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ReSciLaC (Revue des Sciences du Langage et de la Communication) est une revue du Laboratoire de Sociolinguistique, Dynamique des Langues et Recherche en Yoruba (LASODYLA-REYO) de l'Université d'Abomey-Calavi (UAC). ReSciLaC est une revue pluridisciplinaire qui accueille des contributions abordant un grand nombre de champs d'études des sciences humaines et sociales.

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L'objectif de ReSciLaC est d'encourager des discussions scientifiques et théoriques les plus larges possibles portant aussi bien sur les sciences humaines que sur les sciences sociales.

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DIDACTIQUE, EDUCATION, GENRE ET DEVELOPPEMENT

CRITICAL DISCOURSE ANALYSIS OF Uhuru Kenyatta's FIRST INAUGURAL ADDRESS THROUGH THEMATIC STRUCTURE AND GRAMMATICAL METAPHOR

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Abstract
This paper uses the Hallidayan register theory and its grammatical realization to explore a political speech with a view to uncovering its distinguishing features. After briefing the theoretical framework, it scrutinizes the thematic structure and grammatical metaphor in the 2013-inaugural address by the current Kenyan President and comes to the conclusion that the two phenomena are complementary for mode revelation. In particular, the dominance of themes of class (a), with a significant proportion of foregrounding, of themes of classes (e) and (f) and of interpersonally-charged ones indicates a mix of spoken and written modes. Similarly, the occurrence of ideational metaphor and the prevalence of textual one are proved to be features of a more formal, written mode. The significant use of interpersonal metaphor, aided by an overwhelming frequency of deontic modality, somehow over-rules the spoken-ness orientation signaled by the vocative-laden themes in adding to the interpersonal distance suggested by marked themes of classes (a) and structural ones (e, f). In the definitive, though the address 'belongs' to the spoken mode, it contains features that give it a more written orientation.

Keywords: mode of discourse, Theme, Thematic structure, metaphor, modality.

Résumé:
Cet article s'appuie sur la théorie de registre proposée par Halliday et sa réalisation grammaticale pour analyser un discours politique aux fins d'en ressortir les caractéristiques majeures. Après un aperçu du cadre théorique, il s'intéresse aux phénomènes de la structure thématique et de la métaphore grammaticale dans le discours d'investiture de l'actuel Président Kényan et conclut que ces deux phénomènes se complètent pour donner des informations sur le genre de discours. En l'occurrence, la dominance des thèmes de type (a), avec une bonne proportion de '*thematization*, des thèmes de classes (e) et (f) et d'une bonne dose de ceux à charge relationnelle font penser à première vue à un mélange de

'l'écrit' et 'du parler'. De même, la présence de métaphore idéationnelle et l'écrasante majorité de celle textuelle renvoient beaucoup plus au mode 'écrit' distant. Par ailleurs la proportion considérable de la métaphore relationnelle, jumelée par l'écrasante majorité de la modalité déontique, déjoue l'impression de l'interactif créée par les thèmes de type (c) en ajoutant à la distance relationnelle créée par les 'thèmes marqués' (a^+) et ceux structuraux (e, f). Grosso modo, bien que ce texte 'appartienne' au mode 'parler', il contient des traits qui lui donnent plus un caractère 'écrit' distant que celui 'parler' rapprochant.

Mots-clés: mode de discours, thème, structure thématique, métaphore, modalité.

Introduction

Commonsense would expect a speech to have more features of the spoken mode than of the written one. In reality, though, analysis may prove this to be like the apparent revolution of the sun around the earth. The investigation into two mode features, namely thematic structure and grammatical metaphor, of the swearing-in-address by Uhuru Kenyatta, the fourth President of Kenya, reveals that it is more writtenly oriented than spokenly so.

The work is divided into two main sections, excluding the introduction and the conclusion. The theoretical framework (2) relies on Amoussou (2016a) for information on Thematic Structure (TS) while offering a brief account of such related concepts as critical discourse analysis (CDA), systemic functional linguistics (SFL) and grammatical metaphor (GM). The second section provides a methodological perspective (3.1), a quantitative/statistic and qualitative/interpretative analysis of TS (3.2) and of grammatical metaphor (3.3).

1. Theoretical Framework: CDA, SFL, TS, GM

Critical Discourse Analysis (CDA), an expansion of Critical Linguistics (CL) (Fowler, 1986, 1991; Kress &Hodge, 1993; Simpson, 1993), is generally viewed as a language-oriented '*methodology/approach/analytical tool*' that draws its analytical apparatus from the Hallidayan Systemic Functional Linguistics (SFL) or Systemic Functional Grammar (SFG). It aims "to explore the value systems and sets of beliefs which reside in texts: to explore, in other words, *ideology* in

language" (Simpson, 1993:5). As it appears, '*ideology'* and the '*SFL approach'* are the main pillars of CDA.

The term '*ideology'* is variously defined (Eagleton, 1991:1) and most definitions contain such words/phrases as 'ideas, worldviews, beliefs, attitudes, and value systems' (Fowler, 1986;1991; Eagleton, 1991; Simpson, 1993; 2004, etc), but the one proposed by Fairclough (2003) appears to be more inclusive and more relevant to this analysis of a political discourse, which is one of the focal objects of CDA (Wang, 2010:234). According to Fairclough (2003: 28);

> Ideologies are *representations of aspects of the world* which contribute to establishing and maintaining relations of power, domination and exploitation. They may be enacted in *ways of interaction* (and therefore *in genres*) and inculcated in *ways of being identities* (and therefore in *styles*). Analysis of texts…is an important aspect of ideological analysis and critique" (my emphasis).

The concern of ideology with '*representations'* has to do with the SFL's register variable of '*field'* and its '*transitivity grammar*', its concern with '*ways of interaction'* relates to its register variable of '*mode'* and its '*Theme grammar*', and its relation to '*ways of being identities*' has a link with the variable of '*tenor'* and its grammatical realization of '*mood and modality*' (Fairclough, 2003: 166). As these variable-grammar pairs respectively express the ideational, textual and interpersonal metafunctions, it can be said that each contributes to the expression of '*ideology'*, decoding of which is the ultimate aim of CDA. In addition, given that these three metafunctions are influenced by the situational, cultural and ideological contexts in which they are expressed, it can be strongly claimed that CDA is the more ideology-oriented facet of SFL.

Indeed, just like SFL, CDA is not a mere description of linguistic features but more an interpretation of texts and the underlying ideologies that lie beneath its linguistic structure. For Simpson & Mayr (2010:50), CDA sets out "to demonstrate that grammatical and semantic forms can be used as *ideological* instruments to make meaning in texts and classify things, people and events." Though other scholars provide similar definitions (Richardson, 2004:6, 7; Fowler & Kress, 1979: 186, 190; van Dijk, 1995), Fairclough (2003) argues that CDA explores how the opacity of ideologically-shaped relations of power between discourse and society helps to secure power and hegemony. Indeed, CDA-

proponents opine that there is no neutrality in the words, phrases, clauses and sentences we speak or write: "Anything said or written about the world is articulated from a particular ideological position" (Fowler, 1991:10). It emerges that CDA can be carried out through all, or two of, or even one of, the three Hallidayan register variables or metafunctions depending on the scope and interest of the research work.

This study thus keeps to the analysis of thematic structure and grammatical metaphor, which belong to the textual metafunction, to see how these two language phenomena encode both the interpersonal and ideological positions of the swearing president. The choice of this function is motivated by the fact that it plays a vital part in the expression of the first two, as Matthiessen (1995:20) puts it:

> The textual metafunction allows the ideational and interpersonal features of a text to be understood by the speaker/writer and listener/reader: It has a distinctive part to play in the overall creation of meaning –one that is oriented specifically towards the creation of meaning in the realm of semiotics.

The phrase '*Thematic Structure*' is related to the grammar of textual meaning or Theme (Halliday, 1994; Eggins, 2004). As this grammar encodes the textual metafunction, which is partly realized through Theme, most studies of it are based on that structure, taxis and information structure (Eggins, 2004; Amoussou, 2016a). This study thus partly draws on the theoretical background and methodological perspective laid out by Amoussou (2016a:215-218). As Amoussou (2016a) has not discussed GM, emphasis is laid only on this aspect for space constraints.

While the term '(*lexical*) *metaphor'* would make most people think of a rhetorical figure of direct equation between two unrelated items (Lakoff & Johnson, 1980; Halliday, 1985; Lakoff, 1993), the concept of '*grammatical metaphor*' is a language phenomenon brought to light by Halliday (1994), Halliday and Matthiessen (1999, 2004). Halliday and Matthiessen (1999: 7) define it as 'the phenomenon whereby a set of agnate forms is present in the language having different mappings between the semantic and grammatical categories". Drawing on the three metafunctions, the two scholars (2004) distinguish between the

ideational and interpersonal metaphor and relates the textual one to both. They write:

> The general tendency of *interpersonal metaphor* is to 'upgrade' the domain of grammatical realization; for example, while the congruent realization of modality is a group serving in the clause, *the metaphorical realization* is a clause that projects or embeds the clause to which a modal value is assigned. In this way, interpersonal metaphor tends to expand interpersonal systems by adding explicit variants –that is, variants where subjective or objective orientation is made explicit.
>
> In contrast, the general tendency for *ideational metaphor* is 'downgrade' the domain of grammatical realization of a semantic sequence, figure or element –from clause nexus to clause, from clause to group/phrase, and even from group/phrase to word. (p.646)

It ensues that rank-expansion through projection and rankshift is the major means for creating interpersonal metaphor while rank-reduction, mainly through nominalization, is the main one for creating ideational metaphor. In that case, textual metaphor is a product of both ideational and interpersonal ones. Indeed, as projection and rankshift involve a clause serving as Rheme for another in the supra-Thematic Structure (Eggins, 2004:315; Amoussou, 2016a:219), they lead to structural expansion but to functional or role reduction, as a whole clause now plays the function of a noun or a modifier. Halliday and Matthiessen (2004) attest to the effect of the nominalization involved in ideational metaphor on the textual level as they observe:

> When a sequence is realized metaphorically by a clause, this means not only that it is mapped into the transitivity patterns of the clause but also that it falls within the domain of the Theme + Rheme organization of the clause (p.642)

The Theme-Rheme organization stands for the *Thematic Structure*, which involves identifying clause or clause-complex boundaries, the Themes and Theme-types and their significance in a given text (Amoussou, 2016a). As such, grammatical metaphor should be taken into account in studies of the mode variable, though the '*congruent form*' needs to be distinguished from '*metaphorical one*'.

Thompson (2004:222-3) defines the former as being "closer to the state of affairs in the real world" and the latter as "the expression of a meaning through a lexico-grammatical form that originally evolved to

express a different kind of meaning". This congruency is synonymous with '*unmarkedness'* while metaphorical-ness is with '*markedness'*. In (1, 2, and 3) below, the italicized portions in (a) are congruent forms of the ideational, interpersonal and textual metaphors (b):

1. **(a)** Small firms do not enjoy economies of scale *because they cannot produce* in bulk,

   (b) Small firms do not enjoy economies of scale *for their inability* to produce in bulk.

2. **(a)** What does that mean?

   (b) *I wonder if you would explain what that means.*

3. **(a)** The man *on the left* was the winner.

   (b) The man *who was on the left* was the winner.

The next section applies those concepts to the analysis of the speech in question.

3. Critical Discourse Analysis of the Address

3.1. Methodological Perspective and Clause-Theme Identification.

For the purpose of this analysis, the text is divided in its constituent clauses. Each clause is numbered and each Theme-type is underlined and labelled (see the appendix). Plain numbers –i.e. (1) (2) – show ranking clauses while these numbers followed by a dot and other numbers –i.e. (1.1) (2.1.2) – indicate rankshifted clauses.

In addition, as different lexico-grammatical labels (experiential, interpersonal, and textual) can coexist within the Theme, Amoussou (2016a: 217) has proposed a structure-oriented classification adopted here (table 1).

(Table 1: Thematic Structure classification, adopted from Amoussou 2016b:217)

Theme classes	**structure/composition of the Theme**
(a)	'only a transitivity-label item or topical Theme'
(b)	'textual element+ topical theme'
(c)	'Interpersonal element+ topical theme'
(d)	'textual element +Interpersonal element+ topical

	Theme'/ 'Interpersonal element+ Textual element + topical theme'
(e)	'structural element'
(f)	'textual element+ structural element/ 'structural element+ Topical theme'

On the basis of this classification, a data processing or Theme identification is carried out (see the appendix). Though this process should appear here so as not to make it look like just an effortless exercise but the real backbone of the analysis, it is unfortunately appended for its length would create a big gap in the coherence of the analysis. For the same length constraint, only part of the Theme Identification exercise is displayed, with the firm promise that the full account can be provided whenever requested. The first section of the analysis looks into the Thematic structure while the second deals with grammatical metaphor.

3.2. Analysis of Thematic Structure in the Address

A look at the Theme identification process (appendix 3.1) shows that the speech contains 332 clauses, thus, 332 Themes (Eggins, 2004: 302). Table2 below gives the statistics of theme-type distribution, drawing on the classification adopted in table 1.

Theme classes	**Clauses of occurrence**	**Quantity (%)**
(a)	2,4, 5+, 8,11, 14+, 17, 18, 19+, 20+, 22+, 23, 27, 29,30+, 31, 35, 36, 37, 41, 42, 43, 44, 45, 46, 48, 50, 51, 52+; 53, 54+; 56, 57+; 58, 59, 61+, 63, 64, 65, 66, 70, 73, 74, 75, 76, 79, 80, 81, 83, 88, 89, 90, 91+, 92+, 93+, 94, 100, 102, 103+, 104, 105, 106, 109, 110, 111, 114, 115,117, 118, 120, 121+, 124, 129+, 130, 132, 133, 134+, 138,139, 140, 141,142,145+, 147, 149, 151, 153, 154, 157, 159, 160+, 161, 168, 169, 170+, 171, 172, 173, 176+, 177, 178, 181, 186, 187, 189, 191, 192, 194+, 195+, 196, 197, 198+, 199+, 201, 204+, 206+, 207, 209, 211, 212, 214, 215, 217+, 218, 220, 222, 223, 225, 226, 228,229,233, 234,235, 236, 237, 239.	137 **(41.26%)**
(b)	*12, 15, 24+, 25, 28,32, 33,34, 38, 39, 47, 49+, 55+, 60,*	

	62, 72,77, 78, 82, 84, 85+, 86,87+, 95, 96, 98, 101, 107, 112, 113, 116, 119, 122, 127, 128, 131, 135, 137, 144, 146, 148, 150, 158,166+, 174, 175, 179, 183, 185, 188, 190, 200+, 210, 213, 216, 219, 230.	57 **(17.17%)**
(c)	*1, 6, 7, 9, 10, 13, 16, 21, 26, 40, 59, 67, 68, 69, 71, 97, 108, 123, 125, 126, 136, 143, 152, 155, 167, 180+, 182, 184, 193, 202, 203, 221+, 231, 232, 238, 240, 241.*	37 **(11.14%)**
(d)	205, 208, 224, 227,242.	05 **(01.51%)**
(e)	*11.1, 22.1, 47.1, 63.1, 63.2, 63.3, 63.4, 66.1, 68.1, 72.1, 78.1, 84.1, 87.1, 87.2, 87.3, 92.1, 123.1, 137.4.1, 149.1.1, 151.1.1, 155.1, 168.1, 169.1, 174.1, 201.1, 210.1, 235.1, 237.1, 237.2.*	29 **(08.73%)**
(f)	*16.1, 39.1, 39.2, 42.1, 42.2, 43.1, 43.2, 44.1, 45.1, 45.2, 48.1, 50.1+, 60.1+, 62.1, 75.1, 75.2, 82.1, 87.1, 91.1, 91.2, 93.1, 96.1, 96.2, 98.1, 103.1, 119.1, 121.1, 129.1, 132.1, 137.1, 137.2, 137.3, 137.4, 137.5, 138.1, 139.1.1, 139.2,147.1, 147.2+, 149.1, 151.1, 152.1, 152.1.1, 167.1, 171.1, 186.1, 186.2, 199.1, 201.1, 204.1, 205.1, 206.1+, 209.1, 214.1+, 215.1, 217.1, 218.1, 219.1, 220.1, 232.1, 233.1, 236.1, 238.1, 239.1.*	64 **(19.28%)**

It must be noticed that the dominant topical-Theme function is played by participants in the address: 112/137, i.e., **81.75%** of the total transitivity function in the thematic structure. This high rate of participants in the thematic structure can be accounted for by the fact that most sentence forms normally require a participant (Amoussou (2016a:219). It must be noted that almost all circumstances used as topical Themes are marked/foregrounded (5+, 14+, 19+, 20+, 22+, 30+, 52+; 54+; 57+; 61+, 91+, 92+, 93+, 103+, 121+, 129+, 134+, 145+, 160+, 170+, 176+,194+, 195+, 198+, 199+, 204+, 206+, 217+) (class a). The topical parts of some of the *class-b* Themes are also marked: (*24+, 49+, 55+, 85+, 87+, 166+, 200+),* just as few of class-*c (180+, 221+)* and of class-f are –*"50.1+, 60.1+,147.2+, 206.1+"*. As '*foregrounding'* and such similar processes as '*marked-ness*', '*thematization'* and '*topicalization'* involve "the movement of an element to the beginning of a clause/sentence so that it can act as its Theme" (Crystal, 1995: 459), the occurrence of these Themes must have

some aesthetic function or motivation similar to that of metaphor (Jakobson, 1971:574).

Indeed, the significant foregrounding of circumstantial elements in the speech can be interpreted not only as indicative of its emphasis on the importance of both the situational context in the description of participants' actions and the speaker's psychological priorization of this (Halliday & Matthiessen, 2004: 55; Eggins, 2004: 136). This thematization of circumstances can be seen as a good illustration of the view of the Theme as '*the psychological subject*' (Halliday & Matthiessen, 2004: 55; Eggins, 2004: 136). In addition, this circumstantial topicalization appears as a realization of a careful written mode as the speech-writer must have planned the rhetorical development of the text to achieve this level of foregrounding (Eggins, 2004: 339). It is also argued that significant circumstantial thematization shows that the information is presented as non-arguable, a strategy to express the speaker's authority on the addressee (Eggins, 2004: 339).

Themes of classes *(c)* and *(d)* prove to be very revealing as to tenor. In fact, most Themes of class (c) have either a vocative adjunct –'1, 6, 9, 10, 13, 24, 24, 26, 97,108, 123, 143, 156, 184, 195, 203, 221, 231, 238'; an invocative item '*may/let*' *(1, 7, 9, 10, 13, 16, 59, 205, 232, 238, 240, 241, 242),* a strengthener like '*indeed/of course*' (40, 71, 155, 180, 193, 202) or a modaliser like *'rather/instead of*''(125, 68, 70, 27, 147.2, 224), as the interpersonal item in the Thematic structure. This significant proportion of interpersonally-loaded items shows the speaker's affective involvement with his audience (Halliday & Matthiessen, 2004: 632).

The text also contains a good proportion of themes of classes (e) and (f), thus of structural elements in Thematic position. These two classes signal rankshift, which implies packing more meanings into units by bundling a whole clause into a unit of a lower rank (Eggins, 2004: 269). In fact rankshift leads to complex grammatical structures and thus requires some forethought in the construction of clauses, which results in the creation of depth and hints to a situation or topic of great seriousness or intellectual respectability:

> The number of nodes in a sentence is the measure of its depth, i.e., the complexity of its articulation … the more divisions in a unit complex, and the more rankshift; the more nodes occur and the greater is the

> depth. If the situation is a serious one, the fact that depth is intellectually demanding, and hence slows the progress of communication helps to reinforce the considered and weighty nature of what is being said … it helps to convey a serious and thoughtful tone (Cummings & Simmons, 1983: 140).

The significant occurrence of structural elements as Themes or parts of Themes (**28.01%)**, added to that of marked topical ones as earlier deduced, means that the speech belongs somehow to a much written genre as rankshift is associated with formal, careful written texts (Cummings & Simmons, 1983: 93; Halliday, 1994. 224). The next section analysis the use of grammatical metaphor to show the complementarity between the two phenomena in revealing mode of discourse.

3.3. Analysis of Grammatical Metaphor in the Address.

As specified in the theoretical framework, grammatical metaphor can be ideational, interpersonal or textual. There are a few (17) cases of ideational metaphor, indicated by nominalization, in the text (Halliday & Matthiessen, 2004: 638, 656). For instance, nominalization is at work in '*as a symbol…Kenyans' (1),* which can be turned into its congruent verbal form '*to symbolize their….Kenyans'*. Likewise, drawing on Thompson (2004:222-3), these nominalised forms can be turned into congruent clausal forms:

> 'a clear indication of your commitment' (3), 'the recently completed presidential election' (17), 'the inevitability of chaos' (36), further strengthening…democracy' (48.1), "towards establishing a new Youth and Women Fund" (92); 'early exposure to technology' (96.1), 'supporting devolution' (100); 'dealing with unemployment' (108); 'my commitment to Kenya…' (137); 'my promise….is' (121), 'my commitment is that…..', 'through the promotion….for business (79), "Our commitment to …." (181), "the continued growth of our community"(189), "the fall of colonialism" (191); "the breakaway from colonialism" (192), and "hence our desire and need for devolution" (136).

At times, nominalization is more agency-driven than ideology-driven. In (169) for instance, the direct assault on agents –'*criminals, cattle-rustlers, drug barons, terrorists*'– rather than on the practice or ideology –*crime, cattle-rustling, drug-trafficking, terrorism*' entails some radical challenge to the agents rather than to the ideology they represent.

The use of the diminutive pronoun '*that'* for those people who are projected '*to have no future in Kenya'* (155.1) is such an open hostility that may partly account for the rise of terrorism in Kenya since 2012. Indeed, sources indicate that such attacks have increased in both number and range since Uhuru Kenyatta's campaign in 2012 through his presidency: 3 attacks (2011); 9 (2012); 10 (2013), 16 (2014) and 9 (2015) (Wikipedia, September 13, 2016.).

Perhaps one of the most evident features of the address is its significant reliance on interpersonal metaphor. Indeed, it contains as many as *41* expressions that are qualified as instances of interpersonal metaphor, including the metaphor of modality and such other variants as the causative modulation (Halliday & Matthiessen, 2004: 513; 630):

> "Let me begin" (1), "Let me also acknowledge" (7) "I would like to…" (17), "they knew that (39), "we will recognize that" (50), "be confident that" (87), "will ensure that" (91); "will put…to ensure that" (93) "we believe that" (96), "Let us all be…" (99); "as some claim" (101); "I urge all Kenyans to…" (106); "We are committed to…." (109); ".will make …." (112,113, 114, 116); "will ensure that " (119); "I pledge that (129); " I also pledge that" (132), "my commitment to Kenya is that (137); " am committed to ensuring that" (138); "will be dedicated to ensuring that (139); "will strive…to ensure that" (147); "I also promise that (149); "I want to assure all Kenyans that" (151);" We will ensure that (152); "It is our duty…to" (154); "Let me reiterate that" (167), "we understand that" (176), " is therefore committed to" (187), "we assure you that " (199), "I am confident that" (201), " let us remember that" (205), "I pledge to…", (209), "we invite you to…" (213), I also want to remind …that "(214), "I assure you again that" (215), "We must remember that (218); "Let us remember that" (232), and "Let us move…." (238).

It must be noticed that most of these expressions appear in main clauses that project rankshifted ones used as their complements. In a macro-Thematic structure the main clauses would appear as Themes and the projected ones as Rheme (Eggins, 2004:315). Many of these main clauses for their strong tenor, must be qualified as modulators or strengtheners, as in clauses N^{0s} 50, 87, 91,93, 99, 106, 109, 112, 113,114, 116, 119, 129, 132, 137, 138, 139, 147, 149, 151, 152, 157, 167, 187, 199, 201, 205, 209, 213, 214, 215, 218, 232, and 238. In some cases, double interpersonal metaphor is even at work (137, 138, and 139). In still others, modality takes the form of what Halliday and Matthiessen (2004: 513) call causative modulation and associate with structures based on

'*let/may/get/have /make/require /demand, etc*'. This is the case of clauses N^{0s} '1, 7, 99, 112, 113, 114, 116, 167, 232, and 238.' Most of these highly-modulated clauses project clauses with *deontic rather than epistemic* modality. The adjective *'deontic*' refers to uses of modal verbs and locutions to express such notions as duty, obligation, permission, prohibition, commitment, determination, necessity and the like while '*epistemic'* has to do with such uses as to air judgment about the degree of probability, certainty, likelihood or reliability of a situation (Fontaine, 2013: 509-10; Halliday & Matthiessen, 2004: 619).

The heavy use of *'will'* (24, 25, 41, 42, 43, 44, 45, 46, 47, 48, 50, 63, 73, 74, 75, 76, 79, 80, 81, 83, 88, 91, 92, 92.1, 93, 95, 96.1, 96.2, 97, 108, 110, 111, 114, 115, 117, 120, 121.1, 129.1, 130, 132.1, 134, 135, 137.2, 139, 140 (…+*always*), 141 (+never), 142 (…+no), 145, 147.1 (…+*never*), 147.2, 148.1, 199.1, 201.1, 215.1, 217, 239); of '*must'* (137.1, 137.5, 143, 218, 120, 131, 236.1), of '*should'* (123.1; 218.1); of '*shall'* (151.1);), of '*would'* (60.1), of 'causative/invocative imperative*: let me/us/May*' *(1, 7, 9, 10, 13, 16, 59, 205, 232, 238, 240, 241, 242),* and of such strengtheners as *'indeed/of course*' (40, 71, 155, 180, 193, 202) clearly points to the *deontic orientation* of the speech while the sparse occurrence of epistemic modality – '*can'* (63.4, 122), '*may not*' (232.1), *'would like to*' (17), '*they knew that*' (39), '*we believe that*' (96), '*we understand that*' (176) and such other option-laden locutions as '*rather/instead of*''–125, 68, 70, 27, 147.2, 224– points to various degree of probability and confidence ranging from 'absolute confidence/high degree of probability' (39, 176), through moderate confidence/medium degree of probability' (63.4, 122; 17, 96) to almost complete lack of confidence/low degree of probability' (232.1) (Mustajoki, 2006).

There thus appears some complementarity between the function of vocative-introduced Themes (class c) and interpersonal grammatical metaphor. While the vocatives tend to create some close social distance between the addressor and the addressees, the significant use of interpersonal or modality metaphor helps to widen this distance. In the words of Halliday and Matthiessen (2004: 631), "interpersonal metaphor is part of the principle of interpersonal iconicity: metaphorical variants create a greater semiotic distance between meaning and wording, and this enacts a greater semiotic distance between speaker and addressee". This combine of proximity and distance may be a good reflection of

political discourse, helping the speaker to be both with and without the audience. The same swing between affective involvement and distance can be felt in the speaker's reference to the Kenyan nation now with the cold/neutral pronoun '*its'* (190) and then with the affective "*herself*" (196). Perhaps, the parliament's refusal to listen to the President's New-Year Address in January 2016 by shouting him down is indicative of his move away from the people.

Textual metaphor is illustrated mainly through complementization and rankshift. This involves the use of a whole clause, which is a larger unit than a noun/noun phrase, as a modifier for the latter, which places the former under the latter's government. Drawing on Chomsky's government-binding theory (1981; 1982), Aitchison (1986: 185) argues that ''government involves the notion of a constituent having power over others and binding deals with the linking of items to one another.'' Indeed, though the modifier function is normally a preserve of an adjective, clauses (44.1), (44.1.1) and (45.1-45.2) respectively play that function for the noun phrases '*the fact'*, '*a feat*', and '*the fact*' in their main clauses. Such other clauses as 11.1, 42.1, 42.2, 43.2, 44.1, 47.1, 48.1, 63.1, 63.2, 63.3, 63.4, 67.1, 70.1, 72.1, 76.2, 78.1, 82.1, 84.1, 87.2, 87.3, 92. 1, 98.1, 131. 1, 137.1, 137.2, 137.4.1, 137.5, 139.1.1, 149.2, 151.1.1, 152.1.1, 168.1, 174.1, 201.1.1, 204. 1, 209.1, 210.1, 217.1, 220.1, 233.1, 235.1, 236.1, 237.1, and 239.1 are used as modifiers to noun phrases. On the other hand, rankshifted clauses are used as complements for specific processes, or adverbial prepositional phrases: 16.1, 39.1, 50.1, 60.1, 75.1, 87.1, 91.1, 91.2, 93.1, 96.1, 96.2, 119.1, 121.1, 129.1, 132.1, , 138.1, 139.2, 147.1, 147.2, 149.1, 151.1, 152.1, 167.1, 171.1, 176.1, 186.1, 186.2, 199.1, 201.1, 205.1, 206.1, 214.1, 215.1, 218.1, 232.1, 237.1, 238.1. Clauses 16.1, 60.1, 137.3, 186.1, 186.2, and 237.2 are complementizers to such prepositional phrases as '*with the knowledge*', "*with the clear understanding*", '*in the belief*', '*with this unity*' and '*for the hope*'. It must be noted that most of these phrases result from the nominalization of mental processes –*know*: knowledge; *understand*: understanding, *believe*: belief, *unite*: unity; *hope*: hope –and therefore illustrate the notion of ideational metaphor (Halliday & Matthiessen, 2004: 646). The table below recapitulates the process-types associated with the rankshifted clauses:

Table 3: Process-types with textual metaphor: adopted from Halliday & Matthiessen, 2004:171.

Process type	Clause N^{0s}	Quantity (rate)
material		00
mental	39.1; 50.1; 75.1, 87.1; 91.1, 91.2, 93.1; 96.1, 96.2; 119.1; 138.1; 139.2; 147.1;147.2; 149.1; 151.1; 152.1; 176.1; 199.1; 201.1; 205.1; 206.1; 214.1; 215.1; 218.1; 232.1; 238.1.	27 **(79.14%)**
behavioral		00
verbal	129.1; 132.1; 167.1; 171.1.	04 **(11.76%)**
relational	121.1; 137.1; 137.2.	03 **(8.82%)**
existential		00

Over a total number of 34 processes, 27 (, i.e., 79.14%) are mental while only 04 (, i.e., 11.76%) and 03 (, i.e., 8.82%) are respectively verbal and relational. It must be noted that the processes in 201.1 and 238.1, which can ordinarily be taken as relational, are regarded as mental due to their contextual semantic import as suggested by Amoussou (2014: 123; 2017a: 379).

In short, section 3.3 reveals that the address contains *143* instances of grammatical metaphor: ideational: 17, textual: *87*; interpersonal: 41. Textual metaphor appears to be dominant, which, together with the significant rate of structural Themes, gives the speech a more written orientation. This written-ness is further reinforced by the presence of ideational metaphor. The significant occurrence of interpersonal metaphor may help to think of the speech to express a good dose of affective involvement, which is solaced by the presence of class (c) Themes.

4. Summary of Findings and Conclusion.

Though the text is an '*address*' and could be projected to have features of the spoken discourse, those revealed by the analysis point to a more written or written-down-to-be read-out one; thus a combine of both written and spoken genre.

Indeed, the Thematic-structure analysis has revealed a heavy reliance on type-(a) topical Themes, many of which are marked; a high occurrence of structural elements in sub-thematic positions (e, f) and a significant inclusion of interpersonal elements in the Theme (c). While the high rates of marked topical themes and structural ones are held up as markers of carefully written mode, that of interpersonal elements signals a close proximity between the addressor and the addressee and is seen as an index of spoken mode (Cummings & Simmons, 1983: 140; Halliday, 1994:224). In particular, the use of kinship vocatives in such '*fellow Kenyans*, *Brothers and sisters*, *sister countries*, etc ' in clauses as N*0s* 1, 5, 26, 97, 108, 123, 136, 143, 152, 184, 221 and 238 helps the political speaker to claim in-group solidarity when such interpersonal relationship may actually not exist (Brown & Levinson, 1987: 180; Yuang, 2007: 164). The swearing-in-President's relationship with his predecessors can be felt in the difference and intensity of vocatives used for them (8, 9, 10, 11, 13, 15).

On the other side, while the presence of ideational and textual metaphor is "associated with the discourses of power and authority" (Halliday & Matthiessen, 2004: 640) and is theorized to traditionally indicate a carefully-written mode, this written-ness is strengthened by a significant use of interpersonal metaphor to establish a greater distance between the speaker and the addressee (idem: 631). However, the formality of the situation is conveyed in the overwhelming dominance of deontic modality (87) over the epistemic one (13) (Fontaine, 2003: 509).

This swing between formality and informality, distance and proximity, coldness and warmth, and written-ness and spoken-ness, etc may be a major feature of political discourse that remains to be confirmed by future research. The swing does create some political dance that allows the speaker to be both with and without the people. It also helps him to express his radical ideological opposition to terrorists and other criminals, a radicalism that is suspected to have partly fuelled

the increase of terrorist attacks in the country between 2012 and 2015. It can rightly be concluded that an analysis of thematic structure is an alternative to that of grammatical metaphor as both lead to similar pronouncements on mode and ideology (Matthiessen, 1995:20; Eggins, 2004:339; Martin, 1992: 12). These phenomena thus represent avenues though which CDA can be relevantly carried out (Fowler, 1991:10; Simpson & Mayr; 2010:50).

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Appendix: *Theme-Identification: The Inaugural Address Taken to Pieces.*

(1) [Your Excellency Mwai Kibaki, CGH ,MP; Your Excellency Daniel Arap Moi; Your Excellencies visiting Heads of States & Governments; Chief Justice Willy Mutunga; Invited Guests; *Fellow Kenyans*, *Let me begin*(c) by thanking all heads of state present and the representatives of heads of state for choosing to be here *as a symbol of your continued support and goodwill towards Kenyans*]. (2) [I(a) *particularly* note, with gratitude, the large presence of our brothers and sisters from across the continent]. (3) [This (a) is *a clear indication of your commitment to* the Pan-African agenda]. (4) [You (a) have bestowed a great honor on me and our country by being

here]. (5)[On behalf of the Kenyan people(a+) I welcome all of you to Kenya]. (6) [*Karibuni Sana*! (c)]

(7) Let me *also* acknowledge(c) with gratitude and respect the distinguished service of my predecessors]. (8) [*President Mwai Kibaki, a true statesman and a great leader* who over the past 10 years(a) has *laid a firm foundation for the future prosperity of our country*]. (9) [Asante *sana Mzee*(c)]. (10) [*Shukraninyingi Sana* (c)] (11) [I (a) pay tribute also to *former President Moi*] (11.1) [who (e) is with us today] (12) [and thank(b) him *for his years of leadership and dedication to our nation*]. (13) [Asante *Mzee*! (c)]

(14) [With humility and respect(a+), I acknowledge] (15) [and pay(b) tribute to the memory of my father, the late founding father of our nation, *Mzee Jomo Kenyatta*]. (16) [*May he* and his fellow architects of liberation in Kenya and Africa as a whole(c) rest in peace *with the knowledge*] (16.1) [that this generation (f) is *committed to* fulfilling their dreams for our nation and our continent].

(17) [I (a) *would like to* thank all my worthy opponents in *the recently completed presidential election*]. (18) [Every one of you (a) helped define and make stronger our democracy]. (19) [Because of you (a+), Kenyans had real choices]. (20) [Because of you(a+), Kenyans felt free to exercise their sovereign will]. (21) [Thank you (c) all.] (22) [In an open and free democracy (a+), there is a vital role for a vibrant opposition] (22.1) [that (e) helps to hold the Government to account]. (23) [Kenya (a) is such a democracy], (24) [and as President (c+) I *will* respect that role] (25) [just as I(b) *will* champion the right of every Kenyan to speak *their* mind free of fear of reprisal or condemnation].

(26) [Fellow Kenyans, Our nation(c) has now successfully navigated the most complex general election in our history]. (27) [Our journey(a) began three years ago, with the promulgation of a new constitution], (28) [and ended(b) eleven days ago, with a landmark Supreme Court decision]. (29) Ours(a) has been an unusual story]. (30) [An unconventional path(a+)]. (31) [We(a) have been praised] (32) [and criticized(b) in turn –(33) [depending on *who(b) was telling our story*]. (34) [Yet while some(b) watched the unfolding national events with skepticism, resigned to (35) [*what*(a) (36) *[they(a) believed] was the inevitability of chaos*], (37) [others, the vast majority(a), looked upon our nation with a tempered hope; cheering us on] (38) [not only because

they(b) believed in us] (39) [but because they(b) knew] (39.1) that if Kenya(f) succeeded] (39.2) [they too(a) would succeed].

(40) [Indeed, for all that (d) has been said of our nation], (41) [the records of history(a) will attest to a number of undeniable facts]. (42) [They(a) *will* outline the long queues] (42.1) [(that) we(f) made], the long hours (42.2) [(that) we(f) waited to vote] and the historic voter turnout of these elections]. (43) [They(a) will detail the decisions] (43.1) [that the Kenyan media(f) made – the professionalism and responsibility] (43.2) [with which they(f) acted].

(44) [They(a) *will* remind us of *the fact*] (44.1) [that we(f) embarked on a feat] (44.1.1) [that few other countries(f) have attempted, holding six elections simultaneously]. (45) [They(a) *will* call our attention to the fact] (45.1) [that the youth(f) were meaningfully engaged in the entire electoral period] (45.2) [and that the political consciousness of Kenyans(f) was at an all time high]. (46) [They(a) *will* list] (47) [and honor (b) the individuals, institutions and service organizations] (47.1) [that(e) played a strong role in this defining chapter of our nation's history]. (48) [They (a) *will* contrast our accomplishments with the fact] (48.1) [that Kenya (f) ventured into multi-party politics only 20 years ago *further strengthening and entrenching our democracy*].

[**(49)** …(**96.2**)].

(97) [Fellow Kenyans, My government(c) *will* immediately begin the process of supporting devolution and enabling county leadership to carry out their constitutional mandate] (98) [and fulfill(b) the pledges] (98.1) [(*that*) they(f) made to the Kenyan people]. (99) [*Let us all be*(c) *clear* (100) - [supporting devolution(a) is not a choice], (101) *[as some(b) claim* it to be] - (102) [it(a) is a duty]. (103) [A constitutional duty(a+)], (103.1) [One that I(f) have sworn to uphold]. (104) [Our constitution(a) does not suggest devolution], (105)[it(a) demands it]. (106) [I (a)*urge all Kenyans to* be persistent, pragmatic, patient and non-partisan], (107) [as we(b) pursue the promise of devolved governance].

(108) [Fellow Kenyans, *dealing with unemployment* (c) will be a priority for my government]. (109) [We(a) *are committed to* creating jobs and opportunities for our people, especially our young people]. (110) [We(a) *will* do this, by creating an enabling environment for the private sector]. (111)

[We(a) will harness the gifts and talents of our youth], (112) [in order to make(b) sports and entertainment providers of profitable livelihood] (113) [and to make(b) Kenya a global leader in these areas]. (114) [We (a) *will* make the procurement process faster, more accessible, and transparent]. (115) [We (a) *will* simplify the process of starting and running a business], (116) [*in order* to make (b) it friendly and cost-effective to do business in Kenya]. (117) [We (a) will expand electricity generation], (118) [extend(a) the transmission network] (119) [and ensure(b)] (119.1) [that electricity supply(f) is more consistent and reliable]. (120) [We(a) *will* build on the accomplishments of the last administration in infrastructure, by increasing accessibility through roads and rail networks, as well as increasing digital connectivity]. (121) [To the private sector(a+), *my promise to you is*] (121.1) [that we(f) will create an enabling environment], (122) [so that you (b)*can* play your part in creating employment and fostering economic growth].

(123) [Fellow Kenyans, for too long(c+) our nation has exported jobs] (123.1) [that(e) *should rightly* belong to our citizens]. (124) [We(a) have focused on exporting primary products], (125) [instead of promoting(c) value addition] (126) [and manufacturing(c) finished goods] (127) [thereby creating(b) jobs] (128) [and improving(b) our standard of living]. (129) [Today(a+), *I pledge] (129.1) [that my administration(f) will* work towards diversifying our economic base]. (130) [We *will* support the manufacturing industry] (131) [and support (b) all enterprises, both local and international], (131.1) [*that* (e) strive to create finished goods using local labour and materials]. (132) [I *also pledge] (132.1) [that* this Government(f), as the largest buyer of goods and services, *will* take the lead in supporting local industry, by buying Kenyan first]. (133) I (a) have consulted with Parliament] (134) [and on the 16th of April (a+), I *will* address both Houses] (135) [and announce(b) a detailed government program and legislative agenda].

(136) [Fellow Kenyans, one of the biggest challenges to national unity(c) is the feeling of exclusion in the decision making process, *hence our desire and need for devolution*]. (137) [That notwithstanding, *my commitment to Kenya(b)* is] (137.1) [*that our national Government(f) shall*] (137.2) [and *will* reflect(f) the true face of Kenya, with the clear understanding] (137.3) [*that as we* (f) bring decision making and services closer to the people] , (137.4) [(that) the integrity and solidarity(f) (137.4.1) [that(e) binds us as citizens of

one nation], *must not* only remain], (137.5) [but (that it) (f) *must* be strengthened]. (138) [I am equally *committed to ensuring]* (138.1) *[that* interests of women and the interests of young people(f) are represented in my government]. (139) [A department in my office(a) *will be dedicated to ensuring]* (139.1) *[**that*** the interests of these groups(f) not only inform every decision] (139.1.1) [(that) I(f) make as President], (139.2) [but (that they) (f) also (do) those of every department and government ministry]. (140) [Our doors(a) *will always* be open]. (141) [We(a) *will never* turn a deaf ear to the needs of any person or group]. (142) [We(a) *will* leave no community behind].

(143) [Fellow Kenyans**,** to achieve(c) these goals] (144) [and to achieve(c) Vision 2030 – we *must* be responsible stewards of our natural resources]. (145) [In light of this(a+), *my commitment and the commitment of the Government will be* to support the National Land Commission] (146) [as they(b) seek to provide the land answer]. (147) [My government(a) *will* strive to work with all actors *to ensure]* (147.1) *[that* the issue of land (f) *will never* again be a contentious or a divisive subject] (147.2) [but rather that land(f) *will* be seen] (148) [as what it(b) truly is, a factor of production]. (149) [I *also promise]* (149.1) *[that* we (a) *will* exploit our natural resources in a way] (149.2) [that(f) benefits the current generation] (150) while safeguarding(b) the interests of generations to come]. (151) [I *want to assure all Kenyans]* (151.1) *[that we* (f) *shall* use all the money] (151.1.1) [*that* (e) comes from natural resources for development programs].

(152) [Fellow Kenyans, We(c) *will ensure]* (152.1) *[that the harmony* (f) (152.1.1) [(that) we(f) are striving for] extends to the environment]. (153) [It (a) is our heritage]. (154) [*It*(a) *is our duty as guardians and custodians of that heritage to protect* it for future generations].

[**(155)** …… **(183)**.]

(184) [My fellow Kenyans, the future of Kenya(c) depends not only on our National Unity (185) [but (it) (b) also (depends) on deepening our bonds with our brothers and sisters in East Africa and Africa as a whole]. (186) [It(a) is *with this unity*] (186.1) [that we(f) *will* prosper] (186.2) [and(that we(f+) *will) truly* deliver on the promise of independence and liberation from our colonial past]. (187) [My administration(a) is *therefore committed to* regional trade and cooperation] (188) [and (it) (b) will continue to strengthen ties through the free movement of people, goods and

investment, including the removal of tariff and non-tariff barriers to trade within the EAC]. (189) [My goal (a) is to see *the continued growth of our community* towards ultimate integration].

(190) [As Kenya(b) celebrates ***its*** Jubilee year of freedom and independence], (191) [Africa too(a) marks slightly over 50 years since *the fall of colonialism*]. (192) [The breakaway from colonialism(a) has not been easy]. (193) [Indeed it(c) has been fraught with great challenges and setbacks]. (194) [Without fail(a+) however, the trajectory of our recent history, in Kenya as in Africa, has been one of great hope, renewed progress and palpable determination]. (195) [Africa (a+), *Ladies and Gentlemen*, is on the rise]. (196) [Kenya (a+) sees ***herself*** as an integral part of this exciting awakening]. (197) [The great renaissance spoken of a mere 20 years ago(a) is upon us]. (198) [Across the continent(a+) evidence of renewal and growth is everywhere, built on the bedrock of rising self-confidence, a growing educated, youthful population and God given abundance of natural wealth and resources].

[**(199)** ……**(220.1)**].

(221) [Fellow Kenyans, Today(c+), work begins]. (222) [The time (a) has come, not to ask] (223) [what community(a) we come from] (224) [but rather what dreams(d) we share]. (225) [The time (a) has come not to ask] (226) [what political party(a) we belong to] (227) [but rather what partnerships(d) we can build]. (228) [The time(a) has come to ask], (229) [*not who (a) we voted for*], (230) [but what future(b) we are devoted to].

(231) *[Fellow Kenyans*, we(c) *must* move forward together]. (232) [Let us remember(c)] (232.1) [that although we(f) *may not* be bound together by ethnicity, or cultural practices or religious conviction] –(233) [our kinship(a) rests solidly upon *the fact*] (233.1) [*that we (f) have all been adopted by Kenya's borders*]; (234 [we(a) are all children of this nation], (235) [we(a) are all bound to one constitution] (235.1) [which(e) calls us to rise above our individual ideologies and march to our national anthem]. (236) [That anthem(a) reminds us of the fundamental principles] (236.1) [upon which our prosperity(f) *must* be built]. (237) [*It(a) calls us to reflect* on the power of peace; *to recall* the supreme value of freedom; *to believe*, once more, in the beauty of service and brotherhood; *to aspire* each day, to the dignity] (237.1) [that(e) results from hard work, and to contend for the hope] (237.2) [that justice(f) brings].

(238) [*Brothers and sisters; Fellow Kenyans, Let us move*(c) forward, together, in the spirit of our anthem and in the spirit of our constitution being confident] (238.1) [that if we (f) turn neither to the left nor to the right of our national values], (239) [we, as a people (a), *will* see the promised land of prosperity] (239.1) [that our forbearers (f) set out for]. (240) [(May) God(c) bless you], (241) [(May) God(c) bless the Republic of Kenya] (242) [and (May) God(d) bless Africa].

