the use of Audio visual aids in Pakistan and observes that students do agree that they are facing many problems in learning English as a second language. They find it difficult to learn it without the use of any audio or visual aids. The study then recommends that audio visual aids should be used in an English language classroom to facilitate maximum learning.

Pons, Andreu, Buil-Legaz and Lewkowicz (2012) investigate the perception of audio-visual speech synchrony in Spanish-speaking children with and without specific language impairment and found out that children with typical language development perceived an audio visual asynchrony of 666ms regardless of whether the auditory or visual speech attribute led the other one. Children with special language impairment only detected the 666ms asynchrony when the auditory component followed the visual component. None of the groups perceived an audiovisual asynchrony of 366ms. These results suggest that the difficulty of speech processing by children with special language impairment would also involve difficulties in integrating auditory and visual aspects of speech perception.

Garzon (2012) studies the impact of the audiovisual aids in the teaching and learning process at the technical university of Cotopaxi and found out that when audiovisual aids materials are used

intelligently, they can promote the most effective kind of learning, in adults as well as children, in college as well as grade school everywhere.

Caldecott and Koch (2014) investigate using mixed media tools for eliciting discourse in indigenous languages. The study reveals that one of the underlying reasons for the dearth of prosodic data is methodological. Modern technology has removed technical barriers to recording the appropriate data, but traditional methods of elicitation still inhibit accurate documentation of linguistic structures at or above the phrasal level. They present techniques for solving the problems.

Methodological Aspect of Using Audio-visual Aids in Igbo Language Teaching:

Use of visual Aids in the direct method

The main objective of the direct method is the teaching of the spoken language of everyday life. It emphasizes the complete use of the target language. Kwofie, (1985:45) states:

The direct method based on the primacy of spoken language and relying heavily on phonetic notation as a mode of teaching, rejects recourse to the learner's language. Explanation or definitions are generally provided in the target language with the help of pictures.

In this method, teachers do not use the learner's first language; rather they use different visual aids like posters, pictures and graphs to demonstrate to the students. For example, if the teacher wants to teach the students vocabularies, he can use pictures to make the students to understand the topic easily. Moreover, it helps the learner to have clear ideas about the subject matter through those visual materials (Freeman, 2000).

Audio-visual aids in Communicative Language Teaching

This is an approach that emphasizes the ability of the learner to communicate appropriately in the target language. Therefore, the communicative approach implies language teaching with emphasis on communicative competence rather than on correctness of usage (Akudolu, 2004). Here language teachers are encouraged to use authentic materials (audio visual aids) in order to make the class interesting and authentic. Audio visual aids like video and computer can be very useful in teaching tone to learners of Igbo language. In the area of vocabulary development using audio visual aids in communicative language teaching is very crucial. For example, the teacher can put video containing different activities that are related to real communication.

The Silent Way and use of Visual Aids

The principle of this method was that, learning is facilitated if the learner discovers or creates rather than remembers and repeats what is to be learned. (Abdullah Al Mamun, 2014). This method also based on the idea that teachers should be as silent as possible during a class but learners should be encouraged to speak as much as possible. This method can be used to teach colors, comparison, preposition, etc. in Igbo language. For example, with a pointer, the teacher points on the sound color chart while the students utter the sound that is represented by the color itself. The silent way is characterized by its focus on discovery, creativity, problem solving and the use of accompanying materials.

Suggestopedia and Audio-visual aids

This method of language teaching highly supports the use of audio-visual aids in teaching language. Some of the key elements of suggestopedia include a rich sensory learning environment (pictures, color, music, etc.), a positive expectation of success and the use of a varied range of methods; dramatic texts, active participation in songs and games, etc.

The main purpose of this type of classroom arrangement is to remove the anxiety of the learner and ensure a friendly and comfortable classroom setting. Smooth music is used in the classroom to make the learner relaxed and more attentive in the learning process. The skills that are developed most in this method are listening, speaking and reading. Xue (2005) outline three stages, the teacher using suggestopedia to teach speaking in the classroom should use. They are:-

- **Presentation**

The main aim in this stage is to help students relax and move into a positive frame of mind, with the feeling that learning is going to be easy and funny.

- **Concert**

First Concert (Active Concert)

This involves the active presentation of the material to be learnt. For example, in the Igbo Language course, there might be a dramatic reading of a piece of text, accompanied by Igbo music.

Second Concert (Passive review)

The students are now guided to relax and listen to some Igbo music, with the text being studied quietly in the background. After the readings, the teacher will then make use of the dialogue for more conventional language work. The students then make and practice dialogue after they memorize the content of the materials.

- **Practice**

The use of a range of role plays, games, puzzles, etc. to review and consolidate the learning. Speaking skill can be taught using role play.

Audio Visual Aids and Language Skills

Use of Audio and Video in Teaching Listening

Teaching listening skill is one of the difficult tasks for the language teacher. Listening involves making sense of the spoken language normally accompanied by other sounds and visual input, with the help of our relevant prior knowledge (Lynch & Mendelsohn 2010). Nowadays, different audio visual materials are available for providing the learners with native language exposure. Language teacher can record pronunciation of words, sentences or discourse in the target language and also download pictures representing them; match them accordingly. Audio materials help the learner to have ideas about the correct pronunciation of the target language through learning. Moreover, using videos in the class listening materials will enable learners to know about the non linguistic features which are also very important in learning new language.

The teacher should select the appropriate aid according to the proficiency level of the learner. This will make the learner to be interested in listening and learning actively. The teacher will provide the objective of the lesson before the listening activity. All the students should understand what they suppose to do before a teacher starts to play, read, or speak the listening text (Viswanath & Maheswara, 2016).

The teacher can play a song or a recorded comprehension and told the listener to listen carefully with or without taking note. Then the teacher later ask them one by one to share what they understand from the song of comprehension topic.

Use of Audio Visual Aids in Teaching Pronunciation and Speaking

Currently, language learning is based on the need of communication with other unlike before when language learning meant learning how to read the literature in the language. Speaking is one o

the challenging task of the language learner. They feel nervous to speak when they are asked to do so. Using Visual aids during learning makes the learner to pay attention to the language teacher. Cakir (2006:69) sums up the idea of using video in the language class to facilitate speaking and presentation skills with the following words:

Active viewing increases the students' enjoyment and satisfaction and focuses their attention on the main idea of the video presentation. So, it is necessary for students to take an active part in video teaching presentations. Before starting the presentation, the teacher writes some key questions on the board... After viewing the questions, the students answer the question orally or make note while viewing. Television can also be used in teaching tone and tone marking in Igbo language. This is provided by recording the correct pronunciation of words and also matching them with their pictures.

The Use of Visual Aids in Teaching Reading

Reading abilities are critical for academic learning and second language reading represents the primary way that second language students can learn on their own beyond classroom (Carrell & Grabe, 2010). Students do not like reading that much and this makes the task of the language teacher difficult. In order to make reading interesting, the teacher has to incorporate visual aids so that learners may be attracted to reading. Different visual aids like pictures, videos and projectors help the learner to understand the abstract ideas of the text.

The use of Visual Aids in Writing

Writing is a medium of human communication that creates language and through the inscription or recording of signs, symbols, characters and letters. Different attractive visual aids are used to motivate the learner in writing. The learner might lose interest in writing if he/she is told to write a composition on a topic but if the teacher presents an attractive aid to them and tell them to write about it, the learner will develop interest in the writing.

Conclusion

The use of the audio visual aids during teaching and learning makes the class to be interesting. Different visual aids bring variation in the classroom teaching which are helpful to draw the attention of the students. Audio visual aids help in a great way in the teaching of the four language skills in the target language. It is better to have something visual in front of the students so that they can understand the lesson well. Harmer, (2001) opines that the use of pictures in the class makes the lessons appealing. The type of audio visual material which the teacher incorporates in his/her teaching must match with the proficiency level of the learner in order to accomplish the objective of the lesson.

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Tackling National Challenges in the 21st Century: The Role of Oral Literature

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Abstract

In all parts of the world, the 21st century portends the escalation of many life-threatening challenges. These challenges include excruciating poverty, outbreaks of diseases, plastic pollution and contamination of land and sea, extreme challenges in the biosphere, uncontrollable climatic changes and so on. In addition, each nation has her peculiar challenges as can be seen in the rampaging actions of terrorists and regional militants, inflation and embezzlement of public funds, epileptic power supply to mention but a few as can be seen in Nigeria. Many are the challenges and there is the need to tackle them all. A cursory look at them seems to suggest that only the expertise of social and physical scientists are needed. Oral in all its genres, one may say, may not be useful since what is needed is the technical expertise of other professionals. This view is wrong because oral literature apart from being capable of solving some of the problems, can impact its usefulness on those who are to do the work by helping to orchestrate the needs of the people, entertaining, consoling, satirizing and exhorting them. Folklore's second mentioned method of solving social problems is in line with the stand of the United Nations Organization which after enumerating its seventeen goals that can transform the world, asks whoever wants to be involved to start by telling these goals to others. This is how the work of a folklorist can help in propping up the efforts of these scientists who are directly doing the job. It is in this capacity that the different genres of oral literature can be used in combating the challenges of the 21st century in this nation. As one Igbo proverb puts it: "*Nkwadebe ogu ka onunu ya mma* – Preparation for war is better than fighting the war itself".

Introduction

The 21st century is so far the only century which has been assessed to have just 50% chance of survival for humanity (Rees qtd in Martin n.p.). The reason behind this bizarre projection is the plethora of challenges which is besieging all nations of the world. These challenges can be seen in all aspects of life and they are geographical, economic, social, and so on. It seems that man's incursion into the realm of the sciences has muddled the water of life, and without all putting heads together, half of humanity may be annihilated before the century wobbles to an end.

One of the most glaring challenges so far seen is climate change. Experts have it that atmospheric carbon dioxide is in the increase. This, which we in the tropic have noticed as an extreme heat has other negative effects some of which are: "... changing rainfall, retreating glaciers, sea level rise, changing animal migration. [Others are] unpredictable weather patterns, increased risk of heat wave and drought, increased risk of flood, increased risk of severe weather" (Royal Geographical society n.p.).

Due to this extreme heat, James Martin calls for the modeling of the planet's system. According to him: "Because we need to be sure [that] we do not go beyond the point at which global

warming cannot be reversed, earth system science must be meticulously modeled and monitoring must be precise” (n.p.). This in itself is encouraging, for science though a very helpful and good field of study is not there only to muddle the water but to purify it as well. Without it, man would never have been in this state. So, it can as well help to find solutions to the problems it creates.

As it is now, Nigeria is one of the nations suffering from deforestation. What can be done? Can laws from the government debar people from felling down trees for the purpose of bio-fuel, timber trade, urbanization, et cetera. Whether we realize it or not, the major works of the rainforest which we are depleting include: “... absorbing carbon dioxide from the atmosphere, producing oxygen, recycling essential nutrients such as nitrogen and phosphorus [thereby] regulating temperature and precipitation and protecting watersheds from soil erosion” (Royal Geographical Society n.p.)

Sequel to this is the oozing into the atmosphere of other air pollutants. This can be as a result of burning of such substances like wood, coal and petroleum products. The situation has gone to the extent that the effect is easily discernable. Collect rain water with a white container and notice that the water is almost black in colour. This contaminated water in some places is used for domestic purposes. In view of this, the report of the World Health Organization (WHO) that in 2012, the world recorded 3.7 million premature deaths worldwide to outdoor air pollution must not be doubted (qtd by the Royal Geographical Society n.p.).

Stemming from the foregoing is the challenge of how far the fossil fuels will last without finishing especially for countries like Nigeria with mono-economy. These two challenges are calling humanity to find an alternative, most preferably one that is renewable with less havoc to humanity.

It is not all the challenges that have to do with man’s mishandling of the environment. Man has been so ravenous that he has so disorganized the world that it has turned into a tottering pillar of stones. One of such disorganized areas is in the field of fishing where 87% of the world’s fish species have been depleted. What is the alternative to those who earn their living from the water? What is the alternative source of protein to over fifteen million Nigerians who depend on fish for their protein? With increasing population, there ought to be increasing number of fish but not so is the case. The situation is so bad that the “UN Food and Agricultural Organization (UNFAO) predicts that by 2020, there ought to be an additional 37 million tons of farmed fish per year to maintain levels of seafood consumption” (Royal Geographical Society n.p.).

The situation is so bad that many animals and plants are in danger list because many of the animals have been cornered and decimated. The trees have been cut down and in the process, the carbon dioxide which they catch and use for their photosynthesis is now let loose thereby allowing more heat to descend on humanity. This challenge can be tackled with environmental protection laws.

Many are the challenges which the global community faces. Nigeria shares in these challenges and then, due to her peculiar environment, the nation also experiences some of them in a more heightened form. Some of these are: grappling with population growth, threats from insurgents, terrorists and kidnappers who are equipped with sophisticated weapons of mass destruction, sudden outbreak of such natural hazards like flooding.

In addition but not peculiar to Nigeria alone is the outbreak of diseases. We have survived Ebola virus, Bird flu and Lassa fever. Who knows which one will come next? Also, let us alert ourselves that with more interaction with the outside world and with more depreciation in the standard of living, it is a sure guess that sooner or later, another disease may come up. We need to change our life style because some of our problems are as a result of the way we live.

It is a normal occurrence in all Nigerian urban areas for people to empty their rubbish into the gutters as soon as it starts raining. Dumped into these gutters are plastics, putrefying left-over food, fecal matter et cetera. The result is that these are used to block the gutters and make them veritable

maternity homes for mosquitoes. But some find their way into the rivers, streams and ocean. In fact, “46,000 pieces of plastic are floating on every square mile of the ocean” (Royal Geographical Society n.p.). Some of them find themselves into people’s farmlands and sources of water supply. The threat here is that since they cannot decompose, they threaten aquatic life and food chains. But can we Nigerians grapple effectively with such threats that affect our farms, roads, and water resources? In addition, some of these non-decomposable plastics are carcinogenic with its health implications. In fact, the 21st century is froth with hydra-headed challenges and dangers that call for international cooperation.

Luckily enough, the UNO has come up with seventeen goals: “On September 25th, 2015, countries adopted a set of goals to end poverty, protect the planet and ensure prosperity for all as part of a new sustainable development agenda (n.p.). When these are carefully implemented, they will help to end poverty and hunger and by so doing, helping in tackling some of these challenges. They will usher in an era of good health, quality education, gender equality, clean water, affordable and clean energy, economic growth, industry and reduced inequalities (UNO n.p.). Other benefits can be felt in responsible consumption and production, tackling climatic destabilization and living a more meaningful life on earth. These are some of the challenges in the 21st century and how to tackle them. But in all, none remembers that the Arts can proffer solutions.

Since what has been enumerated require high profile engineering, economics, management, even military and diplomatic alliance, to which extent can the different genres of oral literature which is an arm of the neglected art be helpful? What technical expertise has a folklorist that can enable him to face the challenges above in view of the fact that even at this age; some people take folklore as a remnant of what used to be obtainable among illiterate and poor folk? But then, the stand of this paper is that oral literature which is an aspect of folklore is needed in handling these problems which have been assessed to be capable of reducing 50% of the world population before the century comes to an end.

The Role of Oral Literature

In spite of the enormity of the challenges and the technical adroitness required from different professionals, oral literature can still be useful both in direct participation and from an ancillary position. This is because it can work very well on those professionals who will be in the forefront in this struggle. To alert all and sundry, the United Nations Organization sent out a distress call inviting all hands to be on deck. Therefore, it is not just the contributions of geographers, economists, medical doctors, engineers and computer scientists are needed in implementing the seventeen goals that can help in transforming the world. For those who have no scientific training, the UNO wrote: “Do you want to get involved? You can start by telling everyone about them [the seventeen goals” (n.p.). This is where a folklorist who in his creative output can entertain, educate and help to build the people’s culture can come in and make his contribution.

That this is the genesis of confronting the plethora of challenges of this century can be seen from the stand of David Scott Clegg who has it that the skills needed are: “... communication, collaboration, critical thinking, problem solving, creativity, adaptability. There are more, but these are generally agreed upon as the skills required to navigate the waters of the 21st century” (n.p.). In other words, no matter the number of professionals collected to tackle each of the challenges, something beyond expert knowledge is required. After all, what is the essence of vast knowledge of the experts if there is no rapport between them? If they do not agree on what they will do, their efforts will reduce to nothing. The result of such efforts will be similar to the biblical story of the building of the tower of Babel. The builders of the tower at a time could no longer understand each other because each was speaking a different language. The result is that the children of men had to abandon the building of the gigantic edifice with which to make a name for themselves, show off their unity and congratulate themselves for a job well done (Gen. 11:4).

Concerning the need for enthronement of communication channel, one should note that it must start from the home since the attitude one fails to learn when one is young may be difficult to be learnt later in life. These experts should have a favourable home environment for them to have relaxed minds. When relaxed, they can bring out their best. It is only then that they can cooperate with their fellow experts in order that they can team up together to achieve something tangible and desirable.

That oral literature is best suited as the ancillary ship in navigating the deep and crocodile-infested waters of the 21st century is seen in what it has been doing all over the ages. It has been transforming itself to face new challenges. While some keep on collecting and saving whatever they can lay hands on so as to preserve the genre, oral literature keeps on adjusting itself to be facing new challenges no matter where and when it encounters them.

This stand accords well with Liz Gunner's praise of the genre. According to her: "We can see it as a mode of communication that has in the past been finely honed to fit a myriad of different social, ideological and aesthetic needs in many different societies on the continent [of Africa]" (69). If it has been helping in the different needs of other centuries, why cannot it be beneficial in the 21st century? This is more so when the scholar goes on to state that in "... the era of globalization, orality has not disappeared but has often adapted itself in its many different forms to become a vehicle for the expression of the fears and hopes of new generations of Africans" (70).

In all, oral literature through its different genres can accomplish much in society. Depending on the genre, it expresses societal expectations and aspirations, satirizes those whose actions fall short of the required standard thereby being a veritable tool in social control, helps to orchestrate the needs of the people, praises those who live up to expectations, entertains the people who bear the burden of society directly, stipulates the relationship between the people and the unseen, consoles those who are suffering or are directly bearing the burdens or the challenges on their heads.

The Role of Poetry

Many are the ways through which oral literature can be used in tackling the challenges of this century through its different genres. Like written literature, oral literature is made up of poetry but mainly in the form of songs examples of which are war songs, songs associated with peace, funeral, birth and so on. Other aspects of oral poetry can be seen in religious and spiritual observances example of which are invocation and incantation.