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INFLUENCE OF DEMOGRAPHIC VARIABLES ON STIGMATIZATION OF PEOPLE LIVING WITH HIV/AIDS IN ABEOKUTA, NIGERIA

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Abstract
This study investigates the influence of demographic variables (Tribe, Religion, Gender and Marital Status) on stigmatization of people living with HIV/AIDS (PLWHA) in Nigeria. Four research hypotheses were formulated to guide the study. Descriptive research design was adopted for it. One hundred (100) randomly selected PLWHA who go for screening and treatment at the Federal Medical Centre, Idi-Aba and Ogun State Hospital, Ijaye, both in Abeokuta metropolis responded to the structured questionnaire (IDVOSOPLWHAQ).The instrument was duly validated. The coefficient of reliability obtained through test - retest at four weeks interval was 0.76. Data collected were analyzed using Mann-Whitney U Test for differences between two independent groups on a continuous measure and inferential statistics such as Kruskal-Wallis Test is the non-parametric alternative to one-way between-groups analysis of variance used. The four hypotheses were tested at.05 level of significance and the findings revealed significant gender influence with the singles carrying the whole brunt. It was recommended that strong National HIV/AIDS education programme should be mounted to bringabout change in the maladaptive behavior towards the virus and people living with the virus, more attention should be given to singles during counselling sessions while undergoing HIV/AIDS screening to avoid further spread of stigmatization in the society, especially in Abeokuta metropolis since those living in Ogun state are vulnerable. This will encourage good help-seeking habit by clients in case of positive result at the end of the screening exercise.

Keywords: Influence, Demographic variables, stigmatization, people living with, HIV/AIDS and Nigeria

Introduction

Background to the study

HIV, the acronym for Human Immuno- Deficiency Virus, is the cause of Acquired Immune Deficiency Syndrome (AIDS) a condition of acute Cluster Differentiation 4 (CD4) cells responsible for the devastation of immune system of an AIDS patient (CD4 count-AIDS.gov, 2014). HIV pandemic has brought tears to a large number of families as death is the resultant effect of any victim of HIV/AIDS that refuses to show up for screening and treatment. HIV pandemic is not just a public health concern but people living with HIV/AIDS are a public health risk (HIV, stigma and discrimination, Health and care information you can trust, 2015).

The origin of HIV is traced to the United States of America. It was discovered first in 1981 in America, and by 1986, the deadly virus had spread to Nigeria. One of the problems associated with HIV/AIDS in the society, is stigmatization. Stigmatization constitutes the foremost barrier to effective integration of HIV/AIDS education. An individual with HIV/AIDS experiences an immediate crisis over what makes life meaningful or meaningless (Azekhueme &Enitan, 2015). Stigmatisation aggravates the burden of PLWHA. It refers to individuals who are discriminated against as a result of perceived disability in health.

Globally, ignorance, fear and denial, have engendered serious and often tragic consequences, denying people living with HIV/AIDS access to treatments, services and support, as well as making it hard for prevention work to take place (Azekhueme& Enitan, 2015). Yahaya , Jimoh & Balogun (2010) found factors that constituted major hindrance to the acceptance of HIV/AIDS Voluntary Counselling and Testing (VCT) by youths in Kwara State. They are ignorance, fear of being positive, cost of VCT, inadequate number of VCT centres and stigmatization. Majority of the respondents were not comfortable displaying their medications. Stigma can contribute to HIV/AIDS incidence as those infected are likely to hide their positive status, thereby promoting risky life style. Educating the patients as well as the populace is advocated as a strategy for HIV/AIDS related stigma reduction. Education may include interventions that aim at improving the knowledge of the general public and community groups about a specific illness and provides facts that

counter false assumptions on stigma(Ojieabu, Eze, Fashola, Bello & Arute, 2014) .

In some regions, demography has played devastating roles in accessing PLWHA for screening and treatment. For example, Nametso and Enock (2015) reported of the stoning of a South African woman by the community to death after confessing of her HIV positive status. This is a major factor why victims of HIV/AIDS are reluctant to seek help or disclose their sero status. Nworuh and Ogbalu (2013) carried out a research on the "Experience of HIV-related stigma by people living with HIV/AIDS based on gender". The respondents were PLWHA attending clinic at the Federal Medical Centre, Owerri, Nigeria: gender was statistically significant to stigma experience; of course in favour of men.

London Declaration on AIDS Prevention following the World Summit of Ministers of Health on Programmes for HIV Prevention in January 1988 was one of the first international statements to recognize that discrimination against, and stigmatization of HIV-infected people and people with AIDS and population groups undermine public health, and must be avoided.

In 1988, Resolution WHA 41.24 of the 41st World Health Assembly subsequently urged member states to foster a spirit of understanding and compassion for HIV-infected people and those suffering with AIDS. In addition, the resolution recommended member states to protect the human rights and dignity of affected individuals and population groups, to discourage discrimination and stigmatization in the provision of services, employment and travel. In 1989, the United Nations Centre for Human Rights organized the first international consultation on HIV/AIDS and human rights. This forum reaffirmed the public health rationale for the prevention of HIV/AIDS-related discrimination and the promotion and protection of human rights in the context of HIV/AIDS – a view reaffirmed in United Nations General Assembly resolutions in 1990 and 1991.

Currently, Nigeria is one of the countries that has the highest HIV burden worldwide, with 3.2million PLWHA and about 215,000 annual AIDS deaths. While cases have been reported in all regions of the world, almost all those living with HIV(97%) reside in low and middle class countries, particularly in sub- Saharan Africa (Joint United Nations

Programme on AIDS. Nigeria has a prevalence rate of 3.2%, Abeokuta, 3.2%, Lagos, 4.2%, and Ijebu Ode in Ogun state has 5% prevalence rate which if care is not taken may rise to an uncontrollable point.

Other factors that influence attitudes toward PLWHA include ethnicity. Wong and Syuhada (2011) in a study on stigmatization and discrimination of PLWHA, found that Malay participants were more likely than other ethnic groups to perceive stigmatization if their spouses were HIV positive. Less educated people as well as those living in rural areas are likely to stigmatise PLWHA due to their limited knowledge of HIV and the mode of transmission (Karolinska Institute, 2011;Wong & Syuhada,2011). Kakufo (2009) found no significant difference in the level of the Christian and non- Christian respondents in stigmatizing PLWHA. However, both groups showed stigmatizing attitudes. The study of Azekhueme and Enitan (2015) identified isolation from the society, deprivation of social amenity, discrimination against social right and medical amenities as some of the major ways people living with HIV/AIDS (PLWHA) are being stigmatized.

Statement of the Problem

HIV/AIDS is not just a public health problem, it has far reaching consequences for all sectors and for development itself. With the high prevalence and incidence of HIV/AIDS in the society and the stigmatization associated with the illness, it is important to do empirical research on the influence of demographic variables on stigmatization of, and the acceptance and care of HIV/AIDS patients in the society. Such problems like maltreatment of PLWHA, refusal to disclose the status of the illness, and unwillingness to explore educational and counselling services, are as a result of the problems associated with the stigmatization of the people suffering from the disease in the society. Thus, empirical study of this nature can help to look at the different dimensions of stigmatization of HIV/AIDS patients, problems of stigmatization in dealing with the issue of PLWHA acceptance and care in the society and the various means the society can employ to change negative attitude to those suffering from the virus.

Most studies in literature did not consider if stigmatization of PLWHA in Abeokuta, Nigeria has bias for tribe, religion, gender and marital statuses. Thus, this study was necessary as it considered influence of demographic variables on stigmatization of PLWHA with bias on tribe, religion, gender and marital status and to suggest possible strategies to reduce the stigmatization of HIV patients.

HYPOTHESES

The following four hypotheses were formulated and tested to guide the conduct of this study.

Ho_1**:** There is no significant influence of stigmatization on PLWHA based on tribe.

Ho_2: There is no significant influence of stigmatization on PLWHA based on religion.

Ho_3: There is no significant influence of stigmatization on PLWHA based on gender.

Ho_4: There is no significant influence of stigmatization on PLWHA based on marital status.

Significance of the study

The study is significant as it requires the incorporation of health promotion; especially in the area of attitudinal change towards stigmatization of HIV/AIDS at all levels. The study will likely provide an insight into certain variables that are perceived to influence stigmatization of HIV/AIDS patients; it will likely help policy makers to find solution to the causes of stigmatization of PLWHA, it will also facilitate community education to solve community problems locally. It is envisaged that it will assist the various agencies, both local and international, to reduce stigmatization.

METHODOLOGY

Research Design

The study adopted a descriptive research design method. The approach enables the researcher to collect information about the

respondents' health status, behavior, attitudes or feelings as well as demonstrate associations / relationships between the demographic variables and stigmatization.

Study Population

The population of PLWHA in the two hospitals (FMC and Ogun State Hospital) was Five hundred and thirty eight (538). Of these, Three hundred and ninety three (393) were from FMC while One hundred and forty five (145) were from the state hospital. Respondents comprised males, females, singles and the married within the metropolis. The age bracket of respondents was 15year- old upwards and the sample cut across various ethnic backgrounds. 100 respondents were drawn from the population.

Sampling Procedure

Purposive sampling of respondents was done among the HIV patients who reported for screening and treatment at the Hospitals (Federal Medical Centre, Idiaba and Ogun State Hospital, Ijaye), in Abeokuta Metropolis. The sample size drawn was one hundred (100): fifty individuals were sampled from Federal Medical Centre Idi-Aba and the State Hospital, Ijaye respectively.

Instrument

Structured questionnaire titled 'Influence of demographic variables on stigmatization of people living with HIV/AIDS questionnaire" **(IDVOSOPLWHAQ**) adopted from Azekhueme and Enitan (2015) was responded to by HIV/AIDS patients who went for screening and treatment at the two target hospitals. Section A of the instrument comprised the patients' personal data.

Scoring Format

A four-point Likert type rating scale which carries 1-4 scoring rate depending on the level of agreement or disagreement was adopted. Section A of IDVOSOPLWHAQ was scored using simple frequency and percentage. Scale A of Section B consists of 13 structured items on knowledge of HIV/AIDS, while Scale B consists of 7 structured items on

Attitudes that promote HIV/AIDS stigmatization, Scale C consists of 6 structured items on control of the spread of the HIV/AIDS virus. The positively structured items were scored as follows: 1 point for Strongly Agree (SA), 2 points for Agree (A), 3 points for Disagree (D) and 4points for Strongly Disagree (SD). Scores for the negatively structured items were reversed. There were twenty six (26) items on the whole. Cut- off point for responses on Knowledge of HIV/AIDS (table 1), Attitudes that promote HIV/AIDS stigmatisation (table 2) and Control of HIV/AIDS (table 3)is 80 derived from adding scores for SA and A and scores for D and SD.

Validation of Instrument

Validity of the instrument was established by medical and counselling experts. A reliability index of 0.76 was obtained through test re-test after administering the instrument twice at four weeks intervals to the respondents. Explanation about the purpose of the study was given in simple terms to the respondents with the assurance that all information supplied would be treated in strict confidence. The Researcher and two Research Assistants were involved in the distribution and collection of copies of the questionnaire on the spot after completion.

Data collected through the questionnaire were presented using Mann-Whitney U Test for differences between two independent groups on a continuous measure. Basic descriptive statistical analysis such as simple percentage was used for section1 of the questionnaire.

Instead of comparing means of the two groups, as in the case of the t-test, the Mann-Whitney U Test actually compares medians to describe the direction of the difference.

RESULTS

Table 1: Frequency distribution of Knowledge of HIV/AIDS (KOH)

S/N	Variable HIV/AIDS is contacted through	SA	A	D	SD	TOTAL
1	Sexual intercourse	68	28	0	4	100
2	Blood and blood products	74	20	5	1	100
3	Multiple sex partners	66	25	4	5	100
4	Sharing of needles and syringes	71	26	1	2	100
5	Use of unsterilized contaminated sharp instruments	64	34	1	1	100
6	Kissing	13	26	31	30	100
7	Breast milk	29	35	22	14	100
8	Sharing of Handkerchief	8	4	33	55	100
9	Sharing of plates and spoons	5	2	29	64	100
10	Sharing of toilet	3	11	30	56	100
11	Punishment as a consequence of Sin from God/Devil	**7**	**16**	**18**	**59**	**100**
12	Carelessness	29	36	17	18	100
13	Witchcraft	3	11	24	62	100

Table 2: Frequency of Attitudes that promote HIV/AIDS Stigmatization

SN	Variables: Attitudes that promote HIV/AIDS stigmatization	SA	A	D	SD	Total (%)
1	People living with HIV/AIDS (PLWHA) should be isolated	7	13	28	52	100
2	PLWHA should not be allowed to share toilets with the public	15	13	30	42	100
3	PLWHA should not shake hands with others	1	5	27	67	100
4	PLWHA should not be allowed to sit with others in the society	4	27	23	50	100
5	PLWHA should have separate schools/classrooms	2	6	22	70	100
6	PLWHA should bear the consequence all alone and carry their cross	9	9	27	55	100
7	PLWHA should be given their separate hospital	9	18	25	48	100

Table2 above shows the frequency of responses to items on attitudes that promote stigmatisation. All the responses are above the cut-off point of 80 with the exception of items 2 and 4. Thus, a level of stigmatization is implied.

Table 3: Control of HIV/AIDS

SN	Scale B: Control of HIV/AIDS In case of positive result after HIV/AIDS screening	SA	A	D	SD	Total (%)
1	One can easily disclose his/her status	22	37	32	9	100
2	One can immediately proceed to the nearest facility for treatment	46	48	3	3	100
3	One should start antiretroviral drugs immediately	47	44	7	2	100
4	One should often go for medical check up	55	41	2	2	100
5	Antiretroviral drugs should only be taken when felt need	19	19	29	33	100
6	No drug can cure HIV/AIDS its only prayer	20	27	27	26	100

Table 3 above shows the highly positive responses of the respondents (items 2,3and 4) while items 1, 5 and 6 are below cut off point.

Hypothesis Testing

The Mann-Whitney U Test is used to test for differences between two independent groups on a continuous measure. This test is the non-parametric alternative to the t-test for independent samples. Instead of comparing means of the two groups, as in the case of the t-test, the Mann-Whitney U Test actually compares medians. It converts the scores on the continuous variable to ranks across the two groups. It then evaluates whether the ranks for the two groups differ significantly. As the scores are converted to ranks, the actual distribution of the scores does not matter.

H_{o1}**:** There is no significant influence of stigmatization on PLWHA based on tribe.

Statement of Statistical Error;This research was carried out at 95% Confidence level and it's prone to 5% error level.

NB: **= p<0.05, meaning there is significance.

Table4: **Kruskal** Wallis Test for tribe.

	Total score on knowledge of HIV/AIDS	Total score on attitude that promote HIV/AIDS stigmatization	Total score on effect of stigmatization on treatment	Total score on control of HIV and AIDS
Chi-Square	4.921	2.068	4.175	3.531
Df	3	3	3	3
Asymp. Sig.	.178	.558	.243	.317

The Kruskal Wallis Test revealed that tribe does not significantly influence stigmatisation of PLWHA.

Therefore, the Null hypothesis is accepted.

H_{o2}: There is no significant influence of stigmatization on PLWHA based on religion.

Table5: Kruskal Wallis Test for religion.

	Total score on knowledge of HIV/AIDS	Total score on attitude that promote HIV/AIDS stigmatization	Total score on effect of stigmatization on treatment	Total score on control of HIV and AIDS
Chi-Square	1.229	.603	.001	.463
Df	1	1	1	1
Asymp. Sig.	.268	.437	.975	.496

H_{O3}: There is no significant influence of stigmatization on PLWHA based on gender.

Table 6

	Total score on knowledge of HIV/AIDS	**Total score on attitude that promote HIV/AIDS Stigmatization**	**Total score on effect of stigmatization on treatment**	**Total score on control of HIV and AIDS**
Mann-Whitney U	1006.500	960.500	983.500	914.000
Willcoxon W	1826.500	2790.500	1763.500	1734.000
Z	-1.367	-1.699	-1.348	-1.935
Asymp. Sig. (2-tailed)	.172	.089	.178	.053

a. Grouping Variable: gender of respondents

A Mann-Whitney U Test revealed that at 0.05, gender does not significantly influence stigmatization of PLWHA. At the control score, the calculated p-value is 0.053 which was almost significant but statistically disregarded. Hence, the null hypothesis is accepted.

H_{O4}: There is no significant influence of stigmatization on PLWHA based on marital status.

Table7: Mann-Whitney U Test for marital status.

	Total score on knowledge of HIV/AIDS	Total score on attitude that promote HIV/AIDS stigmatization	Total score on effect of stigmatization on treatment	Total score on control of HIV and AIDS
Mann-Whitney U	1243.500	1015.500	1154.000	934.500
Wilcoxon W	2674.500	2143.500	2532.000	2312.500
Z	-.014	-1.602	-.481	-2.056
Asymp. Sig. (2-tailed)	.989	.109	.631	**.040

a. Grouping Variable: marital status

marital status		Total score on knowledge of HIV/AIDS	Total score on attitude that promote HIV/AIDS stigmatization	Total score on effect of stigmatization on treatment	Total score on control of HIV and AIDS
Single	N	53	53	53	53
	Median	42.0000	12.0000	18.0000	22.0000
Married	N	47	47	47	47
	Median	43.0000	10.0000	18.0000	23.0000
Total	N	100	100	100	100

a. Grouping Variable: marital status

marital status		Total score on knowledge of HIV/AIDS	Total score on attitude that promote HIV/AIDS stigmatization	Total score on effect of stigmatization on treatment	Total score on control of HIV and AIDS
Single	N	53	53	53	53
	Median	42.0000	12.0000	18.0000	22.0000
Married	N	47	47	47	47
	Median	43.0000	10.0000	18.0000	23.0000
Total	N	100	100	100	100

A Mann-Whitney U Test revealed significant difference in the responses of the single and the married respondents to stigmatisation of PLWHA. Since the value p-value obtained 0.04 is less than 0.05 at 95% confidence level, The Null hypothesis is rejected.

Discussion

There is no significant influence of stigmatization on PLWHA based on tribe. From the results of the study on the "Influence of demographic variables on stigmatization of PLWHA for screening and treatment", it is obvious that the clients have knowledge of what HIV/AIDS is and how the virus can be spread or contracted. It was clear that the respondents were aware that HIV/AIDS cannot be contracted through the sharing of handkerchief, kitchen utensils, and toiletries. This knowledge can positively influence the further prevention of the deadly virus.

The Kruskal Wallis Test result presented on table 4 revealed that the calculated p- value of 0.317 is greater than 0.05 at 95%confidence level pointing that tribe does not significantly influence stigmatisation of PLWHA. Therefore, the Null hypothesis1 which states that Tribe does not significantly influence stigmatization of PLWHA is accepted. This result may be attributed to the fact that HIV is no respecter of persons, tribe or ethnic group. All tribes feel the impact of the menace of the

virus. This result is not in alliance with Wong and Syuhada (2011) who found that Malay participants were more likely than other ethnic groups to perceive stigmatization if their spouses were HIV positive.

There is no significant influence of stigmatization on PLWHA based on religion. From results presented on table 5, the calculated p – value of 0.496 is greater than 0.05 at 95% confidence level, hence, the null hypothesis2 which states that Religion does not significantly influence stigmatization of PLWHA is upheld. In his work on ''Knowledge and attitudes related to HIV/AIDS: stigma and discrimination among people living with HIV, caregivers of HIV plus children and religious leaders, in Kampala, Kakufo (2009) found no significant difference in the level of the Christian and non- Christian respondents in stigmatizing PLWHA''. This is consonant with the present research finding where religion did not significantly influence stigmatization of PLWHA in Nigeria.

There is no significant influence of stigmatization on PLWHA based on gender. Mann-Whitney U Test on gender presented on table 6 showed 0.053 as the calculated p – value. Statistically, this is non – significant, hence, the null hypothesis 3 which states that Gender does not significantly influence stigmatization of PLWHA is upheld. Nworuh and Ogbalu (2013) carried out a research on the ''Experience of HIV-related stigma by people living with HIV/AIDS based on gender''. The respondents were PLWHA attending clinic at the Federal Medical Centre, Owerri, Nigeria, gender was statistically significant to stigma experience; of course in favour of men. The finding in this present study is consonant with the finding of Nworuh & Ogbalu (2013).

There is no significant influence of stigmatization on PLWHA based on marital status. Mann-Whitney U Test on marital status revealed significant difference in the responses of the single and -married respondents. Since the calculated p-value obtained 0.04 is less than 0.05 ie **(p=0.04 < 0.05)** at 95% confidence level, the Null hypothesis was rejected. The married respondents recorded 23.0000 while the singles recorded a value of 22.0000 according to the presentation on Table 7 above. Studies have shown that married people tend to earn more money and live longer than singles. Marriage also appears to promote better health (Enitan, 2013). Hence, the singles are more likely to be stigmatized than the married. This may be attributed to the fact that the

singles are more likely to be more promiscuous than the married. This is consistent with the present finding that that marital status influences stigmatization of PLWHA.

Conclusion

The findings were characterized by preponderance of the three major ethnic groups in Nigeria, different religions, gender and marital status. From the study, ethnic group, religion and gender do not significantly influence stigmatization of people living with HIV/AIDS (PLWHA). However, marital status significantly influences stigmatization of PLWHA.

Recommendations

From this study effective sensitization of the general mass against stigmatization of PLWHA has become a must. Based on these findings, it is recommended that:

- Strong National HIV/AIDS education programme should be mounted to bring about change in maladaptive behaviour towards the people living with the virus.
- More attention should be given to singles both male and female during counselling sessions while undergoing HIV/AIDS screening to avoid further spread of the virus in the society especially in Abeokuta since they are most vulnerable. This will encourage good help seeking habit by clients in case of positive result at the end of the screening exercise.

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CLASSROOM MANAGEMENT PATTERNS AS A FACTOR OF UNDERGRADUATE STUDENTS' ACADEMIC PERFORMANCE IN SOCIAL STUDIES

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ABSTRACT
Scholarship addressing classroom management and class sizes has raised a number of issues about classroom patterns and its dominating effects on students' academic achievement. It has been observed that classroom organization and sizes play a dominant role in teaching and learning activities, especially in Social Studies Education. This paper posits that social studies attract a large number of students at all levels of Nigeria educational system. Research findings have also demonstrated this and detailed the undermining effects of overcrowded classroom on teachers' output and students' academic performance. Over-populated classrooms, coupled with paucity of modern instructional facilities has been a militating factor in teaching and learning social studies. This made it difficult for the system to achieve the stipulated objectives of social studies education in Nigerian tertiary institutions. The paper therefore, discusses different classroom management patterns and their influence on students' academic achievement in social studies. Among other things, classroom organization patterns, classroom planning and management, as well as the influence of class size on students' academic achievement in social studies, are also discussed. It was recommended that all departments in various colleges of education and universities saddled with the responsibilities of producing social studies' teachers should ensure that pre-service teachers are acquainted with the techniques of classroom management and organization. This will promote the teaching of the subject in Nigeria tertiary institutions.

K**eywords:** Academic performance, classroom management, classroom sizes, social studies education, Undergraduate

Introduction

Organization and management of classroom is a very sensitive issue in teaching and learning process. One of the problems militating against the successful teaching and learning of social studies in Nigeria is poor classroom organization and management. Before the objectives of social studies can be attained in Nigeria schools, the problem of poor classroom organization and management must be urgently addressed.

The size of the classroom will determine the structure and organization of the class. Classroom is differently organized from one school to the other and from one level to another. Classrooms may vary, depending on the population of the students, the categories of the students to be taught, and the purpose for which instruction is to be given. It is for this reason that teachers are charged with the responsibility of effectively managing the classroom in order to promote academic excellence within their classroom environment.Although class size is an administrative decision over which teachers have little or no control. Hence, one great problem that comes to mind is the number of students that ought to constitute a large class and what should be described as a small one. This varies from time to time, from place to place and country to country. In Nigeria for instance, the revised National Policy on Education (FRN, 2014) recommends the highest number of students in a class as in the pre-primary, 30-40 in the primary and maximum of 40 in the secondary schools. In reality and especially in the densely populated urban areas of Nigeria, this is becoming practically impossible due to population explosion and lack of instructional materials and human resources. Class sizes of 45, 50, 60, 70, 80, 90, 100, and 120 and so on are common in big towns as efforts to reduce class size for better academic achievement is fast becoming difficult.

Typical Social Studies Classroom

Abubakar (2013) and Ogunbiyi (1999) reiterate that social studies' classroom is a market of ideas, where experiences and ideas are actively interchanged and where the teacher does not monopolize the market nor de-value the contributions of others. By motivating and stimulating the

students' interest through thought – provoking questions, ideas are collected and pooled jointly by the teacher and students. Social studies classroom should be open. The teacher should not dominate the class. Students must be given chance and freedom to air their views and make meaningful contributions to learning. In a nut shell, social studies classroom should give room for teacher-students' interaction. There must be good relationship between the teacher and the students in a good social studies classroom. Practically in Nigeria, social studies classroom is overcrowded, noisy, rough, unpleasant, uncomfortable for learning and authoritarian. In most of the classes nowadays the teacher is the only force to be reckoned with. He dictates the tunes and plays the pipe. He monopolizes the class and gives little or no chance to the students. Likert (1967), Cipani (2003) and Okorie (2008) lament the deteriorating condition of classroom organization in schools, particularly in overcrowded classes.

According to them, the conditions in the classrooms are frequently not good while, in many ways, education has advanced substantially in the last decade. Consequently, it is necessary to bring the classroom back to the centre of educational focus and to sketch some elements of the craft of its management. According to Ibode (2004) and Akinwumiju & Agabi (2008), good classroom management makes personal teaching possible for it frees the individual from constant conflict and only then can the teacher be truly personal. Good organization in the classrooms avoids confrontation and allows the teacher to establish the warm relationship with most of his pupils that he wants to teach. The central point is that everything depends on good order. Without it, every lesson will be a battle while pupils will behave badly and later criticize the teacher. The organization of classrooms in any typical school thus becomes an egg crate. As the self contained classrooms of about 50-80 students begin to sound like a prison cell, the image of a typical under-trained, overworked, underpaid, isolated and frustrated teacher is put on display and a class of 25 students suddenly becomes educationally and financially impractical.

Effective Classroom Organization and Management

Classroom organization is very essential for effective learning to take place because students and teachers will understand one another better in a well organized place. Class can be regarded as well-organized if all the chairs and desks are well arranged, the class contains a normal number of students, the students sit according to their heights, the brilliant students mix with the average and below average students. Before the stipulated cognitive, affective and psycho-motor objectives of social studies can be achieved, there must be an efficient classroom organization and management in schools. The classroom must not be too large. There must be adequate provision and usage of instructional materials. The teacher should be able to co-ordinate the available resources together in order to achieve the goals and objectives of social studies.

Farrant (1980) states that efficient classroom organization is achieved by analyzing classroom life into its component activities and making prompt and effective provision for each. He adds that the teacher can think of the school day, either as a sequence of events, beginning perhaps with registration or assembly and going on through teaching periods and recreational breaks to the time when the pupils go home; or as a consumer of resources, needing classroom, teaching materials and other kinds of equipment. Either way, the teacher must ensure that he has anticipated the material needs of each state of the day or that he knows exactly when the particular item of equipment is needed. In any school day, there will be a great many tasks that are purely routine: roll call, giving out and collecting textbooks or other teaching equipment, cleaning the chalkboard, tidying up their handiwork lesson, leaving the classroom in an orderly fashion and closing the doors and shutters at the end of the school day are just some examples.

To be easy, the teacher needs to make simple rules and establish systematic procedures for dealing with each one. According to Coleman (1984) and Adeojo (2012), efficient organization demands a well developed sense of the value of time. The teacher must be sensitive therefore to time-wasting practices, anticipate where they may happen and take precautions to prevent them where he can. The teacher should

be an example of punctuality so that children can develop the same consciousness of time that will help them to be efficient in their own affairs. Efficient organization depends on two main things – an ability to anticipate needs and an ability to deal effectively with them at the appropriate time. Also, two kinds of leadership are required, namely; maintenance leadership (which harmonizes difference of opinions, provides class control, or encourages good communication) and task leadership (which initiates ideas, keeps the pupils active, stimulates, motivates, proposes solutions to problems and suggests problems to tackle). It also requires a variety of skills which, if developed by any teacher, will improve and enhance greater job satisfaction. Some of these skills as posited by Farrant (1980), are ability to recognize attention and lack of attention; gain maximum pupil involvement, display authority and confidence, cope with multiple issues, give clear instructions, handle disruptive behavior; structuring the classroom environment, establish classroom routine, achieve classroom management, encourage attentive behavior, maintain pupil activity, and control classroom equipment efficiently.

Conclusion

Social studies classroom in Nigeria is badly planned, poorly organized and poorly managed. It is overcrowded and noisy. The classroom becomes an egg crate; the self contained classroom of about 200-400 students often sounds like a prison cell.Therefore, it is necessary to bring the classroom back to the centre of the educational focus and to sketch some elements of the craft of its management. Classroom organization and management is very essential for effective teaching to take place before the students and teachers can understand one another better.

Recommendations

In view of the above, it is important to state that overcrowded classrooms are unavoidable in Nigeria tertiary institutions because of the inadequacy in physical and instructional facilities. Hence, it is recommended that the government and other agencies involved in

planning and execution of educational policy should endeavour to provide, as a matter of urgency, enough physical and modern instructional facilities. This will facilitate the smooth teaching and learning of the subject in large classes.

Furthermore, all departments or schools in various colleges of education and universities' faculties saddled with the responsibilities of producing social studies teachers should ensure that pre-service teachers are acquainted with the techniques of classroom management and organization. This will promote the teaching of the subject in tertiary institutions.

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INVESTIGATION OF LECTURERS AND STUDENTS' PERCEPTION OF CAUSAL FACTORS AND CONSEQUENCES OF SEXUAL HARASSMENT AMONG STUDENTS IN SOUTH –WEST UNIVERSITIES IN NIGERIA

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ABSTRACT

Most young adults are found to be sexually active and this made them vulnerable to different sexual abuse. Sexual abuse is rampant among students in higher institution of learning and it is having multiple negative effects on total developments of students. Surprisingly this anti-social problem is not effectively addressed. Thus this study attempt to investigate lecturers and students' perception of causal factors and consequences of sexual harassment among students in South –West Universities in Nigeria. The study sample comprised 1,200 students and 120 Lecturers from Federal Universities in South West who were selected using simple random sampling technique. The researcher self-constructed questionnaire titled: 'Causal Factors and Consequences of Sexual Behaviours on Students'. The Questionnaire was used for data collection. Split half reliability method was used to measure the internal consistency of the instrument. The reliability co-efficient was calculated and value of 0.80 was obtained. The data collected were analyzed using simple percentages, mean scores and t-test statistical analysis. The findings of the study revealed that the respondents agreed that immorality among academic staff members is the major causal for sexual harassment. The study also revealed that female students' sexual drives is another causal factor for sexual harassment. There is significant difference in the perception of male and female lecturers on causal factors of sexual harassment among students. Also, there is significant difference in the perception of male and female students on causal factors of sexual harassment among students. Majority of the respondents agreed that sexual harassment can make students to be depressed. Based on the findings of the study, some recommendations were made: functioning Counselling Units should be established in

tertiary institutions; concerted efforts should be made by counsellors to train female students on how to be assertive, counsellors should be organizing an orientation programme for new students with the aim of educating them on sex-related issues; School Counsellor should be organizing talks and seminars on sex related issues for undergraduates.

Keywords: Investigation, Lecturers, Students, Causal Factors, Sexual Harassment

INTRODUCTION

Human, by nature, always interacts with one another and it is a natural phenomenon that people of opposite sex meet and interact in different fora for different purposes. People of opposite sex will have reasons to interact in the religious setting, workplace, learning environment such as universities. In such setting people live together and maintain reasonable proximity to work, worship or learn together. So they see one another on daily basis. Based on the daily interactions, healthy and unhealthy contacts or relationship may build up. For instance, in the universities in some developing countries like Nigeria, it is not uncommon to see manifestation of social vices which include sexual harassment.

Sexual harassment is one of the social vices rampant in universities. It is an incident in which one person make attempts to demand for sexual gratification or unwanted sexual contact from another individual against his or her wishes or interest, employing physical force, threat or coercion. Sexual harassment can be said to be a situation in which one person makes sexual demand which refusal to comply attracts a penalty or denial of right. This kind of social vice is common in superior - subordinate relationship. These situations occur majorly with male superior officer. According to Denga and Denga (2004) sexual harassment is the use of position of authority by a male to get a female to satisfy his sexual desires. From another point of view, sexual harassment can be regarded as a global issue that has pervaded the garment of universities and many work places, as long as it encompasses both sex (males and females) and they have reasons to interact together. Alude (2000) also sees sexual harassment as demanding sexual favor, making sexual advances to unwilling pattern.

Blackstone and Uggen (2004) assert that sexual harassment manifest when unwelcome sexual advance or demand for sex unreasonably have negative effect on a person's joy or create an intimidating or threatening atmosphere. Sexual harassment in school can also be described as unwelcome behavior of sexual nature that makes the opposite sex feel uncomfortable with school work.

Morley (2009) observed that sexual harassment in the universities and other higher educational institutions is not limited to Africa. Tertiary institutions in Nigeria are not left out of social malaise. 'Sex for grade' in Nigeria's tertiary institutions actually exists and male lecturers in particular see themselves as mini gods and such unethical behavior can be exhibited without caution (Gaba, 2010; Imonikhe, Aluede & Idiogba (2012). Adetunji (2008) reported a high prevalence of sexual harassment in different forms, but mostly it occurs when there is unequal power interaction that is also associated with gender based violence and violation of human rights, especially the female counterpart.

Almost in all cases, perpetrators of harassment are usually older, influential, powerful, holder of position of authority and having something of value that is beneficial to the harassed (Schuffer 2000). The report of American Association of Women revealed that the trend of occurrence of sexual harassment always emanated from male lecturer to female students, male students to female students, from senior non-academic staff to Junior non-academic staff. This form of moral decadence is hiking in tertiary institutions that are supposed to be citadels of learning to produce globally competitive graduates with high moral qualities and intellectual capacity to contribute meaning to the growth of the society. This phenomenon is threatening to the society, and it has become a worrisome situation among the educational stakeholders given what the tertiary institutions of learning stand for, the malaise of sexual harassment is making the institution to miss the focus of producing well trained graduates, especially where the unserious female students are being favored, based on what they can offer (their body).

Ogunbameru (2006) identified various factors that serve as motivation for perpetrators of sexual harassment. They include lust, pursuit of happiness, lack of morality, not having conscience, pursuit of

unmerited pleasure, lack of temperance, passion, habit, wrong value, personality disorder, inferiority complex, immaturity, cheapness, abuse of power, and suffering from demonology. While improper and indecent dressing pattern of female students who love to expose their body to lure male lecturers which is an occurrence among the academically weak female students. This has been the usual practices in most tertiary institutions of learning. Surprisingly, as prevalent as sexual harassment is majority of victims did not report the incidence to constituted authority. Their failure to make report of the incidence may be due to the fear of being embarrassed, helplessness, intimidation, not being assertive, fear of retaliation from the perpetrators, not having tangible evidence, and corrupt system that will not do justice to their case but make it worse.

STATEMENT OF THE PROBLEM

Sexual harassment has become order of the day in most tertiary institutions of learning. Each year tertiary institutions keep graduating half-baked graduates due to unmerited favour given to some students, especially females, due to what they can offer to male lecturers that have the habit of demanding for sexual gratification to pass female students. Many female' students are facing odds from male lecturers that will not allow them to go free unless their demand for sexual gratification is met. This situation is weakening the tertiary education system output since good students may face high intimidation just because they don't respond to sexual advances from male lecturers. Female academic and non-academic staffs are being denied privileges just because they cannot use "what they have to get what they want". The syndrome of sexual harassment always has negative influence or emotional and psychological feelings on the harassed and this may affect their performance negatively. Sexual harassment is serious moral and social problem in tertiary institutions. Many female students and workers in tertiary institutions lack assertive skills to report the cases of harassment to constitute authority and fight back the perpetrators of sexual harassment that is why such social malaise, violation of human right keep occurring and increasing.

Therefore, if tertiary institutions of learning will produce globally competitive graduates, trained and qualified graduates, there is need to look into issues of sexual harassment critically and provide strategies to reduce it drastically.

PURPOSE OF THE STUDY

The purpose of the study is to investigate lecturers and students' perception of the causal factors and of sexual harassment in South-west universities in Nigeria. Specifically, the study was designed to investigate lecturers and students' perception of the consequences of sexual harassment in the South-west, universities in Nigeria.

The study will also examine if there is significant difference in the perception of male and female lecturers on the causal factors and consequences of sexual harassment in the South-west, universities in Nigeria.

The study will also examine if there is significant difference in the perception of male and female students on the causal factors and consequences of sexual harassment in the South-west universities in Nigeria.

RESEARCH QUESTIONS

Two research questions were raised to guide the study

1. What are the causal factors of sexual harassment in the universities as perceived by lecturers and students in the South-west universities in Nigeria?
2. What are the consequences of sexual harassment on students as perceived by lecturers and students in the South-west universities in Nigeria?

HYPOTHESES

1. There is no significant difference between the male and female lecturers' perception of causal factors and consequences of sexual harassment in South-west universities in Nigeria.

2. There is no significant difference between male and female students in their perception of causal factors and consequences sexual harassment in the South-west, Universities in Nigeria.

SIGNIFICANCE OF THE STUDY

The results of this study are expected to assist lecturers, students, parents, policy makers, social workers, school counselors, curriculum planners and the government, to put adequate and effective strategies in place to ensure that the high level of sexual harassment in universities is drastically reduced or eliminated.

METHODOLOGY

The researchers employed descriptive survey research type for the study. Lecturers and students in South-west universities in Nigeria formed the population for the study. Six Federal universities in South - west, Nigeria, were randomly selected for the study. Stratified random sampling technique was used in selecting two hundred students and twenty lectures in each of the universities. Thus 1,200 students and 120 lecturers formed the participants for the study. A self-developed questionnaires title "Causal Factors and Consequence of Sexual Harassment Questionnaire", was used to elicit information from the participants. The instrument is a four-point Likert-scale-type of Strongly agree, Agree, Strongly disagree and Disagree with the value of 4,3,2,1 respectively. It has two sections, the first section is for collection of demographic data of participants, while the second section comprises of items on sexual harassment. The instrument was given to experts in the field of Educational psychology and Test and measurement in other to establish face and content validity of the instrument. Split halt reliability method was used to measure the internal consistency of the instrument. The reliability co-efficient was calculated and value of 0.83 was obtained Data collected were analyzed using percentage and frequency count and t -test statistical methods

FINDINGS

Responding to the Research questions

Research Question 1: What are the causal factors of sexual harassment in the universities as perceived by lecturers and students in the South-west, universities in Nigeria?

Table 1: Analysis ofCausal Factors of Sexual Harassment in the Universities as Perceived by Lecturers and Students in the South-West, Universities in Nigeria.

S/N	VARIABLES	SA n (%)	A n (%)	D n (%)	SD n (%)	MEAN	S.D
1	Unethical behavior among academic staff	37(61.7)	15(25.0)	4(6/7)	4(6.7)	1.280	.465
2	Immorality among academic staff	34(56.7)	22(36.7)	4(6.7)	0(0.0)	1.307	.491
3	Students unserious with academic work	41(68.3)	15(25.0)	4(6.7)	0(0.0)	1.280	.479
4	Wearing of indecent dressing among students	24(40.0)	23(38.3)	5(8.3)	8(13.3)	1.627	.671
5	Female students make sexual advancement to male academic staff	37(61.7)	15(25.0)	4(6.7)	4(6.7)	2.400	1.022
6	Exploitation of female students by lecturers	33(55.0)	23(38.3)	4(6.7)	0(0.0)	1.600	.665
7	Faculty wrong value of male academic staff	24(40.0)	5(8.3)	23(38.3)	8(13.3)	1.400	.495
8	Unethical closeness between lecturers and students	39(65.0)	0(0.0)	13(21.7)	8(13.3)	1.900	.953
9	Looking for cheap way to get sexual pleasure	23(38.3)	8(13.3)	24(40.0)	5(8.3)	1.600	.670
10	Peer influence	29(48.3)	27(45.0)	4(6.7)	0(0.0)	1.500	.505

Table 1presents the data for answering research question 1. The findings on table 1 revealed that 93.4% the respondents agreed that immorality among academic staff is the major causal factor of sexual

harassment in universities, while, 93.3% of the respondents agreed that students unseriousness with academic work, exploitation of female students by lecturers and peer influence are also major causal factor of sexual harassment in the universities. While, 86.7% of the respondents agreed unethical behavior among academic staff and female students make sexual advancement to male academic staff are major causal factor of sexual harassment in the universities, 78.3% of the respondents agree wearing of indecent dressing among students can lead to sexual harassment and 65.0% of the respondents agreed that unethical closeness between lecturers and students.

Research Question 2: What are the consequences of sexual harassment on students as perceived by lecturers and students in the South-west, Universities in Nigeria?

Table 2: Analysis on the Consequences of Sexual Harassment on the Students as Perceived by Lectures and Student in the South-West, Universities in Nigeria.

S/N	VARIABLES	SA n (%)	A n (%)	D n (%)	SD n (%)	MEAN	S.D
1	Sexual harassment can make students to earn unmerited grades	24(40.0)	5(8.3)	23(38.3)	8(13.3)	1.380	.514
2	Sexual harassment create fear in students	5(8.3)	38(63.3)	9(15.0)	8(13.3)	1.600	.665
3	Sexual harassment can lower students self esteem	23(38.3)	24(40.0)	9(15.0)	4(6.7)	1.700	.459
4	Sexual harassment can affect students' concentration in the class	24(40.0)	5(8.3)	23(38.3)	8(13.3)	1.600	.802
5	Sexual harassment encourage truancy among female students	36(60.0)	0(0.0)	20(33.3)	4(6.7)	1.800	.874
6	Sexual harassment can affect students' academic	32(53.3)	8(13.3)	15(25.0)	5(8/3)	1.900	.539

	performance negatively						
7	Sexual harassment can make the students to dislike a particular course taught by the perpetrator	18(30.0)	30(50.0)	8(13.3)	4(6.7)	2.400	.919
8	Sexual harassment can make the students become unrolling	19(31.7)	13(21.7)	23(38.3)	5(8.3)	1.400	.491
9	Sexual harassment can make the students to be emotional depressed	32(53.3)	20(33.3)	8(13.3)	0(0.0)	1.900	.833
10	Sexual harassment can result to low students' participation in class room	20(33.3)	12(20.0)	28(46.7)	0(0.0)	1.900	.833

Table 2Presents data for answering research question 2.The table indicated that 86.6% of the respondents agree that sexual harassment can make the students to be emotional depressed, 80.0% of the respondents also agreed that sexual harassment can make the students to dislike a particular course taught by the perpetrator, while, 78.3% of them agreed that sexual harassment create fear in students, 66.6% of them agreed that sexual harassment can affect students' academic performance negatively, 60.0% of the respondents agreed that sexual harassment can affect students' academic performance negatively, 53.4% of them agreed that sexual harassment can make the students become unrolling, 53.3% of the respondents agreed that sexual harassment can result to low students participation in class room while 48.3% of the respondents agreed that sexual harassment can make students to earn unmerited grades and result to low students participation in class room.

TESTING OF HYPOTHESES

Hypothesis 1: There is no significant difference between the male and female lecturerson their perceptions of causal factors and consequences of sexual harassment in the South-west, Universities in Nigeria.

Table 3: Summary of t-test analysis on Significant Difference Between the Male and Female Lectures Perceptions of Causal Factors and Consequences of Sexual Harassmentin the South-west, Universities in Nigeria

Perception	N	X	SD	DF	t	Sig. Remark
Male	60	1.660	0.475	59	.011	6.819* Significant
Female	60	1.895	0.307			

*Significant at P<0.05

Table 3 shows data obtained from testing hypothesis 1.The result shows that there is significant difference between the male and female lectures perceptions of sexual harassment in University (t=6.819, df = 59, p<0.05). This implies that the male lecturers' opinion is difference from their female counterpart. Hence, the null hypothesis is rejected.

Hypothesis 2: There is no significant difference between the male and female students on their perceptions of causal factors and consequences of sexual harassment in the South-west universities in Nigeria.

Table 4: Summary of t-test analysis on Significant Difference Between the Male and Female Students' Perceptions of Causal Factors and Consequences of Sexual Harassment in the South-West, Universities in Nigeria.

Perception	N	X	SD	DF	t	Sig. Remark
Male	600	2.361	1.147	299	3.017*	.001 Significant
Female	600	2.386	1.130			

*Significant at P<0.05

Table 4 shows the data obtained from testing hypothesis 2. The result shows that there is significant difference between the male and female students perceptions causal factors and consequences of sexual harassment in the South-west, Universities in Nigeria. ($t=3.017$, $df = 299$, $p<0.05$). This implies that the male students' opinion is difference from their female counterpart. Hence, null hypothesis is rejected.

DISCUSSION OF THE FINDINGS

The finding of the study revealed there is significant difference between male and female lecturers on their perceptions of lecturers and students' perception of causal factors and consequences of sexual harassment in the South-west, Universities in Nigeria. As revealed in the study 93.4% the respondents agreed that immorality among academic staff is the cause of sexual harassment, 93.3% of them agreed that students unseriousness, exploitation of female students by lecturers and peer influence were the major causal factors of sexual harassment in the universities, 86.7% of the respondents agreed that other causal factors has to do with unethical behavior among academic staff; female students making sexual advancement to male academic staff. While, 78.3% of the respondents agreed that indecent dressing among students, 65.0% of them agreed that it is unethical closeness between lecturers and students are also a major causal factor in sexual harassment in the universities.

The findings of the study are in line with that of Ogunbameru (2006) which identified various factors that serve as motivation for perpetrators of sexual harassment these include, lust, pursuit of happiness, lack of morality, not having conscience, pursuit of unmerited pleasure, lack of temperance, passion, habit, wrong value, personality disorder, inferiority complex, immaturity, cheapness, abuse of power, and suffering from demonology. Improper and indecent dressing pattern of female students who love to expose their body to lure male lecturers. Weak and unserious students indulge in such practice.

Another important finding of this study is that there is significant difference between male and female students on their perception of lecturers and students' perception of causal factors and consequences of sexual harassment in the South-west universities in Nigeria. As revealed in the study 86.6% of the respondents agree that sexual harassment can

make students to be emotional depressed, 80.0% of them agree that sexual harassment can make the students to dislike a particular course taught by the perpetrator, 78.3% of them agreed that sexual harassment create fear in students, 71.6% of the respondents agreed that sexual harassment create fear in students, 66.6% of them agree that sexual harassment can affect students' academic performance negatively, 60.0% of the respondents agree that sexual harassment can affect students' academic performance negatively, 53.4% of them agreed that sexual harassment can make the students become unrolling, 53.3% of the respondents agree that sexual harassment can result to low students participation in class room while 48.3% of the respondents agreed that sexual harassment can make students to earn unmerited grades and result to low students participation in class room advances to unwilling pattern. The findings of the study supported the findings of Blackstone and Uggen (2004) observation that sexual harassment manifest when unwelcome sexual advance or demand for physical sexual request unreasonably has negative effect on a person's joy or create an intimidating or threatening atmosphere.

It was shown that there is difference between the male and female lecturers perceptions of sexual harassment in University ($t=6.819$, $df = 59$, $p<0.05$) at 0.05 level of significance. The difference in the perception of male and female lecturers may be due to the fact that women are always at the receiving end of being harassed .The finding of the study is in line with the findings of Adetunji (2008) that a high prevalence of sexual harassment can be exhibited in different forms, but mostly it occurs when there is unequal power interaction that is also associated with gender based violence and violation of human rights, especially of females.

Result of testing hypothesis 2 shows that there is significant difference in the perception of male and female students of causal factors and consequences of sexual harassment in the South-west universities in Nigeria. With the results of ($t=3.017$, $df = 299$, $p<0.05$) at 0.05 level of significance, which implies that gender has influence on their perception. The difference in the perception of male and female students may be due to the facts that female students are always at the receiving end of sexual harassment .The finding supports the findings of Adetunji (2008)

that a high prevalence of sexual harassment can be exhibited in different forms, but mostly when there is unequal power interaction that is also associated with gender based violence and violation of human rights, especially against females.

RECOMMENDATIONS

Based on the findings of the study the following recommendations were made

- University management should put in place and enforce policy and rules that prohibit sexual harassment among staff and students;
- University authorities should make it a standing rule to sack any staff that is caught harassing students or staff members;
- University authorities should put in place and enforce the rules guiding dressing code among students;
- The university authorities should put in place effective counselling units as well as employ professional counsellor who will help students to solve school-related problems;
- The counsellor should be organizing orientation programs for new students to educate them on appropriate procedure to follow in reporting them on any case of sexual harassment to constituted authority or the counselor in each university;
- The counsellor should be organizing continuous seminar and workshops for students (especially female students) on assertive skills.

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VOCATIONAL SKILL ACQUISITION AND YOUTHS' SELF-EMPLOYMENT IN OGUN STATE

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Abstract
The study investigated the effect of instructional supervision in quality assurance on public secondary schools administration in Ijebu-ode local government area of Ogun state. A total of 88 teachers, 50 heads of department, 7 vice principals and 5 principals, were randomly selected. A descriptive research design was adopted for the study. The internal consistency of the instruments was established through test-retest method which produced a coefficient of 0.72. One hypothesis was generated and tested at 0.05 level of significance. The data collected were analyzed using Pearson's Product Moment correlation. The study revealed that there was significant relationship between instructional supervision and quality assurance. The study also showed that principals and inspectors were alert to the possibilities for improvement of instruction, possess the ability to work and actively engage in discharging their duties in terms of monitoring and evaluating. Based on the findings, it was recommended that principals and inspectors should be given more orientation to guide them the more in their positions as instructional supervisors. They should be refreshed through working in conjunction with neigbouring schools. Workshops, seminars, and in-service training should be made available to them. Inspectors from the ministry of education should be equipped to make reports available and follow up to see that weaknesses identified in schools are corrected.

Keywords: Instructional Supervision, Quality Assurance, Administration, Secondary School, Education

INTRODUCTION

The introduction of Western education in Nigeria started with establishment of the first primary school by the missionaries at Badagry,

Nigeria in 1842. Hence , the approaches to supervision were also practiced in the field of education in Nigeria initially; the missionaries were supervising their own schools using the administration supervision approach prevalent at the time, a situation where the catechist were also teachers and the laymen in the church served as supervisors or inspectors. It was with the appointment of Red Metcalf Sumter as War Majesty's Inspector of Schools of the West African Settlement in 1882 that government started to demonstrate commitment to educational standards and school inspection. The appointment of Henry Carr in 1889 as the just indigenous inspector of schools for Lagos Colony further confirmed governments concern for the quality of education in Nigeria. During the first quarter of the twentieth century, inspectorate service got an unprecedented boost with the appointment of a Director of education and three zonal inspectors of schools in order to improve the effectiveness and efficiency of school inspection through expansion and restructuring of the inspectorate service (Glickman, Gordon, & Ross, 2008). This development was no doubt influenced by prevailing scientific management approach to supervision. The regionalization of education by the Macpherson constitution gave rise to the establishment of Western Region (Okeke 2011).

Inspectorate service was able to expand its scopes of activities and make considerable impact on the educational standards of the region, also the establishment of the Federal Inspectorate Service in 1973, the federal ministry of education made significant impact on the quality of instruction in schools. throughout the period that the independence lasted, supervision faced the greatest challenge with the takeover of all educational Institutions in the country by the federal government in 1975, since the government now became the accuser and the judge in its own case. This challenge was confounded by government's unprecedented expansion of enrolments without a corresponding increase in the facilities all over the country, Ajayi (2008).

Consequently, supervision of instruction became weak and ineffective and gradually degenerated to its prevent state of paralysis. This notwithstanding, the modern supervisor in Nigeria is regarded as a professional colleague a democrat, a humanist, a facilitator, a friend and a counselor. The National Policy on Education (2013) makes it clear that

one of the cardinal objectives of administration in education is to ensure quality assurance through regular and continuous supervision of instruction and other educational services. The concept of supervision has been given different meaning at different times in history in response to a wide variety of forces, with impact on the educational system. However the structure of a school to a very large extent, determines the main features of supervision change so also do the principle of supervision (Archibong, 2013).

The concept, supervision is often referred to as instructional supervision in order to reflect the content in which the supervision is undertaken very often too, supervision is used interchangeably with inspection or school inspection yet some literature makes certain distinction between inspection and supervision. Inspection belongs to the British tradition while supervision originated from the America tradition, inspection activities focused on school administration and finding out what was not done right by the teachers? On the other hand, supervision in America tradition was land of help or a assistance to a professional colleague, the teacher in the process of teaching Pansiri (2014)

Over the years, however, the two terms reached a meeting point in their operational depictions and application. Yet, one can still see traces of the original differences between the two terms. Inspection can be define as a process involving regular visits to school to check that everything is satisfactory and that roles are being obeyed by the principal , whereas the emphasis of inspection was defined as a process, facilitated by a supervisor, through which the teachers help each other, counsel each other, plan with each other and talk with each other about how to improve the teaching learning situation in the school supervision is an assistance or hand of help given to a professional colleague, the teacher in the process of teaching , it is synonymous to inspection.

The evolution was influenced by certain forces and changes, which include security and technology, knowledge explosion, population explosion, demands for educational reform and some others. However, the meaning of supervision differs from one person to another person. Hence, to a teacher or a subordinate who is being supervised, supervision may mean a challenge to his personality, to another teacher,

supervision may mean an avenue for personal recognition to a principal, it may mean an inquisition. Supervision takes place in educational organization which is a social system with a number of interacting sub systems. Theses sub system are the teaching sub system the school management sub system, the instructional supervision sub system, the counseling sub system, and the co-curriculum sub system.

Supervision is a professional, continuous and cooperative exercise that covers all aspects of the life of a school. Hence, the instructional supervision sub system of the school influences other sub system. The main purpose of influencing the other sub systems is to ensure that there is improvement in the learning situation and the quality of learning in the school. But beyond these formal sub system is the informal support sub system, which provides a great deal of assistance to the formal. Supervisory system in various ways for example, teachers help each other, students also help each other, teacher help students, and students help teachers.

They exchange suggestion, or discuss ideas, experiences, resources materials e.t.c. However, supervision is carried out by persons designated to do so. Supervision does not mean an inquisition of fault finding, rather supervision means guidance, assistance, sharing of ideas to all those involved in the process of teaching and learning. It is also the facilitate creation and continuous improvement of a conducive learning and teaching environment Babalola & Ayeni (2009).

The supervision is curriculum development, it is communication, it is leadership and it is about helping the teacher and the learner to realize their full potentials in their respective careers. Aguba (2012) opined that the nation is finding ways of improving supervision of schools in the wake of assumed falling standard of learning, increased school enrolment, and increased recruitment of unqualified teachers. He emphasized the importance of supervised instruction in schools as correlate of students "positive" academic performance. Adesina (2009) was of the opinion that schools have not been regularly visited by supervisors of the Ministry of Education and when supervision is done, it is far from being thorough. Supervision reports are hardly made available and there are no follow-up that would ensure that the weaknesses identified have been corrected, knowing that the principals

of schools and supervisors from the Ministry of Education are meant to be instructional leaders, it therefore becomes imperative to conduct a comparative study on instructional supervisory roles of these two key instructional leaders and see if there is any relationship between their supervisory roles of these two key instructional leaders and see if these is any relationship between their supervisory roles.

Secondary education is the education children received after primary education and before the tertiary stage within the age range of 12 to 18 years. The broad goal is to prepare the individual for useful living within the society and higher education under the context of the 6-3-3-4 system of education (Federal Republic of Nigeria) 2004. To be able to effectively provide education, there is need to ensure that the educational system is reliable. Reliability in terms of educational system can only be enhanced through supervision According to Nwakwo (2004) as cited by Peretomade (2006) supervision can be divided into two categories.. they are instructional and personnel supervision. Instructional supervision has been defined as a set of activities which are carried out with the purpose of making the teaching and learning purpose better for the learner personnel supervision on the other hand deals with the set of activities which are carried out by the supervisor with the basic aim of sensitizing, mobilizing and motivating staff in the school towards performing their duties optimally in terms of the achievement of the stated aims and objectives of the educational system.

According to Akinwumiju and Agabi (2013) instructional supervision is defined as a collaborative effort involving a set of activities designed to improve the teaching and learning process. The purpose of supervision is not to find faulty or to punish, but rather to work cooperatively with the teacher, supervision as the element of the administrative process is concerned with efforts to guide the day to day activities of the work group by stimulating, directing and coordinating the workers and their efforts, cultivating good working personnel relationship so that they all work towards a more efficient achievement of the task goal.

Quality assurance is the programme of activities that are performed by an organization for the purpose of making the quality of its product or service meets the prescribed standard. The desired quality

is achieved by anticipation and avoidance of faults or mistakes which enables the top management in the organization to be focused in work scheduling, the process documenting and reviewing the operational strategies and communicating decisions to all concerned for the attainment of set goals, Robinson (1994) cited in Ayeni & Ibukun (2013). Veukaiau (1995) cited in Ayeni & Ibukun (2013) see quality assurance as a management principle that ensures equitable treatment in the planning, controlling and implementation of all the functions and activities of an organization for the purpose of achieving the goals set. Harvey, (1999) cited in Ayeni & Ibukun (2013) defined quality assurance as the process of providing the required resource inputs, ensuring effective control and improving the process for the purpose of raising the quality of output to meet the prescribed standard and fulfill public accountability. This thought underscore the issue of raising the "product value" and learners' potential development through effective transformational process (teaching and learning) and effective supervision and management in the school system. Raouf (2008) cited in Ayeni & Ibukun (2013) opined that quality assurance in education is the continual improvement in the methods of implementing the various aspects of educational programs and activities in an institution of learning to meet the desires of the stakeholders in education.

Statement of the Problem

Instructional supervision in schools is a complicated and complex task for school based supervisors. Some teachers view instructional supervision as subjective and also question the criteria used. Instructional supervision is poorly conceptualized and often under developed. The problem that led to this study is poor perception of instructional supervision by teachers and variation in supervising knowledge by some supervisors. In Nigeria secondary schools, empirical data to guide supervisors can still be improved. It is therefore, considered essential to gain a clear picture of the problem associated with instructional supervision in schools and work out possible solutions to improve this task.

The problem of the study arose from the background information that the field of supervised instruction has been duly neglected for one

reason or another in the midst of modern secondary schools. Instructional supervision is crucial to the success of any educational programme. It is an exercise that brings about adequate utilization of the full potentials of the teachers and improvement of schools academic performance in the educational system. However, there appears to be little or no regular instructional supervision in most secondary school. This research gives insight into the importance of instructional supervision as a form of measuring teachers' competency and improving on it, and as such it intends to address the following issues;

- Irregularity of supervisors from the state education board and zonal education board to secondary schools in Ijebu ode local government area.
- Poor in-debt supervision of curriculum and content delivered to the students.
- Inadequate resources to carry out good intend and external supervision of instruction.

Purpose of the Study

The purpose of this study is to investigate the effect of instructional supervision on quality assurance in Ijebu ode local government area specifically, the study intends to;

- Determine the need for instructional supervision in schools;
- Determine how often and regular instructional supervision is carried out in schools by external supervisors from the ministry of education;
- Ascertain how trained the principals, vice principals and Heads of department are, as internal instructional supervisors;
- Determine the level of facilities available to the schools to implement curriculum content;
- Find out the challenges facing the implementation of instructional supervision in Ijebu-Ode public secondary schools.

Research Questions

The research questions of this study seeks to proffer answers to include the following:

i. How successful is the implementation of instructional supervision in secondary schools in Ijebu ode local government area?
ii. How regular is instructional supervision carried out in Ijebu-Ode public schools by external supervisors from the ministry of education?
iii. How effective is the training of principals, vice principals and Heads of departments as internal instructional supervisors?

Hypothesis

H_0: Instructional supervision has no significant relationship with quality assurance

Methodology

Descriptive survey research design was adopted to carry out this study and it involves administering of questionnaires to the respondents and receiving them on completion. The target population for the research study is public secondary school teachers in Ijebu ode, the total population of this study is teachers from 25 public secondary schools in Ijebu ode local government area. The sample of this study is 20% of the total population which are all teachers from 5 public secondary schools in the local government area of Ogun State.

An instrument known as Instructional Supervision Assessment Questionnaire (ISAQ) was used for data collection. The questionnaire were administered to collect data from teachers in 5 public secondary schools in Ijebu-Ode local government area. The questionnaire was made up mainly likert-type scale of four viz: Strongly agree, Agree, Disagree and strongly disagree. The first part of the questionnaire was designed to gather information on respondents' demographics. The second part focused on the level of agreement responds had regarding their perspective on instructional supervision. The test – retest methods were adopted which involves testing the same set of respondents twice using the same instrument that is test – retest reliability coefficient of .72

Results

H_0: Instructional Supervision has no significant relationship with quality assurance.

Correlation analysis of instructional supervision and quality assurance

Variable	Number	Mean	Std Dev	R	Sig	Decision
Instructional Supervision	150	3.75	1.07	0.12	0.05	Significant
Quality assurance		5.09	2.05	0.53		

From table 1 above, Pearson Product Moment Correlation (PPMC) result for the two variables was positively correlated with r = (0.12, 0523). The null hypothesis is therefore rejected while the alternative hypothesis is accepted. It is therefore concluded that instructional supervision has significant relationship with quality assurance. This result implies that 5 classroom visitation and observation is an effective strategy for the implementation of instructional supervision. Lack of motivation and provision of allowances by the government may reduce the rate of school instructional supervision by supervisors. The use of inexperienced teachers as supervisors does not promote effective school instructional supervision.

Discussion

The result of the hypothesis showed that instructional supervision has significant relationship with quality assurance. This result implies that classroom visitation and observation is an effective strategy for the implementation of instructional supervision. The use of inexperienced teachers as supervisors does not promote effective school instructional supervision.

Lack of motivation and provision of allowances by the government may reduce the rate of school instructional supervision by supervisors. The use of inexperienced teachers as supervisors does not promote effective school instructional supervision. Incompetent supervisors are usually unable to assist teachers to improve in their teaching assignments. Teachers are usually less enthusiastic to instructional

supervision when school facilities are lacking or inadequate. Adequate planning of supervision ensures regularity of supervisory activities. The result shows that instructional supervision has significant relationship with quality assurance. This result implies that classroom visitation and observation is an effective strategy for the implementation of instructional supervision.

This result is consistent with the study of Rous (2010) in her study of public schools on teachers' perspective about instructional supervision and behaviour that influence pre-school instruction find out that instructional supervisors in the study who showed respect for staff, families, and children and demonstrated caring for children and teachers facilitated classroom instruction. The National Policy on education (2013) observed and made it clear that one of the cardinal objectives of administration in education is to ensure quality assurance through regular and continuous supervision of instruction and other educational services, the concept of supervision of instruction and other educational services.

Corroboration with the study of Aguba (2012) opined that the nation is finding ways of improving supervision of schools in the wake of assumed falling standard of learning, increased school enrolment, and increased recruitment of unqualified teachers. He emphasized the importance of supervised instruction in schools as correlate of students "positive" academic performance. Supervision is as assistance or help given to a professional colleague, the teacher in the process of teaching, it is synonymous to inspection. The study reveals that instructional supervision has significant influence on quality assurance.

Conclusion

A vivid look at the interpretation of the data gathered and analyzed obviously reveals that instructional supervision has significant influence on quality assurance. Conclusively, classroom visitation and observation is an effective strategy for the implementation of instructional supervision. Community with teachers is an effective strategy for the implementation of instructional supervision.

The quality assurance has they enhance the achievement of secondary school educational goals. Mentoring of new teachers by experienced teachers is a way of implementing instructional supervision. Lack of motivation and provision of allowances by the government may reduce the rate of school instructional supervision by supervisors. The use of inexperienced teachers as supervisors does not promote effective school instructional supervision.

Recommendation

Based on the findings of this study, the following recommendations are hereby put forward:

- Government should organize training programmes for teachers as well as school administrators with greater emphasis on the need for supervision of instruction in the school system;
- Necessary equipment and materials should be given to the instructional supervisors to enable them perform their function effectively;
- Instructional supervisors should engage in regular training to update their knowledge and skills and provide them with useful information that will keep them abreast of the current trends in the educational system;
- Necessary facilities and instructional materials should be supplied to all secondary schools in order to generate effective functional school system that would facilitate effective supervision exercise;
- Parents as well as community should be properly involved in the supervision of instruction in the school system. This would form a synergy in the system to achieve greater effectiveness.

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GENDER EQUALITY IN CURRICULUM AND CAREER CHOICE IN NIGERIA EDUCATION: A PANACEA FOR NATIONAL DEVELOPMENT

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Abstract

Gender inequality has continued to feature in Nigeria educational system. Studies revealed that few girls choose technical subjects even if the options are fully available. In Nigeria, majority of females in higher institutions offer courses in the service sector such as Secretarial Studies, Home Economics and Teaching. This has created inequality in education and other socio-economic circle in the society, and has hampered national development. This paper examines the factors responsible for gender inequality on career choice and its implications for National development. The paper proffers the way forward for promoting gender equality in education such as workshops, Seminars and Conferences to parents and guardians on the need to allow their children/wards to take up career of their choices irrespective of gender, and award of scholarship to students pursuing technical courses are recommended.

Keywords: Gender, Curriculum, Career, Development.

INTRODUCTION

Education is the major instrument which every society uses to achieve the universal goals and wants of man. Such universal goals and wants include food, shelter, clothing, health and social amenities (Achounye and Ajoku, 2003). According to Obiadaozie and Obi (2015), education trains individuals to satisfy human needs for them (humans) to comfortably live and survive in the society. World Bank (2001) noted that gender equality is a development objective in its own right that strengthens countries ability to grow to reduce poverty and improve their standard of living.

Gender inequality in Nigerian educational system is caused by the obvious discrimination against women. Enyi (2001) observed that women are unfairly represented at all levels of the educational system. Nnaka and Ezekannaya (2013) outlined the factors militating against gender equality in Nigerian educational system. They include preference given to the education of males, early marriages; sex-role stereotyping in certain careers, beliefs that females do not perpetuate family name; poverty, lack of proper education of parents and early unwanted pregnancy, child labour, and sexual harassment.

Due to women's inclination to explore their natural environment, they require knowledge, skills and scientific literacy to manipulate and manage natural resources and products around them. Gender equality will go a long way in equipping and empowering citizens with qualitative and quantitative knowledge of the world and the transmission of same to achieve national development from one generation to the other.

CONCEPTUAL FRAME

Meaning of Gender

According to Bassow (1991), gender is a psychological term describing behaviours and attributes expected of individuals on the basis of being born either a male or female. Keller (1991), writing on the embracive nature of gender, observes that it is a cultural construct developed by the society to distinguish the roles, behaviours, mental and emotional characteristics between males and females. The role expectation of an individual includes occupational engagement which is also stereotype. Tucker and Asser (1989) recognizing the importance of sex stereotyping in expected behaviours of individuals, noted that sex stereotype or social role is an expected norm since role theory outlines a set of expectations about the rights and duties and expected behaviours associated with a position in a social structure. Sex role is the most basic of all roles.

Azikiwe (1993) asserted that gender is obvious from birth, and children are socialized very early into appropriate sex-typed occupations. Hence, gender career stereotyping and the differential

valuation of male and female have been viewed as an integral part of the socialization process and the development of the adult male and female personalities.

CONCEPT OF NATIONAL DEVELOPMENT

According to Offiong (1980:21), "National development involves structural transformation of the economy, politics and culture of the society that permits the self generating and self perpetuating use of the people's potentials". Okolo (1995:40) asserted that "authentic national development must be complete or integral, that is it has to promote the good of everyman and of the whole man. It should be all embracing, holistic and articulate within the human existence and endeavours".

FACTORS RESPONSIBLE FOR GENDER INEQUALITY IN CAREER CHOICE IN NIGERIAN SCHOOLS

A number of factors have been identified to be responsible for perpetuation of gender inequality on career choice. According to Obiadazie and Obi (2015), they include.

1. Parental Influence: The home is seen as the first school for the child, and parents are the first teachers. The society's norms are first handed over to the child by the parents at tender age, when the child is still at home. At this stage, most parents begin to teach and direct their children to specific careers and reasons for the choice. Females are indoctrinated into believing that they should choose a career that is less demanding, time releasing and desired by men in terms of marriage, like nursing, teaching and home keeping, among others. Males are directed to careers that yield much money and elevate one's social status, like Medicine, Engineering, Law and Architecture. In such cases, the children have no option than to obey their parents and in this way gender inequality on career choice is encouraged.
2. Marital Influence: Women, by nature, are seen as fragile and therefore expected to be employed in careers that require less skills and exposure. These types of career for females will presumably give them time for domestic activities and child training.

According to Amini-Philips and Ochonma (2009), marriage is viewed by the society as a woman's ultimate achievement in life and that higher education, particularly at post-graduate level jeopardizes woman's chance of getting married. This negative social attitude creates diffidence among women and denies many of them access to education especially science and technology.

3. School Influence: At primary and secondary school levels, teaching is dominated by females (Anambra and Imo state teacher's record book 2010). The implication of this is that the male pupils/ students get the impression that teaching is a feminine career, and therefore would not like to go into it. As a result male pupils/students at this stage begin to lose interest in it. Hoffmann-Barthes (2012) noted that the school curriculum in a country like Nigeria is still structured to reinforce the societal perception of women's role in the family life, and this has resulted in negative attitude of girls towards scientific and technical subjects.
4. Peer Group Influence: Members of peer group act as model to one another. The type of career chosen by one's per group always influences one. If it is in the male peer group, if the peer leader chooses a hard and more demanding career like Engineering, Medicine, Architecture etc others will likely follow suit for the fear of being criticised by the peer group. This is also seen in female's peer group. Members of a peer group disregard any member who deviates from the society expectation in occupation.
5. Societal influence: The society has assigned occupations to individuals based on their gender. As reported by Goreen (1979), traditionally women are expected to be employed in areas such as teaching, nursing, clerical work and home making which have low status and pay and require less skills, while the men are assigned such jobs which involve physical strains, logical thinking, leadership and competition. Therefore, any individual who deviates from the expectation of the society on career choice is seen as unserious- minded.

IMPLICATIONS OF GENDER INEQUALITY ON CAREER CHOICE ON EDUCATION AND NATIONAL DEVELOPMENT IN NIGERIA

Amini-philips and Ochonma (2009) expressed concern over the consequences of career inequality as it affects the full actualization of the capacities and potentials of both males and females. In addition, the federal government has legislated against any form of sex discrimination and stereotyping in all aspects of education as a result of adverse impact of practice on national development. The following therefore is the implications among others:

1. Poor standard of education: The domination of the teaching profession in the primary and secondary school levels by females as indicated in the Anambra and Imo state teachers' record book (2000) leads to poor standard of education. Many females go on maternity leave, sick leave and attend to domestic activities. When this happens, the content of the subjects they teach cannot be covered. Thus, the pupils/students graduate with inadequate information and are unable to meet up with the society expectations;
2. Setback in technical education development: For some years now, the emphasis has been on technology education at all levels of education. These days due to low pay package for civil servants, majority of males go into business venture after their primary education. As a result of this, few male students are seen in secondary schools, colleges of education and polytechnics. Females shy away from technology courses and because of low male enrolment in schools; there is low enrolment in technology education. Since there is low enrolment in technology education due to gender inequality on career choice, there is no motivation for material, manpower and financial investment in technology education. This thereby leads to setback in national development;
3. Shortage of manpower: there are some establishments that have the need to employ male experts for such careers that the society has tagged female career but cannot find many. For instance, most five star hotels prefer male caterers and hair-dressers. Also in psychiatric clinics, male nurses are preferred but are hardly found due to gender inequality and discrimination on career choice;

4. Unemployment/limitation of job opportunities: Career inequality and discrimination between males and females restrict both to few job opportunities. Azikiwe (1993), observed that sex stereotyping on occupation limits the choice of occupation for both males and females and deeply restricts women to few job opportunities. For instance, each year a greater percentage of females go into such courses that will prepare them as teachers, nurses and secretaries, then on graduation just few will be absorbed in the labour market and the rest will remain unemployed. This has negative implication for national development;
5. Suppression of talents: Many prospective students have been robbed of their talents as a result of gender inequality and discrimination on career choice. Mothers attitude towards science and technology courses and mother's academic level influence female's attitude towards science and technology based courses. Hoffmann-Barthes (2012) opined that, the attitudes of mothers, if it is positive, will make the female child enter school with stable feelings about herself and society. This attitude will enable her meet the demands of the classroom more easily. But where priority is given to girls' role as wives and mothers and as help-mates in taking care of the home siblings and aged relations, it will adversely affect the female making choice of science and technology-based disciplines;
6. Complex development: Men who eventually took up "female careers" as nursing and catering always develop complex in social gathering. This is expectation which they have not met. Therefore, such men always feel inferior before their counterparts who are Lawyers, Engineers, Administrators, Architects, and Doctors etc.

THE WAY FORWARD FOR PROMOTING GENDER EQUALITY IN EDUCATION

Different strategies should be adopted to reduce gender inequality in curriculum and career choice in Nigerian education. The strategies include: increase in access to education for both sexes, supply of qualified science and technology teachers in different secondary schools. Improvement of knowledge and skill of science teachers through in-

service training like conferences, workshops etc, removal of all forms of bias in science education curriculum and instructional materials, and adoption of gender-inclusive guidance and counseling services in science based careers and subjects.

Nnaka and Ezekannya (2013) posit that organizing several intervention programmes, awareness and sensitization campaigns, seminars and conferences at national, state and local government levels with the aim of changing the negative attitude of the society towards women in science and technolog-based artesian jobs.

National policy on education (2004), emphasized the provision of equal access to educational opportunities for all citizens of the country at primary, secondary and tertiary levels both inside and outside the formal school setting. Education therefore, is a human right that should be accorded all human beings solely by reason of being human (Igbuzor, 2006).

RECOMMENDATIONS

Having exposed the factors responsible for gender inequality and discrimination on career choice and its implications, the following recommendations are made:

1. The government and all stake holders in education should, through public lectures such as workshop, seminars and conferences, enlighten parents and guidance on the need to allow their children/wards to take up any career of their choice irrespective of gender;
2. Scholarships should be given to students who are pursuing courses other than society assigned ones;
3. The government should encourage the few individuals who have broken the tie of gender inequality and discrimination on career by giving them immediate employment and good positions;
4. Waving of such constraints as “catchment area” or “first choice institution” to any student who qualifies for admission into universities or polytechnics for science and technology oriented courses;

5. We must cease to recognize certain activities as gender-specific, this stereotype issue will break down. For instance, the belief that cooking is the natural role of women. It is on record that men have on many occasions defeated women in cooking competitions (Lassa, 1996).

CONCLUSION

The inability to improve on gender equality in curriculum and career choice has hampered Nigeria's national development. If a country wants to be technologically developed, the issue of gender equality in career choice should not be relegated to the back ground. Males and females citizens should be encouraged to adopt the career of their choice irrespective of the discipline chosen.

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THE MISSING LINK IN FEMALE YOUTHS AND ENTREPRENEURSHIP EDUCATION IN NIGERIA TOWARDS CAPACITY BUILDING

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Abstract
This paper examines the entrepreneurship education for female youths in Nigeria towards capacity building for equality of gender. In order to achieve the objectives of this study, research questions were developed, Descriptive survey design was used, Female lecturers, students and some private company officials and schools in Anambra state were involved. The major instrument for the research was a questionnaire. The population for the study was 400 it comprised female Lecturers, students and professionals. Purposive sampling technique was used. The questionnaire were analyzed using mean rating. The study reveals that in re-designing university curricula, emphasis should be placed on facilitating the acquisition of skills, competencies and abilities which are required by employers of labour. Higher institution should be seen not only centers for human empowerment and development through entrepreneurial skill acquisition and training. Based on the findings, the following recommendations were made: institution of higher learning should strengthen their practical training, university – industry interaction forum and adequate supervision of students on industrial attachment and employment particularly self employment in order to help the youngsters acquire the necessary skill from the onset. Entrepreneurship development should become part and parcel of tertiary institutions curriculum.

Key words: Capacity building, Entrepreneurship Education and Female Youths

INTRODUCTION

Education is a process of cognitive cartography, mapping your experiences and finding a variety of reliable routes to optimal states when you find yourself in non optimal states. Ajao (2009) noted that an educated person is also respected to others regardless of their power and

status irresponsible for the results of their actions, and resourceful of getting what they need, personally and for their family, organization and society. It is true that the educated person needs information, but an educated person is not dependent on the information but an educated person is not dependent on the information, create knowledge, and develop skills when necessary. The delivery model inherently defines education as an interaction between a teacher and a student, since delivery requires both a person whom delivers and a person who accepts delivery. Achieving the status of being educated does not require a teacher. The delivery model does not make any meaningful reference to the qualities of an educated person and the resulting system of schooling based on this definition of education has proven to be highly unreliable producer of educated people.

Gender issues as it relates to the fifty percent of the world's population is of concern in the entrepreneurial development. According to Akuezilo and Agu (2014) gender is the expectation a society has formed about someone simply because the person is a woman or a man. The population census in Nigeria reveals that women make up about fifty percent of the 140 million people Arogundade (2011). These women constitute about 45% of the 70% unemployed population (Arogundade, 2011). So the women play a key role in entrepreneurship for national development. in most of the developing world, women form the bed rock of the society because of their entrepreneurship. However, they are always at the receiving end of negative impact of any distressed economy being mothers as some of them have fatherless children as widows or single parents. Hence, they are saddled with the sole responsibility of bringing up these children. No wonder the women are adequately supported as single parents, windows or divorcees in the developed countries like Britain. But in Nigeria, and especially in Benue State, some married women still shoulder the responsibility of managing their homes acting as a support to their husband's success as the saying goes "that behind every successful man is a good woman". So, gender issues in entrepreneurial development needs investigation in view of the crucial role of women in the society.

At one time or the other during the life time of an average Nigerian, he thinks of going into business for himself, or simply owing

an enterprise that he can call his own. Actually, millions nurses the same desire, only very few actually being a going enterprise. Entrepreneurs are needed in every society. They hold the key to open the door for economic growth especially in less developed and developing countries like Nigeria. Successful enterprising does not just come, it is the result of strong mental efforts, thinking clearly, confidently, courageously and proactively. Entrepreneurs are people who have won the battle of the mind and have made right thinking a way of life. Federal Republic of Nigeria (2004), sees entrepreneur as both the innovation and the imitating type, provided he inaugurates projects which are new for him and his organization.

Babalola (2010), entrepreneurship as the ability to organize a business undertaking and assume the role for the sake of profit. IIEP(2012), look at entrepreneurship as the act of bringing land, labour and capital together and manage them productively to produce a product or service. However, the term entrepreneurship is all about change, and entrepreneur sees change as the norm and healthy. The entrepreneurship has been recognized as an important aspect and functioning of organization and economies. Ajao (2009). It contributes in measurable ways towards creating new job, wealth creation, poverty reduction, and income generating for both government and individuals. This research work therefore, examines entrepreneurship education for female youths in Nigeria with focus on capacity building for gender equality.

Statement of the Problem

Nigeria like the most developing nations of the world is faced with myriad of problems and harsh realities which include poverty, unemployment, conflicts and diseases among female youths. These situations pose great challenges to very existence of individuals in most developing nations thereby calling for the training of educated men and women who can function effectively in the society in which they live in. Available information by National Universities Commission (NUC, 2004) reiterated the massive unemployment of Nigerian universities female graduates in the country. This problem is said to be traceable to the

disequilibrium between labour market requirements and lack of essential employable skills by the graduates.

Moreover, ljaiya (2015) identified inadequate capital to be one of the principal factors hindering entrepreneurship in the country. Other problems identified by Ayodele include irrelevant education that is bookish, theoretic and "white-collar job" orientations. Also, Nigeria's macro-economic environment is unhealthy and unstable for a virile entrepreneurship development. Another problem is the fear of failure by the people to take risk on entrepreneurial activities, while an unstable and conducive political environment drives away investors that are planning to embark on entrepreneurial activities.

Objectives of the study

The main objective of this paper is to examine the entrepreneurship education for female youths in Nigeria towards capacity building for gender equality. The study has other specific purposes as follows:

(i) To determine the justification for entrepreneurship education for female youths in Nigeria;
(ii) Identify the importance of entrepreneurship education for female youths and Nigeria economy.

Research Questions

(i) What are the justifications for entrepreneurship education for female youths in Nigeria?
(ii) Why is entrepreneur education important for female youths and Nigeria economy in general?

CONCEPTUAL FRAMEWORK

Entrepreneurship Education

Entrepreneurship, according to Woolfolk (2006) as cited in Arogundade (2011) is the act of starting a company, arranging business deals and taking risks in order to make a profit through the skills acquired through education. Another view of Entrepreneurship education by Woolfolk is the term given to someone who has innovative

ideas and transforms them to profitable activities. To Woolfolk, entrepreneurship can be described as "the process of bringing together creative and innovative ideas and coupling these with management and organizational skills in order to combine people, money and resources to meet an identified need and create wealth. In the same vein, Nwangwu (2010) opined that entrepreneurship education is a process of bringing together with the factors of production, which include land, labour and capital so as to provide a product or service for public consumption. However, the operational definition of entrepreneurship education is the willingness and ability of a person or persons to acquire educational skills to exploit investment opportunities establish and manage a successful business enterprise.

Entrepreneurship

The term entrepreneurship is derived from a French word "entrepreneur" meaning one who undertakes tasks in a production process. It could also be defined in terms of specific functions which the entrepreneur performs or in terms of characteristics or activities generally associated with the entrepreneur. The concept of entrepreneurship has been explained by various authors in various ways. However in all, the basic issues remain constant. For instance entrepreneurship has been defined as: the willingness and ability of an individual to seek out investment opportunities in an environment and be able to establish and run an enterprise successfully based on the identified opportunities (Ocho, 2011).

A clear manifestation of effective manipulation of human intelligence as demonstrated in creative performance (Meredith 2013). It seeks to find out how best graduates can convert their education to intellectually productive ventures in order to bring out the best in an individual.

Entrepreneurship involves risking financial, material and human resources in a new way in the course of creating a new business concept or opportunity within an existing firm (Oviawe 2010) it also involves creating and building something of value from practically nothing or

creation and distribution of something of value and of benefits to individuals, groups, organizations and society (Oviaw 2010).

The Youth

Countries vary considerably in their definition of youth. The United Nations (UN) considers individuals under the ages of 15 – 24 years as youth (Babalola, 2010). In Uganda, a youth is any individual between the ages of 12 and 30 years (Ilo, 2005). In Nigeria however, a youth is defined by the national Policy on Youth Development as any individual who is a citizen of the Federal Republic of Nigeria, between the ages of 18 and 35 years (Wikipedia 2013). In the context of this study, the definition provided by the United Nations (UN) is hereby adopted. This is because the definition has international recognition and wider acceptabili**ty.**

CREATING ENTREPRENEURIAL SKILLS AMONG NIGERIA FEMALE YOUTHS

Akpoveta and Agbomah (2009) said that the increasing incidence of female youth unemployment particularly, graduate unemployment in Nigeria has been associated with existing weaknesses in the nation's educational system which places more emphasis on paper qualification than functional or pragmatic education. This result in production of unemployable graduates not suited for the labour market. Damuchi (2001) captured the present manpower-labour market discrepancy scenario, he observed that the Nigeria educational system has failed to produce workers with adequate technical, cognitive and attitudinal skills required to meet the labour market demands. While taking a look at the current happenings, majority of graduates of higher institutions in Nigeria lack the expected technical communication and human relations as well as entrepreneurial skills required for self reliance and self employment due to the non functional education to which they are exposed. In order to correct this anomaly and tackle the consequences of mass youth unemployment, the Federal Government of Nigeria in 1986 introduced the "Small Scale Industry and Graduate Employment scheme under the National Directorate of Employment (NDE), (Akpoveta and

Agbomah, 2009). They further stated that skills acquisition workshops and seminars were organized for unemployed graduates who are practically re-trained on the technicalities of starting and running small scale business (self employed) such as the production of soap, detergents and cosmetic, poultry, fish farming website design and network marketing, mobile phone repairs and maintenance among others. NDE guaranteed loans to the beneficiaries to start projects of their choice after training as well becoming bosses of their own business (self actualization).

Ideally, the scheme would have been a potent instrument for job creation and gradual reduction of graduates unemployment rate but due to certain weakness which were empirically evaluated, which need to be corrected in order to sustain the efforts made by the government. Such weaknesses includes poor financial management, lack of will power and determination, lack of cooperative relations among beneficiaries among others. These weaknesses outlined are not unexpected, but only portray the missing link which is needed to compliment the skill acquisition schemes with entrepreneurship development programmes, in order to properly position beneficiaries for development programmes, in order to proper position beneficiaries for successful management of their small scale businesses. (Akpoveta and Agboma, 2009).

IMPLICATIONS OF ENTREPRENEURIAL DEVELOPMENT ON YOUTH EMPOWERMENT

Youth empowerment is an attitudinal, structural and cultural process whereby young people gain the ability, authority and agency to make decisions and implement change in their own lives and the lives of other people, including youths and adults. Youth empowerment is often addressed as a gateway to intergenerational equity, civil engagement and democracy building (Wikipedia, 2013)

Empowering young people means creating and supporting the enabling conditions under which young people can act on their own behalf, and on their terms, rather than at the direction of others. Common Wealth of Nations opined that young people are empowered when they acknowledge that they have or can create choices in life, are

aware of the implications of these choices, make an informed decision freely, take action based on that decision and accept responsibility for the consequences of these actions (Wikipedia, 2013). Taking a cue from the objectives of entrepreneurship development will in no mean way create jobs which translate to youth empowerment. Youth empowerment could be said to mean, the youths being able to eat when they are hungry, being able to meet their basic needs, have a shelter over their heads, ability to speak out in things of concern to them in the society, not being deprived in any ramification in life and ability to cater for their health needs whenever necessary. in fact, entrepreneurship development reduce unemployment and poverty to the barest minimum especially to those who embrace the knowledge and skills inherent in it. Entrepreneurship education could be linked to the Loaches principle of teaching a child how to catch fish and not to give him fish when hungry. When the child is abreast with the rudiments of the expectation on him, it can now serve as a spring board on which he will attain self actualization in the hierarchy of needs theory.

THEORETICAL FRAMEWORK

Brunner's theory

A major theme in the theoretical framework of Brunner is that learning is an active process in which learners construct new ideas or concepts based upon their current/past knowledge. The learner select and transforms information, construct hypotheses, and make decisions, relying on a cognitive structure to do so. Cognitive structure (i.e. schema, mental models) provides meaning and organization to experience and allow the learner to "go beyond the information given"

According to Brunner, the instruction given by the instructors should encourage learner to discover principles by themselves. The instructor is to translate information to be learned into a format appropriate to the learner's current state of understanding. Curriculum should be organized in a spiral manner so as to enable the leaner to build upon what they have already learned.

Educational Implication of Brunner's Theory Includes:

Sequencing of Curriculum materials

The use of aids and images

Use of words, laws, theories and principles

Instruction should be properly and logically sequenced, from activity through the use of concrete materials to that of abstract materials. Brunner was of the view that any subject matter can be taught to any child in intellectual honest manner at any level provided the teacher identifies the level and provide instruction to match to match the level. This thought has led to the spiral curriculum.

Another implication is that the teacher should have a pretest in order to place the student on appropriate content and materials if a teacher is brought up in the traditional way, such teacher gives only what he has learned therefore, teacher should be exposed to course that will teach them the current views of science.

In general, 'entrepreneur' is used as a referent for one, who undertake a venture as a manager, a controller or a champion, owner/manager of a business who, by risk and initiative, attempted to make profit. In other words, an entrepreneur has the ability to take the factors of production, that is land labour and capital and use them to produce new goods and services. Entrepreneurship is very important because it is the source of new jobs created in an economy and consequently the source of economic growth. According to Fapohunda (2006) entrepreneurship has four social benefits: it fosters economic growth, it increases productivity, it creates new technologies, new products and services and it changes market competition. It is the source of small- scale businesses". But all these positive effects are not being seen in the Nigeria context because of poor teaching of entrepreneurship in school. The functions of an entrepreneurship include identification of business opportunities, selection of opportunities, and combination of other factor of production, allocation of resources, planning and controlling, mobilization of raw materials, risk bearing innovations and generation of employment opportunities.

REVIEW OF EMPIRICAL STUDIES

Adamu (2008), asserted that the Nigeria university education, patterned after the "gold standard" British colonial universities remains the highway to white collar jobs are social security for millions of Nigerian. Immediately after independence in 1960 from Britain a number of questions were raised on whether the country is to retain that legacy or open up and gradually evolve a new distinct character of its own Ojukwu 1999 in Onifade (2002) pointed out the Common wealth minister of education in August 1988 and the Common Wealth Association of Polytechnics in Africa in 1991 opined that students in tertiary institutions should be taught entrepreneurship education in their final sessions. The criticism still continued in same manner thatn many graduated from universities with the expectation to work for others not for themselves. Because of the unprecedented increasing number of graduates without corresponding vacancies, they felt that entrepreneurship education is very necessary to make this large number of graduates self-reliant. It is believe that the current formal education is only aimed at making people to be the same in spite of the differences in them. This fact has been corroborated by Ingalla (2009).

Ojeagu (2011) entrepreneurial development is a field that saddles its recipients with skills on how to be employable and useful to themselves and the society at larger. In Ojeagu (2011), the emphasis is on youth empowerment which is orchestrated by the prevailing unemployment of our youths after higher education, yet each year all the higher institutions in the country keep on churning out graduates in thousands into the labour market for jobs that are non-existent. Hence, the need for entrepreneurial development as a way of equipping them with the necessary skills that will enable them start up something on their own. Ojeagu (2011), in his paper amongst others looked at the objectives of entrepreneurship development, support organizations for entrepreneurship development, implications for entrepreneurship development on youth empowerment. More so few recommendations were made.

SUMMARY OF THE LITERATURE REVIEW

Having gone through the various work of the possible effect of poor teaching of entrepreneurship in the tertiary institutions, from different authorities, one can briefly summarizes the ongoing discussion as follows: that the authorities in education in various literatures has actually agreed that the increasing rate of poverty, unemployment, corruption and so many other social problems are the effect of poor teaching of entrepreneurship in tertiary institutions

In conclusion, we must comment that government, policy maker in education, teachers and students constitutes a lot of problems to the poor teaching of entrepreneurship in tertiary institution. Therefore, all should rise up to their responsibilities in order to find a lasting solution to this ugly situation in our country especially with respect to our female youths.

Research Design

This research employed a descriptive survey, aimed at examining entrepreneurship education for female youths in Nigeria towards capacity building for gender equality.

Area of the Study

The study emphasizes on an evaluation of entrepreneurship education for female youths in Nigeria towards capacity building for gender equality and was specifically carried out at Nnamdi Azikiwe University Awka, Innoson and Ibetu all in Anambra state.

Population of the Study

The population of the study involved some selected female students, lecturers and some private companies, employers and employees, in Anambra State, Nigeria.

Sample and Sampling Techniques

The researcher used a purposive sampling technique (Judgmental sampling) in the study. The units are selected based on the researcher's opinion of most members that proceed from the population which she wants to study. The sample size for the study is 50 individuals.

Instrument for Data Collection

For the purpose of data collection, a structured questionnaire developed by the researcher was used. The questionnaire items was developed from the research questions.

Validation of the Instrument

The researcher adopted face and content validity to ensure that the items of the test look like what it should be and also that to judge the extent to which the test items covers the content and objectives of the study.

Reliability of the Instrument

The researcher adopted a test-re-test procedure in testing the reliability of the instrument. The instrument was first administered to the respondents within the area of study. Afterwards the researcher repeated the exercise to the same group of students, in order to ascertain the degree of consistency of test result obtained from the instrument. The two sets of response were correlated using Person Moment (PPM) Correlation Coefficient. The results obtained indicated that the instrument was reliable enough for the study.