In areas where there are monarchies examples of which are Idah of Igala land, Bomo village of Zaria in Kaduna State and Oyo, there are court poets whose duty is not only to eulogize the King but also to satirize negative actions of the antagonists of the land. In that case, the actions of all and sundry are put on check.

In spite of the topsy-turvy nature of society, there is the more need for checks and balances, for mortals when left unchecked may turn brutish, arrogant and domineering. The experts who will be directly involved in tackling the challenges will have an enabling environment for them to work. They themselves will know that their importance will not enter into their heads and in the process making them to misbehave. In that case, oral literature can be helpful to the nation.

Apart from this type of poetry, there are numerous others which serve many special purposes. As Okey Umeh records:

Between the early days of childhood and the age of maturity or adolescence, there is poetry that aims at inculcating into the child, the accepted norms, beliefs and values of the community. Ideals of motherhood are inculcated into the female child while those of industry, courage and honesty are instilled into the male child through poetry. Other societal ideals like hospitality, obedience to parents and elders, wit and caution are also embodied in these poems (29).

These children trained in this way are the future professionals on whose shoulders will lie the hope of the nation. Definitely, when they are well trained and steeped deep into societal aspirations, needs, expected and acceptable behaviour, then they can be relied on to tackle the plethora of challenges facing the nation. In this way, oral literature will serve the nation as it has been doing all over the years.

Another type of oral poetry is lamentation poetry which helps to release tension due to the death of somebody. Such a poem also helps to evaluate how well the dead lived while he was on earth. The implication is that those who live bad lives by being of antithetical behaviour to the requirements of the culture of the people are satirized or their actions are criticized. Nobody wants to be treated like that. Since many people must die in this century and since the expectation is that there will be more deaths judging from the 50% evaluation seen above, those surviving must in one way or the other release the sorrow they will encounter. Also, everybody will be forced to consider his life style so as not to attract the criticism of the lamentation poets. In that case, oral literature will create a favourable environment for the experts who are involved in tackling the challenges and at the same time curtail their excesses since it is possible that some of them may be tempted to be puffed up.

With intensification of the challenges, the expectation is that religious poetry will be in the increase. The reason is that when man is faced by unmanageable challenges, he becomes religious and looks beyond his immediate surroundings for solution. Religious poems are such poems like religious songs, invocational and incantatory eruptions which are used to commune with or manipulate unseen forces or beings that one cannot easily handle. And by many people inclining towards increased number of such poems, one is reminded of what Umeh says: "The Igbo [and indeed other tribes of Nigeria] believe that it is only when there is justice and fair play between human beings on one hand, and between human beings and the spirits on the other hand, that the continuity, the stability and the happiness of the community are answered" (38).

The result is that the spirits will either respond to the increased calls of the century or they will not. If they do, that is oral literature helping out. If they do not, the euphoria, hope and the momentary joy of the people while they are communing with the unseen forces is still oral literature helping in tackling the numerous challenges of the century.

The situations already seen above must have occurred to Ikyer Aondofa when he states that oral poetry:

... has steadily strengthened itself due to its relevance to the Tiv society and has strong influence across the board of class, sex and ideology. Not just that the melodies of the poets are mellifluous, the poems serve as a conscious-raising tool for social change and continuity (136).

This is more so when oral poetry in molding the minds of the people including those who are directly tackling the challenges, transforms their behaviour for the better. In its multifarious functions, it influences attitudes thereby "... re-establishing values and generally [ensuring] social order and change" (Aondofa 136). This scholar goes on to point out that oral poetry is imperative in "... economic partnership and development, religious and spiritual coherence, political stability, collective consciousness and value and reason re-orientation and projection" (136).

The result is that oral literature changes people into re-thinking of their attitudes. Since there are many facets of the genre, it affects a lot of people starting from the babies who are mollified with children's rhymes to adults who it satirizes, consoles or eulogizes. This is how it will work when it gets to the people including the experts who will be battling with some of the challenges.

But due to urbanization with its atomizing effect on society, oral poetry has been transforming itself. Therefore, it no longer gets to everybody directly. In its indirect dissemination, there are some minstrels who record their songs and sell to the public. Under this category are such musicians like

Mike Ejeagha, Sunny Ade, Asa, Lagbaja and many others. However, the power of transformation shown by the direct one is highly reduced here. But no matter the extent of its power, it is better than having nothing. Even if it only entertains the professionals at the forefront of those tackling some of the challenges, it is better than having nothing.

The ability of oral poetry to collect and channel the collective strength of every member of society to a useful end can be seen in one popular chant of the people of Aba in Abia state. This chant has so permeated into all the nooks and crannies of Igbo land that almost everybody knows it. The song goes like this:

Nzogbu nzogbu!

Enyi mba, enyi!

While the chorus leader sings the first line which when translated means “Trample to death, trample to death,” the members of the audience reply: “Elephantine town, elephant!” This song normally comes up when there is a challenge that requires harnessing the strength of all and sundry. It is then not surprising that this city can easily rise up at the spur of a moment to fight even armed soldiers, face any challenge and at the same time be victorious. It is on record that the weird and formidable vigilante group Bakassi Boys that made Anambra State the safest state in Nigeria during the governorship of Dr. Chinwoke Mbadinuju, originated in this town. Also in 1929, the women of the town gathered together to fight the British colonialists who imposed high taxes on their husbands’ palm products (*Encarta* n.p.). Although fifty of them were killed in the process, the point has been made that these women were capable of uniting themselves to face challenges. In fact, the old war song that originated from the Ngwa people of Aba did its job very well.

This is how oral literature harnesses the power of the individuals of society in order for them to face challenges. Therefore, if there is such a challenge as the intrusion of militants, insurgents or anything that calls for collective strength, what is required is for somebody even in the middle of a market place to call the attention of others, explain to them what has gone wrong, bolster their morale and chant the old war song. The next is the reply and a move into action.

In this way, any Nigerian can call the attention of the experts and ginger them into action after explaining the enormity of problems to them. As it has been observed:

Many countries have fallen and still fall back on their oral literature as sources of inspiration and courage in their attempt to liberate their countries from colonialists, tyrannical and corrupt rulers. The Mau Mau struggle in Kenya succeeded not because of their military strength but because they identified and developed those aspects of their oral literature that strengthened their resistance; songs of struggle, songs of praise, songs of faith and songs of hope were common features of their lives (Mbunda 55).

Many are the ways in which oral poetry can serve as a tool that can be used in tackling the challenges envisaged in this turbulent century. Due to the multifaceted genres of oral poetry some of which are the lyric, lamentation, panegyric, birth songs, many are the ways in which it can be used to help the people to live their normal lives. But then, there are other genres of oral literature as can be seen shortly.

The Folktale as a Veritable Tool

Oral literature has prose narratives and these are the folktale, myth, legend and many others. There are some sub-genres which combine the characteristics of poetry and prose together. Examples are the proverb and the tongue-twister but the prose component dominates over the poetry content. Then, the question is, how will these help the experts to tackle the challenges as enumerated above? “Folktales are stories and like...other stories do more than entertain. They instruct us by showing us things about our lives we had not known before reading them. Some stories make instruction or

teaching their primary purpose” (DiYanni 2). In this regard, folktales are didactic stories with animal, human, plant and even spirit characters the purpose of which is to entertain and teach morals. That explains why in a typical African folktale, there is always an etiological summary.

In using such tales generally known as Märchen in sustaining the experts facing the challenges, one should note that the moral import of tales is better grasped than the moralistic preaching of men of God because the wonder tales encapsulate their teachings in stories full of amazement and wonder. That is why it can be remembered more easily than the dry and moralistic words of the preachers. Since such tales can be turned into satire or to whichever end one wants, a relapsing or deviant expert can be made to change his ways.

But most importantly is the way folktales work on children who are the main recipients of the tales. A society whose younger ones are not initiated into what is held sacred or profane is a society that is about to disintegrate because it is a society that allows wanton destruction of values. Some of these children belong to those at the forefront battling with the challenges. A professional whose family is in disarray because of rascally behaving children cannot concentrate enough to perform well. But if these children are introduced early to the culture of storytelling, they should learn early enough that “... they are expected to derive knowledge and wisdom from [these] ... stories and through these stories to become acquainted with the customs, traditions and religion of the people” (Taiwo 15). Use the stories for the children, they will grow up to become responsible citizens who in due time will join to redeem the tottering society.

The importance of the folktale has been emphasized by different scholars. With its communication ability especially when children are involved, the future of society is taken proper care of. These children are the future economists, social and physical scientists, geographers, soldiers, military personnel and so on. As one scholar who sees the importance of the folktale on these children puts it: “The functions of folktales range from educating children, acting as a vehicle for satire and social protest, cultural propagation, promoting group solidarity and providing an enjoyable escape from reality” (Mbunda 129).

This stand is similar to that of F. B. O. Akporobaro but in his own, he sees some similarities between the functions of folktales and proverbs. As he puts it:

In traditional societies, elders tell stories about the major social values of life. Stories and proverbs are used to teach the lessons of honesty, kindness, hard work, helpfulness, good faith, obedience and endurance. Proverbs are used by elders to instruct other elders about specific codes of behaviour and to remind listeners of age-old wisdom and truth (60).

No matter the way these two (the folktale and the proverb) are looked at, they are very useful and can act in both ancillary and direct positions in tackling the challenges of the century.

Since children must be born and be trained in this country, there is need to help them with tales since these tales are as useful as they are said above. Even if the tales are used as bugaboo, they are still useful. When untrained and disobedient children are left on their own, their behaviour will become additional challenges that will disrupt the lives and families of those fighting against the major challenges. In this way, such tales are very important tools.

In addition, any good storyteller can use his talent to earn a living for such a person can do like Mike Ejeagha who records his tales in CD plates for public consumption. The person can also use the television and the radio to educate and entertain the public using these tales. In that case, more people will be working for a living thereby reducing poverty and the number of people who will join the group of insurgents, militants, terrorists, kidnappers and hoodlums who give others sleepless nights. This is another way of tackling the ailing economy of the country. That the folktale has the clout to generate employment can be seen in the observation that:

He who has the ability to tell good, amusing and memorable stories can achieve a status title. A story teller in the community is recognized for that. Through his status and recognition, he gains favours from the chief or leader and also is able to attract a female for a wife in just the same way in which a good warrior, farmer by his status achieves a livelihood (Akporobaro 58).

But apart from the Märchen, there are other sub-genres like the myth and legend. But due to page limitation, it is not possible to look at them apart from showing that while myths are told to explain certain mysteries of existence and are used in some communities as a guide to action, legends "... may tell us about people who really lived and things which really happened. But as a rule, they are embellished to make them sound more romantic and fascinating" (Gunner 14). In this case, legends can be used to bolster the morale of those tackling the challenges by projecting the achievements and successes of these legendary figures that lived before them. In their bid to compete with these legendary heroes, social situations can be changed for the better. On the other hand, myths can be used in "... ordering of societies through the public recitation of genealogies and praises of rulers ..." (Gunner 69). In all, every sub-genre of the folktale can be used to tackle the national challenges of the 21st century.

Oral Drama and Social Engineering

When it comes to drama, oral literature offers the masquerade drama, ritual drama and dance as sub-genres. These are also highly effective in confronting and controlling societal menace. The special forte of oral drama in confronting the challenges of this century and any other period is that it can be more radical and effective since all the sub-genres so far considered cannot be too confrontational. The highest that they can do is to teach, satirize and appeal to somebody's conscience. But in the traditional setting, apart from community theatre which can be staged at any place—village squares, market places, inside people's compounds and in the fronts of town halls to mention but a few—so as to sensitize and get the information directly to the people, there are magical and pugnacious forms of drama. Such types of drama are more effective when compared with western-introduced drama which is so elitist that it has distanced itself from the target audience. In this way, its effectiveness has been greatly reduced.

As was done above, we cannot look at all the sub-genres in oral drama since space cannot allow such. That explains why this section can only talk about masquerade performance as an aspect of the confrontational power of oral drama.

What the Westerners call the masquerade is far different from what some parts of this nation call the masquerade. To the Westerners, any person that covers his face and parts of his body is a masquerade. That is not so in Nigeria because the Igbo *mmonwu*, Yoruba *Egungun*, Ijaw *Owu*, Idoma *Ekwu*, Hausa and Bambuka *Dodo* to mention the most prominent, are all ancestral spirits who come to sojourn temporarily with the descendants they left on earth. Therefore, hiding the face or covering some parts of the body by just any person cannot imbue the person with the aura, power and social regard which the masquerade enjoys. It is with the help of this aura which surrounds the entity that it can help in tackling the challenges of the century. But then what or who is the masquerade?

Simply stated, the masquerade in this nation especially in Igbo land is believed to be an ancestral spirit which comes from the bowel of the earth when palm wine is poured into an ant-hole after the performance of some rituals. Then, the initiates beat the ant-hole with a newly opened and yellowish palm frond. Once this is done, out comes the masquerade in its ferocity, grandeur and awe-inspiring posture. This emergence of an ancestral spirit that is invited to be in the midst of people can explain Ola Rotimi's stand that the masquerade "... is a concrete evidence of Nigerian's world-view that asserts the union between man and the powers – the mortal and the immortal. It is a testimony of the continuity of the life force" (42).

Normally, there are different types of the masquerade and they serve different functions in society. Some come out at night and are called night masquerades. Apart from these, there are some that dance and entertain. Others are so fierce looking and ugly that pregnant women hide their faces lest the babies in their wombs would resemble them. On the whole, masquerades are meant for men except when elderly women are nominated and initiated into the cult. Such women who have for long passed the age of menopause are called mothers of the masquerade. They do not participate in most of the activities. Masquerades are so powerful and highly regarded that nobody points at them with the person's fingers for such can be seen as a sign of disrespect.

The masquerade due to its ancestral connection can be used in tackling some of the challenges – partly in ancillary position and partly directly because it has been known to be doing so. As an illustration, one of the researchers was on a national assignment in Umueri which is in Anambra East Local Government Area, Anambra State. Unknown to him and his group, nobody would come out at night because the burden of securing the town was laid on masquerades. Also, nobody would allow any type of light to be seen outside his compound. But the national visiting team was on the balcony of a story building with lights, working and chatting noisily. The group was told the following morning that they escaped being dragged down from the place and harmed by masquerades who were securing the town because the masquerades knew not only their mission in the town but were in support of their not being molested.

In view of the above illustrations, one can rightly say that masquerades in Nigeria can tackle directly the problem of insurgency, kidnapping and militancy. They settle cases with utmost uprightness. Sometimes what they do is glaringly uncanny or how can one explain how the night masquerade would at night get to the top of two palm trees which are standing far apart and tie their fronds together? One needs to point out the Wonder Masquerades of Delta State. Are these spirits or humans? With which mechanism do the initiates make them to grow like trees at the beating of drums and collapse, to become like discarded clothes at the reversal of the drum beats? Some of the activities of the masquerade defy natural laws. An example can be cited with some of their drummers who at the heat of their performance would throw their drums upwards for the drums to hang on the air only to fall onto their hands later at their command.

With this unearthly power and knowledge, this oral drama instills fear into people and helps to keep order in society. Some of them using their mystical power can trace and destroy evil doers. Some also satirize but most use this supernatural power to carry out their will. Because of this unearthly connection, they do not overstep bounds when they carry out their activities. Therefore, they can be used to curtail the excesses of people especially the insurgents and militants and make them law abiding thereby bringing about peace. As these masquerades have been assessed in society, they "... constitute a machinery of government, for establishing order in the town. They possess power which stems from their religious symbolism and authority" (Chukwuma 45).

Conclusion

It is not for the purpose of terrifying people that this century has been assessed to be a century where the world's population will be reduced by half. This reduction can be as a result of the numerous problems (some of which have started manifesting) which will face humanity. Some of them are economically, geographically, socially and biologically generated. What is required is for all hands to be on deck. Else, the globe will submerge.

Some of these problems require direct tackling from experts in each field. Others can be handled through intervention of the government. It is here that oral literature through its numerous sub-genres can be applied both on such challenges like insurgency and insecurity and on the experts who are tackling some of the problems. Some of the genres can help them in making their children docile. Some of the sub-genres can be applied on the experts themselves when they start misbehaving while others can be used to secure them and make their working environment conducive for them. In this case, different genres of oral literature can be used in tackling the challenges of the 21st century.

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A Speech Act Study of Salutation in Igbo and English Languages

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Abstract

This paper is a report on a speech act investigation of salutations in Igbo and English languages. Establishment of social obligations among members of a community and the society at large for the purpose of actualizing cordial relationship is achieved by the use of salutation. Salutation among individuals accomplishes its pragmatic functions when it is conducted in appropriate demeanour and in accordance with the culture and acceptable code of conduct of the native language users. This study sought to find out if there is any direct connection between the forms or structures of salutation and its pragmatic functions or illocutionary forces they generate in Igbo and English. It also aimed to highlight the areas of differences in the salutations of the two languages. In using and interpreting salutation in discourse, interlocutors are influenced by a number of factors, which confirms Lambrecht's (1998) assumption that there is a complex relation existing between a given salutation form and the function the speaker wants the salutation to perform in a discourse. The geographical location for the study included the five prominent Igbo speaking states of, Abia, Anambra, Ebonyi, Enugu, and Imo and the salutations elicited from the speakers of English within the research area. The standard variety of Igbo and English languages, which are regarded as prestigious from the sociological point of view guided the analysis of the data. The data for this study included the salutations used in all possible contexts of interaction among the elders who have lived most of their lives in Igbo land (including the researchers) and the English salutations as used by the English speaking people as well as those collected from newspapers, radio and television within L1 and L2 contexts. The paper employs Lawal's (1997) model of the "Aspects of a Pragmatic Theory" as the framework. Findings indicate that majority of Igbo salutations are direct declaratives, imperatives and interrogatives which, however, perform the indirect illocutionary acts of expressive and directives. Although similarities exist in the form of some salutations in the two languages, there are dissimilarities in their illocutionary functions.

Introduction

Language study for a long time concentrated on language structure at the expense of language function. This explains why many linguists focused on the formal aspects of language, paying less attention to its social intention and functions. It is indeed heart-warming that many contemporary language scholars are gradually shifting from language forms, and giving language functions greater premium than before. It can now be argued that in a situation such as this, an unrestricted field of study (functional linguistics) is being created for scholars. This is founded on the fact that language form can be said to be more limited than language functions, which are highly variable.