METHOD OF DATA ANALYSIS

The date gathered in the course of this research work were analyzed using statistical mean score rating as stated below:

Strongly Agree (SA) = 5

Agree (A) = 4

Undecided (UD) = 3

Disagree (D) = 2

Strongly Disagree (SD) 1

The researcher made use of statistical mean rating score in presenting and analyzing the data collected from the respondents. Mean scores ranging from 0.5 to 2.99 will be regarded as rejected while the ones ranging from 3.0 and above will be regarded as accepted.

The data generated for the study were presented and analyzed in line with the research questions that guide the study. Mean score method was used and the results were presented below:

Research Question One: what are the justification for entrepreneurship education for female youths in Nigeria?

Table 1: Mean ratings for justification for entrepreneurship education for female youths in Nigeria.

N = 400

S/N	**ITEMS**	FX	X	REMARK
1	It is an acquisition of skills and ideas for the sake of creating employment for oneself and for others	2458	6.2	Accepted
2	provides practical application for students	2736	6.8	Accepted
3	It reduces poverty rate with visible increment of employment rate among the youths	2790	7.0	Accepted
4	It is development based on creativity	2662	6.6	Accepted
5	It reinforces self-sufficiency	2880	7.4	Accepted

The result in table 1 showed that the participants agree with the items. They reacted positively to items 1-5 with mean scores well above 2.50, indicating the justification for entrepreneurship education in Nigeria higher education.

Research Question 2: why is entrepreneurship education important for capacity building?

Table 2: Mean rating on the importance of entrepreneurship education for capacity building.

N=600

S/N	Items	FX	X	REMARK
6	It provides practical application for students	2496	6.2	Accepted
7	It improves quality of life.	2496	6.2	Accepted
8	It develops public awareness, understanding, and provides training for all sectors of private and civil society.	2069	4.7	Accepted
9	It provides life and occupational skills that will enhance the potentials of the youths in Nigeria	2279	4.9	Accepted
10		2689	6.5	Accepted

Table 2: shows that all the items 6-10 were accepted by the participants as importance of entrepreneurship education to capacity building in Nigerian University. Each of the five items had mean ranged from 2.75 to 6.52. This is shown in the mean values of the participants which are above 2.50.

CONCLUSION

The thrust of this paper is entrepreneurship in higher education institutions in Nigeria; an imperative for capacity building. The paper emphasized the need to get Nigerian youths trained on various skills including: creativity and innovation, entrepreneurship skills, managerial experience and record keeping.

Educational Implication

The development of entrepreneurship will go a long way in providing the necessary impetus for economic growth and development'

1. Creating employment and prosperity and revitalizing economics.
2. Increasing competition and innovation; and
3. It has also been discovered in this paper that the present education system on entrepreneurship is deficient in providing the necessary impetus for development of Nigeria economy.

Based on the finding, the researcher made the following suggestions:

1. Entrepreneurship orientation should be made an important element at all levels of learning;
2. There should be participation by every student regardless of area of specialization in any institution making efforts to develop entrepreneurship;
3. Youths should as a matter of necessity understand themselves as it will help them to identify areas of their strengths and align with them.

Suggestion for Further Studies

1. The effects of successful entrepreneurship to the development of Nigeria.
2. Refocusing education system towards entrepreneurship: A missing Link.

SUMMARY OF THE STUDY

Table 1: revealed that entrepreneurship education is an acquisition of skills and ideas for creating employment for oneself and others. The institutions can as well arrange entrepreneurship workshops, seminars and vocational training courses for the youths.

Table 2: responses revealed the importance of entrepreneurship education for capacity building to be life and occupational skills that will enhance the potentials of an individual; reinforces self-sufficiency and

improves the quality of education and life. It provides training for all sectors of private and civil society; and reorientates the existing education programme to address capacity building.

The research was carried out to examine entrepreneurship education for female youths in Nigeria towards capacity building for gender equality. It is obvious from the foregoing that we cannot simply prepare trainees or our female youths for every situation they will meet, but if enough skills can be provided to deal with challenges they will encounter. The global economy today places premium on ability to continually update knowledge among female youths.

After the analysis, findings revealed that institution's curricula, poor development and supporting of entrepreneurial careers, improper entrepreneurial training and lack of qualified teachers contributes to the poor teaching of entrepreneurship. Lack of theoretical and practical teaching, lack of awareness on initiating entrepreneurial careers, lack of assistance in identifying opportunities and level of education attained by the entrepreneurs were counted as the causes of failure of some entrepreneurs' female youths.

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POLITICS OF ETHNICITY IN NIGERIA AN IMPEDIMENT FOR PEACE AND DEVELOPNMENT

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Abstract

Politics in Nigeria is characterized by ethnic sentiments. Every political issues has ethnic undertone such as political appointment, resource allocation, award of contracts, siting of important project etc. this paper explains the concepts of ethnicity, politics and development. It examined the characteristics and effects of ethnicity on Nigeria's peace and development. The paper highlights the measures for de-ethicizing Nigerian politics towards achievement of peace and development. It concludes that the federal government should promote true federalism and institute programmes and policies that will de-emphasize ethnicity if peace and national development must be achieve in Nigeria.

Keywords: Politics, Ethnicity, Peace and Development

INTRODUCTION

Nigeria has not fared better in its political life. According to Balogun (1998), our common historical experience is not one of fighting together, but fighting against one another: the northern against the southerners, Yoruba against Igbo, Ibibo against Hausa, Muslim against Christians etc. It has not been possible inspite of the efforts of the colonial masters, to have a common frame of political thought. Ethnicity as a force in Nigerian politics originated from the colonial policies of the British, who, through their divide and rule policy, encouraged the use of different application of colonial policies on the traditional institutions and structure of the various ethnic groups in Nigeria. This unequal colonial policies midwifed exposure of western education by the British missionaries to the southern part of Nigeria without equally doing so in the north. This alienated the northern part from the south. As a result, the northern and southern parts of Nigeria have never seen themselves as people belonging to one country.

Ethnicity is one of the factors that caused serious embracement to Nigerian politics and nation building in particular. Almost all issues in Nigeria are based on ethnic consideration. For instance, the formation of political parties in Nigeria has been ethnically motivated from the outset, thus we had political parties like Northern People's congress (NPC), Lagos Youth Movement (LYM), and Action Group (AG) Northern element Progressive Union (NEPU) and so on. All were ethnic toga even when they pretended to be national parties. According to Okafor (2013), the National Republican Convention (NRC) and the Social democratic Party (SDP) which were formed by the federal military government in the aborted third republic, later toed the path of ethnicity. Thus, N.R.C. was dominated by the north while the SDP was dominated by the south.

Throughout the development of Nigeria from colonial territory to a republic, it has been rare for Nigerians to see themselves first and foremost as Nigerians, rather than as Hausa, Yoruba, Tiv, Igbo and so forth. Okonkwo (1988) observed that the evil of ethnicity made the efforts of nationalists, the question towards the end of 1940s was who should head the only viable party, the Nigerian Youth Movement. Ethnic consciousness destroyed the political party and the political aspirants scampered to their respective enclaves.

CONCEPTUAL FRAME

Meaning of Politics

The term 'politics' is derived from a Greek word 'polis', meaning city state. Politics according to the Macmillan English Dictionary has to do with ideas and activities involved in getting power in a country or over a particular area of the world. The definition implies that politics deals with the form, organization and administration of a state as well as its relations with other states. Oketa (2001) sees politics as the study of the general principles on which governance can be carried out successfully. Oji (1997) defines politics as a healthy enterprise in which man lives for the betterment of his society.

Concept of Ethnicity

According to Okafor (2013), ethnicity is a social phenomenon associated with interactions among members of different groups who have identifiable boundaries, language and culture. Mezieobi (2014), sees ethnicity as principally a social phenomenon as it is rooted in a people's persistent culture-way of life particularly their shared long traditions i.e mother-tongue, common ancestry, religion, beliefs or customs, attitudes that existed for a long time among a particular group of people, and has been acculturation-proof or resistant.

Development

Many writers or authors perceive development from different perspectives. Okeke (2003), defines it as a multi-dimensional process involving the totality of man in his political, economic, psychological and social relations among others. According to Offiong (1980:21), "development involves structural transformation of the economy, politics and culture of the society that permits the self-generating and self-perpetuating use of people's potentials." According to Okolo (1995:40), "authentic development must be complete or integral; that is, it has to promote the good of everyman and of the whole man, it should be all embracing, holistic and articulate within the human existence and endeavours.

ETHNICITY IN NIGERIA: THE CHARACTERISTICS

According to Mezieobi (2014), the characteristics of ethnicity in Nigeria include the following:

(1) **Too many Ethnic Groups in Nigeria's Heterogeneity:** Arinze (2011) and Orisa (2013) stressed that ethnic groups in Nigeria number 250. In the word of Obi and Obikeze (2006 p. 5), "the abundant ethnic groups in Nigeria total about 389." Nigeria is not just ethnically diverse; the ethnic fragmentation is irredeemably too many;

(2) **Entrenched ethnic Affiliation or Attachment:** every Nigerian is an ethnic man as he comes from one of the many ethnic groups. He is

too much attached or affiliated to. Whether a Nigerian is, he still holds on very tenaciously to his ethnic origin and cultural heritage. This truism is not only exemplified by the many ethnic based associations and their meetings in the urban centers of Nigeria, but also by the fact that a Nigerian sees himself first and foremost as a member of one ethnic group or the other. Most ethnic groups in Nigeria, in their ethnic affiliation and consciousness, support their ethnic personality in politics or business in preference to even more qualified candidates from the other ethnic groups;

(3) **Strained Ethnic Relations:** It will be pretentious or sheer relational deceit or academic fool-hardiness to assume that all is well with many fragmented ethnic groups in Nigeria. Even if not very conspicuously manifest, in subtle ways strained ethnic relations keep manifesting here and there. The strained ethnic relations in Nigeria culminates not only in ethnic mistrust, suspicion and ethnic confusion, but in disharmonious co-existence, rivalries, ethnic turmoil and Nigeria's collective and continual ethnic-driven national underdevelopment;

(4) **Ethnic Cleansing:** It is not a dispute as it is a historical aphorism that there was ethnic cleansing or purging of an ethnic group: the Igbos, by Hausa- Fulani of Northern Nigeria in 1966 that culminated in the civil war termed the Nigerian-Biafra war. This was sequel to the assassination of Ahmadu Bello (former premier of Northern Region) and sir Tafawa Balewa – the then prime minister of Nigeria all Northerners, and several politicians of Northern origin by a group of young Igbo soldiers in a Coup'detat. The ethnic cleansing at that time was geared at total decimation of the Igbos in Northern Nigeria who became more ethnic than the ethnic Hausa-Fulani in the then north;

5. Common Historical Ancestral Origin: One vital element that gives any ethnic group its distinctive identity is common ancestor to which the group traces its existence or history. All ethnic group in Nigeria trace their historical origin to one commonly-shared ancestor or the other. This fact is made by Utulu, Ezegbe and Shaibu (2012:29), when they posited that "every ethnic group in Nigeria has its own stories of where its ancestors came from";

EFFECTS OF ETHNICITY ON NIGERIA POLITICAL ENVIRONMENT

1. **Corruption**: one of the greatest threats to nation building in Nigeria is the problem of corruption. As a social vice, it has spread so much in Nigerian society that many people especially scholars, today feel that corruption is synonymous with Nigeria. Many political office holders disguise as ethnic messiah to loot public funds, they attract ethnic sympathy when they are arrested and prosecuted. Huge amount of scarce resources earmarked for development projects are siphoned and converted to private use. Contracts are unilaterally awarded with little or no regard for the necessity of such a project. These white-elephant projects do a lot of harm to the economic life of the nation.

2. **Conflict over Allocation of Resources:** There is always conflict arising over allocation of resources. The ethnic sentiment is seen by many as a useful tool for securing greater access to the limited resources in the country and so ethnic conflict develops among various ethnic groups in Nigeria for greater access and control of the scarce natural resources. Each ethnic group soon came to perceive the control of federal and state governments as an important strategy for acquiring a greater share of the nation's resources.

3. **Leadership Conflict and Power Struggle:** Nigeria has been so unfortunate to have had series of unpatriotic, misfit, unscrupulous, self-centered and corrupt leaders. Nigerian leaders, through their utterances and actions, encourage destructive tendencies, rivalry and disunity. Achebe (1983) maintained that he was an eye-witness to the momentous occasion when Chief Awolowo 'Stole' the leadership of western Nigeria from Dr. Nnamdi Azikiwe in broad daylight on the floor of Western House of Assembly and sent the great Zik scampering back to the Niger where he came from. Nigerian leaders usually struggle for power at all cost and

consequently do not give opportunity to the right men who would have rendered the best services to the nation.

4. **Statism:** According to Eboh (1984) undue emphasis is placed on state of origin, local government, wards and clans. Nigerians can no longer secure jobs outside their states or local governments of origin. These unwholesome practices led to alienation, discrimination and disintegration in the process of nation building.
5. **Political violence and instability**: Nigeria has had eight military and five civilian leaders since independence. Some of the regimes were short-lived, with practically nothing to offer in terms of moving the country forward, in the direction of progress and development. In Nigeria, a transition from one civilian government to another is always characterized by violence, division, malpractice as a result of ethnicity and tribal sentiments.

DE-ETHICIZING NIGERIA POLITICS FOR PEACE AND NATIONAL DEVELOPMENT: THE PATH TO TREAD

All governments, divisive implanted infrastructure or things that arouse ethnic sentiment such as governments, ethnic discriminatory policies I. e quota system or the federal character for admission into educational institutions and for employment in the public service and appointment to public offices should be scrapped. They have enthroned mediocrity and fanned bitterness of ethnic groups which are not favored by the policy (Mezieobi 2014).

Similarly, segregated quarters in corners of Nigeria particularly in cities and town such as, "Sabon Gari or Ama Hausa" given ethnic groups outside the predominant one should be disbanded.

All federal-owned educational institutions, parastatals, agencies, commissions in the country should have a balanced representation of all the ethnic nationalities in the country.

In addition, Nigeria's formal education curricula should also have ethnic education or ethnic studies as an integral part in all levels of the education system. The focus of the curriculum should not be on the

things that divide the ethnic groups but on how to harness the diversities of the ethnic groups towards one socio-political and economic unit where unity or harmonious co-existence is preponderating. The aim of the ethnic education curriculum should be to completely obliterate discriminatory policies geared at imperialism in which there is no overt minority ethnic group.

Federal government should adopt true federalism in practice in which power is in absolutely de-concentrated.

Informal education of the re-orientation type and focused on ethnic integration needs to be spearheaded by women organization mass media and religious groups. The target of the re-orientation is the general public, and particularly the ethnic leaders who fan ethnic ember.

CONCLUSION

Ethnicity has remained a strong force in Nigeria politics. It has remained a basis for sharing political positions, allocation of economic resources, employment, admission into tertiary institutions, awards of contracts and appointments. Ethnic politics in Nigeria has continued to threaten her existence as a country; it has made mockery of efforts of our leaders to entrench peace and national development. Therefore, all discriminatory politics such as quota system, federal character that promote ethnicity should be scrapped. The federal government should promote true federalism and institute programmers and politics that will de-emphasize ethnicity if peace and national development must be achieved in Nigeria.

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TOWARDS SOCIAL AND POLITICAL STABILITY FOR SUSTAINABLE DEVELOPMENT IN AFRICA: SOCIAL STUDIES EDUCATION AS A PANACEA

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Abstract
African as a continent has experienced much set back in development, owing to perpetual socio-political instability. This paper examines the concepts of socio-political stability, Social Studies and sustainable development. Furthermore, it considers the proposed sustainable development goals for Africa, socio-political challenges facing Africa, the roles of Social Studies Education in realization of social and political stability in Africa. Finally, recommendations are made towards finding lasting solution to socio-political challenges in Africa. The recommendations include making Social Studies a core subject at all levels of education in Africa.

Keywords: Socio-political stability, social studies and sustainable development.

INTRODUCTION

Africa is a vast continent with myriads of ethnic nationalities, languages, culture, sub-cultures and obvious internal differences. Nkurumah (1974) recognized the obvious differences in Africa in his write up, as follows:

> There are those who maintain that Africa finds it difficult to unite because we lack the three ingredients for unity-a common race, culture and language. It is true that we have for long been divided … by the colonial powers. Some are Muslim, some are Christians, many believe in traditional tribal gods. Some speak French; some speak English and Portuguese, while others speak different African languages. All these are inevitable due to our historical background (p.132).

African's socio-political system remains underdeveloped despite decades of conceptualizing, formulating and implementing policies on

social and political life of the continent. The constraints to sustainable development in Africa are many. Some are general, others are national or regional. Cronix (2011) observes that the socio-political challenges in Africa, include-inequality, HIV/AIDS pandemic, insecurity, social exclusion, religious intolerance, unwholesome cultural practices, political instability, bad governance, anti-democratic leadership and election malpractices. Consequently, the adoption of a new development strategy that places emphasis on socio-political paradigm shift requires more interdisciplinary and system approaches, greater sensitivity to the needs and aspirations of the people, planning and execution of programmes put in place geared towards sustainable development.

The introduction of Social Studies in Africa through African Social Studies Programme (ASSP) in 1968 enables Africans to gain better knowledge of their environment, culture, needs and aspirations, which would enable the people develop a formidable socio-political system that would place Africa high in global matrix system(Chikwelu,2001).

CONCEPTUAL EXPLANATION

Concept of Socio-Political Stability

Socio-political stability is a peaceful environment that a country experiences in her social and political systems. A stable society is one that is satisfied with the ruling party and system of operation in the social life of the people. Thus, a stable nation is free from incessant change in government and experiences peaceful social life devoid of political violence, terrorism, armed robbery, kidnapping, advance fraud, religious crises, gender inequality, civil disturbance etc (Cronix, 2011).

Concept of Social Studies

Social Studies is a subject studied at all levels of education in Nigeria, except the senior secondary school. Chikwelu (2001) defines Social Studies as an integrated field of study designed to inculcate in the learners desirable knowledge, attitudes, values and skills for production of effective citizenry capable of making rational decisions. It deals with

man and his complex interaction with his environment such as political, economic, social, geographical and religious environment.

Mezieobi (2008) defines Social Studies as an integrated study, which probes man's symbolic relationships with his environment and endows him with social and work skills to enable him understand his world and its problems, and to rationally solve or cope with them for effective living in the society. It moulds the character and attitudes of learners through the inculcation of right social values and moral principles.

In Mombasa Social Studies Conference of 1968, the general objectives of Social Studies were selected for the growth of Social Studies in Africa. In 1969, the Federal Government of Nigeria, in conjunction with National Education Research and Development Council organized a curriculum conference, where the broad goals of Social Studies for Nigeria were proposed for schools. Considering the laudable objectives of the subject, the Federal Government of Nigeria included it in the core subjects taught in primary and junior secondary schools across the federation (Chikwelu, 2007).

Concept of Sustainable Development

Sustainable development is development that meets the needs of the present without compromising the ability of the future generation to meet their own needs. The concept resulted from gradual shift in development perspectives. In the 1950s and 1960s, development mainly focused on economy for the increase in output based on theories of production efficiencies. In 1970s, however, observations were made on the growing gap between the rich and the poor in and between regions. That resulted in the shift to focus on equity issues with emphasis on social and political development and income distribution as key elements (Cronix, 2011).

Sustainable development encompasses the inter-linkages of the three dimensions of economic growth, social development and environmental sustainability. These three dimensions of sustainable development are cast in the overarching roles of governance and institutions. In Africa, governance and institutions in particular are

fundamental to sustainable development, as they provide the foundation on which economic growth, social responsibility and environment friendly development rest. Thus enabling governance, environment, and functional institutions provide constitutional, accountable, regulatory and legal framework for efficient productive system and socio- political harmony upon which sustainable development thrives (Pearce,1990).

Proposed Sustainable Development Goals for Africa

The Africa Regional Sustainable Development Goals were outlined and presented in the five sub-regional reports on Africa Development. The regional sustainable development goals are regional analysis of sustainable development issues and priorities and the sub-regional surveys and consultations. The sub-regional sustainable development goals according to African Regional Report (2015) include:

Goal 1: Elimination of all forms of poverty.

Goal 2: Promotion of sustainable agriculture and achieving food security and adequate nutrition for all.

Goal 3: Ensuring equality, adequate, affordable, accessible and comprehensive health service for all.

Goal 4: Achieving universal access to affordable and equality education at all levels.

Goal 5: Achieving gender equality, protecting and empowering women, youth and persons in vulnerable conditions.

Goal 6: Ensuring social inclusion and protection including guaranteed minimum income and social security as well as decent employment for all, particularly for the youth.

Goal 7: Structurally transforming economies and attaining inclusive sustained economic growth; accelerate infrastructural development, inclusive and sustainable industrial development, inclusive and sustainable industrialization and access to affordable energy and building of resilient cities and sustainable human settlements.

Goal 8: Enhancing environmental quality, resilience and protection and promote sustainable exploitation, use and management of natural resources.

Goal 9: Combating desertification and land degradation, mitigation, drought and promote sustainable management of land and oceans.

Goal 10: Promotion of culture, research, science, innovation and technology development.

Goal 11: Scaling up global and regional partnerships for development.

Goal 12: Promotion of good governance at national and international levels.

Socio-Political Challenges in Africa

There are legions of socio-political challenges bedeviling African countries they include:

1. **Poverty:** Poverty remains one of the major challenges facing Africans. The African Regional Report (2015) revealed that about 70 percent of Africans live in extreme poverty. Africa continues to record one of the highest income inequalities among the regions as indicated by the Gini Coefficient and the proportion of the national income or consumption associated with different segment of the population. Africa has been ranked second to highest, which is Latin America, in poverty level (Ortiz and Cummins, 2011). Poverty, which is multi-dimensional, has linkage with other development priorities, which include: education, health, access to drinking water, sanitation and other basic services.
2. **Low level of education:** Although education sector in Africa has over the years recorded some improvement, but much is still needed to be done for qualitative, functional and efficient education system. According to World Bank Report (2014) about 45 percent of African children, who are of school age are out of school, while the available schools are overpopulated and grossly underequipped with necessary teaching and learning materials. In relation to this, poor planning and inefficient reforms in education system and curricula make it difficult

for the beneficiaries of the programme to acquire the relevant skills required by the labour market and overall development.

3. **Low access to water, sanitation and other basic service:** Despite the millennium development goals' commitment of making available safe drinking water by 2015. Africa still accounts for 40 percent of people without access to safe drinking water. Lack of basic sanitation undermines efforts to eradicate diseases in Africa, especially in rural areas. This is one of the factors accountable for high child mortality rate and high rate of infection among women and girls in Africa. It should be noted that safe water and sanitation are vital for human health, social dignity, healthy ecosystem and productive livelihood.
4. **Uncontrolled population growth:** Africa's population is projected to rise from 1 billion to 1.6 billion by 2030 and by 2050 it will double (AFDB, 2011). Combined with the risks, vulnerabilities and challenges of poverty, hunger, diseases, unemployment, environmental pollution, production and consumption patterns and climate change, this population growth would place pressure on land, ocean, fresh water and other natural resources that sustain human life. Sadly, the increasing population of Africa has raised the poverty level of the people and makes many persons, especially children and women, vulnerable to many killer diseases such as dysentery, cholera, tuberculoses etc. In relation to this, increasing population of Africans has caused high rate of unemployment among the youths. This has resulted in rampant cases of social vices such as armed robbery, advance fee fraud, political violence, human trafficking, kidnapping, prostitution, drug pushing, terrorism and drug abuse perpetrated by them.
5. **Poor health system:** Good health is very vital for sustainable development. Notwithstanding the steady progress made on health sector by various African governments, Africa is still ranked highest in world's public health crises. The World Health Organization Report (2014) indicates that HIV/AIDS continues to devastate the region, while more than 90 percent of the estimated 300-500 million global malaria cases that occur every year are in Africa. Africa still records high maternal and newborn mortality, including life threatening communicable and non-communicable diseases. It has been discovered that Africa's health sector remains in poor condition

because of insufficient funding, inadequate number of medical professionals and corruption among the political class and health workers.

6. **Gender inequality:** Africa has continued to record progress in gender equality, but there is still a long way to go in realizing appreciable level in that direction. Owing to cultural and religious beliefs, women are rated below men and treated as weaker sex. This has resulted in unequal access of a boy child and a girl child to education, discrimination in job opportunities, callous subjection to inhuman treatment and unwholesome cultural practices such as obnoxious treatment practices, forceful marriages, genital mutilation/circumcision. These conditions hinder many women from developing their potentials and contributing their quota towards the development in their societies. Arinze (2008) observed that gender inequality influences the choice of career for males and females in Africa. Thus, some professions and jobs such as engineering, medicine, law, mining, police and the army are considered exclusive for males, while females are to go in for less stressful and less intellectually demanding jobs like teaching, nursing, mass communication and secretarial works.
7. **Political instability and bad leadership:** Coups and frequent changes in government have resulted in inconsistencies in policies and development programmes, which are incompatible with sustainable development. On the other hand, many politicians in power in African countries have taken their leadership function as personal business, which they can do anything that please them, often to the detriment of the citizenry.

A Survey of Political Instability in Africa

It is well known that some African countries are unable to allocate funds to vital development projects. Some politicians are busy siphoning millions of dollars of ill-gotten money in Swiss Banks or investing in properties in foreign countries. Many leaders in Africa are not accountable to their people and they lack grass-root democratic institutions and participation in decision making.

A close look on the leaderships in Africa shows that our leaders are self-centred and lack the necessary leadership quality to enthrone sound

democratic system in their countries. For example, Nigeria, which is regarded as the "Giant of Africa," became independent in 1960. Out of 55 years of her independence, the country was under the control of tyrannical, despotic and autocratic military dictators for about thirty years. The military used all their powers and available resources under their control to suppress, intimidate and oppress oppositions, only to hold on to power indefinitely (African Developmental Bank,2011).

Under the present 'democratic' leadership, the country still experience despotism in disguise. Thus, hollow decisions taken by the political class are imposed on the masses regardless of their reactions and protests. The opinions and views of the public are grossly over-looked, while the plights of the masses are not considered. The ruling class continuously amasses wealth and siphon public funds into their private accounts in foreign banks (Arinze and Omenka, 2013).

In a similar development, Ghana got her independence in 1957 and was ruled by Kwame Nkurumah until 1969 when his government was toppled by Ghanaian army. The military ruled the country for almost twenty years. One of the military leaders, Jerry Rawlings, ruled for twelve years (1981-1993) and changed to civilian president through series of illegitimate political processes and election malpractices until he handed over to John Kufor in 2001. Zaire, formerly Congo- Kinshasa is a country in Africa characterized by several unstable democratic leadership. In 1960, Mobutu Sese Sekou toppled the government of Patrick Lumumba in a bloody and gruesome coup. Mobutu, a self acclaimed life president of Zaire is one of the African leaders that overstayed their glorious days in office until he was chased out of the country. The present administration followed suit. The president has hitherto refused to organize election for a popular leader to be chosen.

Malawi is a small country in Africa where Kamuzu Banda became the head of state in 1966 and pronounced himself the country's 'life president' and chairman of the ruling party. The records of the human rights commission about his regime were so bad, and this prompted the Amnesty International to alert the world on the frightening repression the president meted against the opposition in the country (Malawi). In Zambia, President Kenneth Kaunda ruled for 27 years, from 1977 to 1991, when his ambition to become a life president of the country was

cut short and President Fredrick Chiluba was popularly elected in the general election.

In Kenya, after the death of President Jomo Kenyetta in 1977, Daniel Arap Moi became the leader and ruled for years. His leadership was very autocratic and rejected any reform that could pave way for democracy in the country. Similarly, in Central Africa Republic, Emperor Jean Bedel Bokassa toppled the government of President David Dacko in 1966, since then he refused democracy to have its way in the country. The government of President David Dacko was nothing but family affair. He was sentenced to death, but it was later reversed to life imprisonment following pleas by world leaders.

America founded Liberia for freed slaves in 1847. The country is described as the oldest democracy in Africa. After the government of president William Tolbert who ruled from 1951 and was later killed in a bloody coup in 1980 by Samuel Doe. President Doe ruled Liberia for ten years and turned Liberia to a personal courtyard until 1990 when he was brutally murdered by Prince Yormie Johnson's rebel version. The rebel version of Charles Taylor ruled the country in a tyrannical and despotic manner until he escaped from the country to Nigeria on political asylum. It was recently that peace returned to the country, and paved way for the enthronement of democratic leadership. Interestingly, Liberia is first African country to produce a female president in the person of President Helen .Johnson-Sirleaf .

It is very sad to know that many countries of Africa since independence have been under the leadership of despotic and tyrant rulers who have intentionally rendered democracy useless in their country just because they want to remain in power. Consequently, the countries remain perpetually under-developed as the resources are grossly mismanaged (African Developmental Bank, 2011).

The Role of Social Studies Education in Realization of Social and Political Stability in Africa

Social Studies was adopted by African countries as one of the important subjects to be taught in primary and secondary schools in the popular Mombasa African Social Studies conference of 1968. In the

conference, the objectives of Social Studies for Africa were defined. This gave credence to the introduction of Social Studies as a subject of study in schools by different African countries, including Nigeria. Considering the laudable objectives of Social Studies, the federal government of Nigeria made it a core subject in primary and junior secondary schools. The objectives of Social Studies according to Chikwelu (2007) and Mezieobi (2008) include:

i. Inculcation of national consciousness and national unity.
ii. Inculcation of right knowledge, attitudes and values.
iii. Training of the mind in understanding of the world around us.
iv. Acquisition of appropriate skills, abilities and competencies for the survival of an individual and positive contribution to the society.

Among the features of Social Studies is that it is a corrective measure, which means that it was introduced in response to the needs of the society. For example, it was introduced in Ghana to enable the people gain necessary knowledge and skills of improving the nation's economy after the devastating and despotic military rule in the country. In relation to that, Social Studies was introduced in Nigeria after the civil war, when people were in fear and kept grudges against one another. Thus, it was introduced to imbue in the citizens the spirit of unity and national consciousness, good leadership and followership qualities and democratic principles. Buttressing the assertion, Kissock (1981) maintains that the unique feature of Social Studies education is that it draws the purpose and scope directly from current needs of the society, making it more sensitive to change indentified by a particular society and its content change over a time as the needs change.

Social Studies education equips learners intellectually and raises the consciousness of people on social, cultural, environmental and political matters. It therefore helps the citizens to attain high sense of responsibility, integrity and patriotism. Social Studies education plays a vital role in institutionalization of democracy and socio-political stability by inculcating in the learners relevant knowledge, information and skills for inquiry, objective assessment of issues, analysis and conclusion on matters affecting them. This helps to ensure progressive and organized social system. Arinze and Omenka (2013) observe that Social Studies

education imparts good leadership and followership qualities in citizens, including democratic values, such as fair play, patriotism, tolerance, hard work, honesty and transparency, patience and spirit of sportsmanship. In relation to these Ezeuzo and Nnoruga (2013) opined that Social Studies ventilates the implications of anti-social behaviour such as armed robbery, prostitution, kidnapping, drug abuse, human trafficking, advance fraud, drug pushing, money counterfeiting, political thurggery, impersonation, political assassination, rigging of election and other acts of hooliganism. Therefore, the age- long social and political instability, truncated leadership experience, undemocratic administrative process and bad governance in Africa can be corrected through systematic and effective teaching and learning of Social Studies in our schools.

RECOMMENDATIONS

African countries need to adopt Social Studies education as a core subject for all levels of education and intensify the teaching of the subject by stressing on the crucial elements and objectives of the subject, which include inculcation of right values, attitudes, knowledge and skills, which are necessary for cordial inter-personal relationships, effective social interaction, appropriate leadership qualities and good governance.

There should be periodic training and re-training of Social Studies teachers for adequate mastery of the subject matters, use of instructional materials, pedagogical approaches and evaluations. This would enable the teachers to impart in learners the core messages of Social Studies which include spirit of cooperation, tolerance, adherence to constitutional rules, peaceful co-existence, right leadership and followership qualities. Through this, Africans can develop the common values and skills necessary for enduring democracy and appreciable social and political stability.

African leaders should adopt secularism as its magna carta. This means that leadership should not be unduly attached to a particular religion, especially in multi-religious societies. Thus, necessary distinction should be drawn between the private religious life of a leader and his/her public image as a leader of different religious groups. This

will give leadership the credibility it so much requires to inspire and win confidence of the entire citizenry (Oputa, 1995). More so, our leaders should pursue efficient social and economic policies, which would be beneficial to all.

The frequent land disputes, political instability, and cold war among African countries should be diplomatically addressed and every effort and resources should be geared towards the development of Africa. Meanwhile, there should be an articulated development plan for each country to enable the people utilize the available resources to attain an enviable height in the world's development index (Arinze and Omenka, 2013).

African leaders should act creditably and legitimately in promoting democracy, efficient social system and expansion of human capabilities. In other words, each country should put socio-political development and economic expansion as top priority of government policy and is able to design effective instruments to promote such goals. Relying broadly on the capability-based development theory, an efficient developmental state in Africa can be conceived as one which has political will and the capacity to articulate and implement capacity expansion, transformative economic and social development politics derived from democratically-organized public deliberations and not manipulated by technocrats or socio-political elites.

The participatory and consultative dimensions of the African states should enable people's organization, including social movements and civil society to take part in development and governance process. Indeed, local and national deliberative mechanisms and processes need to be institutionalized. More so, there should be a comprehensive development framework in the context of which national development goals are established and the complementariness among social and economic policies are explicitly embedded.

Africa also needs a governance system which ensures that focus, context, contents and implementation modalities of the national development programmes are articulated and periodically assessed. This is why Pearce (1990) opines that sustainable development in Africa can only be achieved where appropriate policies, strategies and priorities are carefully chosen and adhered to with the continuous commitment,

allocation of resources and creation of enabling environment by governments. Therefore, holistic approach needs to be adopted on planning, policy making and implementation process for the realization of sustainable development in Africa.

CONCLUSION

Over the years, Africa has been rated low in development when compared with other continents of the world. Studies have shown that Africa has been undergoing through several socio-political challenges which have retarded the development process in the continents. However, several initiatives have been attempted in the past to address the endemic challenges and reverse underdevelopment in Africa. They include Structural Adjustment Programme of Africa (SAPA), New Partnership for African Development (NEPAD) and Millennium Action Plan for African Recovery Programme. Interestingly, the programmes have made some impacts in repositioning to the social and economic life of the people, but much remains to be done. Thus, for possible realization of sustainable development in Africa, there must be a stable social and political system with efficient system approach in management of human and material resources for the benefit of all. Social studies education is essential for this purpose.

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COMPARATIVE RELEVANCE OF WEST AFRICAN SENIOR SECONDARY CERTIFICATES EXAMINATION AND NATIONAL EXAMINATION COUNCIL EXAMINATION IN NIGERIALAKE

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Abstract

For a nation to be committed to progress and advancement, she must strive to have a system of education that reflects its changing needs. Since the introduction of the Senior School Certificate in 1989 in Nigeria, West African Examination Council (WAEC) has been the major player in public examination. Sequel to unending outcry by Nigerians against poor performance of students who sat for the examinations, the federal government established National Examination Council (NECO) in 1999. Recent reports of WAEC and NECO examination results have portrayed a wide disparity on the academic performance of Nigerian senior secondary school students and this has generated an alarming reaction by parents, students and the public at large. Though, various factors have been advanced as being responsible for secondary school students' academic performance in Nigeria. These ranges from ambiguous curriculum and syllabus which, in most cases, fail to realistically address the needs of the society, poorly equipped secondary schools; some do not have libraries, laboratories and conducive classrooms. This paper discusses the perceived preference of NECO and WAEC examinations by stakeholders in Nigeria. Recommendations were made that; all African nations are to be committed to the progress and advancement of productive educational system where students and other stakeholders would be rest assured of achieving academic excellence. Government and educational administrators are to strive to have a system of education that reflects the changing needs of the nation. Educational leaders should promote positive attitude of students towards national and regional examinations. Government at all levels should encourage the involvement of all educational stakeholders in full implementation of policies regarding the use of external examination.

Keywords: Academic Performance, External Examination, NECO, Preference, WAEC

INTRODUCTION

Education is an indispensable investment embarked upon to make students as well as teachers better people in the society. Every nation that is committed to progress and advancement strives to have a system of education that reflects its changing needs. Such changes are usually not borne out of coercion but out of the desire by both the government and the people to evolve a system that meets their goals, aspirations; immediate and long-term needs (Ayodele, 2008). Iwok & Samson (2006) in Musa, (2011) observed that education stimulates the advancement of social, economic, democratic and technological standards. According to Ogunsanya (2004), education is a vital and crucial tool needed for the formation of minds from adulthood in a designed environment called school, where learning and acquisition of skills can take place for total development of each individual and the nation as a whole.

Education in Nigeria is more of a public enterprise that has witnessed government's complete and dynamic intervention and active participation (Federal Republic of Nigeria, 1981). It is the stand of Nigerian government to use education as a vehicle in achieving national development.

Since the introduction of the West African Senior School Certificate in 1989, the Nigerian primary and secondary education subsystem have consisted of 6 years of primary education for children, 3 years of junior secondary education and 3 years of senior secondary education. This is called a 6-3-3 system. As already mentioned education has been compulsory since 1999 for children aged 6 to 15, i.e. for the duration of Primary and Junior Secondary Education. The first 9 years education is also referred to as Basic Education.

According to Obioma & Salau (2007), achievement at any level of education is crowned with certification for those who successfully complete the course of study with good academic record. Thus, at the end of secondary education, students are expected to sit for public examinations such as the West African Senior School Certificate Examination (WASSCE), conducted by the West African Examinations Council (WAEC), Senior School Certificate Examination (SSCE), conducted by the National Examinations Council (NECO), and the National Technical and Business Certificate Examinations (NTCE/NBCE)

also conducted by the National Business and Technical Examination Board (NABTEB). Public examinations are viewed as external school examinations open to the general public and conducted by the examination bodies using tests that have appropriate psychometric properties. According to Adeyegbe (2004) in Obioma & Salau, the tests used by various public examination boards are often better developed than the ones prepared by teachers in the school setting.

The major pre-requisite for writing the University Matriculation Examination (UME) conducted by the Joint Admission and Matriculation Board (JAMB) by any candidate aspiring to further his/her educational pursuit in Nigerian higher institutions, especially universities is having at least 5 credit passes, including English Language and Mathematics, in any of the above - stated public examinations. It was advanced by Obioma & Salau (2007) that the public examination bodies responsible for the award of school certificates and placement of students in universities have been facing a lot of criticisms due to the poor performance or poor quality of university undergraduates. It was further said that several professionals and researchers in education have argued that the glorious days of high academic performance among Nigerian students are gone. This is evidenced by poor performance of students at the secondary school level.

Oladiran (2000) revealed that ambiguous curriculum and syllabi which, in most cases, fail to realistically address the needs of our society is among the factors responsible for students' massive poor performance in WAEC. Adejimola (2007) and Bamisaye (1993) observed that many of our schools are poorly equipped; some do not have libraries, laboratories and conducive classrooms. Teaching equipment such as blackboard, chalk and textbooks are lacking in some public schools. Such inadequacies have a way of influencing students' performance. Camp (1990) in Bolu-Steve, Alfred & Biobaku (2014) also pointed out that the non-challant attitude of students toward examination often affects the performance of students in public examinations. In the same vein, Shittu (2004) added that students' performance depends on their socio-economic background. Taiwo (1985) in Bolu-Steve, Alfred & Biobaku (2014) noted that the school authority should also be held responsible for

the poor performance of students in public examinations. The Ministry of Education and Teaching Service Commission sometimes do not post qualified teachers to schools. As such the few ones available are made to teach all the subjects in their schools.

The establishment of NECO, which was seen by many as an attempt to reduce the burden on WAEC and mitigatethe burden of testing large number of candidates, unfortunately, led to concerns by some that credibility issues wouldinevitably arise (Afemikhe, 2002). WAEC serves the entire English-speaking countries of West Africa. The emergence of NECO is to break the monopoly of WAEC which had been conducting school examinations since 1952. NECO has the onerous task of conducting the school-based (June/July) and external candidates (November/December) Senior School Certificate Examinations (SSCE), the Junior Secondary School (JSS1) as well as the National Entrance Examination into Senior Secondary Schools (SS1) of Federal Unity Senior Secondary Colleges (NEEFUSSC).

NECO was initially confronted with several challenges that sought to undermine its examinations causing crisis of confidence among candidates who felt WAEC seemed more credible, better known and better recognised, at least internationally. Many students, at the beginning were either hesitant or reluctant to enter for NECO examination, especially at the Senior School Certificate level, as they preferred WAEC one, particularly in seeking admission into tertiary institutions. As the years went by, NECO attained credibility and recognition to the extent of being the first public examination body in Nigeria to introduce and successfully deploy Biometric Data Verification machines for candidates that registered for its examinations. This has zero-tolerance for impersonation where registered candidates were identified through their fingerprint and other features.

Even in this, some Nigerians feel that there is no need for the continued existence of NECO examination. Some of them wondered why NECO was established in the first place. In August, 2015 WAEC released the MAY/JUNE results, in which only 38.68% of the candidates passed satisfactorily with 5credits and above, including Mathematics and English Language. However, on 10th September, 2015, NECO came out with her own result, in which 68.56% of the candidates passed

convincingly with 5credits and above including Mathematics and English Language. With two examining bodies, WAEC and NECO, conducting parallel Senior School Certificate Examinations, studentsadmitted to write either version of the SSCE should be assumed to possess similar academic strengths. In the recent past, however, some calls have been made for the cancellation of NECO for fearthat the SSCE it administers is not as valid as that of the WAEC (Falaye & Afolabi, 2005). Critics submit that a largeportion (40%) of candidates' final outcome in each of the subject areas at the NECO Senior School CertificateExamination is made up of school-based teacher assessment scores.

Though, NECO examination body has been in operation since 1999, but there have been unwelcome remarks on the initiators of the board. Osarenren, (2013) said for example that the regional examination body WAEC (West African Examination Council) is better and more effective than its Nigerian counterpart, National Examination Council (NECO). She questioned the need for Nigeria to have an indigenous examination body stating that the regional examination body is better. She affirmed that "What we should be talking about is the sanctity and credibility of our exams; not the duplicity of exam bodies." According to her, she decried the establishment of NECO to soothe Nigeria's somewhat national pride for the sake of having its own national examination body. She further asserted that "If we want to say the truth, we have to first of all start with a proper assessment and evaluation of the activities of NECO since 1999 since it was set up. Has it met the objectives?" She opined that the regional examination body, WAEC is more competitive and better and can be used in any region of the continent as it is the same examination written across the West African sub-region.

According to Amuche, Amuche, Bello & Marwan (2014), for three successive years, the poor performance of candidates in the West African Senior School Certificate Examination (WASSCE) has been of great concern in the country. There curring mass failure of students in it isadamningverdicton thestandardofeducation at these condary school level in the country. The2014May/JuneWASSCE results released by the West African Examination Council (WAEC), is

yet another confirmation that secondary school educationin Nigeria is badly inneed of intervention to improve students'academic performance. Figures released by Head of WAEC National office (Eguridu in Amuche, Amuche, Bello & Marwan, 2014) showed that only 529,425 candidates out of 1,692,435, representing 31.28 percent, obtained credits in five subjects and above in cluding English Language and Mathematics, in the examination. This number consists of 929,075 male and 763,360 female candidates, who sat for the examination. A total of 1,605,613 candidates, representing 94.87 percent had their results fully released, while 86,822 candidates, representing 5.13 percent had some of their subjects still being processed, due to what WAEC said were error straceable to the candidates and their schools, either in the course of registration or writing the examination. The results of 145,795 candidates, or 9.61 percent of those who sat for the examination, were being with held as a result of various types of examination malpractice. The candidates needed credits in five subjects, including Mathematics and English Language, to gain admission into any of the tertiary institutions in the country.

Even at this, some universities in Nigeria denied holders of NECO certificates entrance into their institutions on the ground of their speculations about their integrity. Despite the fact that the two examination boards are given similar mandates to conduct the Senior School Certificate Examination in the country, criticisms abound on the opinions of stakeholders and tertiary institutions' preference of one compared to the other.

Perception of Factors Responsible for Secondary School Students' Failure in External Examinations

Various factors have been advanced as being responsible for secondary school students' poor performance in Nigeria. Oladiran (2000) revealed that ambiguous curriculum and syllabus which, in most cases, fail to realistically address the needs of our society, are some of the hidden factors responsible for many students' poor performance in WASSCE. Adejimola (2007) and Bamisaye (1993) observed that many of our secondary schools are poorly equipped; some do not have libraries,

laboratories and conducive classrooms. Teaching equipment such as blackboard, chalk and textbooks are lacking in some public schools. These inadequacies have a way of influencing the students' performance.

Camp (1990) in Bolu-Steve, Alfred & Biobaku, (2014) pointed out that the non-challant attitude of students toward examination often causes poor performance of students in public examinations. Shittu (2004) stressed that students' performances depend on their socio-economic background. Taiwo (1985) noted that the school authorities should be held responsible. The Ministry of Education and Teaching Service Commission often do not employ and post teachers to schools, and as such, the few ones are made to teach all the subjects in the schools. The economic well-being of a nation is largely determined by the caliber of its human resources and where these cannot be achieved through the process of education, the development of such a country is hampered.

Research findings (Floced and Holsey, 1961; Banus & Findlay, 1973; Flude, 1974 and Abosey, 2002 cited in Musa, 2011) have shown that differentials in family background are sources of inequalities in school achievement. All asserted that students whose parents have attained high socio-economic status levels also tend to shown a high level of academic performance. That the major reason for a strong political opinion in favour of a more equitable distribution of educational opportunity is that, even though opportunity for selective secondary schools was dependent on individual merit and achievement, these latter have been found to be associated with socio-economic status of students.

Musa (2011) asserted that the poor performance of the children of lower status parent has been attributed to cognitive and linguistic inadequacies, value orientation and self-images. Balarabe and Mannir (2003) also submitted that children from high socio-economic background performed significantly better than those from low socio-economic background. Yusuf (2003) found in his study on effect of students' socio-economic background in Agricultural Science and that, of all socio-economic factors such as occupation, age, level of education or economic status of the parents or guardians, only home environment has a significant effect on the academic performance of students in Agricultural Science.