Salutations are speech events, which, as interactional encounters, are very important indices of appropriate socialization. It is a means of ensuring the sustenance of the binding fabric that holds

the members of the community tighter. Salutations capture and express the wisdom, “we-feelings” and socio-cultural experiences of the language community. While most salutations perform primarily a phatic function, others are used to convey information and express beliefs.

In any speech community, there are norms that guide behaviour patterns and organized implicit rules of conduct that serve as a guide for group members. This is well articulated in Goffman (1956, p.477) when he submits that the rules of conduct constitute part of the etiquette of the group and impose on each member an obligation to conduct himself or herself in a particular way towards others. Salutation is one of such practices. It is informed by rules of conduct and is an inevitable part of everyday conversation. Salutation regularizes patterns of reciprocal behaviour among group members. They are an integral part of interactional discourse and serve as a prelude to the establishment of social relationships. They facilitate predictability and stability in interpersonal relationships and, at the same time, minimize negative feelings or general misunderstanding.

Igbo is one of the three prominent indigenous languages spoken in Nigeria, that is, in addition to Hausa and Yoruba. The word refers to both the language, the land and its speakers with the majority of the speakers found in the south-eastern part of the country, in such states as Abia, Anambra, Ebonyi, Enugu and Imo as well as in some parts of Rivers, Akwaibom, Cross River, Benue and Delta states

The language has several varieties with the standard variety, which is regarded as prestigious from the sociolinguistic point of view, being widely used in the teaching and learning processes in Nigerian schools, especially in the eastern part of the country, for business transactions among the native speakers especially in Igboland, and in publishing Igbo text books, Igbo newspapers and magazines and in broadcasting. It is also used in transacting government businesses in Igboland particularly at the local government level. In this case, the data used for our analysis therefore is based on the standard variety of Igbo.

Before the advent of European missionaries, Igbo people were generally worshipers of smaller gods through which they supplicated the Chukwu (The Great God). The Igbo people believe in “Igwebuike” (Multitude is strength i.e. united we stand; divided we fall) and “Ugwuna-adimankwanye” [Respect is good given i.e. respect is an obligation). All these manifest in their general way of life, a significant part of which is salutation. To Igbo people, anyone, especially a child, who does not greet in an acceptable way, is regarded as lacking in traditional upbringing.

On the other hand, English language is a West Germanic language that was first spoken in early medieval England and is now a global Lingua Franca. English is either the official language or an official language in almost 60 sovereign states. It is the most commonly spoken language in the United Kingdom, the United States, Canada, Australia, Ireland, and New Zealand, and it is widely spoken in some areas of the Caribbean, Africa, and South Asia. It is the third most common native language in the world, after Mandarin and Spanish. It is the most widely learned second language and is an official language of the United Nations, of the European Union, and of many other world and regional international organisations.

English has developed over the course of more than 1,400 years. The earliest forms of English, a set of Anglo-Frisian dialects brought to Great Britain by Anglo-Saxon settlers in the fifth century, are called Old English. Middle English began in the late 11th century with the Norman conquest of England. Early Modern English began in the late 15th century with the introduction of the printing press to London and the King James Bible as well as the Great Vowel Shift. Through the worldwide influence of the British Empire, modern English spread around the world from the 17th to mid-20th centuries. Through all types of printed and electronic media, as well as the emergence of the United States as a global superpower, English has become the leading language of international discourse and the lingua franca in many regions and in professional contexts such as science, navigation, and law. (https://en.wikipedia.org/wiki/English_language). English language has evolved to be the second as well as the official language in Nigeria.

Literature Review

Salutation as Convention

Salutation can be described as the exchange of expressions, pleasantries or good wishes between two or more people interacting for the purpose of fulfilling social obligations. Ihejirika (2002, p. 42) says that salutation is an act of expressing or exchanging good wishes between two or more people. Ihejirika emphasized the importance of salutation in the life of Igbo people in the sense that among other things, it is a sign of peaceful co-existence, respect, recognition or appreciation. Salutations are among the first speech acts that are learned by children in their native languages. Dogancay (1990) identifies salutation among the routines explicitly taught to children. Salutation is important in developing and maintaining social bonds in all cultures (Levinson, 1983). In some cases, salutation is used as a prelude to the making of a proper conversation or introducing the topic of talk, as in the case of two people interacting in Igbo language thus:

Opening:	
Amarachi: I bọla chi Ekene? [You wake up Ekene?]	Amarachi: Good morning Ekene
Ekene: E e, abọla m. [Yes, wake I]	Ekene: Yes, I have woken up.
Amarachi: Kedu ka i mere? [How are you done?]	Amarachi: How do you do?
Ekene: Adị m nma. [Am I good]	Ekene: I am fine
Amarachi: I na-akwado kwa? [You are preparing?]	Amarachi: Hope you are getting ready?
Ekene: E e, imeela. [Yes, you do well]	Ekene: Yes, thank you.
Closing:	
Amarachi: Ka mesịa. [Let do after]	Amarachi: Good-bye.
Ekene: Nọdunkeoma. [Stay for good]	Ekene: Take care.

Salutation is also used to end a conversation as shown in the closing utterances.

Salutation is a phenomenon that occurs between two people or between a person and a group visible to each other out on the road, at work, shopping, at the drinking bar, at a meeting, at home, at social functions, and so on. Laver (1981, p.304) observes that 'routines of salutation and parting, far from being relatively meaningless and mechanical social behaviour, are extremely important strategies for the negotiation and control of social identity and social relationships between participants in a conversation.' Salutation is usually verbalized but could be non-verbal as in the case

of waving of hands, eye movement, smiles, and flashing of car headlamp light, etc. (Harvey,1982). As a universal feature of human interaction, salutations have been defined as ‘the set of linguistic and/or non-linguistic devices used for initial management of encounters’ (Ibrahim et al.1976, p.12).Salutation is used to establish identity and affirm solidarity and at the same time constitutes a necessary stage on the route to ‘interpersonal access’ whereby information can be sought and shared.

Some communities such as the Igbo see salutation as a tradition, while others see it as a way of fulfilling all righteousness. It is important to the Igbo people because, among other things, it is a sign of peaceful co-existence, good wishes, respect, recognition or appreciation. No wonder, to them, a child that does not greet the elders properly is regarded as an impolite person who, most likely, has not been well bred.

Functions of Salutation

Salutation comes in various forms. It can be exchanged verbally, and accompanied by hand shake, bowing (by the Japanese), prostrating and kneeling down (among the Yoruba and Hausa), kneeling and embracing (by the Igbo people though on restricted occasions), etc. All these depend on the occasion and the type of relationship that exists between the interactants. Salutation can be broadly classified as ‘time-free salutations’ and “time-bound salutations’. Time-free salutations are those salutations that do not consider the time of the day. It involves normal or partial salutation that people engage in when they run into each other no matter the time of the day. For instance,

English	Igbo	Further explanation
How are you?	Kedu?	(How areyou?)
How is life?	Kedu ka ihe si aga?	[How something is going) (How are things?)
Quite a long time!	O tekwaala!	[It is so long] (Quite a long time)

Time-bound salutations are associated with particular periods of the day. For example,

English	Igbo	Further explanation
Good morning	I boola chi?	You wake up? Have you woken up?
Good afternoon	Ndewo.	Well done
Good evening	Ndewo.	Good evening
Good night	Ka chi foo.	Let god open. Good night.

The Igbo have a loquacious culture, one in which, ‘talk’ is not only expected, but always takes place, unless there are mitigating circumstances warranting its absence. Thus, it is rare to find two people with any degree of acquaintance passing each other by without exchanging some form of salutation. In fact, certain pleasantries, which are solely phatic in function, are exchanged even with

total strangers. The prevalence of salutation makes its absence in a situation where it is expected to occur something that requires an explanation. Salutation does not only indicate mutual and inter-relational existence of the people in a community, but also shows that not greeting or even greeting in culturally inappropriate ways can lead to a negative assessment of a person's character. In Igbo culture, such a person can be regarded as either being "proud" or "uncultured". It can be said of him or her that

'Na-azughiyaaazu' (He or she is not properly socialized or brought up). Hence, part of early socialization of the Igbo child consists of instructions in the proper ways of greeting. The main purpose of the community-wide norms is to ensure that the behaviour of one person does not adversely affect other people. Therefore, someone who is seen to be a violator of the community norms is considered a potential threat.

Spolky (1998) argues that salutation performs two functions. The first is to fulfill the requirements of phatic communication (which are phrases used to convey sociability rather than meaning), for instance, the response "fine" can properly end the greeting sequence whether or not the person is truly fine is immaterial. Here phatic communication has been completed with this utterance. The second function is for opening of further interaction (if desired on the part of the greeter.) For instance, if the greeter wants to know more, such as why "fine" was uttered glumly, he or she can stop and ask for more information.

Salutation in Igbo as cultural performance is influenced by such social variables as the age, gender and status of the interactants. The context of situation, in which the pleasantries occur, is also salient, both for appropriateness of the selected salutation as well as for their execution and understanding as communicative acts. Irvine (1974) opines that salutation is predicated on asymmetrical relationship between any two greeters. The social variables of age, gender and status dictate who initiates salutation. Moreover, the nature of existing relationship and circumstances determine the function and form of the salutation. In a normal situation, the younger initiates a greeting with the older, the female with the male, and the status inferior with the status superior. Where gender and age conflict, as in the case of older female and a younger male, age will be a higher valence and the younger male will initiate the greeting with the older female.

In the deployment of salutation in Igbo discourse, several aspects of sociolinguistic factors are implicated. For instance, such variables as the age, social class, psychological state and gender of the interlocutors as well as other contextual factors of the discourse, come into play in the Igbo speaker's use of salutation. In the traditional Igbo society, elders are considered to be "custodians" of the culture. Therefore, a young person must acknowledge and apply all acceptable rules of salutation reserved for the elders any time such young person is in face-to-face contact or conversation with the elders. However, the opposite is the case in a situation where the younger in age is in command. For instance, in the contemporary Nigeria, if a younger in age is in a highly placed position for example, as a Governor of a State (status superior), the senior in age (status inferior) is compelled to acknowledge and apply all rules of salutation reserved for such influential figure just like that of the elders when in face-to-face conversation with him.

In any discourse, the functional features or attributes of salutation vary and are diversified. Salutation can create an appropriate discourse atmosphere, develop or further a discourse theme or topic, or summarize a discourse theme in the form of compact conclusion. Salutations in Igbo can be used to perform innumerable indirect illocutionary acts in discourse, if they are appropriately contextualized.

Speech Act Theory

Scholars in the field of speech act over the years have concerned themselves about the explanation of the contextual use of language. They have been faced with the tasks of explaining how:

- (i) meaning is conveyed in the context of utterances,
- (ii) message is coded and decoded in context,
- (iii) speakers (or writers) and listeners (or readers) realize that they are playing their desired communicative roles,
- (iv) context determines so much of what is conveyed in a communicative situation, and
- (v) they have arrived at their description.

The search for language meaning led linguists to ask such question as: what do speakers and listeners do when they are involved in a discourse? In attempt to answer this question, Austin (1962), cited in Jaworski and Coupland (1999, p. 63-75), observes that when a speaker says something, he is performing an act. The act of saying something he calls the performance of a locutionary act, while the study of utterances is the study of locutions, or the full units of speech" (Jawaorski and Coupland, 1999, p.69). As Austin puts it, performing anillocutionary act means performing such act as asking a question, giving some information or an assurance or a warning; announcing a verdict or an intention; pronouncing sentence; making an appointment or an appeal or a criticism; making an identification or giving a description, and the numerous like.

Therefore, in performing anillocutionary act, we use speech to perform a whole range of functions, using performative verbs like "promise". "warn", "declare", "threaten", etc. In this regard, a locution may have the force of a question, a promise, a warning, a threat, etc.

Performing anillocutionary act, Austin further explains, "often or even normally, produces certain consequential effects upon the feelings, thoughts, or actions of the audience, or the speaker, or other person" (Jaworski and Coupland, 1999, p.70). Such consequential effects he calls perlocutionary acts, while the act itself is perlocution.

Austin recognizes the fact that an illocutionary act may or may not achieve a perlocutionaryact. In other words, a locutinary act may or may not invoke the appropriate perlocution in the hearer. If anillocutionary act fails to achieve the desired perlocutionarysequel, then it is said to be non-felicitous otherwise, it is said to be felicitous.

Austin also distinguishes between statements (constatives or constative utterances) and performatives. In performatives, saying amounts to doing, while in constatives, saying is just saying, no more. Also, only constatives can be true or false, but performatives are either happy or unhappy.

Austin also considers "three of the many ways in which a statement implies the truth of certain other than statements". These are entailment, implication and presupposition. For instance, "All girls use make-up" entails "Some girls use make-up". "The plate is inside the pot" implies I believe it is and "All Nnewi students are intelligent" presupposes" Nnewi has some students (Jaworski&Coupland, 1999, p.69).

For an illocutionary act to generate the desired force,as Austin points out, it must abide by what he calls felicity conditions. Such, he says, include the existence of "an accepted conventional procedure having a certain conventional effect, the procedure to include the uttering of certain words by certain persons in certain circumstances" (Jaworski&Coupland, 1999, p.67). Also, the "persons and circumstances must be appropriate for the invocation of the particular procedure invoked". In other words, for the utterance "I pronounce you husband and wife" to have the necessary force, the person who makes the pronouncement must be an appropriate person, that is, a person vested with the authority to make such a pronouncement, e.g. a clergyman, a registry staff, etc. and the pronouncement must be at an appropriate place, time and in appropriate circumstances. Otherwise, the performative is infelicitous.

Linguists have further developed the speech act theory since Austin's work. John Searle in his book, *Speech Acts: An Introduction to the Philosophy of Language*(1969), cited in Leech and Thomas

(1990, p.177), agrees strongly with Austin that meaning amounts to a kind of doing. Searle's work centres on illocutionary acts and illocutionary force. Illocutionary acts being used to refer to pragmatics. Pragmatics in this respect sees meaning as a triadic relation among speaker, meaning and utterance and as such, the introduction of the speaker, however, requires the addition of the listener, since the speaker intends her utterance to be understood by the listener and also intends it to produce some effect on such listener (Leech and Thomas, 1990).

Searle defines speech acts with reference to the conditions or rules that should be followed for a given speech act to be effectively performed. Such conditions or rules include:

- i. Propositional content conditions or rules, i.e. the conditions or rules which specify the kind of meaning, which the propositional part of an utterance expresses.
- ii. Preparatory conditions or rules, which are prerequisites to the performance of the speech act;
- iii. Sincerity conditions or rules that specify the conditions that must obtain for the speech act performed to be sincerely done;
- iv. Essential conditions or rules which specify what the speech act must count as with reference to convention.

Searle also classifies speech acts to reduce the number of the different possible speech acts. His classification which are five, include the following:

- (i) Assertive- these commit the speaker to the truth of some propositions, for instance, stating, claiming, reporting, etc.
- (ii) Directives- these refer to an attempt to bring about some effects through the action of the hearer, e.g. ordering, requesting, demanding, and begging.
- (iii) Commissives- which commit the speaker to some future action, for example, promising, swearing to do something.
- (iv) Expressives- expressions of some psychological state like thanking, apologizing, congratulating, etc.
- (iv) Declarations- which refers to the speech, acts whose successful performance brings about the correspondence between the propositional content and the reality. They include, for instance, naming a ship, resigning, sentencing, etc. (Bach and Harnish 1979, p.55, Lyons 1977, p.733, Lawal, Ajayi and Raji 1997, P.639, Emuchay, 1999, p.30).

Illocutionary acts, according to Alston (Tsohatzidis, 1994, p.32), include both illocutionary force and propositional content. He follows Searle (1969, p.30) in accepting that action verbs like 'assert', 'promise' 'predict', congratulate', etc. specify the illocutionary force of an utterance, while what follows the action verbs constitutes the propositional contents, which he refers to technically, as "content-specifying phrase" (Tsohatzidis 1994, p.32).

The illocutionary act potential which Alston has in mind he calls the "standard" or "regular" potential or usability, which refers to usability the sentence has "by virtue of the contribution of the language, apart from any ad hoc decisions, private codes, or anything else that stand outside the structure of the language" (Tsohatzidis, 1994, p.33). Standard potential, he explains, has to be used because the meaning to be highlighted is standard meaning, which is "the meaning the sentence has by virtue of the semantic structure of the language" (Tsohatzidis, 1994, p.33).

As observed by Alston (Tsohatzidis 1994, p.36), sentence meaning can be "unqualifiedly identified with Illocutionary act potential only if for each distinguishable sentence meaning, there is exactly one illocutionary act type for the performance of which the sentence is thereby fitted".

However, it is usually not the case, and this seems to pose the problem of knowing which sentence meaning matches which illocutionary act. This problem was recognized earlier by Austin (1962) when he remarked that a sentence could be used with the same meaning to perform illocutionary acts with different illocutionary forces.

Alston attempts to tackle this problem by remarking that though quite often, “no sentence meaning can fully determine every detail of one’s illocutionary act, there will always be, for any sentence meaning, an illocutionary act type that is made completely explicit by that meaning, in the sense that if someone seriously and literally utters the sentence with that meaning, then just knowing that, we know that he intends to be performing an illocutionary act of that type”. (Tsohatzidis, 1994, p.37)

The problem we notice in this position, however, is that it is not always easy to determine “if someone seriously and literally utters the sentence with that meaning”, and Alston does not suggest any method that can be used to do so. It is acknowledged that we use language to perform a whole range of other functions apart from communication. For example, if someone utters the sentence “please open the door” (Tsohatzidis, 1994, p. 38), how do we know whether the person is asking us to allow him to get out of the room, or to allow fresh air into the room? The sentence seems to have different illocutionary act potentials, which its standard meaning alone appears incapable of suggesting. Alston himself Tsohatzidis appears to have recognized this problem when he observes that a given sentence can “unexceptionally be used to do various things other than to perform illocutionary acts of one or more matching types”. As he points out, sentences can be used elliptically, ironically, metaphorically, etc. thus suggesting that illocutionary rules have a limited scope. According to Tsohatzidis, “They do not apply to any utterances of the sentence the way traffic rules apply to any movement of the specified sort” (Tsohatzidis, 1994, p.47). Illocutionary rules, he continues “Will have to be limited in their application to some stretches of speech rather than others” (Tsohatzidis, 1994, p.47). This remark by Alston appears to have suggested that illocutionary rules alone are inadequate to account for meaning in language.

Adegbija’s (1982, p.17) major disagreement with the previous speech act theories is that they pushed to the background the pragmatics of a situation of social interaction. He states that at every stage of discourse, both speakers and hearers have to mobilize appropriate areas of the pragmatic, social, syntactic, semantic and lexical competence at hand. He maintains that utterance interpretation based on the process of inference is very important. He proposes that factors, such as participants, state of mind, special relationship, mutual belief, and the nature of the discourse, etc., should be put into consideration. He therefore called all thus ‘pragma-sociolinguistics’.

Lawal’s (in Ajayi and Raji’s (1997, p.641) theoretical model assumes that an utterance consists of five hierarchical contexts, the first of which is the linguistic context. The linguistic context is followed by the situational, psychological, social, sociological and cosmological contexts, in that order. The linguistic context refers to the phonological, lexical and syntactic components, as well as the structure of the sentence. The situational context refers to the topic of discourse and factors of the physical event, including concrete objects and persons, while the psychological context describes the mood, attitudes, personal beliefs and the state of mind of the language user” (Lawal, Ajayi and Raji, 1997, p.641 and Lawal, 1997b, p.155). The social context is concerned with the interpersonal relations among language users, while the sociological context refers to the socio-cultural and historical settings of an utterance. The cosmological setting is the language user’s worldview as well as the implicit references to the world, or aspects of it, together with certain universally established facts.

Lawal, (1997b, p.641) then posits a symmetrical relationship between the hierarchical levels of context and the equally hierarchical levels of background knowledge or competence that language users rely on for producing and interpreting speech acts. These competences are linguistic, situational, psychological, social, sociological and cosmological. Based on these interrelated levels of contexts and competences, the language user is able to identify and understand presuppositions, implicatures and mutual contextual belief (MCBs) through inference. According to Lawal, Ajayi and Raji (1997,

p.641), speech acts are also hierarchically organized and are related to the contexts and competences that produce them.

Lawal's (1997b) "Aspects of a Pragmatic Theory" focuses on both the surface and background structures of an utterance; it will be discussed fully under the framework of the study.

The Theoretical Framework

This study would rely on Lawal's (1997b) "Aspects of a Pragmatic Theory" because the model accommodates some elements of the theoretical models of Austin(1962), Grice (1975), Searle, (1976). BachandHarnish (1979) and Adegbija(1982).

Lawal's (1997b) Aspects of a Pragmatic Theory:

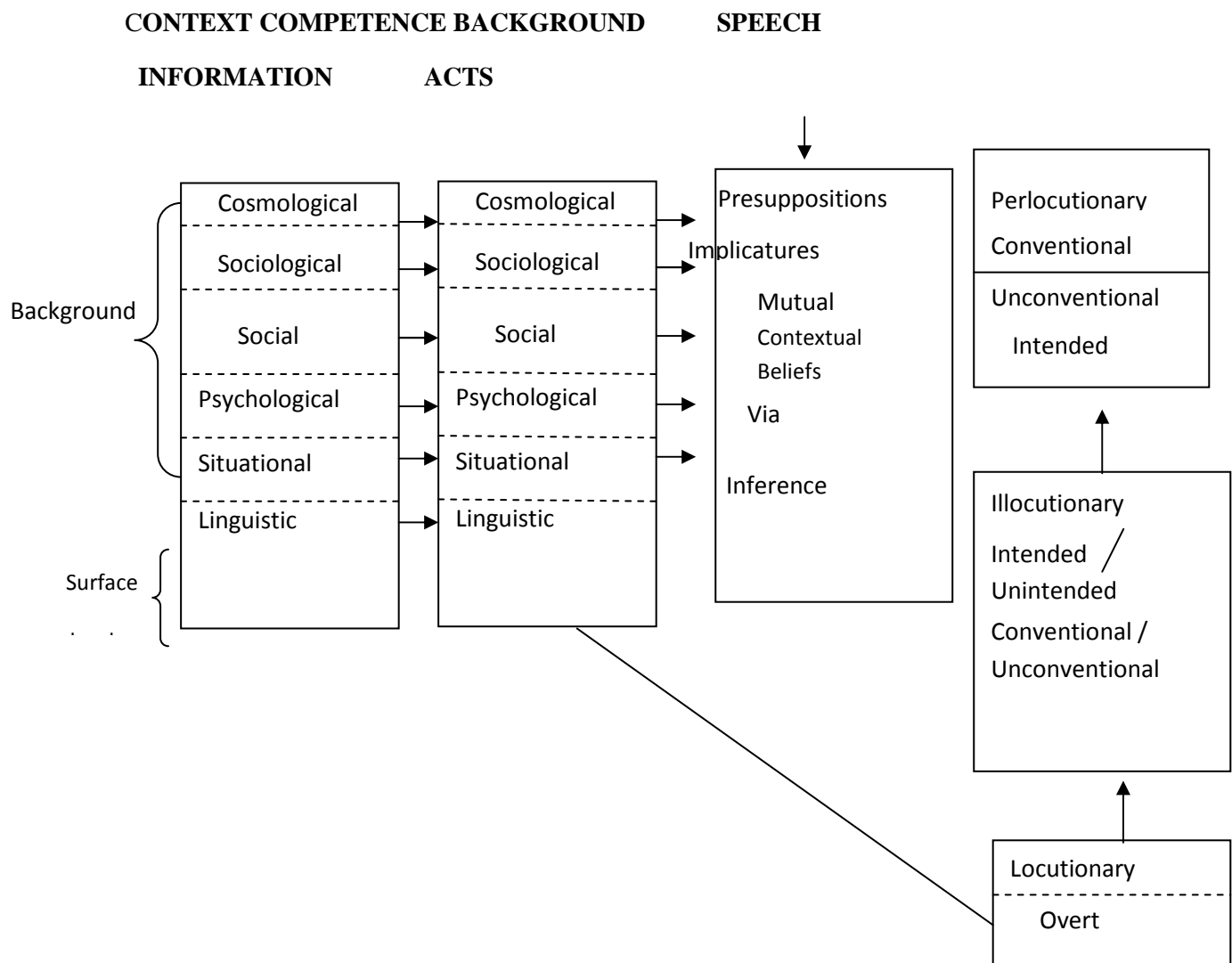


Figure 1: Lawal's (1997b) Aspects of a Pragmatic Theory

Lawal's (1997b) model identifies two hierarchical structures: the Surface and Background structures and these in turn comprise of four major constituents vis- a- vis, Contexts, Competences, Background Information and Speech Acts. These are linked up by a subset of hierarchical contextual levels- linguistic, situational, psychological, social, sociological and cosmological, as previously explained.

Lawal goes further to hierarchically organize speech acts in accordance with the contexts and competences that produce them. The most basic is the Locutionary act whose identification and comprehension depend on the purely linguistic constraint of the lexical, morpho-syntactic, phonological, phonetic and micro-semantic structures of the sentences. Locutionary acts are viewed as the speaker's overt linguistic behaviour, the competence and context relative to their interpretation, being "linguistic" otherwise known as the surface structures. The Illocutionary act, as expressed in the diagram, can be direct or indirect, intended or unintended, conventional or non-conventional, depending on the highly variable context of communication. The third level of speech act is perlocutionary act, which is the conventional or non-conventional, intended or unintended consequence of a given utterance or what the speaker intends to achieve by the utterance.

Data Analysis

A pragmatic explanation is given on the symmetry/asymmetry between the grammatical forms and pragmatic functions of the salutations on the one hand and on the similarities and differences in the pragmatic functions of the salutations in Igbo and English. The pragmatic explanations is given in the light of the model adopted in the study (i.e. Lawal's (1997) Aspects of a Pragmatic Theory)

Table 1: Salutations similar both in Form and Function in the Two Languages

<i>ENGLISH (TL)</i>			<i>IGBO (SL)</i>		
<i>Data</i>	<i>Form</i>	<i>Function</i> (Speech Acts)	<i>Data</i>	<i>Form</i>	<i>Function</i> (Speech Acts)
		(Direct & (Indirect)			(Direct & (Indirect)
1. How are you?	Interrogative	Interrogative <i>Kedu?</i> (Direct) Expressive (Indirect)	Interrogative	Interrogative [How]	(Direct) Expressive (Indirect)
2. Thank you.	Declarative	Declarative <i>Ndewo</i> (Direct) Expressive (Indirect)	Declarative	Declarative [Well done]	(Direct) Expressive (Indirect)
3. Good Bye	Declarative	Declarative <i>Ka e mesia.</i> (Direct) Expressive (Indirect)	Declarative	Declarative [See you later]	(Direct) Expressive (Indirect)
4. Welcome	Declarative	Declarative <i>Nnoo.</i>	Declarative	Declarative [Welcome]	

(Direct)

Expressive
(Indirect)

(Direct)

Expressive
(Indirect)

5. Safe journey Declarative Declarative *Ije Oma*. Declarative Declarative [Walk good] (Safe journey)

(Direct)

Expressive
(Indirect)

(Direct)

Expressive
(Indirect)

The above analysis indicates that the two languages share similar characteristics both in form and function. In terms of grammatical function of salutation in a language, data (1) grammatically or formally functions as interrogatives (the surface structure) in both languages whereby the greeter is asking after the welfare of the other (the recipient). While Data (2), (3) and (4) function as declaratives respectively (their surface structure meaning). On the other hand, the above salutations perform pragmatic function of being expressive respectively (their deep structure meaning). The salutations are direct illocutionary acts performed by the interactants where in data (1), the saluter asked the salutee about his wellbeing, indirectly performing an illocutionary act of expressing his concern about the welfare of the salutee. Data (2) grammatically functions as a statement on one hand, but pragmatically used to express or show appreciation for a favour or satisfaction received. Data (3) just like data (2) is a formal statement, but pragmatically used to express a good wish or farewell to the receiver. Data (4) is equally a grammatical statement but is indirectly or pragmatically used to express a heart warm reception to a visitor or someone that has just returned from a journey. Data (5) also is a grammatical statement pragmatically used to express a good wish of safe trip to someone embarking on a journey.

Based on the above examples, it is not likely that Igbo learners of English and vice versa would encounter much difficulty in using and more especially in understanding the English salutations listed above because of the similarities the two languages share both in form and function.

Table 2: Salutations Peculiar to English

<u>English</u>		<u>Igbo Equivalent</u>	
<u>Data</u>	<u>Form</u>	<u>Function</u>	
<u>(Speech Acts</u>			
<u>(Direct & Indirect)</u>			
1. Congratulations!	Declarative	Declarative	[Chukwudaalụ] (Thank God)
		(Direct)	Declarative
		Expressive	(Direct)
		(Indirect)	Expressive
			(Indirect)
2. Happy New Year.	Declarative	Declarative	[Afoohuruonu] (Happy New Year) (Direct)

		Expressive (Indirect)	(Direct) Expressive (Indirect)	
3. Happy Christmas.	Declarative	Declarative (Direct) Expressive (Indirect)	[Ekeresimesi ọñụ] Declarative (Direct) Expressive (Indirect)	(Happy Christmas)
4. Happy Anniversary.	Declarative	Declarative (Direct) Expressive (Indirect)	[Mmemmeọñụ] Declarative (Direct) Expressive (Indirect)	
5. How very nice to see you!	Declarative	Declarative (Direct) Expressive (Indirect)	[Obi dī m mma ihụ gị] (How very nice to see you) Declarative (Direct) Expressive (Indirect)	

The above salutations peculiar to English and their equivalents in Igbo perform both locutionary (direct) and illocutionary (indirect) acts. The direct acts performed by these salutations are what Searle (1975, p.178) called “the Secondary Illocutionary Acts” which are the grammatical or formal functions played by salutation in a language. Whereas the Indirect Acts performed by these appreciation are “the Primary Illocutionary Acts” which are not literally performed but any further illocution the salutation may mean such as informing, directing, announcing, expressing good wishes or intentions etc. For instance, data (1) performs the locutionary (direct) act of being “declarative” as a grammatical or formal function in one hand and performs the illocutionary (indirect) act of being “expressive” as a pragmatic or functional value whereby the greeter is commiserating with the saluted for either being fortunate or for attaining a greater height. Data (2), (3), (4) and (5) perform the locutionary (direct) act of being “declarative” as grammatical functions while performing illocutionary (indirect) act of being “expressive” as pragmatic or functional values whereby the speaker expresses his heart felt wishes and emotions in form of wishing and congratulating the other.

However, the analysis shows that the salutations are peculiar to English. Igbo learners of English as a target language may likely have problem in knowing the proper way to use such salutations that are non-existent in Igbo language. They are very likely to substitute those greetings in English with the equivalent ones in their native language and at the same time observe some traditional demonstrations (such as kneeling and bending) that are alien to English.

Table 3: Salutations Peculiar to Igbo

<u>Data</u>	<u>Form</u>	<u>Function</u>	<u>English Equivalent</u>
<u>Speech Acts</u>			
(Direct	&	Indirect)	
1. Igbo kwenu!	Exclamative	Exclamative	Nil
[Igbo people agree]		(Direct)	
(Igbo people I greet you)		Expressive	
		(Indirect)	
2. Nne/Nna o moo	Declarative	Declarative	Nil
[Mother/Father		(Direct)	
I greet you]		Expressive	
		(Indirect)	
3. Ndinmaama	Declarative	Declarative	Nil
[All mothers mothers		(Direct)	
I greet you]		Expressive-phatic	
		(Indirect)	
4. Nnamaazioooo	Declarative	Declarative	Nil
[Father father		(Direct)	
I greet you]		Expressive-phatic	
		(Indirect)	
5. Nneochie/Nnaochie	Declarative	Declarative	Nil
(Grandmother/Grandfather		(Direct)	
I greet you)		Expressive-phatic	
		(Indirect)	
6. Ndugi			
[Life you] (Long life to you)	Declarative	Declarative	Nil

(Direct)

Expressive-phatic

(Indirect)

Just like what might happen to the Igbo speakers that are not conversant with the salutations peculiar to English people, the English native speakers may as well be lost when it comes to using the pleasantries that are Igbo native- specific as shown above; and as a result of lacking in the knowledge of obeisance that accompanies Igbo salutations, the learners of Igbo may be found wanting in their greeting demeanor

Findings

In the course of this speech act study, it was discovered that:

- (a) Most of the Igbo salutations are direct (locutionary) acts which perform linguistic or formal function of either being interrogative, declarative, imperative and exclamatory while they perform (indirect) illocutionary acts of being directive such as requesting, commanding and advising etc.; expressive such as congratulating, excusing and thanking etc.; exclamative such as informing, surprising etc; and declarations or verdictive such as announcing, confirming, condemning etc. These primary illocutionary (indirect) functions of Igbo pleasantries show how richer and more embellished our culture is considering our cultural background.
- (b) Most of the English salutations are direct (locutionary) while they perform (indirect) illocutionary acts however, unlike Igbo people and their greetings, there seems to be no cultural values attached to English salutations by English people and that explains why an English man you greeted “good morning” in the morning could ask you what is good about the morning or may not respond to your felicitations; and why an English person could see you as being uncivilized for saying ‘sorry’ for what you did not cause or for commiserating with him over the death of a relation.
- (c) There are similarities between the form and function of some salutations in English and Igbo.
- (d) There are similarities only in form but dissimilarities in the functions of some pleasantries in both languages.
- (e) There are areas of differences both in the form and function of some felicitations in English and Igbo.
- (f) That the areas of differences would be the most difficult to learn by the ESL Igbo and ISL English learners and, followed by areas where there is dissimilarity in function.

Conclusion

The importance of pragmatic analysis of English and Igbo salutations cannot be over-emphasized because, in a situation where there is a resemblance in the form and difference in the function of some salutation of the two languages, a non-native who uses the pleasantries in an inappropriate way would commit pragmatic goof and may be regarded as being uncultured. Furthermore, unlike in English salutation, Igbo salutations are considered based on social, sociological, cosmological, situational and psychological implications. For instance, a white man from England can only use the word “sorry” if he actually caused an injury or inconvenience to another. But in the life of the Igbo people who see themselves as each other’s keepers, you must commiserate with anyone in a sad mood or anyone who is injured with the word “ndo” (sorry) whether you are the cause of the injury or not. If not, you will be regarded in Igbo as “onyeafọtarammiri” [person whose stomach dried water] (a deadly or a wicked person) or “onyeanaghiemeremmaduibeyabere” [person that does not do another person mercy] (someone that does not have someone else’s welfare at heart).

Moreover, the study implies that Igbo user of English salutations and vice-versa, due to their native language socio-cultural conventions usually learn and tend to use only the polite forms of salutation, which may not necessarily be the least marked form. Learners know they must choose language forms appropriate to a wide range of socio-linguistic variables. This may give them the feeling that, by so doing, they refrain from committing great social blunders. However, this is not the case when it is of a different age, sex, status, etc. This fact also holds true in multilingual contexts. The polite form might easily be judged as a sign of hostility or on-purpose distancing. This would no doubt, result to what Thomas (1983) calls “pragmatic failure.” Igbo ESL learners and vice-versa seem to violate socio-appropriateness norms in ways that indicate a transfer of social norms from their native language. They also seem to fail to realize their speech effectively by either extending or over-generalizing the potential illocutionary force of shared and non-shared strategies of the target language in the realization of language specific strategies. Overall, this study reveals that non-natives (ESL) have significant difficulty in using some salutations in a manner that is acceptable to the native speakers of Igbo.

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Resolving Conflicts in Igbo Trickster Tales

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Abstract

All pre-cultural societies of the world have trickster tales with which they celebrate the activities of very small animals or gods who defeat their more ferocious and stronger adversaries. These tricksters cheat, lie and do a lot of things that may sometimes, be against culturally accepted social behaviour. What is the effect of such stories in the lives of today's children who are the main recipients of these tales? In using the five conflicts resolution approaches--avoidance, cooperation, competitive, collaboration and accommodation--it has been discovered that competitive or fighting approach dominates over all the other approaches in the conflicts the tricksters are involved. This approach is mainly put into use by somebody who is all out to win the object of his quest without considering other peoples' interests. In order to study this, all the trickster tales in six collections of Igbo folktales were analysed and it was discovered that those which end with competitive approach constitute almost 80% of the 119 tales in those collections. The discovery is that these tricksters were created to teach the socially deprived to survive no matter what it takes. But since the ancestors would not like to disorganize their societies, the conclusion is that they, in the process of trying to enjoin their offspring to survive all adversities, never envisaged the disunity that can erupt from such encouragement.