Patrick (2004), in his study on effect of instructional materials on the performance of Senior Secondary School Biology students, found a significant difference in the performance of Biology students taught with instructional materials and those who were taught without instructional materials, in favour of those taught with instructional materials.

Adepoju and Akinwumi (2002) established in their study that there was significant relationship between location of secondary schools and academic performance of students, in favour of urban secondary schools. Walter and Thomas (1972) submitted that students' academic performance in English and Mathematics was significantly related to geographical location of schools.

Foin (2001), in his study on the effect of class size on students' academic achievement in secondary school Mathematics showed that there is a significant difference in the mean achievement scores of students in small and large classes. Efe (2005) found that students in small classes performed significantly better than their counterpart in large classes. Ayodele (2008), noted that pupils: teacher ratio and class-size were the most important predictor of academic achievement of students.

Perceptions of Secondary School Students on Failure in External Examinations

Findings revealed a fundamental issue on the need for a functional counselling programme in the secondary school system. Students within the secondary school age group were observed to have the same perception of the factors responsible for failure in WAEC examinations.Egbule and Abosi (2002) revealed that students below the age of 15 years experience anxiety, tension, stress and nervousness which can affect the students' perception of issues. On the other hand, Olotu (1994) revealed that students' academic performance depends on a number of factors which are beyond their immediate environment such as constant change in education policies. It is believed that people within the same age group respond in the same way to external pressures such as examinations.

Despite gender differences, secondary school students have similarperception of the factors responsible for failure in WAEC examinations. Kpolovie, Ololube and Ekwebelem (2011) reported that gender did not influence the views of university students on the causes of mass failure in NECO/ WAEC examinations. The perceptions of students on the factors responsible for failure in WAEC examinations were similar irrespective of their religious affiliation.

The type of school a student attends influences his/her perception of the factors responsible for failure in external examinations. Adeyinka (2002) conducted a study on teacher quality and quantity as correlates of secondary school students' academic performance in Ogun State, Nigeria. The study revealed that teachers who were rated ineffective produced students of lower academic performance. These are more rampant among public secondary schools teachers who are not qualified but employed by the Ministry of Education Teaching Service Commission and sent to teach students in schools. Bamisaye (1993) observed that ineffective educational equipment, lack of libraries and good classroom accommodation, substandard laboratories and constant change in educational policy are major causes of failure in public school examinations (e.g. WAEC) in Nigeria. Adejimola (2007) revealed that problems of public and private schools are multifaceted while students' experiences in these two kinds of institution are expected to shape their perception of examinations.

Conclusion and Recommendation

Since education is perceived as an indispensable investment embarked upon to make students as well as teachers–and every citizen, better people in the society. Nigerian particular and all African nations in general should be committed to the progress and advancement of productive educational system where students and other stakeholders would be rest assured of achieving academic excellence.

The governments should strive to have a system of education that reflects the changing needs of the nation. Such changes are not to be borne out of coercion but out of the desire by both the government and

the people in each case to evolve a system that meets their goals, aspirations, immediate and long-term needs of the nation.

Education managers should promote positive attitude of students towards national and regional examinations. Government at all levels should encourage the involvement of all educational stakeholders in full implementation of policies regarding the use of external examination.

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FUNCTIONAL ADULT LITERACY FOR PEACE AND SECURITY IN AFRICA: INTERVENTION OF EDUCATIONAL MANAGERS

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Abstract
Functional literacy is an empowerment instrument and a very important source and avenue for a better quality life. It also serves as a tool used to ensure the existence of peace and security in a society leading to development. It is the centre of actions to remove uneven distribution of wealth, exploitation of the poor and their exclusion from the mainstream of the society. Peace means concord, harmony and tranquillity. It manifest through cooperative interactions. Security is the safety of states and their citizens. Functional literacy is an avenue towards a better quality of life for human beings. It bridges the gap between the poor and the rich by empowering the former in literacy and skills. It involves meeting the needs of citizens, especially in areas such as literacy skills, economic, psychological and academic dimensions. This paper examines the provision of an enviable and endurable literacy programme through sources like computer, media and formal and non-formal education as a means to foster peaceful coexistence of the society and eventual social, economic and political development of the state through functional literacy. National educational policies and input from other stakeholders are critically considered while appropriate recommendations that will contribute to the realization of a functional and egalitarian society where peace and security are guaranteed are outlined.

Keywords: Educational Managers, Functional Literacy, Literacy, Peace, Security.

INTRODUCTION

The most needed tools for human existence are peace and security. Peace has always been among humanity's highest values. Take peace at any price, the most disadvantageous peace is better than the most just

war. Peace is more important than all justice, as there was never a good war or a bad peace (Harris, 2004). Peace is seen as concord, or harmony and tranquillity. It is viewed as peace of mind or serenity. Rummel (1981) in Matsuo (2005) defines peace as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of powers. It is the antonym of war (Martin, 2005).

Peace can be viewed as a social contract. It is active, not passive. It is created through negotiation, adjustment, reso1ution and decisions. It comprises predictions (expectations) about the future. It is manifested through cooperative interaction. Its existence depends on congruence with the balance of powers (Jenkins, 2007). By contrast, peace as the absence of violence or war is passive. It may be generated by negotiation and resolution. But, the resulting peace is inactive.

On the issue of security of lives in Africa; human security is about freedom. Security is one of the most important concepts in International Relations, since it is based on the safety of states and their citizens, and it deals with the macro issues of safety which are related to armies and wars (Mutimer, 2007). Security is freedom from danger, risk, and so on. It can liberate people from want, through empowerment and equity. There is a need to ensure that all people have access to basic services, so that they can find a livelihood and have a voice in determining where they live. People's concerns are to be addressed, and their priorities respected. It is not just a moral issue in this contemporary time; it is a political imperative and the cornerstone for social stability and human development.

Nigeria's former President, Olusegun Obasanjo (2013), identified corruption, insecurity, and infrastructure decay as major problems confronting Africa. He said that almost every country in Africa had one form of security problem or the other. He pointed out that insecurity would not allow development to thrive (www.premiumtimesng.com).

Then what is the state of peace in Africa? Historically, during the Cold War, Africa was one of several battlegrounds for the containment of communist's influence. The United States and other Western allies used various African leaders to limit Soviet power by supporting authoritarian regimes such as Zaire's Mobutu and Liberia's Samuel Doe, as well as resourcing insurgent groups that fought leftist governments

such as Jonas Savimbi's National Union for the Total Independence of Angola (UNITA). The United States also provided emergency assistance in the face of famines and other humanitarian emergencies.

The end of the Cold War saw a significant decline in U.S. assistance to Africa. This new era of retreat was in part due to the failure of the United State-led and United Nation- authorized Unified Task Force (UNITAF) in Somalia (1992-1993). During this period, intermittent attention was drawn to Africa by continued conflict in Somalia and the United State Embassy bombings in Kenya and Tanzania. Still, at the end of the 20th century, for all intents and purposes, Africa remained geopolitically insignificant.

While security challenges have shifted since the Cold War, the way in which threats in Africa are framed remains entrenched in traditional or mainstream security thinking. Using such an approach, the West understands itself as living in a world threatened by hostile opponents, leading to security policy that requires urgent and radical defensive measures. Furthermore, in a traditional framework, the state is the entity that must be secured; little attention is paid to what is inside the state. A critical approach reveals the underlying social, political, and historical structures that must be taken into account to successfully assess what is and what is not a true security threat. What follows is a discussion of two oft-identified "threats" in Africa framed in mainstream security approaches. The problem was complicated when they adopted a critical approach.

The threat posed by states that did not control areas within their borders is a central security issue, and addressing them has become a basic strategic and moral imperative. Narratives on threats originating from Africa are riddled with phrases of "ungoverned spaces" and "failed states."

The mainstream security reason for addressing such spaces and states is that the chaotic conditions of the areas are the primary locations for operations by groups that Western powers chose as foreign terrorist organizations. Such areas are inextricably linked to terrorism, terrorist "safe havens," and other emerging security threats. Would peace and security be restored in Africa?

Among the threats to African peace is the activity of Al Qaeda. Al Qaeda in the Islamic Maghreb (AQIM) is an organization that does not act beyond the Sahel and is more like an insurgency than a global threat. Also, al-Shabaab presence in Kenya, *Boko Haram* and Fulani herdsmen in Nigeria constitute great threats to the peace of Africa. The crisis in Mali was a conflagration of government corruption, continued armed rebellion in the north by the Tuaregs, and the illicit trafficking of arms, drugs, and other lethal resources. A critical approach would have necessitated an examination of the layers of politics, history, and culture that led to the larger crisis, and could have informed more careful U.S. interaction with the Malian military.

Africa has seen some bloodiest conflicts in the world. As per IEP (Institute of Economics and Peace) Global Peace Index, Mauritius, Botswana, Ghana, Angola, Zambia, Namibia, Lesotho, Morocco, Madagascar and Sierra Leone are the ten most peaceful nations in Africa (ww.africaranking.com). The Sub-Saharan African countries experienced a tumultuous year in 2014. Conflict and insecurity flared up across the continent. The situation was precarious particularly in the Sahel region as well as parts of West and Central Africa. Weak to non-existent state authorities precipitated intra-state conflicts with dire humanitarian consequences. This was most evident in South Sudan and neighbouring Central African Republic (CAR), where violence between disparate and ethnically-oriented armed groups cumulatively resulted in at least 15,000 dead, and the displacement of close to 2 million others since 2012 (Cummings, 2015). What would save the continent of Africa from insecurity?

Conceptualizing Functional Literacy

Literacy is seen as a tool for developing skill, knowledge and attitudes for the daily survival of human persons (Guzzetti, Donna, & Jerry, 2002). It is an educational process which aims at the ability of an individual to read and write and to carry out basic calculations. Literacy comprises a set of skills and a set of practices. Such set of skills are usually listed as phonics, decoding, fluency, vocabulary knowledge, and comprehension, while a set of practices deals with employing all of these skills to accomplish tasks. UNESCO (2011) defined it as the ability to

identify, understand, interpret, create, communicate, compute and use printed and written materials associated with varying contexts. Literacy involves continuous learning by individuals to achieve intended goals to develop knowledge, and potential and to participate fully in the community and wider society. Literacy could be seen as the ability to function better in one's social context. Therefore, it is aimed at enhancing one's understanding of the society in which one is required to assume a functional role.

The term "functional literacy" came into common use in the 1960s, when the United Nations Educational, Scientific, and Cultural Organization (UNESCO) began addressing the lack of literacy skills among a large percentage of the population of adults and out-of-school children in developing countries. Functional literacy can be defined as a level of reading, writing, and calculation skills sufficient to function in the particular community in which an individual lives (UNESCO Institute for Statistics as cited in *Collins & O'Brien 2003, Guzzetti and* Donna, & Jerry, *2002).*

Functional literacy is one step further from elementary literacy. It refers to the ability to use the skills of reading writing and computing in the acquisition of such information as would make the individual function more actively and beneficially in the economics, social, political psychological and cultural activities of his or her community (Oduaran, 1991). In addition, for any adult to participate in any functional literacy programme there must be need for it. Need and motivation are two important things that guide adult participants in functional literacy programmes.

Extent of Functional Literacy in Africa

Literacy is thought to have first emerged with the development of numeracy and computational devices as early as 8,000 BCE. Script developed independently at least four times in human history in Mesopotamia, Egypt, lowland Mesoamerica, and China.

The earliest forms of written communication originated in Sumer, located in southern Mesopotamia about 3500-3000 BCE. During this era, literacy was "a largely functional matter, propelled by the need to

manage the new quantities of information and the new type of governance created by trade and large scale-production".

Illiteracy and lack of educational opportunities remain major barriers to the development of African countries. Despite the progress achieved in increasing the overall literacy rate since 1990, 37 percent of sub-Saharan African adults cannot read or write as of 2011. Meanwhile, Africa is the second most populous continent in the world. About 1.1 billion people live in this continent. It hosts a large diversity of ethnicities, languages and culture (United Nations Educational, Scientific and Cultural Organization-UNESCO, 2013).

Functional literacy was initially defined for UNESCO by William S. Gray (1956) as the training of adults to 'meet independently the reading and writing demands placed on them'. Currently, the phrase describes those approaches to LITERACY which stresses the acquisition of appropriate verbal, cognitive, and computational skills to accomplish practical ends in culturally specific settings.

The notion of literacy as a utilitarian tool arose in 1942 when the US Army had to defer 433,000 draftees because they could not understand 'the kinds of written instruction which was needed for carrying out basic military functions or tasks'. In 1947, the US Bureau of the Census began defining literacy quantitatively, describing anyone with less than five years' schooling as functionally illiterate. With the passing of the Adult Education Act of 1966, 12 years of education became the literacy standard in the US, while in Britain, the right-to-read movements of the 1970s characterized functional literacy as the ability to: (1) read well enough to perform job activities successfully, and (2) understand printed messages (www.encyclopidiea. corn).

On the other hand, functional illiteracy is imprecisely defined, with different criteria from nation to nation, to study. However, a useful distinction can be made between pure illiteracy and functional illiteracy. Purely illiterate persons cannot read or write in any capacity, for all practical purposes. In contrast, functionally illiterate persons can read and possibly write simple sentences with a limited vocabulary, but cannot read or write well enough to deal with the everyday requirements of life in their own society.

Functional illiteracy is reading and writing skills that are inadequate "to manage daily living and employment tasks that require reading skills beyond a basic level". Functional illiteracy is contrasted with illiteracy in the strict sense, meaning the inability to read or write simple sentences in any language. For example, an illiterate person may not understand the written words 'goat' or 'sheep', may not recognize the letters of the alphabet, and may be unable to write their own name. In contrast, a functionally illiterate person may well understand these words and more, but might be incapable of reading and comprehending job advertisements, past-due notices, newspaper articles, banking paperwork, complex signs and posters, and so on. Adult learners are the mature individuals who participate in a learning situation that will bring about changes.

Promotion of Functional Literacy: Lesson from Nigeria

Since the introduction of functional literacy, there are some strategies that have been adopted to reduce level of illiteracy globally. Such strategies include mass media, use of adult educators, workshop/conferences/seminars, Non-Governmental Agencies (NGOS, Universal Basic Education among others (Aderinoye, 2005).

(a) *Mass Media*

The press has special role to play in the dissemination of information and in the administration of adult education in our society. The press keeps people informed about things going on in their area and the nation at large. The mass media can disseminate information on those things that can grant people better living, especially education. For example there are many newspapers in Nigeria that serve as mass communication media to inform, entertain and enlighten the public. The television serves as a wonderful strategy in adult education programmes both in the developed and developing nations. They are used to feature programmes aimed at educating people in domestic services. Agricultural extension workers use it to educate millions of people on agricultural production. As regards environmental management, it is used to educate the public on the implications of dumping refuse in the water ways which can cause irresistible flood disaster among other disasters.

(b) *Use of Adult Educators*

These are the main stakeholders of functional literacy and adult education. They can visit both rural and urban centres to enlighten people about the benefits of their programmes. Since this is their work, explanations can be best given to people by these men.

(c) *Conferences/Workshops*

The use of conferences as strategies in the administration of functional literacy, adult and non-formal education in Nigeria dates back to April 1966 in the University of Nigeria, Nsukka. Most of the non-formal adult education activities in the country have been taken through conferences and workshops organizations. Unfortunately, the workshops are usually for the organizers and committee members. They usually organize the workshops where majority of the illiterate, jobless, respondent adults reside. Most universities in Nigeria, for instance, have Adult Education centres where the conferences are usually held, but at times the target group of illiterates might not be opportune to be there.

(d) *Non-Governmental Agencies*

The non-governmental organizations (NGOs) are the organizations that complement the efforts of the government in the promotion of adult education, especially in Nigeria. At times, when it seems as if government is not taking sufficient actions, the non-governmental organizations usually intervene to see that such programmes are followed up towards proper implementation. The impacts of NGOs have been felt in the implementations of some programmes such as girl-child education, nomadic education, and so on other than that of functional literacy and adult education.

(e) Universal Basic Education (UBE)

UBE is an agency formed by the federal government to drastically reduce the level of illiterate adults and drop-outs in the population. The agency has been helpful in reducing level of illiteracy in our society. Many drop-outs now have hope of becoming relevant in the socio-economic development of the

nations as a result of the universal basic education, which is meant for all.

Overview of African Education

The origin of African education may be found in Northern Africa, especially, Egypt. Indigenous knowledge system was one of the first convenient media for retaining information. It was used to develop systems for learning and developing new ideas. Indigenous knowledge system is a tradition in which communities teach and learn from themselves through daily life rather than strict education. The apprenticeship system was of particular use to ancient Africans; such as, modelled necessary skills for others. Junior members of the community learned to hunt, gather water, hold meetings, and so on. The overall purpose of this task-orientation type of education was for both to learn specific skills and "produce an individual who is honest, respectable, skilled, co-operative, and conform to the societal order of their days."

The onset of the colonial period in the 19th century weakened traditional African education. European forces, missionaries, and colonialists all came ready and willing to change existing traditions to meet their own needs and pattern. They demanded that communities create physical schools with strict curricula.

However, it was between 1950s and 1990s that African countries finally regained their independence. With this recovered freedom, they began to rebuild their traditional forms of education. What inevitably evolved, however, was a hybrid of the two models. Children and adults could learn from their families and community. A sense of individuality also developed. African education programmes developed, and has for years witnessed series of policy formulation and transformation. An example was the adoption of six goals of Education for All (EFA) in Dakar 2000 and the World Forum on education in Dakar 2000, the Millennium Development Goals and many other efforts of government to eradicate illiteracy (UNESCO, 2005).

African Philosophy of Adult Education

According to Nafukho, Amutabi and Otango (2005), African philosophy of adult education recognizes the western ideas such as liberalism, progressivism, humanism and behaviourism, while complementing them with native African perspectives. The followings are the philosophical ideologies of Africa's adult education.

- **Ethno-philosophy:** This is the idea that the main purpose of adult education is to enable social harmony at all levels of society. This is from immediate family to the community and then, country. It is of primary importance to ensure the retention of knowledge passed down from one generation to another concerning values, cultural understanding and beliefs.
- **Professional philosophy:** This represents the strongest bridge between the western and traditional African educational systems. It promotes a hybrid approach to adult programmes, allowing for a wide range of learning techniques, even purely cognitive lecture, so long as community values are accounted for within the lesson.
- **Philosophic sagacity** which suggests that the only true African philosophies are those that have developed with no contact with the western education in whatever form. Rather than a specific approach, this idea simply notes the huge range of educational techniques which may exist throughout the continent institutionalized by a wide variety of people. It essentially states that there is no one correct method, and that the subject and activities should always be set by the participants (Aitchison, & Alidou, 2009).

Murray's Theory and Drive for Functional Literacy

Murray is a cognitive theorist that sees internal structure as the basis of human behaviour. Some basic human needs were identified by the scholar; for example, when the brain is internally propelled, it organizes other psychological processes. He classified needs into two major categories: primary needs and secondary needs. Primary needs are the basic necessities of life such as the need for food, water, air, the need for excretion and exhalation and the need for withdrawal (for safety sake) when faced with danger. Secondary needs include the desire

to control and influence others, desire to admire someone else, need for independence and need to fight. He stated further that at a given time some needs remain demanded until they are satisfied. Murray postulated that, some needs come to the fore and express themselves more than others (UNESCO, 2005).

Adult Learners and Functional Literacy

There are various reasons why adult learners need functional literacy. They are: (1) Function literacy will provide knowledge for their needs to be met; (2) Adult learners want to be economically balanced, so as to possess skills, and to meet employment expectations (that is, to be employable); (3) Adult learners want to be more acceptable and also to guarantee job mobility and to reduce poverty; and (4) They want to be responsible citizens, live right, and have mutual interpersonal relationship in the community where they live. This will eventually bring peace and security to oneself and with people living around.

Conclusion

Education is about teaching, training and learning to improve knowledge, behaviour and to develop skills of individuals. Literacy is an instrument for acquiring relevant knowledge and skills required for development. Literacy has been defined as the ability to read and understand a simple text, and to use and transmit written information of everyday life. It is an activity embedded in social and cultural practices. Also, functional literacy is the ability to use the skills of reading, writing, and computing in the acquisition of basic information for development.

Literacy programmes refer to the programmes designed to enhance skills, and ensure development. It is also a systematic, planned activity intended to equip individual participants to become skilful in the ability to read, write and compute to an appreciable level.

To accomplish the goal of functional literacy, there is need to motivate the participants. Motivation is viewed as the management function that stimulates individuals to accomplish set down instructional or organization goals. It is an intrinsic drive towards the fulfilment of personal needs and the improvement of one's perceived status. It is

influenced strongly by extrinsic factors. Therefore, educational managers have vital roles to play in order to ensure every person is functionally literate.

Recommendations

The following recommendations are proffered to ensure peace and security in Africa:

African communities are very close-knit in activities and lifestyles. By this, it is difficult for any one member or group within an area to take a significantly different approach to any facet of life within the community. Therefore, educational managers and programme planners for adult learners in Africa find higher rates of success when they employ a participatory approach and cultural sensibility, collaboration and cooperation, as key components of successful programmes.

Informal education plays a significant role within indigenous learning in African communities. This poses a serious challenge to western-style programme planners that emphasize formal learning within a designated time-frame and setting. These requirements must often be abandoned in order to achieve success in communities that have no strong affinity for time and formal education. Programmes must be planned that become ingrained into the daily life of participants, that reflects their values and add positive functionality to their lives. Successful programmes often involve more long-term learning arrangements consisting of regular visits and the free, unforced offer of information.

Educational managers in Africa must rise to their responsibilities by ensuring that functional literacy is properly planned to take care of adult learners and those that ought to benefit from it on the continent of Africa. This needs a thorough data collection and proper decision making by the education planners and adult educators.

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TEACHERS' PREPAREDNESS AND PARTIAL SYSTEM ANALYSIS FOR UNIVERSAL BASIC EDUCATION IN OGUN STATE, NIGERIA

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Abstract

This study was conducted to assess the impact of the Universal Basic Education Policy in Ogun State with a view to determining the success or otherwise of the various policy inputs and strategies at the state and local government areas and to which the overall objectives of the UBE programme have been achieved. The study adopted an ex-post facto design since the impact of the UBE programme had already occurred and the researchers did not exercise any control over or manipulate the independent variables. One hundred and twenty five junior secondary school teachers and twenty-five administrative staff of Ogun State Universal Basic Education Board constituted the respondents. A set two of instruments was developed to collect data from two sources – the use of questionnaire to collect data from SUBEB Administrative Staff, Ogun State as well as teachers of JSS stream in the State. The demographic information of the respondents was analyzed using simple percentage, the research questions 1, 2, 3, and 4 (for instance) were answered using t-test statistical tool at 0.05 level of significance. The result of the study revealed that the level of teacher preparation for the Universal Basic Education programme in Ogun State, Nigeria was low; teachers are not adequately available for the universal basic education programme in the State, the level of teacher training for the Universal Basic Education in Ogun State did not commensurate with the challenges of the scheme, the enrolment growth rate in Primary school ranges between 4.1% in 2003 to 3.2% in 2007 while that of the junior secondary school ranges between 1:33 in 2003 to 1:35 in 2007. Also the funds committed to the UBE programme are typically used for infrastructural development, teacher professional development and procurement of instructional materials. However, these resources were far from being adequate around the country. Therefore, for the successful implementation of the UBE programme in Ogun State, there should be increased sensitization and mobilization by

UBE and SUBEB implementing agencies across the state, All stakeholders in the educational industry ranging from organized private section, Parent-Teachers Forum as well as government must as a matter of necessity channel adequate funds into the programme, initiate and implement welfare policies that can encourage retention of competent and qualified teachers who are swerving to other lucrative profession, Reduction of bureaucratic red tape in the UBE system, Increased political will by all tiers of government to implement the UBE programme and while the state government should ensure full and total disarticulation of junior secondary schools.

Key words: Universal Basic Education, Teachers' Preparedness, Partial System Analysis, Mobilization, Sensitization

INTRODUCTION

Education has always been recognized as human right since the adoption of Universal Declaration of Human Rights in 1948. The right to education requires a commitment to ensuring universal access, which includes taking all necessary measures to reach the most marginalized children. However, getting children into schools is not enough, since that in itself does not guarantee the kind of education that enables them to achieve their economic and social objectives. It does not also guarantee that they will acquire the skills, knowledge, values and attitudes that bring about responsible and active citizenship. Hence, the need to ensure that all children are guaranteed equal and quality education. The UBE programme is aimed at eradicating illiteracy, ignorance and poverty. Major objectives of the programme include: *developing in the entire citizenry a strong consciousness for education and a strong commitment to its vigorous promotion ; the provision of free, universal basic education for every Nigeria child of school age; reducing drastically the incidence of drop out from the formal school system, through improved relevance, quality and efficiency; catering for the learning needs of young persons who for one reason or another have had to interrupt their schooling, through appropriate forms of complementary approaches to the promotion of basic education ; and ensuring the acquisition of the appropriate levels of literacy, numeracy, communicative and life skills as well as ethical, moral and civic values needed for laying a sound and solid foundation for lifelong learning (Obanya, 2000).* The programme is also seen as an education reform agenda of the Federal Government of

Nigeria after many years of military rule which occasioned underfunding of education and consequent decay in infrastructure and decline in educational achievement. This is because the aims and objectives of the UBE programme are similar to the six goals of Education for All (EFA), which are aimed at eradicating illiteracy and enlisting Nigeria among the topmost 20 developed economies of the world by the year 2020. The bill for the Universal Basic Education (UBE) was passed into law by the National Assembly as the Compulsory, Free and Universal Basic Education and other related matters (UBE Act of 2004). The UBE Act set up the Universal Basic Education Commission (UBEC) as a regulatory for basic education delivery in Nigeriaand to coordinate free, compulsory and free universal basic education for all children of school age irrespective of their physical, social and religious status (UBEC, 2012).

The UBE commissioned is charged with the responsibility of formulating policy guidelines for the successful operation of the UBE programme in the federation, receiving block grant from the Federal Government and locate same to States and Local Governments and other relevant agencies involved in the implementation of the Universal Basic Education Programme in accordance with a formula recommended by the Board of the UBE Commission and approved by the Federal Executive Council; prescribing the minimum standards for basic education throughout Nigeria in line with the National Policy on Education and the directive of the National Council on Education and ensuring effective monitoring of prescribed standards.

The Federal Government of Nigeria set aside a minimum of 2% of its consolidated revenue fund (CRF) as its contribution towards the success of basic education delivery, for infrastructural development, provision of instructional materials and teacher development. The accrued amount is shared on equal basis to all 36 states and Federal Capital Territory as support fund. To access this fund, the 36 states and FCT have to contribute their own counterpart fund based on guidelines stated in the UBE Act. Since its inception in 1999, available infrastructural facilities, teaching and learning materials as well as qualified teachers are perhaps grossly inadequate in schools (Ogbuka, 2000). It was reported that out of the 21 million children of primary

school age in 1996, only 14.1million were enrolled into school for the UBE programme. The completion rate was 64.1% while the rate of transition to the junior secondary school was 39.8%. According to him, the situation in the junior secondary school was not better. It was also reported that out of the total population of 7.2 million children of 12 to 14 years old in Nigeria, only 2.4 million pupils were enrolled in schools as at 2015.Thiswas manifested at the sight of so many children of school age roaming the streets in many Nigerian cities during school hours.

Free education has been an on-going phenomenon in Ogun State, Nigeria. The objectives of the Universal Basic Education include among other things, the provision of universal access to basic education, provision of a conducive learning environment, eradication of illiteracy as well as the ability to communicate effectively. The objectives also include laying of sound basis for scientific reflective thinking: development of sound attitudes; giving every child the opportunity of developing manipulative skills that would enable him or her to function effectively in the society (Babalola, 2000; Obanya 2000; Olubor& Unyimada, 2001). In achieving these objectives, Babalola, (2000) reported that the Universal Basic Education is meant for every Nigerian child of school age and it is to make education free and compulsory for the first nine years of schooling from primary one to junior secondary school (JSS) class three, that is, 6 years in the primary schools and 3 years in the junior secondary schools. Since the UBE scheme includes the junior secondary school, the National Policy on Education stipulated the objectives of junior secondary schools to include effective thinking, communication skills, making of relevant judgment, making the pupil a useful members of one's family, understanding basic facts about health and sanitation, understanding and appreciating one's role as a useful member of the country.

Notwithstanding the laudable objectives of Universal Basic Education programme in Nigeria, Tabir (2003) reported that one of the several limitations to the implementation of the programme was the long absence of an enabling law since 1999 when the programme was launched. It was argued that the effect of this long delay is the refusal of the government to employ teachers for the programme. It was however reported that the first part of the bill is about the right of the child to

education and the government has the responsibility of providing education for the child. The second part is about Universal Basic Education Commission. The third part is about the law for the States and the local governments. Tabir then argued that what was in operation now was to embark on enrolment campaign, the construction of additional classrooms and the provision of instructional materials as well as development of teachers.

On this note, Maiyashi (2003) reported that the Universal Basic Education is on course while the sincerity of the Federal Government in the programme is not in doubt. He exclaimed that since African children must continue to demand education as a right, it must be provided free for them. In this respect, the purpose of the study was to examine the position of teachers' preparation and availability in achieving the Universal Basic Education in OgunState, Nigeria. The study would also make projections on pupils' enrolment and teacher requirements for the effective implementation of the programme.

Statement of the Problem

After several years of implementing of the UBE programme in Ogun state, it became necessary to assess the effectiveness of the structure and institutional arrangements for implementing the programme in Ogun State. The Universal Basic Education as introduced by the Federal Government of Nigeria has been described as laudable, but it appears that it is leaving many issues undone such as human capital requirement for the scheme, availability of funds, classrooms adequacy and other teaching-learning facilities unresolved which are likely to bedevil the programme just as it was with the Universal Primary Education scheme. There seems to be widespread disparities in the quality and access to education across the country and the issues of providing basic education for Nigerian especially at the primary school level has suffered many setbacks in the areas of facilities provision, funding and teacher training which may affect the functionality of the UBE scheme. This study therefore is aimed at ascertaining the problems of planning and implementing Universal Basic Education Scheme with a view to proffer solutions for the future operations of such a scheme and determining the extent to which the objectives of the interventions have

been achieved, identify policy challenges, develop policy options and review implementation strategies in Ogun State.

Research Questions

1. What is the level of teacher preparation for the Universal Basic Education programme in Oguns State, Nigeria?
2. What is the level of teacher – in- service training for the Universal Basic Edcuation in the State?
3. Are teachers adequately available for the Universal Basic Education programme in the State?
4. What is the enrolment growth rate and teacher-pupil ratio in primary schools in the State?
5. What is the enrolment growth rate and teacher-pupil ratio in junior secondary schools in the State?

Purpose of the Study

The motive of the study is to:

- To evaluate and assess the adequacy of the available resources for the sustenance of Universal Basic Education in Lagos State;
- To examine the extent to which teachers adequately prepare for effective implementation of the scheme;
- To examine the extent to which teachers adequately prepare for effective implementation of the scheme;
- To investigate the extent to which the growth rate of the teacher – pupil ratio affect the UBE scheme;
- To ascertain the level of in- service -training organized for teachers to cope with the challenges of the scheme.

Methodology

The population for the study consisted all secondary schools' teachers and principals in junior secondary schools as well as officials of Ministry of Education in Ogun State.

Simple random sampling technique was used to select fifteen secondary schools each out of thirty-three junior secondary schools in Yewa Southand Ado Odo Ota Local Government areas of Ogun State; proportional sampling technique (80%) was employed to select junior secondary school teachers in each of the selected schools. In the same vein, senior administrative staff of State Universal Basic Education Board was equally selected using simple random sampling technique.

Research Instrument

Two research instruments were used in this study. The two self-designed instruments are tagged: 'Administrative Staff Evaluation of Universal Basic Education Policy Questionnaire (ASEUBEPQ) and Teachers' Evaluation of Universal Basic Education Policy Questionnaire (TEUBEPQ)'. Each of the questionnaire consisted of two sections. Section A elicited demographic information like age, gender, working experience, work status, local government areas, name of school, marital status and educational qualification(s) while section B contained structured items soliciting responses relating to research questions from the respondents.

Validity of the Instrument

To ensure the validity of this research, the instruments (ASEUBEPQ and TEUBEPQ) were subjected to criticism by specialists in the areas of Educational Management, Test and Measurement for further scrutiny, restructuring and approval before the final drafts were drawn for data collection in order to ascertain content and face validity of the instruments.

Reliability of the Instrument

Since reliability is the degree of consistency of an instrument result when administered at difference occasion, a test-retest technique was used to determine the reliability of the instruments (ASEUBEPQ and TEUBEPQ). Copies of questionnaire were administered on the same subject, twice within an interval of two weeks and the response of the

first administration was compared with that of the second using Pearson Product Correlation Co-efficient value of 0.75.

Table 1: ANALYSIS BASED ON MARITAL STATUS OF RESPONDENTS

Marital Status	**No of Respondents**	**%**
Single	91	60.7
Married	56	37.3
Divorced	02	1.3
Separated	01	0.7
Total	**150**	**100**

Source: Field Study

Table 1 shows that (91) ninety-one respondents representing 60.7% are single, fifty-six (56) respondents representing 37.3% are married, and two (2) respondents representing 1.3% are divorcee while one (1) respondent representing 0.7% has a separated family.

Table 2: LEVEL OF TEACHER PREPARATION FOR THE UNIVERSAL BASIC EDUCATION PROGRAMME IN OGUN STATE, NIGERIA.

Subject	**No**	**Total**	**X**			**t - calculated**	**t-tabulated**
Adequate	90	342	3.80	0.50	0.24		
Inadequate	60	135	2.25	0.21	0.14	22.72	1.65
Total	**150**						

In the table 2, since "t" calculated (22.72) is greater than t-tabulated (1.65), it therefore implies that the level of teacher preparations for the Universal Basic Education programme in Ogun State, Nigeria is low.

Table 3: Universal Basic Education Programme and Teachers' Availability in Ogun State

Subject	**No**	**Total**	**X**			**t-calculated**	**t – tabulated**
Adequate	35	64	1.8	0.32	0.10		
Inadequate	115	324	2.8	0.61	0.37	2.11	1.65
Total	**150**						

Level of significance – 0.05 N = 150

The degree of freedom (df) = 184

In the table 3, since "t" calculated (2.11) is greater than t-tabulated (1.65), it therefore implies that teachers are not adequately available for the universal basic education programme in the State.

Table 4: Universal Basic Education and Level of Teacher Training in Ogun State

Subject	**No**	**Total**	**X**			**t-calculated**	**t-observed**
Agree	44	118	2.68	0.29	0.08		
Disagree	106	532	5.02	0.57	0.32	2.45	1.65
Total	**150**						

Level of Significance – 0.05 N = 150

The degree of freedom (df) = 148

Since "t" calculated (2.45) is greater than t-tabulated (1.65), it therefore implies that the level of teacher training for the Universal Basic

Education programme in Ogun State is not commensurate to the challenges of the scheme.

Table 5: UNIVERSAL BASIC EDUCATION AND ENROLMENT GROWTH RATE

Table 5 indicated the enrolment growth rate and teacher-pupil ratio in primary and junior secondary schools in the State.

Primary School Classes 1-6			Junior Secondary School 1-3	
Years	Enrolment in sampled Schools	Growth Rate in %	Enrolment in Sampled Schools	Growth Rate in %
2002	332,890	-	133,842	-
2003	346,406	4.1	137,306	2.6
2004	364,147	5.2	143,608	4.6
2005	379,892	4.3	148,491	3.4
2006	394118	3.7	155,130	4.5
2007	521,314	3.2	163,204	5.2

Table 6: ENROLMENT GROWTH RATE IN PRIMARY SCHOOL

The enrolment growth rate in Primary school ranges between 4.1% in 2003 to 3.2% in 2007. The highest growth rate was recorded in 2004 with 5.2%.

Primary School			**Junior Secondary Schools**			
Years	Total No off pupils in the school	No of teachers in post	Teacher-pupil ratio	Total no of pupils in the school	No of teachers in post	Teacher pupil ratio
2002	332,890	8,738	1.38	133,842	4101	1.33
2003	346,406	9,207	1.37	137,306	4.133	1.33
2004	364,147	9,138	1.40	143,608	4.421	1.32
2005	379,892	10,224	1.37	148,491	4.695	1.32
2006	394118	10,512	1.37	155,130	4.720	1.33
2007	521,314	11,632	1.45	167.204	4.821	1.35

Note: The pupils-teacher ratio was highest in 2007 (1.45) while the same ratio of 1.37 was recorded in year 2003, 2005 and 2006 respectively. In the same vein, the average student-teacher ratio in junior secondary school was 1.33. The highest ratio (1.35) was recorded in year 2007.

Summary of Findings

The following are the major findings of the study:

1. The level of teacher preparation for the Universal Basic Education Programme in Ogun State, Nigeria was low;
2. Teachers are not adequately available for the universal basic education programme in the State;

3. The level of teacher training for the Universal Basic Education in Lagos State did not commensurate to the challenges of the scheme;
4. The enrolment growth rate in Primary School ranges between 4.1% in 2003 to 3.2% in 2007 and the highest growth rate was recorded in 2004 with 5.2%, while that of the junior secondary school ranges between 1.33 in 2003 to 1.35 in 2007.

Discussion

Answer to research question one indicated that the level of teacher preparation in the junior secondary schools in the State was low. This finding was in agreement with the findings made by previous researchers Babalola (2000), Obanya (2000), Olubor&Unyimada (2001) that inadequate number of qualified teachers, irregular payment of teachers' salaries and teacher's dissatisfaction with their conditions of service are obstacles to effective implementations of UBE programme in Nigeria.The findings indicated that the state government would require additional 2,321 junior secondary schools teachers by 2020 supported the MCEETYA Report, 2006 which shows that over the next few years, there would be an annual requirement of an average of 2,200 new teachers in Victorian government schools in Australia. The findings also agreed with the findings of other researchers Ogbuka (2000), Adeyemi (2004) which emphasized the need for more teachers in schools.

Answer to research question two indicated that teachers were not adequately available for the Universal Basic Education programme in Lagos State. The number of teachers are not commensurate to the require teacher-students ratio as in most of the UBE school visited, the classrooms are congested as a result of inadequate teachers and classroom shortage. On subject basis, the shortages in the number of teachers were more pronounced especially in Introductory Technology, Integrated Science and Mathematics while the bulk of the teachers are concentrated in Social Studies.

The test of the research question three revealed that the level of teachers in- service training for the universal basic education in the state was inadequate. In most of the UBE schools visited, periodic seminars, workshops, symposia and other forms of in-service training were not

organized for teachers from time-to-time to update their knowledge in line with the new UBE curriculum and keep them abreast of the latent issues and technology that facilitate teaching-learning.

Similarly, most of the NCE teachers found in Junior Secondary Schools could not further their studies as a result of huge school fees charged in Nigerian Universities viz-a-viz the poor remuneration that are not promptly and regularly paid. The few teachers who strive to pursue further studies were not given incentives and as such, pursue such programmes with the aim of dumping teaching for other rewarding and attractive professions which informed the need to recruit unqualified teachers to teach. Adamaechi and Romaine (2004) posited that teachers play a central role in the actualization of educational goals as well as ensuring the survival of the entire education system. In the previous free education schemes, teachers were in very short supply leading to the employment of mediocres, and half-baked individuals. Equally, Ezeocha(1990) also noted that the crash programme of the UPE attracted the wrong caliber of people into the teaching profession. Nevertheless, in spite of such crash programmes and the subsequent recruitment of mediocres and sub-standard teachers, the teachers were still grossly inadequate.

Answer to research question four stated that what is the enrolment growth rate and teacher-pupil ratio in primary and junior secondary schools in the State? The finding of the study revealed that pupils-teacher ratio was highest in 2007 (1:45) while the same ratio of 1:37 was recorded in year 2003, 2005 and 2006 respectively. In the same vein, the average student-teacher ratio in junior secondary school was 1:33 and the highest ratio (1:35) was recorded in year 2007.

Conclusion

The UBE programme is an expression of the strong desire of the government of Nigeria to reinforce participatory democracy by raising the level of awareness and general education of the entire citizenry. There have not been records of successful free education programmes in Nigeria. Therefore, for the successful implementation of the UBE programme, all hands should be on deck and the

strategies/recommendations put forward in this project work must be strictly followed and implemented. Adequate funds must be put into the programme and the required level of participation needed from the state government, local government and other agencies in terms of funding must be clearly specified. The Universal Basic Education commission therefore, must service a way of combating these ills; otherwise the hope of Nigeria implementing UBE as an instrument for national development will remain a myth. Women should be encouraged to participate in education and trade union activities. Women have critical and imperative roles to play in the development of the country's educational sector. The establishment of a national education labour relations council in line with the 2005 Pretoria Declaration on Teachers by the International LabourOrganisation (ILO), SADC and Nigeria should be implemented. The establishment of the council would ensure social dialogue between employers of labour in the education sector and teachers.

Recommendations

Based on the findings of this study, the author put forward the following recommendations for practice and policy implementation:

- As part of implementation strategies, there should be a link of educational implementation to the grassroots in sustaining policy;
- There should be proper, efficient and transparent use of budgetary allocation. The funding arrangement should not be restricted to government alone, but should also spread to the private sector;
- Appeals should be made to philanthropists and other well-meaning Nigerians to contribute to an endowment fund to be established for the purpose of adequately funding the scheme in perpetuity;
- An education fund audit and management commission should be established to source and monitor the application of funds in every segment of the education sector, particularly the UBE;
- Census of the school age persons within the age-bracket of the UBE scheme should be carried out as well as survey of infrastructural facilities and teaching/learning equipment needed; this will enable proper planning to be done;

- State Government should recruit more teachers into the primary and junior secondary schools in the State in order to enable the pupils achieve permanent literacy and numeracy and the ability to communicate effectively;
- Teachers should be allowed to attend seminars and workshops to acquaint themselves of new ideas and methods of teaching for the Universal Basic Education programme. Teachers should also be sent for in-service training to enable them to acquire more skills and competence in their job performance;
- The State Ministry of Education should intensify more efforts in the effective supervision, monitoring and evaluation of the Universal Basic Education Programme in the State;
- The Government should direct the Education Tax Fund to provide substantial funds for the programme;
- Although the UBE scheme is supposed to be free, parents, teachers, labor and all other stakeholders in the scheme should be encouraged to donate to the proposed UBE Endowment Fund and offer other voluntary aids, financial or otherwise, to the scheme;
- All stakeholders should ensure that adequate resources are provided, promote gender equity and expand access beyond government plans, ensure quality of education at basic level, and issue of equity in terms of social, cultural and economic reasons, the girl child has become so marginalized that her education is being seen as a luxury in official quarters.

However, management training for UBE has to take a more radical approach than the orthodox one which uses seniority and experience as the only yardsticks for appointments to management positions in Education and which is based on a rote-learning approach to management training in education. Rather, the challenge areas outlined above could provide a useful approach to refocusing educational management training. In addition, the emphasis has to shift to hands-on experience, acquired through interactive and practice oriented programs. In the course of this study, certain innovations were identified over the years, these innovations and strategies include; the Matching Grants, Federal Teachers Scheme (FTS) Self- Help and central book distribution have positively affected the implementation of the programme and have

assisted in the fulfillment of the goals of free compulsory and universal basic education in Nigeria without which the story would not complete.

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DISARTICULATION OF SCHOOLS, STUDENTS' LEARNING ENVIRONMENT AS PREDICTORS OF EFFECTIVE MANAGEMENT OF SECONDARY SCHOOLS IN SOUTHWEST NIGERIA

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Abstract

The study focuses on disarticulation of schools, students' learning environment as predictors of effective management of secondary schools in South – West Nigeria. Education is a priority sector in every well-meaning society. One of the steps taken to correct the imbalance in the secondary educational sector is the disarticulation of secondary schools for effective administration. This was designed to find out the predictive effect of Disarticulation schools and students' learning environment on management of secondary schools in South West, Nigeria .The study was descriptive in design. Random sampling was adopted for selecting one hundred (100) secondary school teachers from ten secondary schools. Questionnaire tagged ''Effective Management of Schools Questionnaire'' (EMSQ) was the major instrument adopted while Spearman-Row formula was used to find reliability coefficient resulting to 0.81 which makes the study reliable after it has been previewed by the experts in the field of educational management. Pearson Product Moment Correlation statistics was used to analyse the result. Four research hypotheses were formulated to find solution to the problems highlighted in the study: Findings show among others that disarticulation of schools bring sanity and improvement in teaching and learning, the quality of instructions better monitored, improvements in physical facilities in schools and healthy competition (improved welfare and commitment) among managers and stakeholders. It is recommended among others that: policy makers should consult widely most especially the principals, teachers, governments and other education stakeholders before making decisions on education, government to see to the improvement in schools' physical structures and facilities, provide adequate teaching and learning facilities and improve teachers' welfare.

Keywords: Evaluation, Disarticulation, Students' learning, Environment, Management

Background to the study

Education is a priority sector in every society. Its value in remolding character and attitude change ranks important as its ability to reshape human potentials for desired development. Education is recognized because of its position as a vital instrument for development of human resource and societal development. Societal development cannot take place without attaining national objectives and one way to do so is to use education as an instrument of change. Students and their teachers must be encouraged to perform academic activities effectively (Oyedeji, 2007). But they cannot perform to the level of expectation if appropriate decisions are not taken. Equally, they cannot attain set level if necessary facilities are lacking in the school system.

The 6-3-3-4 educational system was introduced in Nigeria because of the need to achieve the objectives of education. However, lack of political will as well as inadequacy of resources has hitherto hampered the achievement of 6-3-3-4 system. The long years of military rule and the subsequent neglect of the educational sector, most especially primary and post-primary levels, has made the achievement of educational objectives difficult. Perhaps, it is as a result of these and many other problems associated with secondary education that made the elected civilian administration (most especially in the South-West) to implement the action plan of the 6-3-3-4 educational system to the letter.

One of the steps taken to correct the imbalances in the secondary educational sector is disarticulation of secondary schools for effective administration (Omoregie,2005).The disarticulation of schools which includes the separation of junior secondary schools from the senior secondary schools was a step under the leadership or governorship of Ashiwaju Hammed Tinubu, former Lagos state governor. It later spread to Ogun State under Governor Gbenga Daniel and Oyo state and other states respectively.