Keywords: trickster, conflict, conflict resolution, society, tactics

Introduction

In all successful stories and in real life experiences, there must be situations when the participants or the characters involved are in collision courses. When referring to real life, all humans, animals including insects, reptiles and even plants at certain times of their existence experience this situation which is known as conflict. The reason is that there is always the dearth of needed things which make life bearable. Under this condition, the little that is obtainable must be struggled for since self interest and survival are always at the back of most actions of all living things.

A social analyst has the following as the reasons that generate conflicts. According to him, these causes are: "... struggle over limited resources, inequitable resource distribution or other economic based factors; having contradictory value systems such as beliefs examples of which are religious, moral standard, culture, politics, etc;" "denial or manipulation of people's emotional needs such as love, marriage, care, etc," and "the form of information which people receive" (Enyioma 16).

Sam A. Uchendu in his definition of the concept quoted Joyce Hocker and William Wilmot saying: "Conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce rewards and interference from the other party in achieving their goals" (10). Another analyst, Cyril Ositadinma Ozor also cites the definition by Chaplin thus: "Conflict is the simultaneous occurrence of two or more mutually antagonistic impulses or motives" (27). Farther, he has it that. "Forsyth... on his part, notes that conflict occurs when the actions or beliefs of one or more members of a group are unacceptable to and hence are resisted by one or more groups or members" (27).

Of all these definitions, that of Chaplin seems to capture the situation best since there are mainly two terrains where conflicts can occur. These are internal and external terrains. That of

internal conflict occurs in the recesses of somebody's mind as he considers certain situations which may be threatening or disorganizing his life. Situations like this may account for the reasons why some people may be seen soliloquizing or muttering to themselves while walking along the road. The fancies that can overpower mad people and make them to start chasing inexistent monsters can be cited as another example. On the other hand, the conflict between somebody and another person is an example of external conflict. All the other definitions above are harping on this type of conflict.

One may be tempted to ask: If there is a conflict between two persons and one of them does not know that there is a conflict, do we still call it a conflict in view of the above definitions? Yes, it is still a conflict but in its latent form. It is a very dangerous situation since one of the parties is not aware that something is amiss. Therefore, he has no prior information that can make him to protect himself. This is the situation when Duncan invited himself to sleep in Macbeth's castle at Inverness (Shakespeare 523). Had he known that his trusted army general would plan a treacherous action, he would not have walked into the mouth of an ambitious and hungry lion.

In Igbo trickster tales, many of the conflicts are of this nature. This is because the trickster is of a very sly nature, trying to have an upper hand wherever he finds himself. It is not only the Igbo trickster that does like this because this is one of the major tactics of all tricksters the world over. One can see it in the behaviour of Coyote, Hare and Raven of North America; Kweku Ananse the spider of the Akan people of Ghana; Zomo the hare of the Hausa people of northern Nigeria; Mbe or Ijapa, the tortoise of Igbo and Yoruba tribes of Nigeria; /Kaggen, the mantis of Malutis and /Xan tribes of South Africa; Brer Rabbit, Brer Anancy (also called Anance, Anansi, 'Nansi), the Spiderman of Jamaica and so on.

However, for the purpose of specificity, this study will particularize on tortoise, the trickster of the Igbo people of southeast Nigeria. Whatever that is the result here, can apply to the trickster of all other nations because all of them are the manifestations of the same character, being generated by the same social conditions, and since these nations at the time of creating these characters were at the same level of social development, what they came up with was the same, apart from the differences in their different languages and cultures.

A study done on many societies and their tricksters reveals that: "It could be stated as a general rule and defended fairly well by ethnographic evidence that the occurrence of trickster tales is directly proportional to the degree of oppressiveness of socio-religious restrictions" (Greenway 90). It is in the process of overcoming these restrictions or in circumventing these restrictions that trickster tales came into being. It keeps on adapting to changes in society so as to accord well with whatever situation it is facing. The tricksters that existed during the food and fruit gathering era are the same in the industrial, computerized and mechanized civilization of today for they keep on adapting to changes in society.

The expectation is that whenever a conflict erupts, the situation has to be brought to normalcy so that none of the participants will lose that which is his and peace will be given a chance to reign. This situation which is known as conflict resolution has been seriously studied both in real life and in the field of literature. The two have been seen to follow the same structure.

One of those who did an in-depth study of the concept in the field of literature is Gustav Freytag. He discovered a five part structure in any conflict that moves to the stage of resolution. To him, this structure is placed in such a way that it forms a sort of triangular shape which some people today call Freytag's Pyramid. According to him: "These parts of the drama 'a' introduction 'b' rise 'c' climax 'd' return or fall 'e' catastrophe have each what is peculiar in purpose and in construction. Among them stand three important scenic effects through which the parts are separated as well as bound together" (34).

That Freytag mentions drama does not debar other literary works from fitting into this framework. That explains why it is being used here. In short, any well written story starts from an

introduction during which the narrator or writer brings about the preliminary details that can enable one to have background knowledge of the story. In the process, he brings about the protagonist and the antagonist. The interaction of the two brings about a conflict which then generates a rising action. The intensity of this gets to the highest point known as the climax after which the tempo starts diminishing until it gets to the resolution also known as the denouement or resolution. This, in the main, is what Freytag pyramid also known as Freytag triangle is all about.

That this is how all conflicts start and linger to an end can be seen in a similar analysis done by two social analysts in real life situation. According to them:

Conflict tend to be described as cyclical in regard to their intensity levels, i.e. escalating from (relative) stability and peace into crisis and war, thereby de-escalating into relative peace. Most scholars also agree that these cycles are reoccurring... also, most models divide both the escalation and de-escalation of the conflict cycle into phases. It can also be noted that in many cases the conflict model has taken the form of a U or an upside-down U (Swanstrom and Weissmann 10).

What Freytag calls a triangle is what these researchers call an upside-turned U. Therefore, Freytag's triangle can be used to study the conflicts in trickster tales. In the two, the final point of the conflict is the resolution of all that has been deformed or disorganized in the course of the conflict.

The essence of this research is to show that tricksters all over the world were created in order to make the socially and physically disadvantaged not to lose hope. Since he has disabilities, he has to make use of his brain as a survival tool. However, in the process of trying to survive, the trickster sometimes oversteps bounds and so, does that which is culturally abhorred since his only intention is to level the playing field and tower over those who are better endowed. But the trickster's overstepping bounds could not have been the intentions of the originators of the tales.

In spite of the usefulness of such teachings, the elders could not have envisaged that trickster tales can produce counter results to the rules and regulations they established to guide their offspring. In this way, such tales sometimes, bring about social disorganization in spite of their helping the children (who are the main targets the creators had in mind) to succeed in life. In order to know the insidious effects of trickster tales, the researcher studied tales recorded in six collections of Igbo folktales. These collections are: Ambrose M. Chukwudum's *Tales From the Forest World*, Romanus Egudu's *The Calabash of Wisdom and Other Igbo Stories*, G. C. Obodoechi's *Adventures of the Tortoise and Other Animals*, Philip Bordinat and Peter Thomas' *Revealer of Secrets* and Rems Nna Umeasiegbu's *The Way we Lived: Ibo Customs and Stories* and also his *Words are Sweet: Igbo stories and storytelling*. The total number of tales was 199. Then, the researcher looked at the way the conflicts in them were resolved. Of all the approaches used in conflict resolution the explanation of which will later be seen in the paper, 10.87% of the tales were resolved with avoidance conflict resolution approach; 2.17% with accommodation approach; 6.89% with collaboration approach; 2.17% with compromise approach and 77.9% with competitive approach.

That the last mentioned has such a larger figure shows that it is a dominant and favoured approach in this type of tales. This cannot be questioned since the essence of this type of tale is to enjoin the socially, economically and physically marginalized to overcome shortcomings and move higher in the social ladder.

Each of such approaches has some characteristics that differentiate it from others. If a dangerous one among them is employed by a determined diehard, one wonders what the result will be like. It is under such a condition that lives are lost as in the case of a young monkey who during a famine saw Tortoise lying as if he were dead but underneath him was a dagger he would use in killing anybody who would fall into his trap (Ogbalu 39). In spite of warnings, he went to have the supposedly free meat. When he got near, Tortoise stabbed him and he died. This situation can also be seen in real life when people are poisoned, assassinated, beaten up or verbally abused.

The Trickster and His Tactics

Who is a trickster? Why is it that smallest of animals, gods, humans are normally chosen as tricksters. As an illustration, Hermes the Greek trickster god is just a messenger, not Zeus the father of the gods or Ares the god of war. Tortoises, Spider, Hare, to mention but a few, are just some of the smallest in the animal kingdom. Why did they not select Elephant, Tiger, Boa constrictor or any of the big animals?

In an online article, S. E Schlossor states that: “A trickster is a mischievous or roguish figure in myth or folklore that typically makes up for physical weakness with cunning and subversive humor. The trickster alternates between cleverness and stupidity, kindness and cruelty, deceiver and deceived, breaker of taboos and creator of culture” (n.p.).

In spite of his deprivations, the trickster must survive, and as it is the desire of everybody, he must have his voice heard in society. How can Tortoise, as small and hampered by his shell as he is, live in the same jungle where Elephant can trample all other animals under feet? Can Tortoise challenge Lion and other feline animals in any contest? Can he be fast in running to any source of food before others get there? One should note the truth in this online article which states that “The tortoise is unique because he among the tricksters is slow and plodding. He is used to encourage the children to use their brain as speed cannot always win the price” (Hempel n.p.). Therefore, since these tricksters are meant for children, the animals highlighted must be small so as to accord well with the age, stature and restriction associated with children who are yet to create conditions for their survival. Since people tend to be more comfortable and imitative of those that are on the same level with them, these children can be comfortable with the stories of the trickster.

In defining the trickster, Trudier Harris writes in an online paper that “By definition, tricksters are animals or characters who, while ostensibly disadvantaged and weak in a contest of wills, power and/or resources succeed in getting the best of their larger more powerful adversaries” (n.p.). For the trickster to turn his disadvantage to advantage, his weakness to power, he has to make use of his mental ability. It is with this that he can survive in the jungle where the rule is for the weak to be trampled under feet. What is more, there is no rule in the jungle to control the behaviour of the unruly, domineering and selfish attitude of the inhabitants. It is because of this that trickery and the usage of brain power are applied in resolving conflicts in which the trickster is involved. But then what is conflict resolution?

Different Approaches in Conflict Resolution

The expectation when a conflict starts is that it will be resolved with utmost rectitude, or else, the combatants will have no breathing space. If it continues like that, the more powerful and brutal of the combatants will annihilate the life of the other. Also, if it continues for too long, many people or characters in society will be affected thereby destabilizing society. In this way, society will break into pieces resulting in total stagnation of all activities. In all, there are five approaches in resolving conflicts.

One of them is known as avoidance or withdrawing approach. In this approach, if one of the parties perceives his utter defeat if he continues, he can withdraw thereby distancing himself or even denying knowledge of the issue at stake. Some people like Okonkwo in Chinua Achebe’s *Things Fall Apart* can go as far as committing suicide (165). A lot of tactics can be applied. It may be that one of the parties sees his inability to win and so, he opts to distance himself from the conflict temporarily, waiting for a time when he can compete favorably. But, such a time may not come in time. Before it comes, his opponent may have usurped the objects for which they are struggling or, he may no longer be within his reach.

As an illustration, consider the story in “Strength and Reason” (Chukwudum 78). In this story, a gorilla catches a woman in a forest and wants to wrestle with her. She accepts but says that

she has to plait his hair first. They move to the shade of a tree. There, she ties his hair to the branch of a tree and tiptoes away. She later comes back with her husband who has bows and arrows with which to fight the gorilla. He shoots and hides but the gorilla discovers his hideout and wants to wrestle with him as well. But the man suggests:

Let us exercise our limbs very well before this wrestling. This exercise will be of great help to both of us. Start continuous somersaulting for seven plus seven times towards that side while I do the same towards this side. Go quickly and return to this spot where we shall wrestle... (Chukwudum 83).

It is in this way that both the husband and his wife escape from wrestling with the formidable ape thereby making this story a good one for illustrating how avoidance conflict resolution approach can appear in Igbo trickster tales.

Another approach in resolving conflict is accommodation conflict resolution approach. In this approach, one of the combatants has a very high concern for others and in this way neglecting his needs. Such people may be among those who are so spiritual and kind that their expectation is for the gain and bliss that will come in the next life, or among those who are much concerned with the maintenance of stable social relationships. However, Sylvester Enyioma Ohajanwa points out that: "In most cases, people use this style as escape routes when they find themselves at cross roads over capable solutions to conflict" (22).

To illustrate this approach, take the tale in Egudu's collection titled "A Debtor and his Creditor" (67). In this story, a man borrows some money for his marriage. When the friend demands for his money, he keeps on giving him one excuse after the other. This situation continues until one day, the creditor goes to his house. On seeing him, the debtor runs into his house and hides under his bed. Unfortunately for him, he is unable to hide his legs properly.

When the creditor asks the man's wife where he is, she tells him that he has gone out to get some money from his debtor. The creditor who is at the time looking at the fugitive's legs simply tells her: "That's fine and fair. But please, tell him that any time he is hiding under his bed trying to escape from his creditors, he should learn to put both his feet completely under the bed. Good bye" (69).

Such a reaction in the face of such a provocation can only come from somebody who is all out to maintain his relationship with such an unreliable friend. This sort of resolving conflicts known as accommodation approach can only come from the antagonist of the trickster. The trickster can hardly exhibit such behaviour. Or look at the diehard trickster friend who has no way of escape. His only solace is that he has a bed underneath which he can hide and evade paying his debt.

Another way of resolving conflict is collaborating or cooperative problem solving. In this approach, the combatants come together in order to see how they can resolve their conflict so that none will lose out totally. Rather, each will gain partially and at the same time, lose partially. As seen by Ochinya Ojiji:

... the parties do not avoid the conflict. They work with each other to find a solution that is satisfactory to both of them. It is about dialogue in which the parties listen actively and gain understanding of the other party as well as their own. That understanding enables them to develop a solution that satisfies the concerns of both parties. It is a situation where both parties win (122).

An illustration can be given using a tale in G. C. Obodoechi's collection titled "The Tortoise Ambition" (29). It happened that Tortoise collected all the wisdom of the world and put them in a calabash. While tying the calabash with a rope which was hanging round his neck, he was unable to climb a tree where he wanted to hide the entire wisdom. "On his failing to climb the tree with the

gourd in front, an animal hunter laughed at him and instructed him to hang the gourd at his back” (30).

When Tortoise who felt that he was in possession of the entire world’s wisdom heard this reasonable advice, he knew that there was still remaining a modicum which he failed to collect. He then broke the gourd into a thousand pieces. “Today wisdom is scattered in small pieces throughout the world and anyone can still acquire a little of it if he makes a thorough search” (30).

If not because of the hunter, the little wisdom left uncollected would never suffice for the entire humanity. In this case, the laughter of the hunter moved Tortoise to scatter the wisdom with which he filled his calabash for all and sundry to be benefitting from. But if the hunter has rebuked him or challenged him, he could not have been easily made to change his mind. According to Ozor in his analysis of this approach; “I win, you win. You cooperate with the other party to find a resolution with a mutually satisfying outcome” (195).

The fourth of the approaches is compromise approach. In describing this, Ozor writes that “You resolve the conflict quickly and efficiently by seeking a fair and equitable split between your respective positions” (195). Those involved are the sort of people who value fairness in their dealings with others. Their expectation is that their antagonists will also be like them and so grant to them an equitable share of what is being contested for. As asserted by Ojiji:

Compromising involves finding an expedient mutually accepted solution which partially satisfies both parties. In other words, parties split their differences and make concessions in order to resolve the conflict. Compromise becomes necessary in situations where the positions of the parties are so incompatible that the two cannot be reconciled without one of them losing something in the process.... This is winning some, losing some situation (123).

For an illustration of this approach as used in folktales, one can look at Rems Nna Umeasiegbu’s “Tortoise and Lion” which is in his *Words are Sweet* (37). In this tale, King Lion hired all the other animals except Tortoise to work in his farm. When Tortoise got the news, he went and hired the services of Rabbit who would dig a tunnel from his house to Lion’s farm. Through this tunnel, he went to the farm when the work was going on. Being a competent musician, he started entertaining the workers with his guitar, telling them to drop their tools and dance.

Then, “All the workers threw away their hoes and began to dance. At noon, food was brought to them. They all ate and continued to dance. At night, everyone went home, tired but happy” (37). When this was repeated the following day, somebody went to the King and enquired if Tortoise was among the workers. When he received a negative answer, he told the King that Tortoise could be behind what was happening. It was only then that Tortoise was consulted and the disturbance stopped.

In this tale, the conflict that originated from the neglect Tortoise received had to stop when the King of the whole animal kingdom had to swallow his pride and detestation of the trickster. Before then, he had lost two working days and the money and food wasted in those two days. He did not demand for a refund or even an apology. That he was far stronger socially and physically than Tortoise was not taken into consideration. He had to swallow his pride for peace to reign.

On the other hand, Tortoise who was infuriated by the slight and negligence meted out to him did not bother again. Even his payment to Rabbit was also neglected. Just like Lion, he had to bear his loss as soon as he was apologized to. For Ozor, the result was “We both win; we both lose” (195). After that incidence, Lion had an additional worker thereby gaining; Tortoise had to earn more money, more social respect and food on daily basis, thereby gaining. The fact that he then started associating with others is an additional gain for all the animals would start having a better opinion of him. From being an ostracized citizen, he has now obtained his freedom of association. All their loses have to be swept under the carpet. That the King has seen the result of his action is a sort of warning. He will never try such a thing again.

Finally in this consideration of conflict resolution is the confrontation or fighting or competitive approach. In this approach, the parties may use any available means to get their desire. Some can go as far as attacking or even killing their antagonists. This is because they view failure as an extreme form of loss and humiliation and so, they employ whatever they can lay hands on in order to win as seen by Ohajanwa: “Confrontational or competing dispositions are observed in the following attitudes; (i) Assault (ii) Murder. Others even feel that a permanent solution is to eliminate the life of an opponent. Unfortunately, this will escalate the conflict by creating other severe and complicated conflicts” (21).

This approach which is used in nearly 80% of all the trickster tales surveyed in this work most often end in catastrophe. That it dominates other approaches shows its being preferred by the composers of the tales. That also shows the influence it has on society and on the children for whom the tales are composed. For an illustration of this type of approach, one can look into Umeasiegbu’s *The Way We Lived* for the tale “The Story-telling that took Seven Years” (136).

In this tale, King Ahucho wanted to hear a story that would last for three years. Any person who succeeded in telling such a story would be rewarded with all the King’s possessions – including the queen. But if the teller failed in narrating such a tale, he would be killed. That is how a man known as Ikeaka lost his life.

The next person who came up after many people have been killed was a schoolboy who told the story of: “...a king named Ego who had a big store where all the maize he cultivated for the last twenty years was packed. It so happened that there was a little opening at the window and through this opening a weaver-bird used to come in to carry off a grain of maize” (137).

At this point, he tells the members of the audience to be reciting the nonce-word “Furukpo wai”. He started singing how the bird flew in and left with just a grain of maize and the audience recited “Furukpo wai” for him. Even when he was asked what happened next, he only repeated how the bird flew in only to fly away with just a grain of maize. At a time, he started demonstrating with his hands the bird’s action. This continued till night and he was told to go and sleep. In this way, this story lasted for seven years--far above the three years required by the King. That is how the schoolboy became a King and married the queen.

In none of the tales so far seen are there records of deaths of characters apart from this one. That shows how dangerous competitive approach can be. If this competition is in games, there can be referees and a set of rules. But in this one, the competition is an unregulated one between two parties who are hell-bent on winning the objects of their desire. That accounts for Ikeaka who first lost his life and all the others that followed. That also accounts for the winner who never took the boredom and repetitions in his tale into consideration. This method further supports the point that the survival of the trickster is as a result of his outthinking his adversaries. Also, since he is in a disadvantaged position, he makes use of anything that he finds handy.

The questions now are: Does it mean that this heedless and unregulated competitiveness is what trickster tales hoist on society? Is it not the opposite most especially, after a consideration of Catharsis theory? Is it not Aristotle who states that such insidious conditions will be purged “... by means of pity and fear...?” (139).

Competitive Resolution Approach and Social Learning

Among the Igbo people, there are many tricksters that feature in their tales. Some of the regular ones are: Nwaebunu-ako, the ram who is the son of a foolish mother, Sheep; Mbe-nwa-aniga, the tortoise and Nza the sunbird. But apart from the three, there are occasional ones which can come in the form of humans, animals and even plants. In all, only Tortoise has been elevated to the status of a hero. The two others were created to be curtailing his excesses and those of other animals. But in spite of their hindering activities, Tortoise is so popular that his name has gone even into proverbs

because of his popularity. According to one of such proverbs: “*Efobe ifo ma akpobeghi mbe, i mara n’ifo ebidobeghi* -- Having a folktale session without mentioning Tortoise means that the folktale narration is yet to start”. In view of this and in view of the tales which are used to narrate his exploits, how are Igbo children affected? Do children emulate him or do they go against him and his activities? These questions can be asked because of the fact that stories do a lot of transformations in people’s lives even when the people are unaware of such transformations. As Judy Iseke-Barnes puts it:

The worlds created in the stories [and imbibed by] those who heard the stories, impacted upon their understandings of the world in which they lived. Copeway suggests that stories have an important impact on the children in her nation. The stories are endeared to them and become located in their understanding of the world and life. They also aid in forming and strengthening the social habit of children (25).

Therefore, there is no iota of doubt that the stories one hears affect one either positively or negatively. If the trickster tales affect negatively, it all means that Igbo children may like to behave like the major tricksters whose exploits are celebrated in uncountable number of tales. If it is positively, the result is that the children would like to distance themselves from them in spite of the fact that these tricksters who survive in the midst of the jungle were created to appeal to them. These tales are meant for them, and during moonlight plays, in the school, at home, during television and radio programs, they are bombarded with the activities of these rascals

Among those who are of the opinion that children when bombarded with such tales turn against the activities of the trickster is Alvin B. Kernen. This researcher quotes a research conducted by somebody. According to him:

For a six-week period, Feshback and Singer controlled the television viewing of two groups of boys from a number of schools. One group watched only programs with high aggressive content, while the other watched only programs with low aggressive content. An attempt was then made to measure the aggressive behavior of the two groups and it was found that the boys who had watched the programs with high aggressive content were significantly less aggressive in their behavior (69).

One wonders what sort of machine these scientists invented to help them to measure the aggressiveness of teenage children. It would have been more believable if it is written that some of the boys were scared of aggression because of what they saw; some were so excited that they started retelling and demonstrating the episodes they watched; yet, a third group would just be silent, saying nothing. To tell us that all those that watched the programme “with high aggressive content were significantly less aggressive” is quite unbelievable and is in contradistinction to available scientific research results.

This observation came out because of what Jennifer L. Luke and Catherine M. Myers recorded:

Today’s children are exposed to more violence than ever, be it on the news and in their neighborhood and they are bombarded with violent television [programmes] and toys. Many educators and others concerned with children’s well-being believe that this abundance of violent entertainment reflects a culture that promotes aggression as a way to solve conflicts (1).

The present researcher is of the view that this last citation captures the result of such programmes with high aggressive content, for in actual fact, children imitate what is available to them. Since Tortoise is a hero, every child likes to be a hero like him. That can explain why some children have been nicknamed *Nna-mbe* which means the father of tortoise. The actual meaning of the name is that such children have become a compendium of trickery. Others are called *Kirigho*, meaning bundles of wisdom and trickery.

This researcher used to go to the village stream where he was competing with his friends to see who would stay the longest inside the water without coming to the surface to take in some air. While some would dip their heads into the water and come to the surface immediately, watching for who would come up first for them to dive in again, others would simply dive in and come to the surface when they run out of breath.

The tricky children did so because they were playing the script enacted by Sunbird as it is recorded in the tale "The Witty Sunbird" (Bordinat and Thomas 49). Sunbird agreed to go on a hunger competition with his friend Cuckoo. The trickster Sunbird was no match to Cuckoo and so at nights, he would stealthily creep out and eat whatever he found. Whenever he returned, he would shout to Cuckoo to come out of his nest and show himself. After a time, Cuckoo starved himself to death and his competitor took one of his bones which he turned into a flute. In real life, whatever children are exposed to is what they grow up with.

Concerning the above experiment, one can see that no experiment of that nature ever took place. What they reported was the classical 1963 experiment of Albert Bandura which they twisted out of shape in order to make it to tally with their preconceived notion. But no matter the import of their trickster application, it is on record that:

Albert Bandura, Dorathea Ross and Sheil Ross (1963) studied that role of imitation for learning aggressive behavior. They asked two groups of children to watch films in which an adult or a cartoon character violently attacked an inflated "Bobo" doll. Another group watched a different film. They then left the children in a room with a "Bobo" doll. Only the children who had watched films with attacks on the doll attacked the doll themselves using many of the same movements they had just seen. The clear implication is that children copy the aggressive behavior they have seen in others (Kalet 236).

This aggression can be equated with the competitive approach. What is more, whether the child watches the aggression or hears about it, the result is the same since the two actions end up at the same place--the child's brain and memory. That can explain Fernald and Fernald's assertion after they reported a similar experiment. According to them, "In one instance, some children watched a symbolic model, meaning a person who is not actually present but appears only on television, the radio, or in a story" (26). That of television is visual. That of radio and story is aural. The two led to violence at the end.

That this is the intention of the Igbo creators of the tales can be seen in one local proverb: "*O di njo irichaa nri mmanu, nyuo nsi ojii* -- It is bad for one to defecate black feces after eating red oily food". Like must beget like and never the opposite. Therefore, the expectation of all parents of Igbo origin is that their children must behave wisely and escape when forced to a suffocating corner.

Violence whether from television or from stories affects the children to become used to violence or aggression as the case may be. When they become used to it, they can show aggression without seeing it as something very dangerous. It then becomes part of their lives. This is also the opinion of Camille B. Wortman, Elizabeth F. Lotus and Charles Weaver in their joint publication. According to these researchers, "What is perhaps most disturbing is that television violence has a desensitizing effect. The more people see it, the more they become inured to it. The result is that people, become more accepting of aggressive behavior and less likely to be upset by it" (621). When something "becomes more accepting" to somebody, does the person embrace that thing or distance himself from it? The sure guess is that the person consciously or unconsciously will imbibe it as a way of life.

That this competitive approach of the trickster has been permeating into the psyche of many generations of Igbo children and indeed all African children, can be seen in the activities of Negro slaves both in the Caribbean islands and America. They went to those places to put trickster strategies into action. In one of the records, M. Clay Hooper reports that:

Nat Turner... at a young age was forced to shed his “kind and docile” manner and adopt the tactics of masking and misdirection that were often the slave’s only defense against the arbitrary brutality of the slave system as well as his only means of personal gratifications In short, he adopts the trickster’s craft of translating weakness into power within a particular set of situational constraints (38).

In all sincerity, it was not only Nat Turner who applied trickster techniques as a survival strategy as he was taught by the tricksters. A lot of records exist of such behaviour. In one of such records, Trudier Harris in an online article writes:

The records left by nineteenth-century observers of slavery and by the masters themselves indicate that a significant number of slaves lied, cheated, stole, feigned illness loafed, pretended to misunderstand the orders they were given, put rocks in the bottom of their cotton baskets in order to meet their quota, broke their tools, burned their masters’ property, mutilated themselves in order to escape work ... (n.p.).

The list of their trickster techniques has more in it. If these slaves were purged of such techniques, the above behaviour would not have originated. Rather, these slaves would have endured the hardship of slavery without applying all these trickster techniques. But like tricksters all over the world, they had to show passive resistance and at the same time, doing untold damages to their masters.

That these slaves must have copied well what the folktales taught them can be seen in the observations of Europeans when they came to the African continent. They heard these trickster tales being narrated, and understood it that the trickster character was created because of them. They, the whites, were with superior ammunition and were surrounded with colonial might. But the blacks must survive. Therefore, they understood it that these blacks were equating them to the bigger animals that were eventually defeated by the smaller ones in spite of their might.

After one of such considerations, A. W. Cardinal writes that:

The Negro ... would have to devise some form of consolation, some means of somehow defeating his superior [the white man]. He [the white man] could only manage [being the boss] for a short while; he could not remain forever master (146).

This is also the view of M. M. Green when she got in contact with the Igbo people and listened to their trickster tales. She observes that:

Whereas direct *ago*... leopard possesses the qualities socially standardized in Igbo culture, there is a strong tendency towards over valuation of the opposite in *Mbe* [Tortoise], the indirect cunning one, so reminiscent one cannot help seeing of the white man as seen through Igbo eye (844).

Conclusion

In summary, these trickster tales replicate in society what they contain: lying, cheating, dissembling, survival no matter what it takes, to mention but a few. It is highly erroneous to assume that they breed the opposite of what they contain. But on a closer look at the Igbo society with all its rules and abominations as stipulated by a female deity known as Ala or Ani or Ana (depending on the dialect), it is crystal clear that the Igbo ancestors never envisaged that in the course of enjoining their offspring to survive that their offspring would go all that far. But that is what is obtainable in the real life of today.

Concerning those who wrongly apply Catharsis theory and come up with a wrong result of the impact of trickster tales in society, one can take a brief look at “social learning” which is a topic in psychology and which can be seen in *Encyclopaedia Britannica* CD-ROM. The editors of this

encyclopedia also look at this issue under discussion and come up with a result similar to the one stated here. According to them:

Two opposing theories have been propagated; one claims that the viewing of violence will allow such drives to be sublimated (experienced vicariously thereby lessening the drive) while the other claims that such viewing merely increases the drive. Evidence appears to favour the latter theory (n.p).

Finally it is on record that trickster tales affect children who at that age have not understood why they should not start behaving like the trickster. If they grow with such inclination, they can never leave that type of behaviour. Therefore, even at adult age, they still put into use everything at their disposal in order to survive. But by judging from the rules of society, it can be surmised that the originators of the nation could not have wished their offspring to achieve success using such head techniques.

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Mother Tongue as A catalyst for Culture Revival

BY

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Abstract

The role of mother tongue cannot be overemphasized in our country where language contributes greatly to the development of our culture. Human beings are insatiable and always pursue material and non-material things which affected all activities of man both social, economical, political, educational and religion. All these activities have language at its nucleus. Language is one of the attributes of human beings which characterize their behaviour and means by which we control, create and preserve our culture, because man cannot live without language. To do a thorough work on this, a survey research method was used with available literature on the topic reviewed and necessary materials collected to widen the horizon of the researchers which helped to determine the extent to which mother tongue can be used in revitalization of our culture which is a herculean task of this paper. Findings reveal that the recognition of the significance of mother tongue in culture revitalization is of much value and should be cherished and preserved. This paper has among others examined four major sections which include introduction which deals with the concept of mother tongue, the role of mother tongue in culture revitalization, the importance of culture and the problem facing the growth of our culture. It concludes by giving possible recommendations and conclusion was made.

Introduction

In Nigeria, we have about 400 languages spoken all over the country. Among all these languages, it has been observed that Hausa, Igbo and Yoruba are the three major Nigerian languages and without all these languages there will be no meaningful existence because language embraces all that we do be it social relation, conventional mark for recognition, identification, attributes of behaviour to name but a few we talk about language, (Oparah and Amaechi, 2014).

Language is a means of conveying information and the greatest attributes that characterize human beings. Through language we can control, create and preserve our culture, without language knowledge cannot be imparted, message cannot be passed from generation to generation, (Okereke, 2011).

Igbo language is language spoken in the eastern part of Nigeria. According to Apakama (2009:4) Igbo language is a specialized vocabulary used by a particular group of people called the Igbo. It is a language spoken in the states of Abia, Anambra, Ebonyi, Enugu, Imo and some parts of Delta, Rivers and Cross River States. The Igbo people can also be found outside the Igbo cultural areas such as North, West and South in search of greener pasture. That is why Ubahakwe (2002:252) opines that "Igbo people carry their language beyond their immediate ethnic neighbours, ... and the people enterprising talent. "Yes, the Igbo people can be found beyond their ethnic group and all over the world and the language has both national and international recognition. In West Africa Igbo language belong to kwa sub-family language which share certain traces of structural similarities to those relating to word root or stem, (Oparah & Amaechi, 2014).

Mother tongue can be defined as the language of the immediate environment where a child was born. Apakama (2017:1) sees mother tongue as "... nne, ire ebe mother bu nne, tongue aburu ire. Ma ndi okachamara huru ya dika asusu nwafo muru n'ulo nne na nna ya maobu asusu mbu nwata muru, o kachasi n'okpuru nne na nna ya."

Mother tongue is very important in every human interaction. It is used to achieve many functions in the course of training a child, for instance, the mother uses her language to talk to a child, console a child when crying, sing to the child to make him happy, play with the child, express her feelings both negative and positive, the child at the same time watching the mother, laugh when the mother is laughing and crying when the mother shout. This is done through the use of mother tongue which is the first language of a child. Akano (2011:202) added that:

...the origin of language coincides with that of society given the fact that a system of linguistic communication is a necessary condition for the existence of a human group. Again it is language that enables man to achieve a form of social organization whose range and complexity was different in kind from that of animals. Whereas the social organization of animals is mainly instinctive and genetically transmitted, that of man is largely learned and transmitted verbally through the cultural heritage.

No wonder National Policy on Education (1998:9) states the importance of the three major Nigerian languages as a national language, as language for initial formal education and language for immediate communication. However, every child must learn a language of the immediate environment to promote our social interaction, national cohesion and preservation of our culture.

Language Situation in Nigeria

We have thirty-six (36) States in Nigeria and about one hundred and twenty million people with ethnic groups of about two hundred (200) speaks varying languages, (Omego, 2005). As a multilingual country, Nigeria has over four hundred (400) indigenous languages that exist alongside with foreign languages like English language, French language, Arabic language and Pidgin English, (Alamu and Ugwoke, 2000). Out of this figures mentioned by Alamu and Ugwoke, only few has a handful standard orthographies and standard written varieties. They are Hausa, Igbo and Yoruba. While Ejele (2003) includes Efik, Fulfude, Kanuri, Tiv, Edo, Igala, Izon, Urhobo and Nupe which have tradition of writing and some written literature, etc. Other languages in Nigeria have no standard Orthographies and written literatures.

Nigeria is the most populous nation in Africa ruled by the indigenous politician from their States. The people are grouped into States so as to speak the same language and understand each other and communication becomes very easy. Of all this number of languages, three (Hausa, Igbo and Yoruba) are spoken as a national language which the Nigerian National Policy on Education 2004 makes provision for initial formal education, immediate communication and for wider communication.

In Nigeria, English language, French and Arabic are exogenous languages. English is the official language in the sense that the nation uses it for official business, education, literary purposes, language of government, commerce, industry, law, administration and for wider communication. According to Omego (2005:200) "English is regarded as the language of power" people learn English language in order to find employment and for economic advantage.

French language has remained a subject of instruction from lower basic to university education. This came into being since after independence, (Okwudishu, 2002). Now in Nigeria French language is the second official language which has being in the school curriculum as one of the subjects studied in the schools. Arabic is learnt in Northern Nigeria just for religious purpose especially in Koranic schools by Arabic missionaries and many of them know Arabic better than English Language. While Pidgin English is one of the languages in Nigeria popularly known as Nigerian English. Which serves as Lingua Franca. According to Mann (1990) Pidgin English has more speakers than any other languages in Nigeria. It is easier to acquire and is non-tribal language. Mann (1990) went further to say that the language has not been accorded official recognition in Nigeria despite the wider usage in communication.

Apart from all these languages that exist in Nigeria, mother tongue is principally the language of instruction in both lower basic, middle basic and higher basic level of education, that is to recognize the importance of language in Education. The teaching of these three major languages in schools will help our people have knowledge of their culture which will inculcate unity among them.

Importance of Culture

The word culture according to Eliot (1948) and Ajah (1996) “includes all the characteristic activities and interests of people” while Tylors (1871) in Ajah (1996) sees culture “As the totality of a people beliefs, ideas, attitudes, artefacts, etc” In conjunction with all these definitions culture means the totality of the peoples way of life, which includes the creation of man, behavioural patterns, institutions of a human group, what he learns what he shares social life, customs, religious life, value systems and symbols. All these expressions are referred to the way of life of a people, and people who abide by all these expressions are said to be cultured because their way of life is congruent and expected societal pattern of behaviour.