The disarticulation of schools was meant to separate the junior secondary schools from the senior secondary schools in management and, at times structure. But for lack of enough infrastructures, many of the schools so separated, were housed under the same roof but different leaders (principals) and administration. The disarticulation was done because it was noticed that it was pathetic to find students being taught

in dilapidated classrooms, which are death traps, due to bad construction and poor ventilation. The disarticulation became necessary because of positive effects school learning environment would have on the teaching - learning and for the achievement of laid down educational goals (Oyesola, 2007).

The governments of these states in their actions to disarticulation of schools are however convinced of the importance of the physical plant planning in the development of an efficient, effective educational programme in the educational system , well planned and well maintained school' buildings, facilities and environment will not only enhance good teaching but will also facilitate learning. The tremendous growth witnessed in students' enrolment in schools has made disarticulation essential and improvement in learning environment (physical facilities and human resource) mandatory to have an educational institution that can actually achieve the objectives of its establishment.

However, the recent trend in senior and junior secondary schools in terms of management of the disarticulated schools has put a questionable mark on the exercise .Very little has changed in schools. Apart from separation of teachers and the management (principal, vice principal etc), very little achievement has been noticed. The argument in support of disarticulation of schools were that it has created a healthy rivalry in schools, provided opportunity for senior staff without duty post (because of lack of space hitherto) to have duty post.

With the disarticulation, one believes that there will be efficient teaching and learning, improved academic standard and duty posts for the teachers who are qualified and still in classrooms. It is surprising that with the disarticulation on in the South West, results of external examinations like National Examination Council (NECO) and West African Examination Council (WASC) are yet to be improved, hence, the need to research on disarticulation of schools, students' learning environment and implications on the management of secondary schools in Southwest.

Statement of the Problem

The disarticulation of schools in South-Western part of Nigeria was meant to improve secondary education in the states; however, very little improvement has been recorded in teachers' welfare, students' welfare and students' academic performances, teaching facilities and resources, school' maintenance, and funding. The physical facilities that ought to improve teaching and learning in schools are in deplorable state. Does it mean that disarticulation of schools have had little or no positive impact on learning environment or is it that disarticulation of schools has not changed anything? It is in view of these that it becomes essential to evaluate the effectiveness of the policy on the achievement of the objectives of secondary education in South-Western part of Nigeria.

Research Hypotheses

The following research hypotheses were formulated to find solution to the problems highlighted in the study:

H_{O1}: There is no significant relationship between disarticulation of schools and improvement in teaching /learning environment;

H_{O2}: There is no significant relationship between disarticulation of schools and improvement in academic/performances of students;

H_{O3}: There is no significant relationship between disarticulation of schools and improvement in physical plants in schools;

H_{O4}: There is no significant relationship between disarticulation of schools and improvement in staff welfare/commitment in schools.

Purpose of the Study

This research aimed at finding out the implications of school disarticulation on students' learning environment and effective management of secondary schools in Ogun State, Nigeria :

- The relationship between disarticulation of schools and improvement in teaching and learning environment;
- The relationship between disarticulation of schools and improvement in academic performances of students;

- The relationship between disarticulation of schools and improvement in physical plants in schools;
- The relationship between disarticulation of schools and improvement in staff welfare/commitment in schools.

Significance of the study

Considering the roles of teaching /learning environment on the achievement of academic objectives in schools, one would note that a thorough examination of issues surrounding teaching/learning environment should always be of paramount importance. Thus, this study is significant in the sense that:

(a) It will help government in taking appropriate decisions on secondary education.

(b) It will help principals of schools to better manage the post-disarticulation era in schools.

(c) It will help teachers (as implementers of government policies) to better understand how disarticulation of schools affect teaching/learning environment.

(d) It will help the school community to appreciate the importance of good physical plant and facilities to teaching/learning environment.

Methodology

The design is descriptive in nature and the study is a correlational because it enables the researcher to examine the relationship between the variables tested in the study. Random sampling technique was adopted for selecting one hundred teachers (100) from ten (10) secondary schools while ten teachers (10) (including the principal and the vice principals) were randomly sampled from each school. Questionnaire tagged ''Disarticulation of School and Students' Learning Environment Questionnaire'' (DSSLEQ) was the major instrument used for this study while Spearman-Row formula was used to find the reliability coefficient resulting to 0.80 which makes the study reliable after it has been previewed by the experts. Data were collected from the teachers, vice principals and principals on the adequacies and inadequacies of

disarticulation of schools and teaching learning environment through structured questionnaire while Senior School Certificate Examination results from 2011 to 2015 were analysed to find students academic performances. The questionnaire was administered with the assistance of research assistants who assisted in administering the questionnaire to the respondents and collected back after two three weeks. Pearson Product Moment Correlation statistical tool was used to analyse the study.

Result Findings and Discussion

The results of this study are presented underneath with the hypotheses and the tables.

Ho1: There is no significant relationship between disarticulation of schools and improvement in teaching and learning environment.

Table 1: shows the relationship between disarticulation of schools and improvement in teaching and learning environment.

Variables	N	X	SD	R	R%	Remark
Teaching/Learning environment	100	13.28	4.39			*Significant
Disarticulation of schools	100	34.25	8.78	0.79	34.05	

Significant at p=0.05

Table 1 reveals a correlation coefficient of 0.79, which is positive and highly significant at 0.05 level of significance. Teaching and learning environment contribute about 34.05 percent of the total effect of the variable on disarticulation of schools. This indicates that there is a significant relationship between disarticulation of schools and teaching/learning environment. As a result, the null hypothesis is rejected.

Ho2: There is no significant relationship between disarticulation of schools and improvement in academic performance of students.

Table 2: Table 2 shows the relationship between disarticulation of schools and students' academic performance.

Variables	N	X	SD	R	R2%	Remark
Academic Performance	100	12.98	4.18			*Significant
Disarticulation of schools	100	31.98	7.08	0.78	30.28	

Significant at P=0.05

Table 2 above reveals a correlation coefficient of 0.78 which is positive and significant at 0.05 levels. This indicates that academic performance of students contributes about 30.38 percent of the total effect of the variable on disarticulation of schools. This implies that academic performance of students is positively and significantly related to disarticulation of schools. The earlier null hypothesis is hereby rejected.

Ho3: There is no significant relationship between disarticulation of schools and improvement in physical plant facilities in schools.

Table 3: Table 3 shows the relationship between disarticulation of schools and improvement in physical plant facilities in schools.

Variables	N	X	SD	R	R^2 (%)	Remark
Physical plant facilities	100	12.94	4.12			*Significant
Disarticulation of schools	100	31.13	7.08	0.76	57.76	

Significant at p = 0.05

Table 3 above shows a correlation coefficient of 0.76, which indicates a positive relationship between the two variables (physical plant facilities and disarticulation of schools). From the two variables, physical plant facilities contribute about 57.76 percent to the variance in disarticulation of schools. This implies that physical plant facilities are positively and significantly related to disarticulation of schools. The null hypothesis on

physical plant facilities and disarticulation of schools is hereby rejected at 0.05 level of significant.

Ho4: There is no significant relationship between disarticulation of schools and improvement in staff's welfare/commitment in schools.

Table 4:

Table 4 indicates the relationship between disarticulation of schools and staff welfare.

Variables	N	X	SD	R	R^2 %	Remark
Staff's welfare	100	12.92	4.10	0.74	54.76	*Significant
Disarticulation of schools	100	31.11	7.06			

Significant at P=0.05

Table 4 above indicates a correlation coefficient of 0.74, whish shows a positive and significant relationship between the two variables (staff's welfare and disarticulation of schools) tested. Staff welfare/commitment contributes about 54.76 percent to the variance in disarticulation of schools. This means that there is positive and significant relationship between the two variables at 0.05 significant levels. The earlier hypothesis is hereby rejected.

Discussions of Findings

The overall result of the study shows that the four hypotheses tested were rejected. Table 1 indicates significant and positive relationship between disarticulation of schools and improvement in teaching learning situation. This is because the principals and the vice principals ably assisted by the head of departments or units supervise and monitor few teachers while discharging their duties. For instance the division of schools along management and supervision brought a lot of improvement in teaching/learning situation. This surely brings about sanity and improvement in teaching/learning situation for it becomes easier to detect teachers that fail to discharge his/her duty as expected. Aside this, the quality of instruction is better monitored. This

corroborates Omoregie (2005), Tehobo (2000), Ejiogu (2002) and Ogunsaju (1995) that effective supervision and monitoring of teachers bring about improvement in teaching/learning in schools.

From table 2, hypothesis 2, the result obtained reveals that there is positive and significant relationship between disarticulation of schools and improvement in students' academic performance. This result is directly related to first hypothesis on effective supervision and teachers' monitoring. Once teachers are properly monitored, supervised and motivated, there will be improvement in academic performance of students and educational objectives will be achieved. This supports Peretomode (1982) and Ejiogwu (2001) who all opined in their empirical research work that teachers are the most important factor in achieving the objectives of education that without committed and dedicated teachers who are properly motivated, monitored and effectively supervised, educational objectives may be a mirage.

Table 3 and hypothesis 3 above indicates that there is positive and significant relationship between disarticulation of schools and improvement in physical plant facilities in schools. For instance, in most of the schools where this research was carried out, it was discovered that disarticulation of schools brought about having two libraries (one for junior school and one for senior), separate laboratories, functional workshops etc which was not the case before. Oral interview conducted on teachers shows that disarticulation of schools has brought about healthy competition among managers and stakeholders of the two schools housed in the same environment. It made the principals and the parents teachers' association to be more alive to their responsibilities. This result is in line with the findings of Oyedeji (2008) that physical facilities in schools are as important as every other needed resources in schools to achieve improved academic situation.

Finally, table 4, hypothesis 4 revealed that there is positive and significant relationship between disarticulation of schools and improvement in staff welfare/commitment to the achievement of educational objectives. This is reflected in terms of reduction in workload per teacher which makes them more effective and efficient. Oral interview with teachers indicated that there is still need for improvement on teachers' salary and other personal emolument. This

agreed with the findings of Ogunsaju (2003) that a well motivated teacher is a committed teacher to achieve the goal of education. Conclusively, is has been empirically proved in this study that disarticulation of schools is directly related to improvement in physical facilities, teaching/learning environment, academic performance and staff welfare in schools.

Conclusion

Conclusively, education, needless to say is a priority sector in every well-meaning society. Its values in remolding character ranks as important as its ability to reshape human potentials for desired development. For the aims to be achieved there is need for efficient hands, conducive environment and effective allocation and use of resources.

Recommendations

The following recommendations can be made among others that:

(a) policy makers should consult widely (most especially educational stakeholders) before educational decisions are taken especially on the staff and students welfare.

(b) governments and stakeholders in educational industries should seek for the improvement of physical structures and facilities by providing more essential ones and repairing the damaged ones to meet the disarticulation need.

(c) teaching/learning material should be adequately provided to aid teaching/learning in schools. (d) teachers' welfare is so important to the achievement of educational objectives, thus, teachers' remuneration and welfare of school staff in general should be improved.

(e) finally, researchers should be encouraged to research more on ways to improve teaching/learning situations in our schools to bring about effectiveness in education which is the panacea to nation's development.

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DÉNIS ET BIRAHIMA OU UNE SOCIOLOGIE DE L'ENFANT AFRICAIN D'HIER ET D'AUJOURD'HUI

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Résumé

Deux romans africains, *Le pauvre Christ de Bomba* et *Allah n'est pas obligé* dont Dénis et Birahima sont respectivement héros et porte-paroles, nous donnent une reflection sociologique sur le sort de l'enfant africain d'hier et d'aujourd'hui. Ayant respectivement pour cardre historique les périodes d'avant et d'après les indépendances, ces ouvrages montrent à travers des éléments et indices d'étude sociologique – parents, religion, guerre, sexualité – quel'enfant en Afrique est toujours exposéà des risques qui détruisent son avenir. Les enfants constituent l'avenir de toute société et la famille reste la plus importante unité nucléaire de la société. Pus de cinq décennies après les indépendances, il va falloir que les autorités, à l'échelle nationale, continentale et mondiale, qui ont abilitéà mettre en vigueur les politiqes préventives et curatives, soient plus responsables et dynamiques pour protéger l'enfant en Afrique et lui assurer un avenir prospère.

Mots clés: enfant africain, sociologie, hier et aujourd'hui, autorités**.**

Introduction

Le sort qui est tombé sur le continent africain depuis que l'Europeen ait mis pied sur son sol n'a guère épargné l'enfant africain. Qui plus est, I'enfant africain a été, à travers les étapes et les périodes historiques qui ont suivi, victime des conséquences sociologiques de son milieu plus que tout autre groupe social. Que ce soit pendant la période coloniale ou pendant la période post-indépendante, l'enfant africain a subi les coups des circonstances sociopolitiques et économiques dans lesquelles le sort l'a placé de facon plus déchirante.

Deux romans qui couvrent respectivement ces deux périodes de l'histoire africaine et qui portent un regard profond sur la vie de l'enfant africain sont *le Pauvre Christ de Bomba* de Mongo Béti et *Allah n'est pas obligé* d'Ahmadou Kourouma. L'un porte sur la période coloniale et a

pour cardre l'Afrique centrale, tandisque l'autre porte sur la période d'après les indépendances et a pour milieu l'Afrique occidentale.

L'étude cherche à prouver, à travers les multiples similitudes et contrastes de la vie des enfants-protagonistes des deux romans, Denis et Birahima, et par les deux differentes sous-regions et époques, que l'enfant en Afrique a été et est toujours l'élément le plus vulnérable dans les épreuves de forces et d'orgueil qui ont sécoué et secouent toujours le continent africain. Il s'agit de voir à travers l'optique des éléments de la théorie sociologique qui portent sur l'enfant , comment l'enfant africain a été et est encore exposéà des risques sociaux et sociologiques avec des conséquences corollaires sur son destin. Ces éléments tels que les parents, la religion, la guerre et le sexe constituent l'essentiel des points sociaux de l'étude.

La sociologie de l'enfant

Le Dictionnaire *Le Petit Robert* définit le mot sociologie comme étant: "l'étude scientifique des faits sociaux humains, considérés comme appartenant à un ordre particulier, et étudiés dans leur ensemble ou à un haut dégréde généralité.'' La sociologie est en simples termes l'étude de la société, et des relations sociales humaines et des règles et procédés qui lient ou séparent les gens non seulement en tant qu'individus, mais comme des membres d'associations, de groupes et d'institutions.

L'approche sociologique consiste à utiliser des principes et éléments de sociologie pour analyser les ouvrages littéraires. Il s'agit de faire passer des ouvrages de fiction à travers l'optique des indices concrèts de la sociologie. Une sociologie de l'enfant est donc une étude de la vie de l'enfant dans son milieu tel que les éléments de sociologie considérés touchent son bien-être et son sort. C'est exactement ce que ce travail cherche à faire sur Dénis et Birahima.

Dénis et Birahima

Par la centralité de leurs rôles dans les deux romans, par le rapprochement de leurs âges, même si dans le cas de Dénis son âge n'est pas précisé et que Birahima dit qu'il a environ entre dix à douze ans,

(*Allah n'est pas obligé,* p.9.), et par leur niveau de scolarité, 'cours élémentaire deux' dans le cas de Birahima (p.9), le lecteur arrive à décerner clairement qu'ils ne sont tous deux que des enfants, des gamins. L'innocence de leur parole et de leur 'reportage', l'insouciance de leurs descriptions desévénements vus ou vécus, autant d'indices qui montrent que Dénis et Birahima sont de petits adolescents.

Le sort de Dénis a peut-être dès le départ l'espoir d'un avenir réussi puisqu'il s'est trouvéà bas âge dans un milieu prometteur: une mission catholique avec à sa tête un Blanc, un Reverend Père. Dans le cas de Birahima, le lecteur ressent certes des indices d'échec et d'un avenir moins prometteur dès le depart, ayant ni père, ni mère, etétant devenu enfant de rue, très tôt dans la vie. Mais compte non tenu des deux départs, les deux enfants terminent mal, et finissent chacun par avoir un avenir raté, un sort dépravé.

C'est que les deux auteurs ont voulu passer par le dénouement des aventures de ces deux enfants pour faire une satire sociale d'une part du colonialisme et de la mission chrétienne et d'autre part de la désillusion de la période post-independence qui était pourtant très prometteuse et pleine d'espoir au départ. Et ce travail de recherche voit de sa part deux cas de la sociologie de l'enfant africain d'hier et d'aujourd'hui. Mongo Béti et Ahmadou Kourouma ont passé à travers diverses indices sociologiques pour dépeindre le sort de l'enfant africain d'hier et d'aujourd'hui. Ces indications sociologiques sont: les parents, la religion, la guèrre, le sexe, l'alcool et la drogue, l'argent. Notons que ces élémentsénumérés sont capables individuellement ou collectivement de faire rater à un enfant son avenir quoique prometteur soit-il.

Les Parents

En sociologie, la famille est la plus petite unité sociale à travers laquelle la société tourne et sur laquelle repose le succès ou non des autres éléments, catégories et groupements sociaux. Et quand on parle de famille nucléaire on se refère seulement aux parents (père et mère) et aux enfants.

C'est à travers le père et la mère que l'enfant vient au monde et la réussite ou l'échec d'un tel enfant se mésure en grande partie par la

contribution des parents à cet effet, ou par les actes de commission et d'omission de ceux qui tiennent lieu de parents,à ce bas âge.

Dans le cas des deux enfants dont ilest question dans les deux romans, le soin parental, la protection et la discipline parternelles, et surtout l'amour maternel dont a besoin un enfant de l'âge de Dénis et de Birahima leur ont manqué. Cela est valablementà la base des autres conséquences sociologiques qui ont détruit l'enfance de ces deux gamins. Dénis est orphelin de mère:

Oh! Mère, ma mère… Pauvre mère disparue!... Je me sens si seul!...
Pourquoi n'ai –je pas une mère comme tous les garçons de mon âge?
Si j'avais aussi une mère, peut-être que je ne serais passi malheureux.
Une mère, c'est fait pour ça, pour consoler son enfant. (Béti: 113)

Alors que Birahima est orphelin de mère et de père:
Ma maman ne m'a rien dit mais elle est morte avec la mauvaiseté
dans le Coeur…Peut-être je vous parlerai plus tard de la mort de
ma maman… Je n'aime pas parlerde mon père. Ca me fait mal
au coeur et au ventre. Parcequ'il est mort sans avoirla barbe
blanche de vieillard sage… Je ne l'ai pas beaucoup connu…
parcequ'il estcrevé lorsque je roulais encore à quatre pattes.
(Kourouma: 28-29)

Sans mère ni père, et n'ayant qu'une vielle pauvre grand-mère pour veiller sur lui, Birahima est rapidement passé dans la rue ou on apprend tout, on voit tout et on expérimente tout. Le terme 'enfant de rue' est synonyme de délinquence et de débauche. Donc, enfant sans soins etsans supervision, Birahimadevient ouvert à tous les dangers et à tous les risques. C'est ainsi qu'il tombe dans les mains du faux-homme Yacouba qui devient son guide et tuteur. Yacouba un opportuniste, à plusieurs sobriquets: il est jujuman, Pasteur, Imam, soldat, etc.

Dénis, quant à lui, est victime de circonstances. Même s'il est orphelin et qu'il passe sa vie dans la mission où son père croit que son fils aurait un avenir dont il serait fier, dans la concession de l'église, dans la maison de Dieu, sous la tutelle d'un Revérend Père, d'un Banc;quoi de plus prometteur! Mais alas, ce qui arrive à Dénis montre que le soin parental n'a d'égal ailleurs pour un enfant, en aucun cas, surtout à ce bas âge comme c'est le cas ici. C'est ainsi que lui aussi tombe dans les mains

d'un faux guide et tuteur, Zacharie, le contraire de tout ce qu'il y a de décence et d'intégrité. Catéchiste et bras droit du Reverend Père Drumont, puisqu'indigène connaissant les lieux, ce jeune homme peut valablement être décrit comme un épitôme d'abus de confiance.

C'est, en effet, les parents qui peuvent remarquer dans l'enfant certains chargements négatifs de comportement pouvant miner son avenir, et qui peuvent y remedier à temps à travers une application de la discipline dans l'amour. Les deux gosses ont manqué de ces préparations et préparatifs de bas âge que seuls les parents peuvent assurer pleinement.

La religion

La place de la religion dans la trajectoire historique de l'Afrique est très importante. Un mélange du bon et du mal, du beau et du vilain. Le colonisateur est venu avec la religion chrétienne sciemment ou non, l'entreprise coloniale a bénéficié de l'impacte et des activités du Christianisme, et vice versa. Hôpitaux, écoles et églises sont les organisations chrétiennes qui ont touché la vie des indigènes africains et dont le système coloniale a bénéficiéénormement.

Le Pauvre Christ deBomba a fait bien état de cette relation étroite entre l'administration coloniale et l'église chrétienne en mettant en exergue l'hypocrisie et l'égoïsme qui ont nourri cette relation, avec ses conséquences sur l'Africain et surtout sur l' enfant africain à l'instar de Dénis.

C'est *Allah n'est pas obligé* qui décrit la profondeur du dilèmne et du syncrnrétisme réligieux dont est victime l'Africain, En effet, portant sur la période post-indépendence, cet ouvrage de Kourouma dépeint la pratique, parfois mixte, confuse et troublée de trois religions, à savoir la religion traditionelle, le christianisme et l'islam. Chacun des protagonistes dans la guerrequi a déchiré le Libéria pendant presqu'une décennie, a exploité, à tour et à volonté, isolement ou toutes trois prises ensemble, toutes les avantages que leur ont offert chacune des trois religions.

Papa le bon est un personalité qui illustre à merveille ce synchrétisme religieux. Ce personnage est tantôt musulman, tantôt

féticheur ou Pasteur chrétien. Yacouba, le guide de Birahima est lui aussi féticheur-grigriman aujourd'hui, et Alpha musulman le lendemain, pour exploiter les innocents et satisfaire sa cupidité. Même dans *le Pauvre Christ de Bomba*, le synchrétisme religieux est dépeint à travers l'image de l'Africain qui fréquente l'église le dimanche, fait ses confessions et prend le sacrament régulièrement, mais qui, malgré tout cela, consulte et adore le dieu de ses ancêtres.

Les deux enfants dont ilest question dans cette étude, Dénis et Birahima, voient, vivent et expérimentent ces complexités, ainsi que les déceptions, l'égoïsme, la cupidité et l'hypocrisie qui nourrissent la pratique religieuse. Ils grandissent certes avec la notion qu'il n'y a rien de sincère dans la vie, même en religion.

Le fait que c'est à travers ces enfants que les deux auteurs relatent les contradictions sociales, politiques et religieuses, dépeint l'ampleur de l'impacte psychologique de ces expériences sur les enfants de leur âge, de leur temps et de leur milieu.

La guerre

L'histoire de l'humanité, depuis les temps jadis jusqu'à nos jours, est parsemée de guerres inter-tribales, inter-nationales, inter-regionales, etc… Il y a eu même déjà deux guerres mondiales. Certaines de ces guerres sont inutiles;elles sont toutes destructives. C'est que l'homme se laisse surméné par le désir de posséder, de conquérir, d'opprimer. Les enfants constituent le groupe le plus vulnérable de la société surtout quand la paix, l'ordre, la stabilité, et la joie deviennent compremis par les conflits. C'est bien le cas aussi de l'enfant africain d'hier et d'aujourd'hui, L'effet psychologique de la violence sur l'enfant est toujours dévastateur, car l'enfant est fait pour être aimé et aménéà grandir et à se développer dans un milieu et une atmosphère qui lui offre une stabilité physiologique et psychologique nécessaire pour son tendreâme.

Depuis les attaques esclavagistes, et puis les attaques colonialistes, jusqu'aux attaques des guerres tribales, politiques de la période post-indépendence, l'enfant africain de toutes les périodes a toujours vécu sa part de souffrances et d'abus.

Dans *Allah n'est pas obligé* où la guerre a installé le désordre et l'impunité, le petit Birahima enroulé comme beaucoup d'autres de son âge en tant qu'enfant-soldat, a non seulement vu, mais a pris part dans les crimes de tout genre; la tuérie, la sexualite, le brigandage, le mensonge, la déception. Tout ceci lui est résulté en un endurcicement précoce et une dépravation morale prématurée.

Dans *Le Pauvre Christ de Bomba* il s'agit d'une guerre d'un autre genre. Il s'agit d'une guerre religieuse et culturelle. Les indigènes resistent et rejectent une religion importée contraire à tout ce qui leur est cher et sacré, contraire à leur mode de vie et ne respectant aucunement leur culture, leur sensibilité. Qui plus est, le Réverend Père Supérieur Drumond introduit la force et la punition corpelle pour convertir même les pères de famille. L'épreuve de force physique et surnaturelle entre le Réverend Père et Sanga Boto le chef féticheur local démontre bien cet image.

Dénis voit tout cela, l'épreuve de force en plus de l'inpurité qui fait rage àcôté du Réverend Père. Le jeune enfant devient entrappé et déchiré entre son innocente foie, les contradictions de l'enterprise évangélique et la douceur du péché. L'effet de toutes ces épreuves sur une âme de son âge ne peut qu'être néfaste.

La sexualité

Le sexe, la sexualité, l'acte sexuel… tout le régistre de ce genre n'appartient guère au domaine de l'enfance. C'est une des règles inédites de toute société humaine qu'il faut une certaine maturité physique, psychologique et sociale requise pour avoir accès au rapport sexuel. En Afrique, le marriage se soudait entre deux jeunes vierges: fille et garçon, ayant atteint l'âge de se marier. Toutes infractions contre ces normes furent sévèrement punies.

Dénis et Birahima, de petits garçons, ont perdu leur virginité dans des circonstances semblables: deux grandes femmes, Cathérine et Rita Baclay leur ont respectivement introduit le goût du rapport sexuel. Dénis dans les couloirs de l'enterprise evangelisatrice et Birahima, en temps de guèrre tribale. Quand on prend en compte le fait que dans les deux cas ces jeunes femmes ont soit un mari ou un amant bien connu de ces petits

garçons qu'elles ont corrompus, l'effet de corruption et de dépravation sur ces enfants est certes profond.. l'innocence avec laquelle Dénis et Birahima décrivent respectivement leur premier acte sexuel, et le désir corrollaire d'avoir de rapport sexuel dès lors, atteste bien du point souligné ci-dessus que leur corruption morale est précoce et profonde.

La vulnérabilité de l'enfant en face de tout danger n'est pas objet de doute. C'est pourquoi, le fait que les deux enfants Dénis et Birahima sont exposés sans aucune restriction parentale à ces danger, leur chute est bien prédictable.

Discussion et Conclusion

Les enfants constituent l'un des groupes les plus vulnérables de la société. De par leur faiblesse sur les plans physique, mental, psychologique et intellectuel, les enfants subissent tout ce qui leur arrive, le plus souvent, sans choix et sans moyen de resistance. Lorsque l'enfant manque l'essentiel du support des parents, voire familial, il se trouve dans un univers jettéà tout vent. La pauvreté, la guèrre et l'ignorance sont parmi les situations sociales qui aggravent le plusle destin de l'enfant africain subissant les traitements similaires à ceux vecus par Dénis et Birahima.

Les conflits religieux, les guerres politico-ethniques et les coséquences sociales corrolaires n'ont pas cessé de faire ravage en Afrique, en passant de la période colonialeà la période post-indépendante, Elles ont peut-être pris des tournures différentes mais une ampleur plus grave, et l'enfant africain, qu'il soit de l'Afrique de l'ouest ou de l'Afrique centrale, a toujours subi les coups des avatars sociaux; ainsi que Mongo Béti et Ahmadou Kourouma l'ont prouvé dans leurs chefs-d'oeuvre examinés dans ce travail de recherche.

L'objectif de ce travail, plus sociologique que littéraire, est de passer en revue quelques éléments qui touchent négativement la vie de l'enfant african abandonné ou léguéà des tuters autres que ses parents. Il s'agit de dresser un petit bilan des effets sociologiques qu'a sur l'enfant l'absence des soins parentaux et surtout ceux de la mère, dans le contexte et cardre de cetravail.

L'affort s'est réservé de se lancer dans une étude sociologue au delas des limites de nos deux ouvrages examinés, mais toujours est-il que cette étude a soulévé, un bon nombre de problèmes que les sociologues, les governments et les politiciensAfricans, ansique les organisations internationales telles que l'UNICEF, les Nations Unies, l'Union Africaine, sont les seuls groupes capables d'en trouver de solutions.

Par exemple, l'adoption des enfants en Afrique, la situation des enfants derue et des orphelins, la situation des enfants en cas de guerres, les cas d'enfants soldats et leurs sorts, les pratiques religieuses et leurs enseignements comme cela touche l'enfant en Afrique. Tels et beaucoup d'autres sont les défis que soulèvent les cas des deux adolescents, Dénis et Birahima.

Puisque le foyer reste la plus petite mais la plus importante unité nucléaire de la société, il incombe à ceux qui ont la capacité et l'autorité de formuler et de mettre en vigueur les politiques appropriées, sur les plans national, continental et global, de faire le nécessaire pour prendre soin du sort des enfants, afin d'assurer un avenir prospère pour l'Afrique et pour le monde.

Nous recommendons des mesures de nature surtout preventive que curative: Faire tout pour éviter les guerres de tout genre; contrôler les naissances; pourvoir aux citoyens des opportunités pour bien vivre et prospérer; prendre soin des cas de problèmes d'abandon et d'orphelinat. En somme, faire disparaitre ou tout au moins minimiser la pauvretéen Afrique et dans le monde en éliminant l'injustice, la corruption, l'incompétence, la mauvaise gestion des resources etc.

Des travaux abondent certes dans les documentations de l'UNICEF et des Nations Unies, mais les mesures prises ne sont pas encore à la hauteur des recommendations et des défis sur le terrain. Il va donc falloir que les autorités à tous les niveaux soient beaucoup plus responsables, dynamiques et proactifs.

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USAGES PEDAGOGIQUES DU NUMERIQUE ET PERFORMANCE DES UNIVERSITES PUBLIQUES EN COTE D'IVOIRE : QUELLES ARTICULATIONS ?

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Résumé

Cette réflexion s'intéresse à l'étude des usages pédagogiques des TIC dans les universités publiques en Côte d'Ivoire en s'attardant sur les conditions socioéconomiques des apprenants. A partir de l'analyse des différentes initiatives des TIC, il s'agit de mieux appréhender les difficultés liées à la mise en œuvre de cette nouvelle forme de gouvernabilité. L'étude est centrée sur le cas des étudiants de l'Université Alassane Ouattara dont l'environnement social et économique difficile rend idéel l'efficacité de l'apprentissage par le numérique. Le faible niveau de revenu des étudiants, le coût encore élevé de l'outil informatique auxquels il convient d'ajouter la faible couverture d'Internet à Bouaké témoignent des conditions d'appropriation des TIC par les étudiants. Pour un succès de l'université numérique, l'étude suggère le prêt de l'ordinateur à domicile, l'augmentation de l'assistance financière et la création d'un système endogène proche de nos réalités.

Mots clés : Tic, éducation, université numérique, gouvernance, réalités, socioéconomiques des apprenants

Abstract

This reflection investigates the pedagogical uses of ICT in public universities in Côte d'Ivoire, focusing on the socio-economic conditions of learners. Going from the analysis of the different ICT initiatives, we attempt to better understand the difficulties involved in implementing this new form of governance. The study focuses on the case of Alassane Ouattara University's students; whose the unfavorable social and economic environment makes it pernicious, the effectiveness of learning through digital technology. The low level of students' income, the high cost of the IT tool, to which we should add the low distribution of Internet in Bouaké testify the students' ICT conditions of appropriation. For a success of the digital university, the study suggests a home loan of the computer or the democratization of the computer tool, the increase

in financial aid and the creation of an endogenous system close to our realities.

Keywords: Tic, education, digital university, governance, socioeconomic realities of learners

Introduction

L'avènement des TIC en Afrique permet de rendre plus dynamique le système éducatif des pays du continent par l'amélioration des contenus de formation, l'acquisition de compétence numérique mais aussi et surtout par l'installation d'équipements technologiques. Cet état de fait a été mis en relief en 2002 par la Banque mondiale quand elle écrivait que :

> Les technologies de l'information et de la communication représentent une contribution essentielle au développement économique et à la croissance. Elles offrent des possibilités d'intégration mondiale tout en conservant l'identité des sociétés traditionnelles. Les TIC ont la capacité d'améliorer le bien-être économique et social des pauvres et d'autonomiser les particuliers et les communautés. Finalement, les TIC peuvent améliorer l'efficacité et la transparence du secteur public, notamment la prestation des services sociaux.

Les avantages offerts par les TIC sont nombreux. On comprend pourquoi tous les pays de la sous région ouest africaine ont avancé depuis quelques années sur la voie de l'appropriation des technologies de l'information et de la communication, notamment le développement des services de télécommunication et de la connexion à Internet. L'usage des TIC demeure un immense défi. De l'avis de Karsenti (2012), elles ont « l'avantage de démultiplier les ressources disponibles pour l'enseignement et l'apprentissage à partir d'un seul outil (un ordinateur connecté à Internet) » (p.1). Le cyber-apprentissage ne se substitue pas au système éducatif traditionnel mais se pose comme une alternative à la nouvelle gouvernance des universités. En effet, les ressources numériques permettent à ces institutions de lutter contre l'insuffisance de salles de cours due à la massification des établissements rendant ainsi difficile le management des universités publiques. Karsenti (2012) que nous avons déjà évoqué témoigne amplement de ce souci quand il écrit que :

> les TIC s'offrent en effet comme une réponse à la carence d'enseignants disponibles en présentiel et permettent d'élargir l'accès à l'enseignement supérieur, notamment dans un contexte où la plupart des universités africaines sont confrontées aux limites de la formation présentielle en termes de surpeuplement des amphithéâtres et des salles de cours (p.1).

Cette situation est en passe de changer grâce à l'engagement des gouvernements nationaux en faveurs des TIC en éducation. Les pays africains ont défini des politiques nationales dédiées aux TIC en éducation qui favorisent l'innovation des pratiques pédagogiques par la formation des enseignants. Selon Fourgous (2012), « l'école est au cœur d'une société en réseau et il est nécessaire d'acquérir des compétences numériques » (p.7). En échos aux propos de l'auteur cité plus haut, le gouvernement ivoirien a décidé de faire de l'e-éducation une composante de son développement économique, social et culturel par un renforcement des capacités informatiques des établissements publics d'enseignement supérieur. L'intégration des TIC en éducation leur donnerait, selon Daoudi (2011), « des outils pédagogiques pour améliorer la qualité de l'éducation » (p.18). Le numérique améliore l'image du système éducatif à travers la nouvelle performance induite par celles-ci.

Cependant, même si ces outils révolutionnent l'enseignement, l'apprentissage avec les TIC nécessite que les facteurs socioéconomiques des apprenants, principales cibles des politiques éducatives des TIC, soient pris en compte pour l'essor de la gouvernance électronique des universités publiques en Côte d'Ivoire.

En effet, dans ces universités, les cours sont parfois interrompus par les protestations d'étudiants contre l'insuffisance et le non équipement des salles de cours en outils didactiques appropriés. A cela, s'ajoute le non-respect du délai requis pour s'acquitter des frais d'inscription à la scolarité pour des raisons économiques. Selon le service de la scolarité de l'Université Alassane Ouattara (UAO), par exemple, seulement 8052 étudiants sur les 21174 que compte l'université étaient inscrits à la date du 30 juin 2017. Soit environ 38% d'étudiants régulièrement inscrits au titre de l'année universitaire 2016-2017 alors que l'institution tendait vers la fin de l'année académique. Si les étudiants n'arrivent pas à faire face à des frais d'inscription estimés à 30000FCFA (45,73 €) en Licence, 60000 FCFA (91, 46 €) en Master et 90000

FCFA (137,20 €) en doctorat ; l'on se demande comment pourront-ils acquérir un ordinateur dont le coût moyen varie, pour les neufs, entre 250000 F.CFA (381,67 €) et 400000 F.CFA (610,68 €) ; et pour les moins neufs dits de « seconde main » : entre 150000 F.CFA (229 €) et 200000 F.CFA (305, 34 €) malgré la politique de vulgarisation de cet outil. La plupart des étudiants ont des parents paysans dont les revenus annuels moyens ne permettent pas toujours de faire face aux besoins en formation de leurs enfants. La réflexion de Loukou (2012) sur les obstacles à la diffusion d'Internet en Côte d'Ivoire constitue une précieuse mise à jour de cette réalité quand il note qu': « Internet est avant tout une question de technologie et aussi une question de moyens économiques ».

L'usage pédagogique du numérique implique l'acquisition d'un ordinateur et d'une connexion à Internet. Même si les enseignants peuvent s'approprier les TIC parce qu'ils sont salariés, les apprenants, en revanche, se trouvent dans des conditions socioéconomiques défavorisant l'appropriation de cet outil. Ceci conduit à l'hypothèse selon laquelle la prise en compte des réalités socioéconomiques des apprenants sont impératives dans l'implantation des TIC dans les Universités ivoiriennes.

La problématique qui fonde ce travail s'énonce de la façon suivante : comment surmonter les obstacles à la mise en œuvre de l'usage pédagogique du numérique dans les Universités publiques en Côte d'Ivoire? L'objectif de ce travail est de démontrer que l'usage pédagogique des TIC au sein des universités publiques serait difficilement mise en œuvre si l'on considère la réalité sociale, la logique d'accès et d'usage des apprenants. Pour Djénéba (2008), « l'utilisation des TIC dans l'éducation mérite d'être étudiée par les chercheurs africains dans les contextes spécifiques du continent afin d'informer les dialogues politiques et les processus d'intégration des TIC en cours » (p.3). Ce texte s'inscrit dans cette dynamique en dressant un bilan des initiatives des TIC en éducation dans les universités publiques en Côte d'Ivoire. Il met, ensuite, en rapport la performance de ces universités et la condition de vie des apprenants qui pourraient entraver la réussite de la politique de numérisation envisagée par l'Etat.

1. Méthodologie et approche théorique

La méthodologie utilisée repose sur l'analyse des initiatives des TIC dans les universités publiques en Côte d'Ivoire. Des résultats de recherche sur l'intégration des TIC dans les écoles pionnières au Bénin, au Cameroun et au Mali ont été également analysés. La discussion des résultats des enquêtes sur le niveau d'intégration des TIC à l'Université Alassane Ouattara ont permis de relever les difficultés de la mise en œuvre des politiques numériques dans les universités publiques ivoiriennes.

Au niveau de l'échantillonnage et des techniques d'enquête, 100 étudiants et 10 enseignants-chercheurs de l'Université Alassane Ouattara ont été interrogés. Dans le cadre de l'enquête quantitatif, le questionnaire étudiant a été rempli par 94 étudiants, soit un taux de réponse de 94% et celui des enseignants-chercheurs par 07 enseignants, soit un taux de réponse de 70%. Pour une meilleure compréhension de nos objectifs, des entretiens ont été réalisés avec le Président de l'université, des enseignants-chercheurs et des étudiants auxquels il faut ajouter le personnel administratif et des parents d'étudiants de la ville de Bouaké. Ces données recueillies participent de l'enquête qualitative.

Nous focaliserons cette étude sur les travaux de Do-Nascimento (2004) pourtant sur la théorie d'appropriation des TIC en Afrique. Il soutient dans sa théorie que « les usages à travers lesquels les acteurs sociaux s'approprient une technologie ne peuvent être intelligibles que replacés dans le cadre de la sociologie de la société concernée» (p.235). En Afrique, poursuit l'auteur, les logiques d'appropriation des TIC apparaissent fortement déterminées par les contraintes de l'environnement politique, économique et social. Les pesanteurs telles que le chômage, la pauvreté, la malnutrition, l'arbitraire politique, etc influencent l'appropriation des TIC. Nous partageons cette réflexion dans la mesure où l'intégration des TIC dans l'enseignement supérieur en Côte d'Ivoire ne produit pas les résultats escomptés - contrairement à la hauteur des efforts engagés par l'Etat - en raison des contraintes liées à la condition sociale des apprenants.

2. Aperçu des initiatives des TIC en éducation dans les universités publiques en Côte d'Ivoire

Les TIC en éducation en Côte d'Ivoire connaissent un essor particulier depuis quelques années. Pour Mian Bi cité par Bogui (2012), c'est à partir de 2007 que les TIC comme outils d'enseignement-apprentissage seront de plus en plus présentent dans les établissements d'enseignement supérieurs en Côte d'Ivoire. L'intérêt des acteurs du système éducatif ivoirien à privilégier les TIC comme moyen primordial de formation des apprenants montre que ces outils sont essentiels à l'acquisition des compétences des apprenants. Les 06, 07 et 08 octobre 2014, par exemple, a eu lieu à l'Université Félix Houphouët Boigny (UFHB) d'Abidjan, un séminaire sur le thème : « L'enseignement supérieur et les formations en santé à l'ère du numérique » (www.univ-fhb.edu.ci, 2015).

Cette formation atteste que les TIC ont investi tous les domaines de l'enseignement supérieur. En effet, dans chaque Unité de Formation et de Recherche (UFR) ou département de l'université, on assiste à un renforcement des capacités des enseignants en TIC et à une mise en ligne des programmes de cours et d'examen. Ce regain d'intérêt pour les technologies de l'information et de la communication est dû au fait que le Ministère de l'Enseignement Supérieur et de la Recherche Scientifique a engagé dès l'année académique 2012-2013 la mise en œuvre effective du système LMD qui implique une pédagogie innovante. L'Etat a pris la mesure en installant des wifi dans les cinq universités publiques que compte le pays. A l'Université Alassane Ouattara, le wifi est déployé mais fonctionne difficilement.

Le vendredi 23 janvier 2015, le Ministre de l'Enseignement Supérieur et l'Ambassadeur de France ont inauguré les deux premières salles multimédias (www.enseignement.gouv.ci, 2015) de cette institution. Un an auparavant, une autre e-salle avait été inaugurée à l'UFHB. La coopération franco-ivoirienne dans le cadre du projet Appui à la Gouvernance Universitaire et à la Réforme de l'Enseignement Supérieur (AGURES) signé le 22 juin 2012 accompagne les établissements d'enseignement supérieur dans la mise en œuvre du système LMD (www.ambafrance-ci.org, 2015). Loin d'être le seul objectif du projet AGURES, l'informatisation des universités publiques vise à

faciliter l'accès au numérique aux enseignants et étudiants afin de lutter contre l'analphabétisme numérique, l'une des causes du retard lié à l'optimisation des TIC en éducation. Selon le secrétaire principal de l'UFR Communication, Milieu et Société (CMS) de l'UAO : « les salles multimédias permettent de familiariser les étudiants à l'outil informatique et l'Internet sans lequel, l'usage du numérique en éducation serait utopique ».

Pour Traoré, les TIC sont « incontournables dans le secteur éducatif d'autant plus qu'ils fournissent l'accès à l'information, facilitent la construction des connaissances et acquisition des savoirs » (p.3). Elles accroissent par ricochet la réussite éducative et l'employabilité des jeunes. Les TIC, poursuit Traoré, constituent des outils cognitifs indéniables qui offrent de nouvelles opportunités d'ouverture et d'apprentissage aux jeunes africains. Cerquiliglini (2013), Recteur de l'Agence Universitaire de la Francophonie(AUF), souligne pour sa part que le numérique éducatif ouvre de nouvelles avenues aux universités en leur permettant de structurer autrement les actions et de faire évoluer la pratique des acteurs du système d'enseignement supérieur.

Il est de notoriété que l'AUF appuie les universités publiques par la construction d'un espace basé sur le partage des ressources, des pratiques pédagogiques innovantes. La convention de partenariat entre le Ministère de l'Enseignement Supérieur et l'AUF signé le 20 octobre 2013, a permis la mise en œuvre du projet Appui à la Modernisation et à la Reforme des Universités et Grandes Ecoles (AMRUGE-CI). L'expertise avérée de l'agence dans le domaine de la formation permet aux universités de Côte d'Ivoire de bénéficier d'installations et de formations de pointe. Avec l'avènement des TIC en éducation, ces institutions connaîtraient moins de perturbation liées à leurs effectifs pléthoriques. Le Tableau ci-dessous nous donne un aperçu de l'évolution de l'effectif des universités publiques en Côte d'Ivoire de 1995 à 2008 soit quelques années avant la crise électorale de 2010. Juste après la crise, les universités publiques ont été fermées pendant deux ans et rouvertes en 2012.

Types d'établissements	1995	1996	1997	2005	2007	2008	2008
Universités Publiques	38 940	43 547	47 187	69 436	74 560	76 300	76 300
Grandes Ecoles Publiques	4 207	4 285	4 968	10 150	9 682	9 647	10 617
Universités Privées	-	-	-	2 209	4 332	4 438	4 438
Ecoles et Instituts Privés	9 081	14 824	20 492	49 610	52 575	47 573	47 985
Hors MESRS	-	-	15 226	15 085	15 623	13 962	17 939
Effectif total	52 228	62 656	87 873	146 490	156 772	151 920	157 279

Tableau 1 : Effectifs dans l'Enseignement Supérieur de 1995 à 2008

Source : Direction Générale de l'Enseignement Supérieur – Ministère de l'Enseignement Supérieur et de la Recherche Scientifique citée par Ambassade de France en Côte d'Ivoire (www.ambafrance-ci.org, 2011).

L'effectif des étudiants dans les universités publiques a été multiplié par 1,95 en 13 ans entre 1995 et 2008. Par exemple, à l'UAO en 2014, l'UFR CMS avait un effectif de 6374 étudiants pour six (6) amphithéâtres et vingt cinq (25) salles de TD (Sources : service statistique de la scolarité de l'UAO, mars 2014). Pour être plus pragmatique, le Département des Sciences du Langage et de la Communication disposait d'un (1) amphithéâtre et de trois(3) salles TD pour huit cent trente neuf (839) étudiants. Ce cas illustre quelques difficultés auxquelles l'institution est confrontée. Ainsi, l'usage pédagogique du numérique constitue une aubaine, c'est pourquoi l'Etat a défini une orientation en matière des TIC pour équiper les universités publiques. Mais cet engouement doit-il se limiter au seul système éducatif ? Tient-il compte de la réalité socioéconomique des étudiants ?

3. Performances des universités publiques et réalité socioéconomique des apprenants

Ce point aborde les difficultés liées à la mise en œuvre de la politique TIC dans les universités publiques. Ces difficultés concernent le plus souvent aux conditions sociales imputables au revenu moyen de

l'étudiant qui sont des facteurs pouvant entraver le succès de la politique TIC.

3.1. Une condition sociale défavorable à l'appropriation des TIC

En 2015 à l'UAO, 2/4 des cités universitaires étaient fermées et la plupart des étudiants étaient logés en ville. Certains vivaient chez des tuteurs et d'autres s'associaient pour louer un appartement dont le coût moyen variait entre 10000 F.CFA (15,26 €) et 30000 F.CFA (45,80 €) en fonction des commodités qu'offre chaque appartement. Les étudiants qui se prenaient en charge étaient parfois obligés de recourir à certaines activités extra universitaires (job étudiants) pour subvenir à leurs besoins (régler le loyer et se nourrir quotidiennement). Ces activités concernent essentiellement les cours de renforcement à domicile communément appelés « répétiteur ou maître de maison » pour un salaire mensuel qui oscille entre 5000 F.CFA (7,63 €) et 10000 F.CFA (15,26 €). Ces quelques exemples sont le reflet des conditions de vie des étudiants de l'UAO qui révèlent leurs difficultés à s'approprier les TIC. Dans le même ordre d'idée, Fourgous(2012) semble partager ce point de vue lorsqu'il écrit que: « les compétences numériques dont dispose un étudiant à son entrée à l'université déterminent en partie sa réussite. Il est donc fondamental de développer réellement ces compétences en amont » (p.7). La réussite des politiques TIC est assujettie à la compétence numérique des étudiants sans laquelle la gouvernance électronique des universités publiques connaîtrait quelques difficultés. Cette situation a été mise en relief par le délégué général des étudiants de l'Université Alassane Ouattara en 2015 : « la condition économique et sociale des étudiants de l'UAO est un frein à l'appropriation des TIC. Ces sont des étudiants qui se cherchent pour la plupart. Il doivent marcher trois à quatre kilomètres pour rallier les deux campus.» Il faut retenir à travers ces mots que l'intégration pédagogique des TIC, même si elle présente des avantages, pourrait accentuer davantage la fracture sociale. Certains étudiants ne suivront pas convenablement les cours en raison du rythme imposé par les TIC quand ceux dotés d'un ordinateur et d'une connexion Internet pourront les suivre aisément. Djénéba (2008) soutient à nouveau qu' « il convient d'assurer la maîtrise des TIC par les acteurs de l'enseignement» (p.9). L'engagement des différents acteurs de l'université, l'accès et l'utilisation des TIC restent encore problématique.

Il y a un manque d'incitation à l'appropriation des TIC par les étudiants. Le ROCARE, dans une analyse menée en 2012, se préoccupe du fait que :

> Les TIC sont prises dans les milieux éducatifs africains comme une parade, juste pour montrer qu'on est en phase avec la modernité. De ce fait, il se pose un réel problème d'acquisition et de renforcement de compétences ainsi que d'appropriation de la technologie par les acteurs de l'éducation (p.25).

La situation dépeint par cet organisme de recherche est d'actualité en Cote d'ivoire. En effet, la condition sociale défavorable des étudiants ne permet pas un engouement pour les TIC en milieu universitaire même si ceux-ci sont conscients des bénéfices liés à l'usage des TIC.

3.2. Quelques cybercafés sporadiques à quelques endroits de la ville de Bouaké

Pour Karsenti (2013), l'étude systématique des TIC en milieu éducatif ne peut faire l'économie de dimensions socioculturelles environnantes dans la mesure où le contexte socioculturel et le contexte éducatif sont en interaction. Autrement dit, le contexte socioculturel influence le contexte éducatif. La fracture numérique influence à l'heure actuelle l'appropriation des TIC par les étudiants.

Par fracture numérique, il faut entendre « les disparités entre individus, foyers, entreprises et aires géographiques liée à l'accès aux technologies et à l'utilisation de l'Internet pour une large variété d'activités» (Proulx, 2005). Elle prend aussi en compte le niveau de développement socioéconomique d'un pays de même que la zone d'habitation, etc. L'UAO est située dans la ville de Bouaké qui a subi les affres de la guerre pendant près d'une décennie. Les équipements de télécommunication ont été détruits durant cette période et l'Etat essaie de réhabiliter les installations après la crise postélectorale. Cette situation a davantage accentué la fracture numérique. Comme le souligne Proulx (2005), en Côte d'Ivoire : « on observe cette fracture évidente entre Abidjan, la capitale économique et administrative et le reste du pays ». Pour nous en convaincre, faisons une lecture des données ci-dessous qui renseignent sur le nombre de cybercafés dans la ville de Bouaké en janvier 2015.

Quartiers	Nombre de cybercafés	Coût de navigation par/heure en FCFA
KENNEDY	2	200
SOKROUA	2	200
NIMBO	3	200
HOUPHOUET-VILLE	Néant	Néant
ZONE	4	200
COMMERCE	2	100
DARES SALAAM	1	150
AHOUGNANSOU	4	200

Tableau 2 : Répartition des cybercafés par quartier à Bouaké en Janvier 2015

Source : notre enquête, 2015.

Le tableau révèle que même si le coût horaire moyen de navigation est relativement accessible, les cybercafés sont rares et leur fréquentation par les étudiants est faible. La répartition géographique d'Internet à Bouaké est faible. Il y a des quartiers tels que Houphouet-ville situé à quatre (4) km du campus qui ne disposent pas de cybercafés. L'étudiant résidant dans un tel quartier n'a pas accès à Internet pour la réalisation de ses travaux académiques. Même dans les quartiers qui disposent des rares cybercafés, le taux de fréquentation est faible en raison de la distance qui les sépare du cybercafé le plus proche de leur lieu d'habitation. La logique d'accès aux TIC par les étudiants de l'UAO reste une problématique. A cela, s'ajoute le faible niveau de revenu de ces derniers.

Revenu moyen par étudiant/jour en FCFA	Effectif	Pourcentage(%)
1000	6	6.38
500	14	14.89
300	36	38.30
200	10	10.63
100	5	5.31

Aucun revenu	23	24.46
Total	94	100

Tableau 3 : Revenu moyen par étudiants à l'UAO en janvier 2015

Source : notre enquête 2015

Le tableau indique que sur les 94 répondants, seulement 14, soit un taux de 14,89% vivent avec 500 F.CFA (0,76 €) par jour. 36 enquêtés soit un taux de 38, 29% ont indiqué vivre avec 300 FCFA (0,46 €)/jour, et 23 soit 24,46% ont répondu n'avoir aucun revenu. A l'issue de cette enquête, on note que le pourcentage d'étudiants de l'UAO vivant avec 300 FCFA/jour est plus élevé. Il est suivi par ceux qui n'ont aucun revenu. Avec ces revenus faibles, la fréquentation des cybercafés dont le coût moyen de navigation est de 200 FCFA (0,30 €) serait difficile. De plus, le coût d'Internet est encore élevé. Il est de 500 FCFA (0,73 €)/heure, 1500 FCFA (2,29 €)/jour, 5000 FCFA (7,63 €)/semaine, 20000 F.CFA (30,53 €)/mois selon les compagnies de téléphonie mobile. Pour remédier à cela, des opportunistes proposent moyennant 2000 FCFA (3,05 €), une connexion illimitée à partir d'une reconfiguration de la carte SIM ou de la clé Internet du client (étudiant). On peut lire sur une affiche au campus 2 de l'UAO ce qui suit :

Connexion illimitée à Internet sur mobile et ordinateur portable

Coût : 2000 FCFA

Tous réseaux

Contact : xx xx xx xx

Le coût de la prestation proposée par ces fraudeurs semble supportable en comparaison à celui fournit par les opérateurs légaux. Les moyens illicites auxquels les étudiants ont parfois recours pour avoir accès à Internet prouvent que ces technologies sont indispensables et constituent une véritable aubaine pour les universités. L'Internet est un outil d'éducation malgré les problèmes liés à l'accès dans les universités publiques. Sur ce dernier point, le gouvernement a, depuis 2012, amélioré les conditions d'accès aux TIC aux étudiants par l'installation des wifi sur les campus. Selon les étudiants: « le wifi marche rarement. Et même quand ce n'est pas le cas, la connexion est lente. Nous sommes

obligés de sortir des tables bancs des salles de TD pour venir à proximité de l'émetteur au risque de ne pas pouvoir naviguer » (Propos d'un étudiant en faculté de sciences économiques).

« Mon ami me permet de naviguer sur son ordinateur portable parce je n'ai pas les moyens de m'en offrir. Nous naviguons à tour de rôle » (Propos d'un étudiant au département de philosophie).

Ces propos laissent entrevoir que la volonté du gouvernement de favoriser l'apprentissage des TIC par les étudiants est contredite par la réalité d'autant plus que les outils numériques sont encore inexistants, difficiles d'accès ou mal déployés.

3.3. Une volonté du gouvernement contredite par la réalité

Pour Djénéba (2008), « Les TIC sont déterminants pour relever les défis auxquels le continent africain est confronté relativement au développement de l'éducation » (p.6). Dans la mesure où elles garantissent l'accès à l'éducation pour tous, les TIC entraînent une augmentation des effectifs au primaire, au secondaire et au supérieur. A l'UAO, nous avons réalisé une enquête au Département des Sciences du Langage et de la communication afin de relever le nombre d'étudiants possédant un ordinateur.

Niveau d'étude	Effectif	Effectif des étudiants ayant un ordinateur portable	Effectif d'Etudiants ayant un ordinateur bureau	Ratio
LICENCE 1	220	05	02	07/220
LICENCE 2	176	10	03	13/176
LICENCE 3	140	12	04	16/140
MASTER 1	80	15	01	16/80
MASTER 2	223	50	05	55/223

Tableau 4 : Effectif d'étudiants ayant un outil informatique en 2014

Source : notre enquête, 2014

Le ratio étudiants/ordinateurs révèle qu'en Licence 1, 7 étudiants sur 220 soient un taux de 16,85% possèdent un ordinateur ; en Licence 2, 13 étudiants sur 176 soient un taux de 14% ; en Licence 3, 16 sur 140 étudiants soient un taux de 23,65%, en Master 1, 16 étudiants sur 80 soient un taux de 22,72% et en Master 2, 55 étudiants sur 223 possèdent un ordinateur soient un taux de 39,8%. Bien que la plupart des étudiants reconnait l'utilité des TIC, ils soutiennent ne pas avoir les moyens d'acheter un ordinateur portable. Les résultats des enquêtes dans ce département peut être élargis à toute l'université où il est loisible d'observer la même réalité. L'outil informatique est pourtant la clé de succès de l'université numérique. Même si Traoré que nous avons déjà évoqué, soutient à nouveau que : « ce n'est pas dans les établissements ou se trouvent le plus grand nombres qui sont les plus performants mais ceux où l'engagement pour les TIC est élevé » (p.6), il faut reconnaître que la disponibilité de l'outil informatique favorise une rapide appropriation et une logique d'extension de la part des étudiants. En nous référant au ratio étudiants/ordinateurs, nous pouvons soutenir que ces taux sont loin d'être le meilleur indicateur pour une utilisation efficace des TIC dans le but d'améliorer la qualité de l'enseignement et de l'apprentissage. Dans ces conditions, l'usage pédagogique du numérique est-il une chance où participe-t-il de la recrudescence du retard ?

3.4. Usage pédagogique du numérique : Chance ou recrudescence du retard

Les TIC offrent des opportunités à l'UAO quand on sait que le système éducatif public endogène est fermé. Aujourd'hui, la plupart des étudiants issus des universités publiques en Côte d'Ivoire peinent à obtenir un premier emploi. Ceux qui en ont les moyens font une spécialisation dans les grandes écoles privées nationales ou internationales. D'autres s'inscrivent, après le bac, dans les grandes écoles privées dont le système éducatif offre plus de débouchés. De ce point de vue, les TIC permettent de revaloriser les diplômes de l'enseignement supérieur public et les conditions d'enseignement classique. Bien que ces technologies soient une chance pour les universités publiques, elles risquent d'accentuer le retard en raison de

certains paramètres qui semblent échapper aux politiques de mises en œuvre du LMD. Ce sont le plus souvent le revenu de l'étudiant, la profession des parents, le nombre de parents salariés de l'étudiant, la spécificité de chaque ville et de chaque université.

4. Conditions d'une appropriation des TIC par les apprenants

4.1. Démocratisation de l'outil informatique

Le renforcement du parc informatique de l'UAO par l'ouverture de deux salles informatiques dotées de quarante (40) ordinateurs chacun est, certes, important mais objectivement insuffisant. Pour pallier ce fait, l'on pourrait procéder à un système de prêt journalier, mensuel ou annuel de l'outil informatique comme cela se fait déjà avec les livres et autres documents dans les bibliothèques des universités. Cela suppose que ces outils soient disponibles dans les universités publiques en quantité suffisante avec des logiciels adaptés à chaque spécialité. Cette politique permettrait à tous les étudiants d'avoir au moins accès à un ordinateur au campus et à domicile pour prolonger ses recherches. Cette posture est soutenue par nos enquêtés dont 55 soit 58,51% militent en faveur d'une facilitation des conditions d'accès à l'outil informatique et à Internet. Au delà du prêt, il faut une véritable politique de défiscalisation de l'outil informatique afin de briser le frein lié à la logique d'accès qui conditionne la réussite de la gouvernance électronique.

4.2. Augmentation de l'assistance financière

Eu égard au revenu moyen par jour de l'étudiant de l'UAO (300 F.CFA), il faut apporter une aide financière aux étudiants par l'augmentation du nombre de boursiers et de l'assistance financière. Cette aide permettra aux apprenants de caresser le rêve de s'offrir un ordinateur portable. Subséquemment, l'on pourra ressentir une répercussion sur la qualité de l'enseignement et la réduction considérable de la fracture numérique et sociale dans les universités de Côte d'Ivoire.

4.3. Création d'un système endogène proche de nos réalités

Avec le LMD, les universités de Côte d'Ivoire s'offrent de nouvelles perspectives. Mais la question est de savoir si ces universités étaient véritablement préparées à entrer dans ce nouveau système eu égard aux balbutiements qui ont entouré sa mise en œuvre. Le contexte social et économique des étudiants suggère la mise en œuvre d'un système endogène qui serait plus proche des réalités et faciliterait son appropriation par tous les acteurs du système éducatif.

Conclusion

L'étude que nous avons menée constitue une évaluation partielle de l'usage pédagogique des TIC dans les universités publiques en Côte d'Ivoire à partir de l'université Alassane Ouattara. Les TIC constituent incontestablement une opportunité pour repositionner l'image des universités publiques par l'amélioration de la qualité de l'enseignement.

L'analyse des rapports sur les initiatives TIC dans l'enseignement supérieur en Côte d'Ivoire a permis de relever que les efforts sont faits par le gouvernement ivoirien pour familiariser les enseignants et les étudiants à ces outils. Cependant, quelques facteurs permettent de comprendre les difficultés liées à la mise en œuvre de l'usage pédagogique des TIC et qui pourraient entraver son succès. Il s'agit entres autres des réalités socioéconomiques des étudiants qui ne favorisent pas leur appropriation rapide des TIC. Il serait souhaitable de penser à une politique de démocratisation de l'outil informatique car le nombre d'étudiants croît de façon exponentielle chaque année. Les salles multimédias seront, de ce point de vue, exigües pour accueillir les futurs étudiants.

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LE TROPE DANS LES ROMANS DE CAMARA LAYE

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Résumé

La langue est un outil à travers lequel les écrivains tissent les œuvres littéraires. Ce phénomène inévitable est déjà affirmé dans la plupart des ouvrages par exemple Ayeleru (2002), Adeagbo (2013), Fiki-George (2013) et ainsi de suite. Cette communication est une autre tentative d'établir davantage l'entrelacement de la langue et la littérature. L'explication du trope, un concept langagier est la seule attention dans cet article. Parmi d'autres, cette œuvre conclut par affirmer l'opinion de Chandler (2002) que le trope appartient à l'ordre connotatif qui a comme synonyme selon Phelizon (1976) compréhension.

Mots-clés : trope, synecdoque, métonymie, ironie, signifié et signifiant

Introduction

Cette communication établit la relation entre les tropes et les processus de la formation du signe. Selon Phelizon (1976), le trope est un mot ou expression employé par un auteur dans un sens nouveau. Employer un mot ou une expression dans un sens nouveau est l'un des éléments importants d'une œuvre littéraire. Ce phénomène aide à déterminer l'originalité de l'œuvre. Voilà pourquoi les œuvres littéraires sont polysémies. D'après Chandler (2002), il existe quatre maîtres tropes à savoir : la métaphore, la métonymie, la synecdoque et l'ironie. Les autres figures de discours viennent sous ces quatre maîtres tropes. Chandler (2002) nous renseigne que la dénotation est le premier ordre de signification. Phelizon (1976) explique davantage que la dénotation est la valeur subjective attachée au signe du fait de sa forme et de sa fonction, et aussi qu'elle est le synonyme d'extension.

Dans les mots de Chandler (2002), le trope appartient à l'ordre connotatif et cet ordre est selon lui, le deuxième ordre de signification. Nous apprenons aussi d'après Phelizon (1976) que la connotation est la valeur d'un signifiant en tant que telle. Selon lui, l'ordre connotatif est le synonyme de compréhension. Ces maître tropes contribuent à la

polysémie d'une œuvre soit écrite soit orale. Cette communication montre les tropes sont étudiés sous trois sous-titres. Cet ouvrage ne s'intéresse pas à la discussion concernant les expressions métaphoriques puisqu'elles sont le plus commun des tropes. Cet article présente les explications sur l'usage de la métonymie, la synecdoque et l'ironie dans les romans de Camara Laye : L'enfant noir (1953) dorénavant EN, Le regard du roi (1954) dorénavant LRR et Dramouss (1966) dorénavant DR.

1. Les tropes et la formation du signe

Les sémioticiens tels que Peirce (1998), Chandler (2002), Roland Barthes (1971) sont d'accord avec le groupement des tropes sous les processus de la formation du signe. Peirce constate que la métaphore est une espèce de signe iconique. Il présente le diagramme et l'image comme deux autres espèces de signe iconique. Dans les termes sémiotiques, la métaphore renferme un signifié employé comme un signifiant, indiquant un autre signifié. Par exemple « Tayo est un oiseau »

Le mot « oiseau » est un signifié au cas objectif (puisqu'il est un objet concret) employé comme un signifiant dans le contexte qu'il se trouve, et il signifie l'agitation, un attribut qu'on peut retracer à Tayo (le sujet de la phrase) qui est un autre signifié.

La métonymie et la synecdoque sont groupées sous les signes indiciels. Chandler (2002) décrit la métonymie comme l'évocation de l'ensemble par une connexion. Elle entraîne l'emploi d'un attribut, d'un sens suggéré ou d'une chose étroitement liée au nom d'une chose. Par exemple : le pouvoir appelle le peuple.

C'est le roi qui appelle le peuple. 'Le pouvoir' substitué pour le roi est métonymique. L'emploi d'un attribut ou d'une caractéristique d'un certain objet pour remplacer cet objet est une espèce de métonymie. Le pouvoir est un attribut du roi. L'art d'utiliser les attributs pour se référer à l'objet est métonymique (voir Chandler 2002).

Comme nous l'avons déjà précisé, nous allons traiter la synecdoque séparément dans cette communication. En voici un exemple « Je vois plusieurs pieds sur la route. » Le mot 'pieds' est une partie du corps humains et il remplace les êtres humains dans ce contexte. Les pieds signifient donc la présence des êtres humains.

Pour la clarté de la différence entre la synecdoque et la métonymie dans cette recherche, nous présentons l'emploi de la partie pour l'ensemble et les espèces pour les genres au cours de notre explication de la synecdoque. La substitution de la place pour le peuple, l'objet pour son utilisateur et ainsi de suite seront laissés à l'explication de la métonymie.

L'ironie est le contraire de sa signification littéraire. Les variations telles que l'affirmation en dessous de la vérité ou au-dessus de la vérité sont ironiques. Chandler (2002) affirme que les expressions ironiques ont comme envergure, l'exagération, la litote, l'hyperbole. La compréhension de l'ironie exige une distinction entre ce qu'on dit et ce qu'on veut dire. Par exemple, « Olu est trop grande pour entrer dans la salle. » En réalité, Olu est de taille petite. Cette expression est complètement hors de la vérité parce qu'il n'existe personne qui ne puise pas entrer dans une salle à cause de sa taille petite ou grande. C'est une exagération, une espèce d'ironie. Littéralement, cet énoncé signifie qu'il est extrêmement petit. L'ironie exige l'usage du symbole. Le symbole de la grandeur est dans notre exemple cité. L'adjectif 'grand' est le contraire de l'adjectif 'petit' qui est la vraie qualité du sujet 'Olu'. Cet adjectif 'grand' n'explique que la petitesse d'Olu. Nous pouvons dire que la relation entre l'adjectif 'grand' employer pour décrire Olu et sa vraie qualité « la petitesse » est inutile et arbitraire.

2. La métonymie

Le style métonymique constitue une mode d'expression dans les romans de Camara Laye. Dans la plupart des cas, la substitution est notée. Selon le narrateur « … j'ai quitté mon père trop tôt. » 'Mon père' est un nom employé au cas objectif. Le pronom 'je' est le sujet de cette phrase. Au niveau dénotatif, le père est défini comme le chef de la famille. Le narrateur quitte son foyer parental très tôt. Précisément, il quitte sa famille entière à Kouroussa. Au niveau paradigmatique, c'est possible d'employer 'mon foyer parental' ou 'Kouroussa' au lieu de dire 'mon père' dans cet énoncé. Le père n'est qu'une partie des ces entités mentionnées.

On se demande pourquoi il choisit 'mon père' ? Ce choix met l'accent sur le caractère soignant de ce père qu'il quitte. Puisque sa mère est très stricte selon lui dans le texte, il ne dit pas 'j'ai quitté ma mère trop tôt.

Le groupe adverbial 'trop tôt' signifie qu'il était toujours jeune quand il quitte son foyer parental. Il trouve son départ très douloureux.

L'usage des métonymies est une attitude délibérée chez Camara Laye. Dans son approche, la place remplace toujours l'institution. C'est le cas dans les lignes suivantes « J'avais quinze ans quand je partis pour Conakry. » (p. 155). 'Conakry' est mentionné au lieu de 'Collège technique'. A cette époque-là, le collège technique se trouve à Conakry et le narrateur y va pour poursuivre ses études après l'école primaire française de Kouroussa. Pendant les vacances il va à Kouroussa et après ses vacances il retourne à l'école. Il évite complètement la mention de l'école en s'exprimant ainsi « Quand je revins à Conakry. » (p. 181)

Cet art délibéré a un effet littéraire que nous devons mentionner. Nous le trouvons que c'est une tentative d'expliquer au monde entier que Conakry est plus développé que Kouroussa pendant la colonisation. Les étudiants doivent donc quitter Kouroussa pour poursuivre leurs études à Conakry. Une autre raison littéraire que nous pouvons en tirer c'est que l'auteur essaie de populariser les noms des villes guinéennes pendant la période coloniale.

La substitution métonymique prend parfois une forme analytique dans EN. Voici un exemple de la description analytique « Cahier et stylo étaient les insignes d'une occupation qui, à ses yeux, passait celles du cultivateur ou de l'artisan. » (p. 131).

Au lieu de dire 'secrétariat' le narrateur dit 'cahier et stylo'. Ce sont les secrétaires et les cultivés qui utilisent le cahier et le stylo. Le secrétariat est donc l'art d'écrire sur le cahier. Ces deux noms sont une forme analytique de ce que c'est que les cultivés. C'est le lettré qui utilise le cahier et le stylo. Donc dans cet énoncé, le cahier et le stylo sont des objets qui remplacent leurs utilisateurs. Comme nous l'avons déjà expliquée, la métonymie entraîne le remplacement de l'objet par son utilisateur.

Nous devons expliquer que cette métonymie a un effet littéraire de préférence. Quant au narrateur, le secrétariat (la profession étrangère) et par conséquent l'usage de cahier et stylo est plus noble que la cultivation et l'artisanat (les professions traditionnelles) l'usage de la houe et le coupe-coupe. Cette conception est populaire au temps jadis et même jusqu'aujourd'hui. Voila pourquoi les travaux champêtres et l'artisanat ne sont jamais encouragés par le gouvernement. Par cette raison, les villages africains deviennent dépeuples tandis que les villes s'agrandissent. Les diplômes cherchent toujours « les travaux du col blanc ». Ce phénomène nous fait abandonner notre héritage culturel. Par exemple ; le père du narrateur veut que son fils aîné hérite le génie de leur race. Il le conseille « Il y a une manière de conduite à tenir et certaines façons d'agir pour qu'un jour le génie de notre race se dirige vers toi aussi. » (p. 20). Mais il doute de la réalisation de son vœu à cause du probable départ de son fils pour l'école « Tu vas à l'école et, un jour, … Tu me quitteras. » (p. 20)

Il considère la manière dont les gens quittent les villages pour travailler en ville et il dit que son fils quittera après ses études. Hériter les génies des leur race devient donc une sorte d'impossibilité parce qu'après avoir quitté l'école, ce dernier ce mettra à exercer une autre profession différente de celle de sa famille comme les autres de son époque.

Dans LRR, la métonymie est aussi présente. La substitution de l'événement par la place est notée dans la première phrase de ce roman anticolonial. En voici cet exemple « Lorsque Clarence atteignit l'esplanade … » (p. 11). L'accueil du roi va avoir lieu à l'esplanade. La danse culturelle est un événement remarquable pour l'accueil du roi à l'esplanade. Cette esplanade est un quartier destiné aux Noirs, mais Clarence est là parce qu'il est très pauvre. Cette place destinée aux Noirs traduit l'existence de la ségrégation raciale pendant la colonisation. Les colonisateurs se séparent des Noirs. Clarence est le seul Blanc parmi les Noirs à l'esplanade. Nous pouvons aussi dire que les Noirs sont pauvres pendant la colonisation, car c'est la pauvreté qui pousse Clarence à être là. La présence des Noirs a la place ou le roi des rois sera accueilli connote aussi que la race noire est une race très religieuse. Allant par la

connotation biblique du roi des rois, ce roi est un prototype de Jésus Christ que les chrétiens espèrent.

Pour continuer davantage le remplacement de l'événement par la place, l'une des trois sous divisions de ce roman est intitulé 'Aziana'. Précisément, Aziana est la deuxième partie. A Aziana, ce qui se passe est remarquable. Il y a un sérail où Clarence se loge ayant laissé au soin d'Akissi par le naba. Ce naba est le régent d'Aziana (le grand père de Nagoa et Noaga) qui réalise la présence des sang-mêlé à travers les activités sexuelles de Clarence.

Dans DR, la place remplace le peuple. Voici notre premier exemple « Paris ne dormait pas encore. C'est une ville qui ne dort jamais … » (p. 83). 'Paris' est mentionné au lieu de 'les parisiens'. Paris est une ville d'animation perpétuelle, c'est pour cela que ces habitants ne dorment jamais. Cet art métonymique décrit Paris comme une ville métropolitaine où les activités humaines se poursuivent jour et nuit.

Cette affirmation métonymique suggère que cette ville a toutes les infrastructures d'une ville développée. Par exemple, il y a des routes goudronnées, des grands magasins, de l'eau portable, des grandes écoles et ainsi de suite. En particulier, la ville qui ne dort jamais jouit de bonnes activités commerciales, et Paris est une ville.

Parmi les huit matières auxquelles le roman DR est divisé, deux matières sont métonymiquement intitulées-la première et la troisième. Les deux sont les remplacements des événements par les places. La première matière s'intitule 'Conakry'. L'événement remarquable qui se passe à Conakry c'est l'arrivée de Fatoman (le narrateur) de Paris après ses six années de séjour à l'outre-mer. Quant à lui, toutes ces années qui l'avaient tenu loin étaient des années d'exil, donc son arrivée est un événement important. La première matière se serait intitulée l'arrivée de Fatoman.

Le deuxième événement que Conakry remplace en tant que première matière de Dramouss est la réunion de Fatoman et Mimie ces deux amants se séparent depuis longtemps. Mimie (la fiancée de Fatoman) ne reste fidele qu'à la promesse du mariage elle a faite à Fatoman avant le voyage celui-ci à Paris. Toujours dans la matière intitulée 'Conakry' Fatoman confesse son infidélité quand il était à

l'étranger et leur mariage devient donc possible. L'emploi de la métonymie est délibéré car comme nous l'avons déjà suggéré, le titre tel que 'l'arrivée de Fatoman' serait approprié. D'autres titres appropriés seraient 'Fatoman réunit avec Mimie' ou 'la confession de Fatoman' selon notre explication du contenu de cette première matière.

'Kouroussa' est le titre de la troisième matière. Ce titre est aussi une métonymie car il remplace des événements et des discussions importantes. D'abord, Fatoman rend visite à ses parents à Kouroussa et il rencontre ses Camarades, Bilali et Konaté. Ces deux hommes lui rendent visite chez ses parents dès qu'ils sont au courant de son arrivée. Un événement remarquable est la description de la situation d'éducation guinéenne après l'indépendance. Selon Konaté « Notre pays a peu d'écoles » (p. 122). Il a d'abord expliqué qu'il n y a pas beaucoup de places à l'école et par conséquent, les enfants trainent dans les rues (voir p. 121).

L'on apprend aussi que la Guinée n'a aucune Université à cette époque là car Konaté explique qu' « … il n' y a pas de faculté dans notre pays. » (p. 122).Toutes ces manques sont attribuées au gouvernement des Noirs mais non pas aux colons.

Konaté accuse les leaders guinées en ces mots « … c'est nous à présent et non pas les colons, qui dirigeons les affaires. » (p. 123).

Fatoman a une opinion contrariante. Ce manque est aux colons. Il dit « … C'est nous qui dirigeons mais au fond ce sont toujours les colons » (p. 123)

Il est au courant de la situation néocoloniale de la Guinée. Cette affirmation suggère que l'indépendance des pays africains est politique. Au niveau économique, ce sont les Blancs qui dirigent les affaires du monde même après les indépendances. Au lieu de nommer cette matière Kouroussa, l'on aurait espérée les titres tels que 'la situation d'éducation guinéenne' ou bien 'le néo-colonialisme en Guinée'. Pour embrasser l'expression métonymique tous ces exposés sont appelés Kouroussa parce que c'est là où cette discussion a lieu.

4. La synecdoque

Comme nous l'avons déjà citée dans la théorie de base, Lanham (1969:56) décrit la synecdoque comme la substitution d'une portion pour l'ensemble, le genre pour les espèces et vice-versa. Par exemple « Dieu me donne le pain quotidien ».

Le pain est une espèce de nourriture qui remplace toutes sortes de nourriture. Le pain est donc une synecdoque. Camara Laye, dans son discours romanesque, fait usage de la synecdoque.

Une considération approfondie des titres vis-à-vis des contenus révèle que les titres sont des synecdoques. Lorsque Camara laye présente l'Afrique, les Africains et tout ce qui concerne l'Afrique, il nomme ces idées entières L'enfant noir. L'enfant de teint noir n'est qu'une partie ou un membre de l'Afrique noire et il l'emploie pour représenter l'Afrique entière.

Dans LRR, c'est le roi que Clarence cherche mais non pas son regard. Par son regard, l'auteur se réfère à son visage. Plus précisément, il veut que le roi l'embauche. Son visage n'est qu'une partie de son corps et l'auteur représente le roi par son regard.

La synecdoque est aussi notée dans le titre de DR. Dramouss est un des chapitres dans ce roman et il nomme ce roman entier DR. Plus clairement, Dramouss est le nom du génie qui révèle l'avenir de la patrie à Fatoman à travers un rêve. Fatoman met un gris-gris sous sa taie d'oreiller avant de dormir et ce génie nommé Dramouss lui apparaît dans un rêve.

Comme un autre exemple de synecdoque trouvé dans EN, nous avons « Mon nom est dans toutes les bouches. » (p. 19). Les bouches sont les parties du corps humain qui remplacent les êtres humains dans cet exemple. Cette déclaration est un témoignage du père du narrateur. Il est le plus habile de tous les forgerons, le chef de la concession et le chef de tous les forgerons dans sa région. Tous les gens parlent de lui car il est renommé à cause de son travail d'or. Voila pourquoi il dit que son nom est dans toutes les bouches. Cette expression veut dire que tout le monde le connaît.

Il est important de considérer d'autres exemples de synecdoque dans EN. En voici un autre exemple « Le lendemain matin, mon père et

ses apprentis s'installèrent avec moi devant la porte de l'école. » (p. 97). La porte de l'école est une portion de l'école entière. Ces gens mentionnés se posent devant l'école. C'est une tentative d'être précis concernant là où ils se trouvent. Le père du narrateur est en colère, il a l'intention d'affronter physiquement l'enfant qui a précédemment puni le narrateur. La précision de la place où ils se trouvent signifie qu'ils surveillent sérieusement tous les passants pour identifier celui qui a commis l'offense. La raison d'être de cette synecdoque se justifie par le fait que l'auteur veut montrer qu'il y a la seule entrée pour tous les gens qui viennent à l'école. Cette synecdoque suggère aussi que les gens sont bien déterminés pour punir l'élève qui a commis l'offense.

Les exemples de synecdoque sont dans LRR. Par exemple « Le soleil lui brûlait cruellement le front. » (p. 27). L'usage de 'le front' est une synecdoque puisqu'il remplace les parties du corps entier. C'est une description de la nature du soleil africain. Il brûle non seulement le front mais les parties du corps. Le personnage qui reçoit cette brûlure est Fatoman qui vient d'arriver de Paris. C'est une tentative de comparer le climat chaud de l'Afrique à celui de l'outre-mer où le climat est plus froid. L'adverbe 'cruellement' signifie que cette brûlure du soleil n'est pas tolérable par le personnage qui la reçoit.

Un autre exemple dans ce même roman c'est « … tantôt derrière un dos plus robuste. » (p. 10).'Un dos' représente 'un homme'. Un homme plus robuste que lui l'empêche de voir clairement ce qui se passe sur l'esplanade. Il a donc le problème d'atteindre devant la foule. Il lutte sérieusement pour voir le roi et les danseurs.

Une étude du premier exemple choisi dans DR souligne une philosophie de vie. Selon l'Oncle Mamadou qui est très religieux « … Dieu donne toujours à manger à toutes les bouches qu'il a créées. » (p. 31). Plusieurs croient que c'est Dieu qui fournit le pain quotidien à tous les êtres humains et nourrissent non pas les hommes eux-mêmes par leurs propres efforts ou activités. Voila pourquoi, les Africains aiment avoir plusieurs enfants particulièrement au temps jadis. Cette philosophie de la vie implique aussi que le bon Dieu n'oublie personne. Il donne de quoi manger à toutes ses créatures. Une telle idée est aussi exprimée dans le Coran, qui prescrit au l'homme d'avoir plusieurs

femmes (Kahveci, Niyazi 2007:55). « … Mais je ne vais quand même pas crier sur tous les toits que j'ai faim. » (p. 78).

Cet énoncé de Fatoman explique qu'il faut qu'on soit réserve. 'Les toits' représentent les maisons. Il essaie d'empêcher l'autrui de comprendre sa faiblesse. 'Crier sur tous les toits' c'est proclamer qu'on a un grand besoin. L'auteur nous enseigne de rester fort, comme Fatoman s'efforce de confronter ses défis, c'est conseillé de rester l'homme pendant les vicissitudes de la vie. C'est une expérience du narrateur à Paris. Cette situation nous fait savoir qu'en Europe, c'est chaque individu à son problème. La vie communale est réduite comparée à ce qui se passe chez les Africains où le visiteur partage le repas avec ses hôtes. Selon le narrateur dans EN « … quiconque se présentait partageait nos repas, … » (p. 13)

En Guinée, et en Afrique en général, une visite chez un voisin tue la faim particulièrement si l'hôte est en train de manger.

5. L'ironie

Il existe des exemples d'ironie dans les romans de Camara Laye. Dans EN, l'on trouve cet exemple « Le niger coulait avec une force paisible. » (p.191). Dans cet exemple, la valeur littéraire révèle l'appréciation de la nature. L'ironie s'enfonce dans le fait qu'une force ne peut pas être paisible. C'est un oxymoron et peut se catégoriser sous l'ironie selon Chandler (2002:55). Par là, l'auteur semble nous expliquer que le Niger est un grand fleuve qui a des coups d'eau forts qui coulent paisiblement car personne n'est dérangée partout où il coule. Traitons un autre exemple dans EN « … cette plaine si riche si pauvre aussi si avare parfois … » (p.166)

La plaine décrite a des attributs contrariants. Elle est riche et pauvre à la fois. Cette sorte d'attribut est ironique car c'est impossible de posséder ces traits à la fois. La richesse dans cet énoncé suggère que l'Afrique est une plaine de la diversité de cultures, de ressources humaines et naturelles. La pauvreté exprime le niveau décourageant de son développement et l'avarice explique qu'elle refuse de développer ses enfants.

Il y a aussi des énoncés ironiques dans LRR. Par exemple « La colère soudain se souleva …un mendiant nègre parlerait en sa faveur? … » (p.16). L'ironie s'enfonce dans le fait qu'un mendiant nègre parle en faveur d'un Blanc pendant la colonisation. Il est à noter que ce Blanc (Clarence le personnage) accepte cette proposition pour bien satiriser les Blancs à cette époque-là. La situation où un mendiant nègre parle en faveur d'un Blanc au moment où les Blancs contrôlent complètement les affaires des Noirs est ridicule et incroyable. Le fait que Clarence cherche un emploi chez le roi noir renforce sa situation ironique car pendant la colonisation ce sont les Blancs qui donnent du travail aux Noirs et non pas le contraire. Cette attitude de la part de l'auteur est une façon de se moquer des Blancs puisque après tout Clarence cherche un travail impossible car le métier de timbalier en Afrique est héréditaire. C'est-à-dire que ce métier se transmet du père en fils.

Par ailleurs, la présence de Clarence parmi les Noirs est complètement ironique à ce moment où il la ségrégation raciale était l'ordre du jour. La ségrégation est traduite par Camara Laye dans DR dans ces mots : « A la colonie, l'homme blanc est le patron, l'homme noir l'employé. » (p. 102).

Toutes les situations telles que la pauvreté, la dette qui poussent Clarence au quartier destiné aux noirs sont des ironies de la vie. Il y a aussi l'ironie de la vie présentée comme une sorte de soulagement comique dans les romans de Camara Laye. Cette espèce d'ironie est exprimée dans DR à travers l'amitié illicite entre la femme de l'imam Moussa (une femme décrite comme étant aussi belle qu'une fée) et un employé de son mari (un berger bossu qui est extrêmement laid). Malgré que son mari la surveille et qu'il la traite avec un grand soin, elle s'obstine à être infidèle (pp 128 -140). Une autre ironie de la vie se trouve dans le comportement de cet imam quand il témoigne que sa femme a eu un rapport sexuel sous l'arbre qu'il s'y agrippe pour ne pas tomber, il n'a rien fait. Cette histoire est très difficile à croire car l'homme est naturellement très jaloux.

Conclusion

Le trope nous a aidés à étudier les romans de Camara Laye. Par conséquent, c'est rentable de conclure:

- qu'il faut la connaissance approfondie de la langue pour bien comprendre la littérature. Les enseignants de la littérature doivent expliquer les concepts langagiers en classe de la littérature.

- que l'explication du trope exige une bonne connaissance des éléments employés dans son expression. Logiquement le trope appartient à l'ordre connotatif qui a comme synonyme extension.

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EDUCATION AS A PANACEA FOR PEACE AND CONFLICT RESOLUTION IN AFRICA

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Abstract
This paper examined education as a panacea for peace and conflict resolution in Africa. Conflicts have become prevalent in the African societies and have posed serious consequences for the development of African countries. The place of education in ensuring the promotion of peace and development in African society therefore cannot be overemphasized. This paper thus explores the concept of peace, objectives of peace education and its pedagogies, conflict and conflict resolution. It is suggested among others that there is need for national and international dialogue where societies can release their pent-up anger and frustrations against the state and fashion out the blueprint for the engagement of all the component units that makes up African nations.

Keywords: Education, Peace, Conflict Resolution, Africa

INTRODUCTION

Administration and management of education in the 21st century has actively experienced a laudable landmark. Much has been accomplished through structured teaching methods which are as important as the content of education for development. These methods allow learners to better grasp complex concepts, build problem-solving abilities, and develop social skills. These approaches have been used in both formal and non-formal educational activities and provide a human-development-oriented framework for educating about peace and social justice issues (Sule, Odigwe & Alade 2013). Education, according to Ukhurebor (2008), is a process of developing the individual physically, mentally, morally and socially, for his welfare and for the benefit of the society. One could deduce from the above that education is a process by which individuals are assisted, formally, or informally, through proper direction and guidance, to develop their capacities for their own benefit and that of the society.

Cheffou (2014:10) sees peace education as conflict resolution skills that one acquires by mean of formal, non-formal and informal learning in order to face the social concerns of everyday life for the development of the society. Culture is viewed by Hornby (2010) as making peace to be a way of life. Thus, to institutionalize peace education and peace culture is to make peace to become a permanent way of life from one generation to the other. Conflict on the other hand is an intrinsic and inevitable part of human existence. Conflict is defined as the pursuit of incompatible interest and goals by different groups. Oku (2006), in Ibiam, Ahunanya and Nkem (2015), stated that conflict is often seen as mutual hostilities which exist at interpersonal and inter organizational levels.

It is usually a product of disagreement over distribution of resources which are relatively scarce compared to the demand of the individuals or groups concerned. Zwei Consort Consultancy Group (1997) opined that conflict is a major disagreement that generates antagonism and oppositions in the relationship between persons, groups and organizations. It does occur when some persons, because of differences, interfere with, in terms of obstruction, counteraction and opposition, the attainment of the goals and interests of others. It is in the obstruction of other incompatible goals that conflict is different from opposition, albeit healthy, positive competition which is a contest for some priced values, but rather involves attempt by each other to obtain it.

Conflicts exist in different levels and could generate from religious, cultural, political, economic, educational and ethical issues. According to Imhabekhai (2001), it begins when negative emotions exist but this can only become noticeable when incidents that manifest these negative reactions begin to appear in the relationship between or among individual and groups. Untimely and inadequate management of these negative reactions in most cases degenerate into over-conflicts and eventual crisis.

As posited by Yonggen (2001), education plays a unique role in mutual understanding between different cultures. Education bears two duties in the new millennium: the duty to disseminate knowledge and principle and the duty to cultivate people's method of study. Knowledge and ethical education constitutes much of educational content. The main

goal of education is to disseminate knowledge and ethical concepts and to build up a knowledge foundation for new principles. The function of education is the formation of general principles through the dissemination of knowledge and ethical concept. Education can foster students' spirit of tolerance so that students can learn to respect different cultures as well as to abide by the general social orders and principles of globalization age. In the globalization age, there must be more mutual understanding. On the basis of mutual understanding, along with mutual respect and tolerance, hostility can be eliminated and trust promoted. Sule, Odigwe and Alade (2013) opined that in the educational process, students can be given practical knowledge about the real world, their view can be enlarged, their skill to cope with people with different cultural backgrounds and their techniques to peacefully resolve disputes may be acquired and their optimistic attitude towards life and basic value outlook of peaceful co-existence may be cultivated.

These will help in establishing peaceful co-existence in our nations of Africa. Peace and freedom, equality and justice are most desirable values in every society. It has become universal symbol-a master concept that connotes a general positive state including all the positive qualities that are valued, cherished, and aspired by all human beings. This meaning becomes evident in our times when we look at the volumes of documents on peace produced by international institutions and organizations including the UN and UNESCO. It is, thus, not surprising that many societies decide to educate new generations in the light of this symbol. The educational system, according to Bar-Tal (2002), realizes peace mission for societies through the school system, which has the authority, the legitimacy, the means and the conditions to carry it out. Schools are often the only institution that society can formally, intentionally and extensively use to achieve this mission. In other words, through an agency as the Ministry of Education a society can set the objectives for peace education, prepare the curriculum, delineate the materials, outline guidelines for organizing the school climate, put on co-curricular programs, train teachers, instruct schools to carry out initiatives and oblige students to participate in this learning.

Against this background, this paper will examine concept of peace, objective of peace education and its pedagogies, conflicts and conflict resolutions.

Concept of Peace

Peace connotes a situation in which there is no war or fighting. War, on the other hand, is the absence of peace. Ayeni (2013) opined that the mere absence of war does not suggest absolute peace in a country. War is only one form of violence that can immediately be perceived and its impact felt by man. However, there is structural violence that disturbs peace. This type of violence has to do with social conditions such as oppression, fear, anxiety, intimidation, crises in all ramifications, and so on. Thus it will be erroneous to conclude or assert that a country experiencing crises but not war is peaceful. Although war may not be going on in a country, where there is pervasive poverty, oppression of the poor by the rich, police brutality, intimidation of ordinary people by those in power, oppression of women or monopolization of resources and power by some sections of the society, it will still be wrong to say that there is peace in such a country (Ibeanu 2007).

Okemakinde (2013) posited a society fragmented and polarized by perpetual war and armed conflict may interpret peace as the absence of war. In the same vein, a political community that is driven by unjust structures and policies will equate peace with justice and freedom. Equally people suffering material deprivation and poverty will inevitably perceive peace in terms of equity, development and access to existential necessities of life. From this position, one can see that peace is more than absence of physical conflict.

Objectives of Peace Education

There are different programs for peace education all over the world (Africa Inclusive). However, within the wide range of different peace education programs, a common general objective can be found. They all aim to foster changes, which will make the world a better, more humane place. The goal is to diminish, or even eradicate, a variety of human ills ranging from war, violent conflict, inequality, prejudice, intolerance,

violence, environmental destruction, injustice, abuse of human rights, and other evils, in order to create a world of peace, equality, justice, tolerance, human rights, environmental quality and other positive features (Aspeslagh & Burns, 1996). The different outlines of the objectives reflect the degree of dissatisfaction with the present situation. Therefore, it is possible to see peace education as a mirror of the political-social-economic agenda for a given society, since peace objective often contain a direct challenge to the present state of a society within the suggestions for change (Vriens, 1990). In effect, Peace education mobilizes pupils and teachers to take part in a campaign for change.