Culture is very important to every human being, in the sense that it inculcates in them the mechanism for adjustment and conforming to them accepted norms and values which the community required to promote societal development and make it necessary for the society to live in harmony.

A great regard is shown to our culture because of its nature and qualities of cultural inheritance, it is admired and cherished. Our culture have the quality of refining and develop humanity both mental and physical endowments. Culture inculcates the right values which the society wants. Abba (2014:2) succinctly puts it:

He rejects notion that education is schooling, and instead describes it as the learning of “culture”. The really significant education impact must be concerned with the inculcation and understanding of moral values, certain cultural symbols, sanctions and cosmological beliefs.

In view of this, our cultural values, beliefs, and moral codes are passed down from generation to generation through education and culture harmonizes our social life through the customs and traditions which are good step to right direction.

Problems Facing the Growth of Igbo Culture

The problem of Igbo culture has been a long-standing one and could be traced from the coming of the white men with his new mode of thought and teaching and also impose their European life-style on the people both economic, political and cultural powers in the name of colonialism, which subsequently killed the culture of the Igbo man. Thus their democratic power and religion was erroneously used blindly against our culture. These automatically brought different dimensions to the society. That is why Maduka (2007:14) opines that:

... the subject peoples of the world who are the victims of the powerful propaganda of their versatile information technology tend more or less to uncritically accept the ideological position of the Europeans, hence their proclivity toward committing cultural suicide by accepting as barbaric and primitive highly valued practices of their ancestral past ... it has brought to the virtual fetish attachment of most of the Igbo to English (the language used by their colonizers to subjugate them to the British way of life) and their total neglect of their mother-tongue. “There is no gainsaying the fact that over 98% of the Igbo are illiterate in Igbo, a total victory for English linguistic imperialism

Secondly, the educated elites prefer using English language rather than Igbo language, because to them it is easy to think/reason and to talk in English language. This is because they find Igbo language very difficult to speak while those living in a rural area i.e. the illiterate dwellers who speak only Igbo language feel deserted while discussing issues with them.

As it stands now, Igbo language is denied the opportunity to function in certain situation like in counting money in Igbo language, people prefer to count money in English language than in Igbo language in spite of the fact that their equivalents exist in Igbo language.

In our local community meetings, their proceedings are more of English language and even cultural activities like taking of oath during installation ceremonies of some traditional rulers are discussed in English language, records are taken in English language, irrespective of the fact that many of them are illiterate of English language.

The transmission of knowledge from generation to generation is being done in English language that is why in some families now, the children hardly speak Igbo language because every instruction is given in English language. The question is where are the parents leading these children to? How will their future look like because very soon they will change their Igbo name and surname to English language.

In schools especially private owned schools, they no longer teach Igbo language not to talk of allowing the pupils to speak the language. Maduka (2007:15) expressed anger on ohanaeze ndi Igbo when he said:

The Ohaneze, the apex Igbo socio-cultural organization, is yet to give prominence to the use of Igbo in its deliberations, especially as love and harmony reign when crises in monolingual communities are resolved through the use of the mother tongue ... the transmission of the knowledge of the language from generation to generation is frustrated through the virtual banning of its use in some families and schools.

Yes, in government owned schools, students pay fine to the class for speaking Igbo language, which is bad and the negative impact is what we the Igbo are experiencing today.

Commitment is a matter of orientation, since the language is not in use the societal moral values and beliefs which is the culture cannot be transferred in a foreign language like English or French. For instance when you tell a young girl not to have a boy friend in English language, the girl will look at you as not being real because English girl will not talk without mentioning her boy friend. But when you tell a girl “emekwala enyi nwoke” is against our culture in a raw Igbo language, the girl will be afraid of going close to a man, because Igbo language is geared towards shaping the peoples world view and defending our culture which is the product of the language. A child who is not grounded in his mother tongue is lost in every ramification and can be found in English language or French language and his lifestyle will be channelled that way, definitely it will be disastrous in the sense that, the baby is a total stranger in his fatherland.

Role of Mother Tongue in Culture Revitalization

The role of mother tongue in culture revitalization cannot be over emphasized. No wonder Fishman (1984) and Okonkwo (1979) in Akano (2011) insist that language associated with culture more fully than others. They believed that the distinction artefacts convention, concerns values and beliefs of any culture are more naturally being expressed by its language. Even the government appreciates the importance of mother tongue as a means of preserving people’s culture.

Mother tongue is a language used by a group of people in a community which every member agrees and accepted it as a medium of expression. In that view Akano (2011:203) added that:

Words and sentences are used as they are only, because the speakers in a language community agree on such matters: and that there is a set of community norm operation, principles, strategies and values that guide the production and interpretation of speech which is termed the community ground rules for speaking.

Language always keeps pace with the social aspect of life of the language users, people get adapted to any given community with its culture and values through language. Language and culture are interwoven in the sense that language x-ray peoples believes, values and needs, which is present in the culture of its speakers. Culture determines how people in a given community think and feel, directs their action and defines their outlook, which is present in the culture of its speakers.

There are no aspects of life that does not require the use of language, be it Igbo, English or French language. Can you imagine a society without language? Language is very important be it in politics, social, economics, commerce, education and otherwise.

Language is at the centre of social interaction and when in use, it accomplishes things and achieves deep social and intellectual satisfaction, (Finegan, 2008). Language aids interaction which expresses meaning between people and every spoken word has its impact on both side, that is the speakers and the hearers that shows what is said matters to the hearer. According to Ihezuonu (2014:127), “it is language that provides the available ideas and categories with which we think and upon which we act.”

Looking at language in every ramification, there is power in language which is capable of reviving our culture through effective communication, and functional language develops individual and the society politically, socially, culturally and educationally. With language the continuity of our culture is sure, and we will have ideas on how the society is being governed.

Recommendations

The paper recommends that:

- Government should enforce the compulsory use of mother tongue such as (Igbo, Hausa and Yoruba) as a medium of instruction from lower basic to tertiary institutions.
- More teachers who specialize in this mother tongue should be produced for effective teaching and learning of the language.
- Every parent must allow their children to speak their mother tongue at home, because today's parents prefer their children speaking foreign language at home instead of their mother tongue. If these children lose their language, they eventually lose their culture because language is pivotal to the survival of any culture.

Conclusion

Language seems to be one of the most important weapons for culture revitalization and the use of mother tongue in a society is determined by the cultural values, whereas mother tongue is seen as the expressed culture of a people and ignorance of the mother tongue will certainly lead to cultural breakdown.

Culture impinges on mother tongue for its survival and language always keeps pace with the social development of the society. So in light of the role of language in culture revitalization, mother tongue should be given more attention and effort should be made to improve the language in our schools.

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Language and Business: A Sociolinguistic Study

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Abstract

Every human interrelationship is surrounded with language. There is no activity of man that is devoid of language. Language and man are inseparable the same way life and fresh air are. Just like in every other aspect of human endeavours, the role of language in business cannot be overestimated. Business transaction is believed to thrive when appropriate language use is applied in its day to day activity. This paper investigated the role language plays in business. This study explored how the appropriate use of language can make a business to blossom. The geographical location for the study was Ilorin Metropolis. The data for the study encompassed the conversation secretly recorded during a business transaction between some Igbo traders and their customers. Adding to the data for the study included the questionnaire distributed to selected Igbo business dealers and some customers at Agaka and Oja Tuntun markets, Ilorin Metropolis, Kwara State. The analysis of the data for the study engaged the Monogenetic or reflexification theory formulated by Hugo Schuchardt in the late 19th century and was popularized in the late 1950s and early 1960s by Taylor (1961). The outcome of the study included that though language as a phenomenon plays vital role in all human existence, yet application of the appropriate language within the right context, time and place benefits absolutely.

Key Words: Language, Pidgin, Igbo, Business, Ilorin

Introduction

Life of man on earth would have made no much difference without language. It is language that pilots the activities of man, in the sense that it is what determines what to do, what to say, how to do/say, and where to go. Without language, life would have been static just like plant on the soil without sense of direction. Humans in all their activities in life employ language in every facet of life. It is used for communication, to instruct, direct, command, to educate, admonish as well as to transact business. In the business world today, the way language is used varies from person to person, group to group, place to place, and for one reason or the other; and such variation emanates as a result of who is involved and where the business transaction is taking place. Variation in language use sometime may not occur when the business dealers are from the same language community where there is mutual intelligibility. However, if the dealers are from different language communities, there may be need for language variation in their communication for the parties to have a good rapport in their business transactions. In our contemporary world, there are many languages in use and such include English language, Igbo, Yoruba, Hausa, French, and Nigeria Pidgin English etc. Of all the languages that abound, this paper focuses to illuminate how the use of pidgin as a means of interpersonal interaction could be used to promote the smooth running of business outside one's native language domain, using Igbo business men in Ilorin metropolis as our case study. Ilorin is the largest city and the [state capital](#) of [Kwara](#) State in Western [Nigeria](#). As of 2006 census, it had a population of 777,667, making it the [6th largest city in Nigeria by population](#). Ilorin was founded by the [Yoruba](#), one of the three largest ethnic groups in Nigeria, in 1450. Ilorin is blessed with several economic yielding establishments. Among the notable companies include, Global Soap and Detergent Industries Nigeria Limited, the International Tobacco Company, Dangote Flour Mills, Tuyil Pharmaceutical Company, KAMWIL, Golden Confectionate Food Industries, Chellaram Motor-Cycle Assembly plants, and Rajrab Pharmaceuticals. In addition the above mentioned companies are some other business areas and markets located at different directions of the metropolis; such business places encompass Agaka , Baboko, Oja Tuntun, Pata, Oja Oba, Ibrahim Taiwo Road etc.

Decamp (1987:175) quoted by Abdullahi-Idiagbon (2010, p.2), describes pidgin as “an incidental communicative language within a multilingual setting which is the native language of nobody.” Its vocabulary according to Decamp is donated by the socio-politically dominant language in the original contact situation, most especially, with the European imperialists. It is a contact vernacular, normally not the native language of any of its speakers. Pidgin according to Hymes (1971) has been traditionally classified as deviant dialect of a standard language, usually Europe, with English, French, Portuguese, Spanish and Dutch the most frequent.

Holm (1988) sees Pidgin as a reduced language that results from extended contact between groups of people with no language in common; it evolves when there is need for means of verbal communication. Pidgin is a simplified version of a language that develops as a means of communication between two or more groups that do not have one language in common. It is most commonly employed in situations such as trade or in any situation requiring communication where both groups speak languages different from the languages of the environment in which they belong to, that is to say that there is no common language between the groups.

Basically, Pidgin is simplified means of linguistic communication, as it is constructed impromptu, or by convention. Pidgin may be built from words, sound or body language from multiple other languages and cultures. It allows people who have no common language to communicate with each other.

Pidgin Development

Reference to the existence of pidgin can be dated back to the middle age and the earliest studies in pidgin and creole can be traced to the 15th century BC according to Todd (1992, p.1). Decamp (1971, p.31) recognized Schuchardt as the greatest of the early scholars and the founding father of the field. According to Romain (1988, p. 4), Schuchardt is more generally known for his contribution in the field of pidgin and creole in a series of paper entitled *Krolische Studien* published in the 1880s.

The initial development of a Pidgin typically involves a continued and consistent contact between the different languages as well as having a need to communicate between the native speakers of these diverse languages. More so, absence of widespread proficiency in widespread accessible inter-language could usher in pidgin (<https://en.m.wikipedia.org>).

When two languages come in contact, pidgin does not evolve suddenly to live forever, rather, it develops gradually. Todd (1992, p. 51) informs that there are essentially four phases to the development of a Pidgin to Creole among which two that are relevant to this study would be discussed. The two phases include:

- (i) Phase 1 – Marginal Contact
- (ii) Phase 2 – Period of Nativization

PHASE 1 – Marginal Contact

“Pidgin language can be found at all levels and all kinds of situation as long as communication is needed” Todd (1992, p. 51). For instance, guides on tourism often simplify their language when showing foreign visitors around; Hostellers simplify their language when dealing with other Hostellers whose command of English is limited. Todd (1992) accounts that English speaking sailors, traders and adventurers who first went to Africa, Asia, America or Australia must have used simplified and limited form of English in order to communicate.

Marginal phase of a Pidgin is only adequate for rudimentary forms of communication. It is largely supplemented by gesture. Discussion is limited to tangible objects especially those in the immediate vicinity. Marginal contact of a Pidgin has limited value as it is temporarily used. Todd (1992, p. 57) said “It is likely that since the sixteenth century, several English Pidgins have come into existence and died out.” There are only two options for marginal Pidgin, it either disappear or expand (become more useful by the expansion of its resources).

PHASE 2 – Period of Nativization

When a Pidgin survives to expand it is said to have moved to be nativized. That is some groups have accepted it as their primary language. It usually happens in a multilingual nation like Nigeria. Todd(1992, p. 52) suggests that the expansion of Pidgin is facilitated by its development in a multilingual region and its use is not so much in non-native to native contact as in contacts between native inhabitants speaking mutually unintelligible languages.

At first, Pidgin was inadequate for the expression of a very wide range of human experience. As it became more widely used, its vocabulary increased, and as its vocabulary increased it became more useful. In order to express ideas, people who have insufficient competence in a language tend to import some morphological processes in the lexicon of the pidginized language. Examples include Reduplication and item borrowing.

Reduplication occurs in all English Pidgins. In Nigeria Pidgin for example, reduplication is usually total. For instance,

Word	Pidgin Reduplication	Gloss
Fast	Fast fast	Very fast
Play	Play play	To be very playful
Sick	Siki siki	To appear sickly always
Talk	Tɔkɪ tɔkɪ	Persistent chatter or a prattler
Walk	Waka waka	To always be out and about
Lie	Lie lie	Liar
Now	Now now	Immediately
So	Na so so	That is how
Quick	Quick quick	Quickly

Item borrowing from indigenous languages is not limited to Pidgin, it occurs even in developed languages like French and English etc. Some words tend to find their way into Pidgin, usually by native speakers substituting them with lexical items from their native languages. Examples of such words include:

Word	Gloss	Source Language
Oga	Boss	Yoruba
Oyinbo	White-man	Yoruba
Akara	Beans cake	Yoruba
Biko	Please	Igbo

Word compounding is also attested in the Nigeria Pidgin. It is the combination of two words to form or derive a new word, especially nouns. For example:

Mammy + Water = mammywater

Goddess + Water = Water goddess

Bush + man = bushman

An uncivilized person

Big + man = bigman

A rich man
Dead + body = deadbody
A corpse

Characteristics of Pidgin

Since pidgin is fundamentally a simple form of communication, the grammar and phonology are usually as simple as possible. Decamp (1971), Hymes (1971) and Hudson (1990) summarized the characteristics of pidgins as follows:

- i. Elimination of grammatical devices like inflections, plural markers and tenses.
- ii. Ability of a word to have semantic extension i.e. expanded meanings.

Similarly, pidgin can also possess the following features:

- (1) Uncomplicated clausal structure (e.g. no embedded clauses) e.g., “I wan chop”, meaning “I want to eat”
- (2) Reduction of consonant clusters or breaking them with epenthesis e.g., sick - siki, carry - cari, work-wok.
- (3) Basic vowels such as (a, e, i, o, u) that is without including features like long vowels and diphthongs.
- (4) No tones, such as those found in West African and Asian languages.
- (5) Use of reduplication to represent plural, superlative, and other parts of speech that represent the concepts being increased. E.g., “na Ebuka chop pass” meaning “It is Ebuka that ate most”, “the girl get plenty plenty jewelries” meaning “the girl has too many jewelries”.
- (6) Lack of morphophonemic variation. Unlike English language that has morphophonemic variation for past tense marker (e.g. die + d = died, stop + ed = stopped, expand + ed = expanded), pidgin does not. Examples, “I don **cook** since morning” meaning “I have **cooked** since”; “I don de sick since last month” meaning “I have been sick since last month”; I bin de wait for you” meaning “have been waiting for you”.

Historical Background of the Nigeria Pidgin English

The industrial revolution of 1884 – 1885 in Europe led to the search for raw material and the incursion of the Europeans into West Africa. This led to the colonization of most African countries and the importation of English language into them. (Isiak 2007).

Since language and culture are interwoven and cannot be separated, most West African languages came in contact with the European language (English). In order to overcome the problem of language barrier, there came a need to communicate between the speakers of the two languages making contact. The then sailors, traders, officials and other whites had to simplify their language. Because Nigerian for instance as one of their colonies could not gain enough competence in English language due to lack of formal exposure in the language, they simply came up with their own version of English language. E.g., “I don port” meaning “I have arrived” (Isiak 2007, p. 12-13).

The Europeans along the line engaged into slave trade business with some Africans, therefore exposing them to more of Europeans language. The captives that were able to return came with another version of English language. All these versions coming together became the Nigeria Pidgin English and because it has been maximally accepted and transferred from one generation to another, it could be said to some extent to have been creolized, especially in the Eastern region of Nigeria (like Port-Harcourt and Delta), where most kids now acquire Nigeria English pidgin as their first language. “Research has it that around 3 – 5 million Nigerians out of over 143million acquire Pidgin English as their first language” (Abdulahi-Idiagbon 2010, p. 50). It can be argued that Nigerians are highly acculturative in nature and as such, they have so much acculturated the Europeans’ culture and language to the extent that most Nigerian kids today cannot even speak their native language.

The Nigeria Pidgin English

Nigeria Pidgin English is a version of English and Nigeria language spoken as a kind of lingual Franca across Nigeria and is referred to simply as “Pidgin”, “Broken English” or “Broken”. It is estimated that Nigeria Pidgin English is the native language of approximately 3 to 5 million people

and is a second language for at least another 75million. Abdullahi-Idiagbon (2010, p. 52) citing Ihemere (2006, p.296).

Abdullahi-Idiagbon (2010, p. 52) citing Obiechina (1984) gives the following variants of the Nigeria Pidgin as:

1. Bendel Variant: Spoken in places such as Abraka, Wari, Isoko, Sapele, Agbor, Itsekiri, Ewu, Effurun, Urohobo, Agbaraha-Oto.
2. Calabar Variant: Spoken in Calabar, Cross river, Akwa-Ibom, Kalabari regions.
3. Kano/Maiduguri Variant: Spoken in North-East, North-North, North-South, and North-West.
4. Lagos Variant: Spoken in South-West, Eastern part, Southern-Central
5. Port-Harcourt variant: Spoken in Port-Harcourt, River, and Regional suburbs.

A variant is characterized by a preponderant influence of its substrate language on the form and usage of that variant, including their pronunciation, spelling, usage and meaning beyond the territory of the original speakers.

Abdullahi-Idiagbon (2010, p. 54) states that the Nigeria Pidgin can be classified into three and they include:

- i. Ordinary Nigeria Pidgin English spoken by the vast majority of Nigeria people. For example,
 - (a) Abeg give me sugar = please give me sugar
 - (b) I wan buy fish = I want to buy fish
 - (c) Who dey for here? = Who is here?
 - (d) Who you be? = Who are you?
 - (e) Wetin time dey talk? = What is the time?
- (i) **Wafe-Rank** which is a special variety popular among the Nigerian students. Research shows that this category of pidgin evolved at Ajegunle, a suburb of Lagos city, mostly inhabited by low-income earners including young musicians who perform at clubs where the majority of those in attendance are students and socialites of low or average status. Abdullahi-Idiagbon further states that, Wafy as being referred to has spread beyond its originators to virtually all nooks and crannies of students' settlement. Musicians like Daddy Showkey, African China, Lagbaja and Charlie Boy and many more are examples of the apostles of Wafe Ranky. Examples of such pidgin encompass:
 - (a) Unto the next one = Lets move to the next
 - (b) Pass me the rozay = Give me the rozay (alcohol)
 - (c) Yawa don gas = There is trouble
 - (d) Oya scatter the place = cause trouble
 - (e) Ginger your swagger = Display your style
- (ii) **Hooligan's version popularly associates with the touts, "area boys" or "hoodlums"**. It is basically full of street slangs. For example,
 - (a) I don hear your tape = I have heard about you
 - (b) The babe na milk temple = The lady is big breasted
 - (c) You don cast = You are exposed
 - (d) If I light your face = If I slap you
 - (e) Give me five vibe = Give me five Indian-helms

Theoretical Framework

Charles Leland's (1892) theory of baby-talk posits that pidgin is similar to the early effort of children language. He noticed that pidgin speakers and children often only approximate to the standard pronunciation; they both use a high proportion of content words and relatively few function words, that is, in the speech both morphological change was rare if not altogether absent; that word classes were much less rigidly established and that pronominal contract were frequently reduced.

Bloomfield (1933, p. 472) cited by Todd (1992, p. 27) said "Speakers of a lower language may make so little progress in learning the dominant speech that the masters use in communicating with them and resort to baby-talk". To Bloomfield 'baby-talk' is the master of imitation of the subjects 'incorrect speech'

Furthermore, the independent parallel development theory largely propagated by Robert A. Hall Jr. (1966) believes that pidgin and creole arose independently and developed along parallel line. Robert was among the first scholars to recognize the pervading similarities in the world's pidgin and creole. He and his supporters believe that the history of pidgin and creole can be traced back to Indo-European Atlantic and West African substratum (Todd 1992). Though the validity of some aspects of this theory cannot be underestimated, it has two limitations; firstly, structure and lexis of Atlantic and Pacific Pidgin English have common features which do not occur in Standard English and secondly, African slaves came from widely separated areas of West Africa and to overstress the similarity of their linguistic background is to oversimplify.

As early as 1938, John Reinecks noted the possible influence of a nautical jargon on the development of many pidgins, such a view postulates that the then colonial sailor's lingua franca was passed on to Africans, Asians, Polynesians or whatever people the sailors came into contact with. The nautical jargon would thus have provided a nucleus for the pidgin, which would then have been expanded according to the model of the learner's mother tongue. Such an explanation helps to account for the similarities and dissimilarities that exist in the pidgin Englishes of the world; and this is as a result of the influences exerted by different mother tongues.

The nautical jargon theory is an attractive one, but it also fails to explain the many structural affinities that exist between Pidgin Englishes and their French, Portuguese, Spanish and Dutch counterparts. It is its ability to do that which is the main attraction of the monogenetic or reflexification theory. According to this theory, all European-language base pidgins are derived from fifteenth century Portuguese Pidgin.

The monogenetic theory formulated by Hugo Schuchardt in the late 19th century and popularized in late 1960s by Taylor (1961) and Thompson (1961) envisages a Portuguese pidgin deriving ultimately from Sabir. Portuguese as the originator of both Atlantic and Pacific pidgins through a process of reflexification, has many attractions, most notably its comprehensiveness. Its comprehensiveness is the chief merit of the monogenetic theory, even though it may not be regarded as being totally comprehensive, since there are other pidgins that exist in the world that are not based on European languages and which yet share some of the characteristics of all Portuguese based Pidgin. In Africa we have for example Hausa, Zulu, Bemba, and Swahili (Todd 1992, p. 31-36).

The Chosen Framework

The Monogenetic or reflexification theory formulated by Hugo Schuchardt in the late 19th century and popularized in the late 1950s and early 1960s by Taylor (1961). Thompson (1961) believes that all European language based pidgins and creoles are derived from the fifteenth century Portuguese pidgins and that the European languages were largely transported through the colonial sailors. The monogenetic or reflexification theory is also the base for the Nigeria Pidgin English. The Nigeria Pidgin English has its base from the European world English language and colonial slave trade, thereby making it a reflection of the Portuguese pidgin. Since all European languages based pidgins are derived from the fifteenth century Portuguese pidgins and creoles, monogenetic or reflexification theory is the most suitable theory for the Nigeria Pidgin English that is used in all aspects of human communication in Nigeria.

The Use of Pidgin in Business

There are several dimensions by which pidgin can be employed in our everyday interpersonal interaction. It can be used during conversation between friends, between informal social groups. Abdullahi (2010) in his investigation on the uses of pidgin as one of the means of communication submitted four common things the Nigeria Pidgin English can be used for by the students on campus. They included:

- (a) To herald musical concert of interest within or outside campus
- (b) To womanize or talk about ladies, or ladies discussing their male friends
- (c) To express basic domestic needs like eating and clothing
- (d) For interpersonal/private discussions

Similarly, pidgin could be beneficial in business transactions. Business according to Hornby (2000, p. 151), "Is the activity of making, buying, selling or supplying for money."

The use of pidgin in business serves the purpose of

- (i) Bridging the gap of communication barrier among partners in business
- (ii) Uniting people from diverse tribe and tongue to achieve a set goal in business
- (iii) Enhancing business turnover
- (iv) Sourcing and spreading useful information on business among the groups involved.

Globalization and quest for survival has caused many people to leave their land of birth to another place. Some settle in a new place to educate, to work or to do business. Taking Igbo people for example, many of them (male and female) are found in different nooks and crannies of the world which Ilorin is not left out, to thrive. Igbo people known for their business enterprises are found in great number in such areas like Agaka, Ibrahim Taiwo Road, Tanke, Offa Garage Road, Oja Tuntun, Pata market and basically everywhere in Ilorin Metropolis, engaging in one business or the other. Good to know that the brain behind business is to render services to others and make money out of it. As a result of this, many Igbo people have found themselves face to face with people of different languages whom they definitely would want to sell their wares to. In order to achieve this, Nigerians including Igbo businessmen and women from all walks of life have established great and power liking in the use of pidgin to have their desires accomplished.

Data Analysis

The analysis of data tends to authenticate or undermine the usefulness of pidgin in business transaction in Ilorin Metropolis. Total number of (30) questionnaires were circulated to the two parties involved in business transaction (sellers and buyers), out of which 25 were returned. Nevertheless, (5) copies were void thus (20) copies of returned questionnaires were used for this paper. This represents 67% of the total number of questionnaires distributed.

Data Analysis 1:

Below is an observed documented discussion from an Igbo dealer on Spare Parts at Agaka market with his non-Igbo language speaking customer.

Customer: Oga well done
[Sir well done]
(Well done sir)

Igbo Trader: Thank you jọọ. How family?
[Thank you please. How family?]
(Thank you. How is your family?)

Customer: Them de. How market de go?
[They are.] How market is go?
(They are fine. How is market?)

Igbo Trader: We de push am small small. You wan buy something?
[We is push it small. You want buy something?]
(We are doing it gradually. Do you want to buy something?)

Customer: You get gear box?
[You have gear box?]
(Do you have gear box?)

Igbo Trader: I de.
[It is]
(I have it.)

Customer: Wee am? Oya bring am make I see.
[Where it? Ok bring it let me see]

(Where is it? Bring it for me to see)

Igbo Trader: Come inside shop. See am here.
[Come inside shop. See it here]
(Come into the shop. See it here.)

Customer: Na how much i bi?
[Is how much it is?]
(How much is it?)

Igbo Trader: Na small money, make you bring Twenty-five thousand naira.
[Is small money let you bring Twenty-five thousand naira.]
(The price is not much; bring twenty-five thousand naira).

Customer: Haba! i too cost.
[Ha! It too cost.]
(Ha! It is too costly.)

Igbo Trader: E ee, things don too cost for market, you no say na change we de. Oya, how much you go pay?
Yes, things has too cost for market, you know that is change we is. Ok, how much you will pay?
(Yes things are too costly in the market; you know that we are in the era of change. Ok. How much will you pay?)

Customer: I go give you Twelve thousand five.
[I will give you Twelve thousand five]
(I will pay Twelve thousand five hundred naira)

Igbo Trader: Ha! Oga no do like dat. I no even reach how much we buy am. This one na original no be fake, talk better now.
[Ha! Sir not do like that. It not even reach how much we buy it. This one is original not is fake, talk better now]
(Ha! Sir don't price it like that. It is not even up to what it was bought. This one is original and not fake. Price it very well.)

Customer: Wetin you wan make I price?
[What you want do I price?]
(How much do you want me to price it?)

Igbo Trader: Oya add money, wetin you talk na old price
[Let add money, what you talk is old price].
(Ok, add some amount to it, what you priced was the old price for it.)

Customer: Ok. Make I pay Eighteen thousand naira?
[Ok. Let I pay Eighteen thousand naira?]
(Ok. Should I pay Eighteen Thousand naira?)

Igbo Trader: Oga wetin you de price no buy am at all at all. Last price na Twenty two Thousand Five Hundred.
[Sir what you is price not buy it at all. Last price is Twenty two thousand five hundred naira]
(Sir your price is not up to the cost price. The last price is Twenty-two Thousand five hundred naira.)

Customer: Ok make I go check another place.
 [Ok let I go check another place]
 (Ok, let me check at another place)

Igbo Trader: No wahala. But if price na de same come buy for my hand, you no say na original I de sell.
 [No problem. But if price is is same come buy for my hand, you know that is original I is sell.]
 (No problem. But if the price is the same, come and buy from me; you know I sell original products.)

Data Analysis 2:

This is another discussion between an Igbo woman selling food items at Oja Tuntun market and one of her non-Igbo speaking customer.

Customer: Madam I de greet.
 [Madam I is greet.]
 (Madam well done.)

Igbo Trader: Oo nne, ì biala? Kedu ihe ì choro?
 [Yes mother, you come? What something you want?]
 (Yes my dear, welcome. What do you want?)

Customer: Ah! Ma, I no hear you o, I no bi Igbo.
 [Ah! Madam, I not hear you, I not is Igbo]
 (Ah! Madam, I do not understand what you are saying. I am not Igbo)

Igbo Trader: Ewu! nwanne m, no vex; I no no. Welicome. Wetin you want?
 [Oh! Sibling I, not angry; I not know. Welcome. What you want?]
 (Oh! My dear, don't be angry; I did not know. Welcome. What do you want?)

Customer: I wan buy salt, magi, pepper and onion.
 [I want buy salt, magi, pepper and onion.]
 (I want to buy salt, magi, pepper and onion.)

Igbo Trader: Them de. How much own you wan buy?
 [They is. How much one you want buy?]
 (I have them. How for each do you want?)

Customer: I no no how you de sell.
 [I not know how much you is sell]
 (I do not know how much you sell each of them.)

Igbo Trader: Salt na forty naira, magi na 2 for ten naira, pepper na fifty fifty naira, onion na one for ten naira.
 [Salt is forty naira, magi is two for ten naira, pepper is fifty naira, onion is one for ten naira]
 (Salt is forty naira, magi is two for ten naira, pepper is fifty naira, onion is one for ten naira.)

Customer: I wan twenty naira magi, one salt, onion twenty naira and pepper hundred naira.
 [I want twenty naira magi, one salt, onion twenty naira and pepper hundred naira.]
 (I want twenty naira magi, one salt, twenty naira onion and hundred naira pepper)

Igbo Trader: Oya, take I don put am.
[Ok, take I is put it.]
(Ok. take I have put them)

Customer: Oya take money.
[Ok Take money.]
(Alright take the money)

Igbo Trader: Thank you o. You do well my sister
[Thank you. You do well my sister]
(Thank you. I am very grateful)

Customer: I hear ma.
[I hear madam.]
(Thank you madam)

Igbo Trader: Come buy for my hand next time. I go do you well. You see say I put plenty plenty jara for you.
[Come buy for my hand next time. I will do you well. You see that I put plenty extra for you]
(Come and patronize me next time. I will be nice to you. Hope you see how much extra I put for you.)

Customer: I go come. Bye bye.
[I will come. Bye.]

Igbo Trader: Helep me greet home.
[Help me greet home.]
(Extend my good wishes to your family.)

Customer: Oo.Them go hear.
[Yes. They will hear]
(Ok. I will greet them for you.)

Data Analysis 3:

Analysis of the questionnaire distributed to both Igbo and non-Igbo speaking buyers and sellers at Agaka and Oja Tuntun markets at Ilorin Metropolis

Table 1:

Distribution of respondents according Age

<u>Age</u>	<u>Number</u>	<u>percentage</u>
15 - 24	3	15%
25 - 34	7	35%
35 - 45	7	35%
46 and Above	3	15%
Total	20	100

The above analysis showed that (15%) of 3 respondents were between the age of 15-24, (35%) of 7 respondents were between 25-34 years, (35%) of 7 were between age of 35-45 and (15%) of 3 respondents were at the age of 46 and above.

Table 2:

Distribution of respondents according gender

<u>Sex</u>	<u>Number</u>	<u>percentage</u>
Male	13	65%
Female	7	35%
Total	20	100

The foregoing distribution indicated that male respondents used for the study were (65%) of 13 whereas the female among them were (35%) of 7 of the respondents.

Table 3:

Distribution of respondents according seller and buyer ratio

<u>Buyer/Seller Relationship</u>	<u>Number</u>	<u>percentage</u>
Seller	16	80%
Buyer	4	20%
Total	20	100

The table above showed that (80%) of 16 respondents are sellers but (20%) of 4 of the respondents were buyers.

Table 4:

Distribution of respondents based on the ability to speak with the customers at business place

<u>Response</u>	<u>Number</u>	<u>Percentage</u>
Yes	20	100%
No	0%	0%
Total	20	100

The previous analysis implied that (100%) of 20 respondents use verbal communication to transact business.

Table 5:

Rating of respondents based on the use of language of one's choice to the customers

<u>Responses</u>	<u>Number</u>	<u>percentage</u>
Yes	5	25%
No	15	75%
Total	20	100

The distribution of respondents based on using one's language choice to communicate to customers has shown that (25%) of 5 respondents accepted while (75%) of 15 respondents objected to it.

Table 6:
Allocation of respondents based on the use of common and simple language during business transactions.

<u>Responses</u>	<u>Number</u>	<u>percentage</u>
Yes	17	85%
No	3	15%
Total	20	100

The above table specified that (85%) of 17 respondents accepted that the use of common and simple language during business transaction is better and more beneficial however, (15%) of 3 respondents disapproved of that.

Table 7:
Distribution of respondents according to language they speak to their customers during business transactions.

<u>Language in use</u>	<u>Number</u>	<u>percentage</u>
Igbo	3	15%
Yoruba	4	20%
Pidgin	11	55%
English	2	10%
Total	20	100

The table overhead explained that (15%) of 3 respondents indicated that they speak Igbo language to their customers, (20%) of 4 respondents owned up that they use Yoruba to their customers, (55%) of 11 respondents speak Pidgin with their customers, and (10%) of 2 accepted using English language in their daily business transactions with their customers.

Conclusion

This paper has explored the effectiveness of pidgin in the smooth running of business as it pertains to business men and women in Ilorin Metropolis. It has tried to inform that being proficient in diverse means of language use and using the appropriate medium of expression at the right time, place and context does more good than harm.

Recommendation

Notwithstanding the appreciative influence of pidgin towards the smooth running of business enterprise in Ilorin Metropolis, the paper however recommends that every individual needs to make sure that his or her originality is not hampered. This means to say that no matter how one tries to use every available means to achieve one's set goals, one's nativity must not be forgotten and one's mother tongue must not be left to decay.

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Appendix Questionnaire

Dear Respondent,

This is a questionnaire designed to collect information on the language in use for business transaction between Igbo traders and the customers in Ilorin, Kwara State, Nigeria.

Kindly respond to the questions provided below according to how it affects you without bias. I promise that any information supplied will be treated confidentially.

Thanks.

Section A (Personal Data)

Instruction: Please tick [☒] inside the box that corresponds to your choice of answer.

Age: (a) 16-20 years [☐] (b) 21-25years [☐] (c) 26-30years [☐] (d) 31 and above [☐]

Gender: (a) Male [☐] (b) Female [☐]

Instruction: Please provide the following information

Place of birth

First language (L1)

Second language (L2)

L2 learning place

Level of education

Occupation

Regular language

SECTION B:

General Information on the Use of Language in Business

Instructions: Please indicate your opinion by ticking [☐] inside one out of the two options provided.

1. Do you speak with your customers at business place? YES [☐] NO [☐]
2. Do you communicate by talking to your customers? YES [☐] NO [☐]
3. Do you understand every language? (a) [☐] (b) [☐]
4. Do you think everybody understand every language? (a) [☐] (b) [☐]
5. Do you talk to your customers in any language you feel like? YES [☐] NO [☐]
6. . If your answer to question 5 is yes, do they understand you? YES [☐] NO [☐]
7. If your answer to question no. 6 is no, is it because they do not understand you?
(a) [☐] (b) [☐]
8. Do you think speaking one common and simple language between the buyer and the seller is better and more profiting? (a) [☐] (b) [☐]
9. Do you think there may be a language you will speak and your customer will understand you? (a) [☐] (b) [☐]
10. Tick on the language that you and your customer speak and understand (a) Igbo
(b) Yoruba (c) Pidgin (d) English