They are to carry the banner for an alternative vision in society to counteract the beliefs, attitudes and actions, which contradict the objectives of peace education. The objectives of peace education can only be achieved by impacting specific values, attitudes, beliefs, skills and behavioural tendencies, which correspond with the objectives. Impacting values of peace is of particular importance as these values influence specific beliefs, attitudes and behaviour. In addition, peace education emphasizes the acquisition of peaceful behavioural patterns, as changes in behaviour ultimately signal the achievement of peace education's objectives. Thus, peace education can be seen as a type of socialization process because its objectives are concerned with the internalization of specific world-views, as defined by the society in question.

CHARACTERISTICS OF PEACE EDUCATION

1. Peace Education is Condition – Dependent

Bar-Tal (2002) sees peace education as being always related to the particular condition of the society, which carries out this educational mission. These conditions produce the specific needs, goals and concerns of a society, which are reflected in a particular peace education programme. Different conditions can affect various aspects of a society. For examples, societies differ in terms of the nature of inter-group relationships: some are at war or involved in an intractable conflict while others live in relative peace with co-operative inter-group relationships, Societies differ in structure: some are multi-cultural, while others are relatively homogeneous; societies differ in economic equality: some are economically polarized while others live in relative equality; Societies

differ in their civic culture: some are democratic, tolerant and open while others are relatively autocratic, intolerant and closed. The different conditions described above pose particular needs, goals and concerns, which are expressed in the issues that preoccupy a specific society. Peace education is therefore condition dependent.

2. Peace Education is based on Societal Agreement

The objectives of peace education propose a vision for the particular society. They specify the desired direction that, in democratic societies, society members has to agree with the objectives and contents of peace education. Without legitimization, peace education will be difficult to implement successfully. Clearly it is relatively simple and easy to develop peace education, when it contains those values that the society cherishes, proposes goals that the society embraces, and suggests a framework of solutions and courses of action that the society accepts. However, in reality, such situations are rare and it is more common that certain sections of a society do not support the objectives of peace education. The objectives may be perceived as posing a threat to a particular group, several groups or even society as a whole (Collinge, 1993). Some groups may be afraid of losing power, status, privilege, or wealth. Other groups may perceive the objectives of peace education as negating their ideological beliefs. Some groups may perceive that the objectives of peace education threaten traditional cultural values, or even the order of the societal agreement.

3. Peace Education Serves as Societal Platform

The objectives of peace education do not relate only to pupils in schools; they concern the whole society. They suggest directions for all members of the society and propose desirable values, beliefs, attitudes and patterns of behavior. Therefore, if the objectives are to be achieved, peace education cannot merely be an isolated venture in schools. A society that sets peace education on its agenda has to spread its message through other societal institutions and channels of communication in order to show the pupils that they are part of a societal effort to change society.

Peace education without a wider societal campaign is fruitless and unrelated to societal reality. Pupils soon feel that it is irrelevant to their life experience and view it as insignificant endeavor. Thus, although the term "peace education" is often restricted to educational practices in schools, there is also peace education on a wider scale, which applies to the whole society. Societal peace education is related to society's peace culture and is supposed to reach members of the society through the channels of mass media, literature, TV programmes, films, etc. each society in Africa has its own ways and means to express the values propagated by peace education. Because societies differ so greatly with regard to the manifestation of peace values via institutions and the available channels of communication, there is tendency for elusiveness of peace education (Bar-Tal, 2002).

4. Peace Education is an Organization

Peace education can be regarded neither as a separate subject matter nor as a project, but must be seen as an educational orientation which provides the objectives and the instructional framework for learning in schools. It must be incorporated into the objectives and curricular of other subjects and be interwoven into their instruction (Harris, 1988). Peace education provides a prism through which pupils learn to view and evaluate topics and issues raised in the various subjects and through this process they learn to view and evaluate current issues in the society. History, geography, social sciences, literature and languages are the most salient examples of subjects which should include suitable themes of peace education (for example, the causes of war, costs of war, types of peace, meaning of justice, importance of equality, peacemaking, Cause of discrimination, etc.).

Teaching the subjects using peace education orientations and keeping its objectives in mind is the best way to implement peace education in schools. In addition, particular courses focusing specifically on different themes of peace education should be developed and offered in schools to complement the themes of traditional subjects (Marryfield & Remmy, 1995). It is assumed that such an approach requires an engagement with current concerns in the society. However, this means that peace education is subject to ambiguity. This is because deciding

how much peace education should be incorporated into subjects, which special courses should be developed and how all the measures can be accomplished are complex decisions determined by political and pedagogical constraints.

5. Peace Education should to be Open-Minded

It is essential that peace education be open-minded and should avoid becoming simple indoctrination. This means that it needs to remain open to alternative views, with an emphasis on skepticism, critical thinking and creativity (Harris, 1996). These characteristics are necessary in peace education in view of the objectives, which are supposed to prepare the students to function in society. Pupils, thus, have to learn to weigh and evaluate issues, to consider alternatives, to voice criticism, to originate creative ideas and make rational decisions. It is the openness of peace education that develops pupils psychologically and specifically prepares them to adhere to the values of peace education while providing them with tools for coping with real life issues in accordance with these values. It also equips them to solve dilemmas of contradicting values that are encountered in real life situations, but perhaps most importantly of all, it facilitates the internalization of peace values and inculcates against embracing non-peaceful alternatives.

6. Peace Education Requires Experimental Learning

Since peace education aims to form a state of mind, its principal modes of instruction target experience. Experimental learning is the key method for the acquisition of values, attitudes, perceptions, skills and behavioural tendencies. In other words, their internalization cannot be achieved by merely preaching; its main acquisition mechanism is practice. Students need to live in the conditions described in peace education in order to internalize its objectives and they must put into practice the ways of life prescribed for society by peace education for the achievement of its goals. Such a learning climate should include conditions that reflect the objectives of peace education as for instance, tolerance, cooperation, peaceful conflict resolution, multi-cultureless, non-violent environment, social sensitivity, respect of human rights and

so on (Bey & Turner, 1995; Hall 1997). Setting up experimental learning in schools is a difficult task for educators. It not only requires pedagogical expertise more importantly; it demands that teachers have the skill and ability to manage the learning environment while serving as a role-model for the students.

7. Peace Education is Teacher-dependent

The success of peace education is more dependent on the views, motivations, and abilities of teachers than traditional subjects are; largely because it refers mainly to the acquisition of values, attitudes, skills, and behavioural tendencies by pupils. This means that the teachers, who teach peace education must themselves be in line with its objectives. Teachers who carry out peace education should cherish its values, hold comparable attitudes, and exhibit similar behavioural tendencies. This pre-condition is problematic since most teachers do not enter the teaching profession because they hold peace education objectives; some may even have opinions, which contradict the values of peace education.

A special level of pedagogical skills and expertise is required to implement peace education in schools because it requires the internalization of values, attitudes and beliefs, as well as the use of experimental learning and dedication to causes which may be controversial in the society. In order to implement peace education, teachers should possess these skills and knowledge, and be motivated to carry it out (Reardon, 1998). Educational systems will first have to setup trading programmes to acquire these skills and knowledge, as without them peace education cannot achieve its objectives.

PEDAGOGICAL IMPLICATION

In addition to societal, there are also pedagogical implications that derive from the unique characteristics of peace education objectives, which also contribute to its elusiveness. The objectives of peace education differ remarkably from the objectives of traditional educational subjects. Their unique nature requires the development of special methods to achieve them. An innovative and creative approach is needed to carry out the educational mission of peace education.

The pedagogical implications of peace education make it a most demanding task for educators. It contradicts the principles of traditional education and sets standards that schools often find hard to achieve. Such standards are not new and have been set in the past, but they are of special importance in achieving the objectives of peace education. They challenge the educators to develop new programs and methods of teaching within the framework of peace education.

Peace education should be relevant. Peace education by nature, deals with the problems that concern a society. These problems are high on the public agenda and often the focus of public controversies. It is thus imperative that peace education be related to concrete current concerns and issues of the society. Peace education must not only deal with values and behavioural principles on a general level, but should also relate them to specific issues and cases that arise in a society. A relevant approach will show students that they are dealing with real life issues which concern the society. In this way, they will be encouraged to apply general values to specific instances in societal life.

Each society has its own specific concerns and issues which peace education has to address. Therefore, the content of peace education must reflect the unique situation of each society, and programmes should be tailored to address the relevant themes.

DIFFICULTIES IN EVALUATING PEACE EDUCATION

It is difficult to evaluate the achievements of peace education, since its objectives pertain mainly to the internalization of values, attitudes, skills and patterns of behaviour (Nevo, 2002). The tests and exams normally used in schools are unsuitable for the evaluation of peace education outcomes since they do not usually evaluate a state of mind, but the level of acquired knowledge. The evaluation of peace education requires special techniques adapted to measure a different kind of outcome. This implies a special call to educators to come up with a creative and original solution since evaluation is an essential aspect of peace education implementation. Evaluation allows the selection of those programmes and methods that are effective and have proved capable of achieving the special objectives of peace education.

CONFLICT AND CONFLICT RESOLUTION

Conflict, is a state of unresolved differences within an individual, between individuals, an individual and a group, or two or more groups, school and community, school versus school in a community or state, among others.

The traditional view of conflict assumes that conflict is bad, always has a negative impact and leads to decline in performance as levels of conflict increases (Vijay, 1998). In this view, conflict is closely associated with such terms as violence, destruction and irrationality. The response to conflict in the traditional view is to reduce, suppress or eliminate it. In this wise, the school administrator is responsible for freeing the school of any conflict often using an authoritarian approach. This approach may work for some time but not generally effective because when conflict is suppressed, the root cause cannot be identified and potentially positive. Aspect of conflict cannot emerge, therefore conflict appear detrimental and should be avoided (Nwite, 2013).

The behavioural or contemporary view (human relation) argues that conflict is natural and inevitable in all organizations world-wide and it may have either positive or negative effect depending on how it is handled. By extension, conflict is "an intrinsic and inevitable part of human existence" (David, 2006;15). Conflict concerns the pursuit of incompatible interests and goals by different groups. Conflict resolution on the other hand, is the efforts and interventions to limit, contain or regulate conflict. This forms the peace process, namely: peace keeping, peace enforcement, peace making and peace building.

Source: United Nations Human Right Commission, 1999
Figure 1: The Peace Process

Each of them expresses a specific articulation of conflict and development. The situation where conflict processes are low and condition for development is limited, the process takes the form of peace keeping. This implies the use of peace keepers to keep conflicting parties apart and keep conflict at current low level. On the other hand, where conflict is high and conditions for peace remain limited, peace enforcement is needed to create the space for increasing development and reduce conflict. Peace making arises where conflict is high with conditions for pursuing development while peace building implies low conflict and high prospects for development (Nwite, 2013).

CONCLUSION

Education is necessary for the sustenance of peace in African societies. It helps to equip individuals with capability to embrace justice, to know the importance of equality and enhancement of peaceful coexistence. Education has been identified as an appropriate tool of fostering unity in Africa, its potentials have not been fully tapped due to mismanagement and low morality. African societies need to be transformed in order to develop peace culture and proper education can play a key role. Education system however needs total over-hauling and transformation in order to promote culture.

The unifying factor of effective peace education is the underlying social science theories from which the programmes are generated and applied in classroom instructions in the areas of social studies, religious studies, arts, role play, history, geography, music, among the rest. The teaching of peace education in various institutions of learning is an invaluable decision that will go a long way in equipping youths with knowledge and skills that would help bring about world peace through better understanding. Teaching of peace education for conflict resolution is directed towards developing the students' capacity for critical thinking, inquiring and reflective skills that enable them not only to understand the obstacle to managing education, but more importantly to develop skills and abilities to resolve conflicts. More importantly, it exposes students to concept of peace, conflict, violence and non-violence with their attendant inherent values and consequences. When students learn the procedure for engaging interactive negotiation, peer group mediation, conflict management and resolution, they learn vital competencies for building and maintaining consensual peace, empower young people who are vulnerable to being manipulated into engaging in negative tendencies or acts which would inevitably lead to conflicts.

RECOMMENDATIONS

1. All essential elements of peace education need to be inculcated in the school curriculum such as institutionalize peace education, cooperative controversy and conflict resolution. Peer group mediation should be firmly embedded in school curriculum. This is because the knowledge gained will result in learning together with diverse peers to achieve mutual goals, making informed decision on the basis of open-minded discussion and seek integrative agreement to resolve conflicts.
2. Proper religious education and orientation should be given at various religious, social and educational gathering, so that ignorance can be wiped out. Parents and siblings should encourage folk stories that stress tolerance, endurance, justice and peaceful co-existence among mankind. Comparative should be taught in school to enable students to compare and contrast with emphasis laid on areas of agreement, tolerance and security of lives and properties. This will help to

eradicate ignorance and engender mutual understanding. African nations' governments owe it as a duty to re-introduce the teaching and learning of religious education and make it compulsory for all students.

3. Political position holders in African nations and all in position of authority should learn and be ready to lead by example by providing moral leadership that eschews evil, corruption, vices, inequality, injustice and wickedness that will compel the people to model the character of their leaders and vice versa.
4. Political position holders in African nations, and all in the position of authority should learn and be ready to lead by example, by providing moral leadership that eschews evil, corruption, vices, inequality, injustice and wickedness that will compel the people to model the character of their leaders and vice versa.

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NIGERIAN LANGUAGE POLICY-AN IMPETUS FOR NATIONAL UNITY

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Abstract
Lord Lugard's 1914 amalgamation of Northern and Southern Protectorates into one Nigeria, was more of a liability than an asset. There are more than 400 languages with the corresponding number of ethnic nationals in the amalgamated Nigeria, and the history of multilingual nations show disunity as one of its major features, Nigeria as a multilingual nation has been experiencing disharmony amongst the ethnic nationals, and this is obvious in various militant ethnic agitations plaguing the existence and peace of the country. This parser however, examines the Nigerian Language policies, specifically, the relevant portions that could promote national unity. The paper also presents Nigerian Language Pyramid and classified all the languages into minority group of Nigerian languages (migronil),Majority group of Nigerian languages (magronil), Foreign group of Nigerian languages (fogronil), and Second and official group of Nigerian language (sogronil). The relevant policies related to the unity of Nigeria were identified and discussed. It was discovered that total commitment to the implementation of Nigerian Language Policies could promote National Unity and evolve English as a lingual Franca.

Keywords: Nigerian Language, Policy, Impetus, National Unity

INTRODUCTION

Language policy is often regarded as a blue-print on the languages in use in a particular country. It is divided into three major types: Official language policy, Educational language policy and general or socio-cultural language policy. An official language policy recognizes languages to be used for different purposes of government business, an educational language policy is concerned with the language to be used as a subject of study, and as a medium of instruction in our schools, whilst the general or socio-cultural policy is the recognition of language that will serve in such areas as business, and mass communication (Noss, 1971).

However, in Nigeria, there are more than four hundred languages and by Nigerian languages were accredited members of the "executive club of majors" meaning that only Hausa, Ibo and Yoruba are recognized as major Languages. The 1998 and 2004 policies recognized English and French as official languages whilst the foreign languages and the minor or indigenous languages also have their policy backing', French penetrated into Nigerian constitute on as a political weapon and strategy to get Nigeria off the hook of international hostility and sanctions precipitated upon the declaration of Nigeria as a pariah state, as a result of June 12 crisis. English on the other hand, was the language of the missionaries as well as that of the British colonial government. The language gamed currency in the Nigerian system before 1979 constitution bestowed the status of official language on it. With the proliferation of these languages, Nigeria is now known as bilingual, trilingual and, multilingual (BTM) nation (Makinde & Apari, 2010). Experience in recorded history has shown that nations with multiplicity of languages suffered the fate of disunity- In Genesis 11:1, the whole world spoke only one language until they decided to build a tower at the Babel against the will of God. God now confused their tongues and they abandoned the building project because they could not understand each other anymore. So, their purpose to build the tower was dashed. Since Lord Lugard's 1914 amalgamation of southern and northern protectorates, Nigeria has slaughtered peace and the ghost of peace and unity has continually hunted the existence of Nigeria in form of religious violence, regimental ethnic agitations, up to the recent Boko Haram bombings. Nigeria herself has been in search of peace and unity and this mad search is vividly expressed in the overall philosophy of Nigeria as stated below:

> to live in unity and harmony as one indivisible indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice, and to promote inter African solidarity and world peace through understanding (NPE, 2004 Edition).

However, the mad search for national unity is obvious in the white colour of our national flag which symbolizes peace and unity, the last line of the first stanza of our national anthem, 'one nation bound in freedom, peace and unity' and various diverse mechanisms adopted by the government since the attainment of independence in 1960, such as

the federal character principles, and various education mechanisms such as the establishment of unity schools, federal universities, universal primary education of 1976 and the National Youth Service (NYSC) and the recent Universal Basic Education (UBE) are good examples. In spite of all these programmes, and efforts, Nigeria unity is still that of anticipation. Nevertheless, everywhere in the world where there are multiplicities of languages as in. India, there is one thing or the other to gain. India has more than 1652 languages, yet the nation is more united in economy, education, trade and security, free from external aggression and records remarkable achievements in science and technology- Japan is not a monolingual and mono cultural nation, yet, it is one of the world's acclaimed technologically advanced countries. America also has a long history of multiplicity of languages and it is a world leading and united nation.

The raging question is that, why is Nigeria experiencing disunity or fragile unity? And what can we do to achieve unity? An answer to the first question has been supplied previously in this paper. But for the second question, the unity of Nigeria is lurked in Nigerian language policies as you will see later in this paper. A historical survey into Nigerian language policies from colonial 1882 education ordinance to the UBE (2004) 9 year basic educational policy, shows that Nigerian language education policies have been giving unity signals to Nigeria. The British education ordinance of 1842 gave legal backing to the use of English as a medium of education in Nigerian schools and this removes the linguistic barriers that would have hindered our interaction amongst various ethnic groups and worsen our unity. Macpherson constitution of 1951 reemphasized the use of English as a means of communication in Nigeria. By that, Nigerians could cross fertilize ideas, understand and respect other people's cultures through English.

The 1979 constitution imposed Hausa, Ibo and Yoruba on Nigeria. The implications are in two opposite sides. First, the major languages well serve as binding chord that weave each of the regions together. Britain and France are the shining examples of monolingual and mono cultural states where national unity is the order of the day. Adapting that to the Nigerian situation, each of the major languages would promote unity in each of the ethnic groups before we talk about national unity-

The second implication of Language imposition may cause ripples within the minorities who are in majority but government policies which tend to develop minority languages tend to settle the score.

The year 1998 witnessed the birth of another policy NPE (1998) which underscores the importance of Nigerian cultural heritage and unity. According to Ibrahim (2001), the document considers it relevant to the interest of Nigerian unity to ensure that each child should learn each of the three major Nigerian languages other than his own mother tongue- The purpose and wisdom in this policy statement is to ensure that Nigerian child uses more languages of other regions so that he could interact, understand and respect the feelings and culture of other people in order to foster national- unity.

Consequent: upon the foregoing, it is exigent to present the kernel of this paper as one that. Examines the Nigerian language policies and the merits inherent. In them that are capable of achieving national unity.

AN OVERVIEW OF NIGERIAN LANGUAGE POLICIES

The emergence of Nigerian language policies are periodized into three: the colonial period, the independence period and post independence period.

i. **Colonial Period**

What seems to be regarded as language policy was first noticed in Phelps stoke commission education report of 1919 as well as the commission's report other advisory council of 1922, 1927, 1935 and 1943 submitted to the secretary for the states for the colonies. The reports recognized the challenges of language choice of instruction in the school system and the factors to consider 'in the choice in multilingual society'. The commission's recommendation reads below:

> The tribal language should be used in the lower elementary Standards and grades. A lingual franca, of African origin should be introduced in the middle classes of' the schools in the area occupied by large native groups speaking different languages. The language of the European nation in control should he taught in upper classes (Egwin, 2001:] 65)

There are two fundamental languages issues in the document. The tribal language (mother tongue) should be used in elementary level for

what Bamgbose (1995) tagged for pedagogical, psychological and linguistic reasons. The recommendations of European language in control (English) emphasized the need for English to handle meta-language in education and achieve national unity. The advisory council on education reports also reemphasized the significance of teaching English language in the upper primary school level.

ii. **The Independence Period**

The Ford foundation made the first attempt at resolving Nigerian language problems in 1966. It carried out a survey which aimed at finding out the position of teaching English language in Nigerian schools. The report raised some questions.

1. How soon or how late should English be a language of instruction?
2. What is the purpose of the pupils learning it?
3. What values should prepare them for in the national Life?

The reaction to the report of the survey was that English should not he used too soon as medium of instruction. In 1969, the Ford foundation consulting body came up with a report that the use of English language as a medium instruction he deferred until a secondary school stage. This view was upheld in the same 1969 by the Nigerian Curriculum Conference which emphasized grooming of the Nigerian primary school child, in his mother tongue (NTI, 1991).

ii. Post Independence Period

The post independence period of language policies was noticed in 1977 and 1981 language policies as well as 1998 language policy. The major purpose of these policies was to use Nigerian language resources as a veritable weapon towards national integration, national reconstruction, national unity, national awareness and national development specifically after a very long experience of Nigerian civil war from 1966-1971 (Egwin (2001), emphasis mine. NPE, (1977) stipulates that the Mother Tongue should be used as the medium of instruction in the first two years of primary school and. the attainment of basic literacy in the mother tongue is officially encouraged (Jowitt, 1991). The National Policy on Education (1981 Revised) requires that at Junior secondary school level, one of the three major Nigerian languages should be studied in addition to the mother tongue, and arrangements are

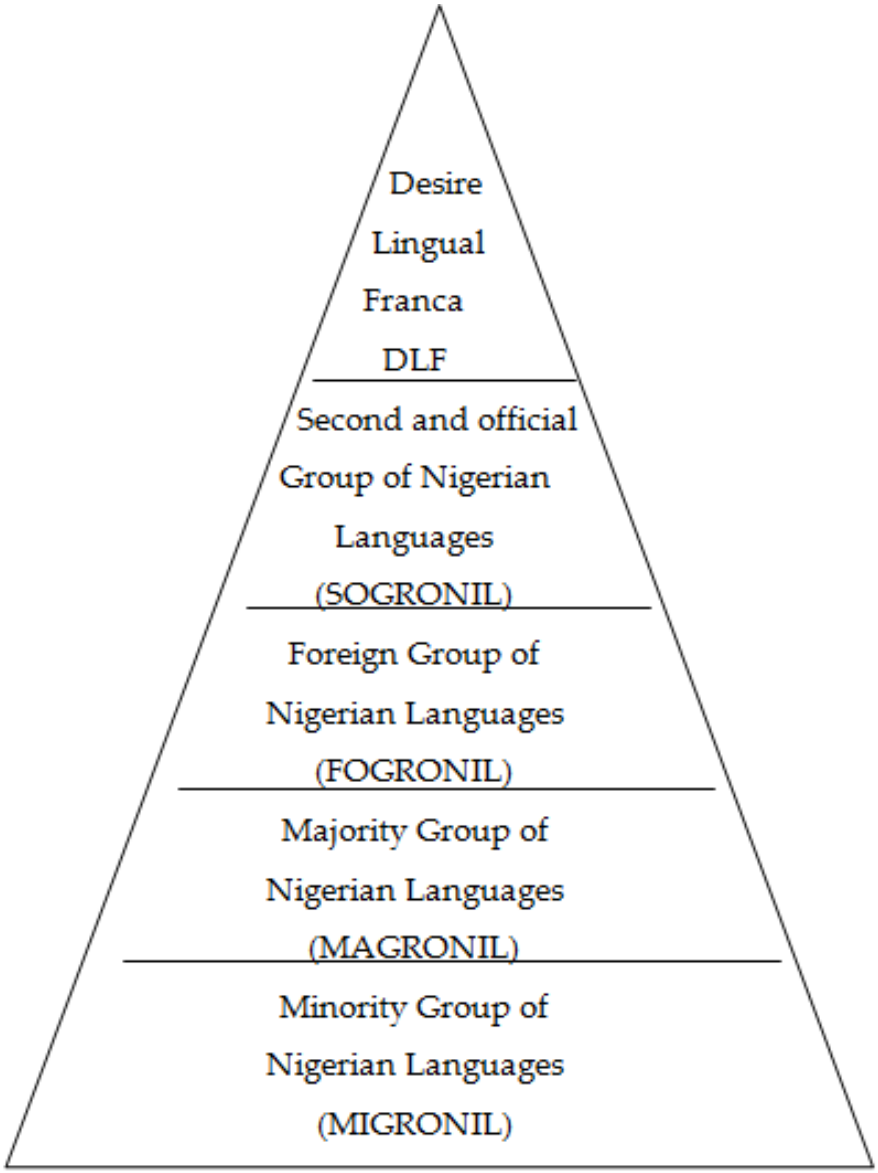
currently in hand to see that teachers who are native speakers of the additional language become available.

The year 1998 ushered in the birth of another policy (NPE, 1998). The importance of the policy is that it serves as a means of preserving Nigerian cultural heritage. According to Ibrahim (2001) the document considers it relevant to the interest of Nigerian unity to ensure that each child learns one of the three major Nigerian languages other than his own Mother Tongue (MT). The document also stated clearly the three major languages to be Hausa, Yoruba and Igbo. The main thrust of the policy is coded in the philosophy of the policy as stated by Nkeclii (2001:157)

> The government considers it to be in the interest of national unity that each child should be encouraged to learn one of three major Nigerian languages other than his own mother tongue (NPE, 198 1:90:13-17)

Although this policy raised some fundamental questions that how can one study other peoples language and not study one's language be in the interest – of national unity? Tighten (1968) Bamgbose, (1971), and Greenberg (1971) in Ibrahim (2001) further questions the rationale behind such statement stressing that there are more than 130-150 languages in Nigeria. In addition to the foregoing, NPE (1998) also recognized principally the use of Mother tongue as language of immediate environment as the medium of instruction.

iii. Nigerian Language Pyramid



The above language pyramid is specifically designed to classify the status per excellence of all Nigerian languages and their roles in building a veritable national unity. The languages are classified into Migronil, for the minority languages, which are in majority of over four hundred. This group is seconded by Magronil which are Hausa; Ibo and Yoruba imposed on Nigeria by 1979 constitution. Next is Forgronil, a foreign group of Nigerian languages which include French, Italian, Spanish, Greek and others. French still functions as a foreign language in practice but has been elevated to function as a second language that will take time to materialize. Sogronil simply means second and official group of Nigerian languages which include the re-current English language and

the political French language that will take time to materialize. And the last one is the Desired Lingua Franca (DLF) which all the policies aim at. Each of the group is now discussed on how its related language policy could achieve National unity.

iv. **Migronil Policies and National Unity**

The minor Nigerian languages are classified into Migronil. Few of them such as Efik and Ibibio are already developed and are being used as subjects of study and as medium of education in some schools. Some are under- developed and, some are undergoing language engineering or still developing. Language is an element of culture; therefore, 1988 cultural policy states that:

> The state shall promote the mother tongue as the basis of cultural education and shall ensure the development of the Nigerian languages as vehicles of expressing modem ideas and thought processes. Onoyovwi (2001:135).

The imposition of the three MTs into executive club of majors would have triggered off crisis and further helped the already fragile country to be broken if not because of the clause in favour of the minority languages in the policy. The policy further promotes national unity because every ethnic group knows that once their language is developed, it will he studied and used as a medium of instruction in our schools.

The National philosophy that is relevant to pre-school education is based on the integration of the individual into the sound and effective citizen in strong. united and self-reliant nation with a great and dynamic economy. The role of language in implementing this philosophy is to teach the pre-school children in their mother tongue so that the desired inculcation of consciousness and unity among the national objectives could be achieved (NTI, 1991 emphasis added).'The implementation of this philosophy is supported by the establishment of National Institute of Nigerian Languages Aha, Abia State for the development of languages and award of degrees in such languages (Arohunmolase, 2001).

In fact, the role of language at the family level and community level is inestimable because a genuine National unity begins at the family level up to the national level. The role of mass mobilization in doing this

through indigenous languages is significant. Nkechi (2001:157) states that:

> Languages also serve as a. weapon of mass Mobilization at the levels of families, educational institutions, professional associations, religious organizations political parties to mention just a few.

From the foregoing, it must he noted that when pupils are educated and are literate in their mother longue, the government policies and programmes will be assimilated for national unity- Language serves as a means of communication, self expression and makes co-operative effort and joint action .possible in every social interaction among the members of community for the purpose of furthering social cohesion at that level.

v. **Magronil Policies and National Unity**

The 1979 constitution and NPE (1971, 1981 revised) recognized only three major Nigerian Languages thus: Hausa, Ibo and Yoruba. The major languages have greater prominence in Nigerian national life than others, and ultimately, prominence is often, determined by numbers of users of the language. Users of each of the major languages run into several millions in addition to being an MT and Lingual Franca in- their regions. Jowitt (1991) continued that the three languages have to their credit, remarkable grammars, dictionaries and a body of creative writing, which are not features of some minority languages. The Federal Republic of Nigeria (NPE, 1981:9, 13:17) in search of National unity through Nigerian languages in education stressed that:

> In addition to appreciating the importance of language in the educational process, and as a. means of preserving the people's culture, the government considers it to be in the interest of National unity that each child should be encouraged to learn one of three major Nigerian languages other than his own mother tongue. In this connection, government considers the three, major languages in Nigeria to be Hausa, Igbo and Yoruba (Nkechi, 2001: 158)

The government considers it to be the right step towards National Unity for encouraging Nigerian child to learn one of the three major Nigerian Languages other than his own. In this process, the child will learn the culture, values and the norms of other ethnic groups with the knowledge of their anchor points. This will help the child's ethnic group identity/ with the citizens from such ethnic group and be ready to help

them if need be. Minority children are always ready to learn the major language and that is why colonial policy elsewhere noted that:

> We notice that minority children involuntarily acquire proficiency in the major languages without the feeling of dehumanization and so, we do not envisage any problem in receiving education through the medium of major language of the immediate community (LIC).

It must be noted that at the child's stage of acquiring now language hardly conscious of ethnic 'cleverage' like the adults, instead,, he interacts, acclimatizes, hobnobs and play with other children without bias. However, the school can stimulate, encourage and pursue vigorously, the inbuilt national ideology in the child within the school by motivating the child's national consciousness, interest and unity through a robust friendly and purposeful pedagogy.

vi. **Fogronil Policies and National Unity**

These Languages belong to foreign group of Nigerian languages and are mostly non-indigenous to the country. Language planning for education in a multilingual speech community implies that some languages have *to* be learnt as mother tongue, foreign language or second language (Adejare, 2002).The foreign languages in question are French, Italian, Arabic, Russia, Greek and Spanish. Each of these languages is taught in some of Nigerian super-ordinate private schools, some public schools and- universities because, according to Adejare, some children would have to learn- in the medium of a language other than their mother tongue, thus, are required to overcome a linguistic hurdle before facing the cognitive one. For the-Arabic language, it is a subject of study in virtually all levels of Nigerian education.

The foreign nature of the language is being contested at the time of writing this paper. Our informant maintained that the language is indigenous to the people of Ngada village in Gamboru local government of Borno State, that is why Arabic language center is cited there. French was foreign language in Nigeria and it serves the same purpose as that of Arabic language up till today. But by 1998 language policy, it officially assumed the status of second official language by fiat. By and large,

these languages perform pedagogical, socio-economic as well as diplomatic roles in promoting national unity. The teaching of the languages settles the agitations of Nigerian citizens who need the knowledge of such languages for different purposes, such as being a teacher, an international trader, tourist, interpreter and a diplomat. The use of the language within the speech community of each of the languages guarantees linguistic unity and peace in the country.

vii **Sogronil Policies and National Unity**

The official language in use in Nigeria today is English. French crept into Sogronil by a decree m 1998 and by NPE, (2004-. 10b) below:

> For smooth interaction with our neighbour, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and junior secondary schools, but Non- Vocational Elective at the Senior Secondary School.

Although, introduction of French into Nigeria is political, but the intension of the government for its introduction is in good faith as it is indeed desirable to communicate freely with our neighbours who are predominantly speakers of French Language.

Since 1882, English language has been a recurrent feature in Nigerian hemisphere of national language policies. The 1882 Educational ordinance made 'English both as a medium of study in schools and made its achievement as a bait to qualify schools for grant in aid. Education was simultaneously the language of government business, trade, communication and diplomacy and this went a long way in making Nigeria cohesive- The subsequent language policies such as Phelps stoke commission Report of 1919- NPE (1981, Revised), NPE (1998) and UBE (2004) re-emphasized the significance of English language in education from upper primary to the tertiary education level. English has continued to be a significant factor in fostering Nigerian unity. All Nigerian languages are mutually unintelligible and without English language, the Babel-like divine confusion of tongue would have been severe on our perceived unity. Through English, people were able to

share information, ideas, knowledge, trade and interest. Today, English is the accredited language that binds Nigeria together.

viii. **Desired Lingual Franca**

A Lingual Franca is a language of wider communication- Today, in- Nigeria, we have only regional lingual francas: Hausa in northern Nigeria, Igbo in eastern Nigeria, and Yoruba in western Nigeria. However, the desire to have a lingual franca will soon materialize with Universal Basic Education (UBE, 2004) programme. Sambo and Nok (2002:97) identified the objectives of UBE in Nigeria and one of the objectives is "The provision of free and compulsory universal basic education for every Nigerian child of school age" With the above objective, it is envisaged that English would in 50 years time evolve as a lingual franca in Nigeria. The free and compulsory 9 year (Primaries 1-6, and JSS 1-3) education points to that direction- Nigerian child will therefore be compulsorily exposed to the teaching of English as a subject of study as well as a medium of instruction for 9 years. When the implementation of this policy continues uninterrupted for 50 years or thereabout, English will become a language of wider communication and as lingual franca in Nigeria.

Conclusion

This paper sets out to demonstrate the significance of Nigerian language policies in achieving- national unity. The Nigerian language pyramid shows the groups of languages in Nigeria and the related portions in the policies that could promote national -unity. It is envisaged that English language would in 50 years time become a lingual franca in Nigeria if the free and compulsory provision of UBE, (2004) is religiously implemented.

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ENTREPRENEURSHIP: VOCATIONAL AND TECHNICAL EDUCATION FOR REVITALIZATION AND RE-ORIENTATION IN HIGHER EDUCATION IN NIGERIA

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Abstract

This paper is concerned with the high rate of unemployment as is evidenced by growing number of unemployed graduates in Nigeria. The focus is on the roles of vocational and technical education in enhancing entrepreneurial skills that will equip students for entrepreneurship education. The paper highlights the importance of entrepreneurship education through vocational and technical skills for sustainable economic growth in Nigeria. It also discusses the various challenges of effective implementation of Entrepreneurship Education. Finally, recommendations were made for the growth and development of Entrepreneurial and Vocational and Technical Education for Revitalization and Re-Orientation in Higher Education in Nigeria.

Keywords: Entrepreneurship Education, Vocational and Technical Education, Revitalization, Re-Orientation and Higher Education.

Introduction

Unemployment and poverty were strange to the country before the 1980`s. It is therefore not a headache to the nation as to how to solve these problems. But after the 1980`s, the need for Revitalization and Re-Orientation in Higher Education through Vocational and Technical Education in Nigeria started to surface because of political instability and inconsistencies in the social-economic policies of successive governments up to this year 2016. This has led to unabated unemployment situation in the country of today.

According to Olaitan (2011), defined vocational and technical education as that form of education which emphasis the development of occupational skills needed as preparation for work. It is a form of education which promotes dignity of labour by entrenching work as the goal of education. FGN (2004), defined vocational and technical education as that form of education which equips individuals

According to the National Bureau of Statistics, Nigeria the unemployment rate stood at 23.09% as at 2012. It affects the supply side through a high and rapid increase in the labour force relative to the absorptive capacity of the economy. Nigeria, a country with an estimated population of 170 million people (NBS, 2013) is well endowed with abundant human and natural resources and a favourable geographical location. But, this current global financial crisis has impacted negatively on the macro and micro levels of the economy of Nigeria.

As at present, the situation has poses serious threats and challenges to both government and well meaning citizens. Now, Nigeria like most developing countries is faced with myriad of problems which include youth and graduates unemployment, high rate of poverty, conflict and diseases, insincerity, over-depending of foreign goods, low economic growth and development, kidnapping in Niger Delta areas, Boko Haram in North East areas, Cattle rearers herd men killings, lack of vocational and Technical skills needed to move the economy forward, urbanization, unpaid salaries and half salaries in some states, corruption etc.

In Nigeria, the growing problem of unemployment in the country has contributed largely to the worsening problem of poverty among the populace. According to Olaitan (2011), unemployment leads to frustration and disillusionment which may result in crime, kidnapping, killings, and drug abuse in a futile attempt to escape from and forget the pains and humiliation of poverty and lack. He believed that the problem of unemployment has worsened as millions of school leavers and graduates of tertiary institutions have not secured gainful employment over years. Unemployment has posed a serious problem not only to the welfare of individual but also to that of their families.

Many able bodies and highly qualified people who could not secure gainful employment have remained economically dependent on their parents. This is, because they lack the necessary occupational skills, vocational and technical education to be self employed and to be effectively functioned in the present work environment. All what they learnt in the University was how to be a job seeker but not how to be jobs creator that is, to be an employer of labour through Entrepreneurship education by emphasising on vocational and technical education in their various disciplines.

According to Abdulahi (2012), Vocational and Technical education is that aspect of education that involves acquisition of techniques and application of the knowledge of the science for the improvement of man`s surrounding. This includes dealing with manpower training in professional areas such as engineering, agriculture, business, home economics, medicine, law, economics, etc. These skills involve practical works and occupations that lead to a particular occupation.

According to Olaitan (2011), defined vocational and technical education as that form of education which emphasis the development of occupational skills needed as preparation for work. It is a form of education which promotes dignity of labour by entrenching work as the goal of education. FGN (2004), defined vocational and technical education as that form of education which equips individuals with appropriate skills, abilities and competences as equipment for the individual to live in and contribute to the development of the society. Vocational and technical education prepares one for the world of work with which individual become self reliant and can make contributions to the development of the society.

An entrepreneur is a person who makes plan for a business or a piece of work and gets it going. According to Anyanwuocha (2013), observed that the entrepreneur is the chief coordinator, controller and organiser of the production process. The entrepreneur combines other factors of production (land, capital and labour) in order to obtain maximum production of goods and services at minimum costs. In order to effectively enhance occupational skills in the present day, entrepreneurs need to acquire vocational and technical knowledge and skills. The entrepreneur should therefore possess vocational and technical skills, ideas and management skills which are necessary for the success of the venture.

According to Nwanbuona (2014), observed that entrepreneurship education as the identification of the general characteristics of entrepreneurs and how potential entrepreneurs can be trained in management techniques needed for effective performance of persons for long time survival of an organisation after the acquisition of occupational skills.

The Roles of Vocational and Technical Education in Entrepreneurship

Vocational and Technical education is to be considered as the key agent of technology development, either as a way of developing human capacity, increasing the shield work force for modernization, industrialization, environmental development or as a matter of personnel freedom, developing capability and empowerment. According to Alam, (2009), observed that vocational and technical education is increasingly recognised to be central to both the origin of technological development and challenges and to the prospects for successfully dealing with them.

Decision makers at all levels, need timely, reliable access to knowledge generated by vocational, technology and technical education to introduce rational policies that reflect a better global understanding of complex technical, economic, social, cultural issues concerning the society and our environment. Vocational and technical decision making and priority setting is an integral part of overall development planning and formation of technology development strategies.

In Nigeria Vocational and Technology Education was previously not seen as fundamental for national development, or for the economic development, but for the school dropouts, and other social and political development within the nation and for individuals. According to Hallak (2013), argues that technical education is also linked to human resources development and that this has an impact on more than just economic growth, but also an impact on the wider development of individuals and societies.

The roles of vocational and technical education in enhancement of entrepreneurship skills are to:

- Identify and equip graduates with critical wealth of skills, technical knowledge, and good measure of self-confidence using vocational and technical competence.
- Make entrepreneur to possess entrepreneurial and management skills which are necessary for the success of the venture.
- Make entrepreneurs to identify entrepreneurial skills to include managerial or administrative skills, job/technical skills, communication skills, human relations skills,

innovative/enterprising skills, competitive skills, conceptual/planning skills, supervisory/guidance skills and investigation/problem solving skills.

- Make individual creativity to improve participation in the economic, social and cultural roles in society.
- Make school leavers especially at primary and secondary levels or those who drop out of the school for one reason or another would have sufficient knowledge and skills to enter the labour market.
- Help the majority of trainees who have gone through the system to have started small and medium enterprises.
- Create awareness in young people`s mind of the existence of various options in the world of work.
- Expose government policy framework on the Entrepreneurship Investment Programme intends to enhance skills development for increased productivity on order to stimulate economic growth and employment creation.

Importance of Entrepreneurship Education through Vocational and Technical Skills

Entrepreneurship is the capacity to harness the right quantity, quality and combination of resources that are consistent with profit making under risks and uncertainty. According to Essien (2011) defined entrepreneurship as the totality of self-asserting attributes that enable a person to identify latent business opportunities, together with capacity to organize needed resources with which to profitably take advantage of such opportunities in the face of calculated risk and uncertainty.

Entrepreneurship through vocational and technical skills is a key driver of the economy, wealth and a high majority of jobs are created by small businesses started by entrepreneurial-minded individuals, many of whom go on to create big businesses. There is more creative freedom for people who are exposed to entrepreneurship education through vocational and technical skills. There is higher self-esteem and an overall greater sense of control over their lives.

It is the believe of many experienced business people, political leaders, economists and educators that fostering a robust entrepreneurial

culture which include innovation, foresightedness and persistence among others will maximize individual and collective economic and social success on a local, national and global scale. Therefore, the knowledge of entrepreneurship education through vocational and technical skills is to prepare youth and adults to succeed in an entrepreneurial economy.

Therefore, the importance of entrepreneurship through vocational and technical education to any economy is like that of entrepreneurship in any community, entrepreneurial activity and the resultant financial gain are always of benefit to a country. If someone has entrepreneurial skills then he/she will recognise a genuine opportunity when he/she come across one.

Since it was realised that vocational and technical education alone without entrepreneurship would not generate jobs, entrepreneurship education focuses on developing understanding and capacity for pursuit of entrepreneurial behaviours, skills and attributes in widely different context. It can be portrayed as open to all. The propensity to behave entrepreneurially is not exclusive to certain individuals.

Different individuals will have a different mix of capabilities for demonstrating and acquiring entrepreneurial behaviours, skills and attributes. These behaviours can be practiced, developed and learned, therefore, it is important to expose all students regardless of their various backgrounds and disciplines to entrepreneurship education.

Entrepreneurial skills and attributes provide benefits to society, even beyond their application to business activity. Obviously, personal qualities that are relevant to entrepreneurship such as creativity and a spirit of initiative can be useful to everyone in their day-to-day existence. Also the relevant vocational, technical and business skills need to be provided to those who choose to be self employed and to start their own venture or might do so in the future.

Finally, entrepreneurship education through vocational and technical education should be taught to students in all disciplines in institutions of higher learning. It is now believed that many business ideas emerge from non-business disciplines but are often waved aside or ignored because students are not sufficiently educated and exposed in the knowledge and skills required.

Challenges of effective implementation of entrepreneurship education

The Nigerian economy, historically, has depended significantly on oil revenue. However in these recent years, the country has been trying to diversify away from dependence on oil by setting an ambitious goal. The country wants to increasingly globalize education through vocational and technical and entrepreneurship. This is why the present government is emphasising on self-employed especially on farming on the part of youth and graduates by mandating that all students in Nigeria regardless of their discipline will need to study entrepreneurship through vocational and technical skills.

The following are the most important challenges of effective implementation of entrepreneurship:-

- Inadequate of academic manpower:- In Nigeria, as entrepreneurship education is a new concept as a result of this, there is dearth of those professionals and academic manpower in quantity and quality that will facilitate the programme and translate it to reality. That is, qualified academic lecturers in higher institutions in Nigeria are very few to teach some entrepreneurship courses.
- Curricula that is irrelevant to labour market and self-reliant:- The curricula used by the Nigeria tertiary institutions are obsolete when viewed from the modern global labour market perspective. The orientation and content of program received by graduates while schooling have negative impact on the entrepreneurial skills acquired by them. That is, the curricula are designed to make the graduates to be a job seekers rather than employers of labour.
- Inadequate finance:- Inadequacy of venture capital on the part of young graduates who are ready to embark on one business or other cannot get capital from government. Also, poor funding and misappropriation of the available funds which have hindered the provision of adequate and modern training facilities, inability to employ the service of professional lecturers and inaccessibility of young entrepreneurs to soft loans.

- There is a gap between the employer of labour and the trainer of entrepreneurs (higher institutions). The majority of labour force turns out as graduates have general skills that are irrelevant skills that can generate productivity or promote self-actualization and self-reliant.
- There is rampant political and bureaucratic corruption together with the absence of social consensus on important of macroeconomic policy issues.
- Finally, there is significant infrastructural deficit (especially with regards to good roads and electricity) and systematic irregularities to small businesses.

Conclusion

The role of technical and vocational education in enhancing entrepreneurial skills for revitalization re-orientation of higher education is very important in training for self-employment, self-reliance and skills acquisition now that government at all levels cannot employ every graduate. This could be achieved through the development of entrepreneurial skills in vocational and technical education for revitalization and re-orientation of higher education in Nigeria.

Vocational and technical education programme of our higher institutions should be directed to focus on enhancing the training for entrepreneurship so as to be functional in today`s world of work and the global economy. In this period of mass unemployment, high rate of unemployment and global economic recessions, only the best graduates who can survive is by being self-employed and self –reliant. The tertiary institutions where vocational and technical education programme is offered should encourage and enhance entrepreneurial skills for students through constant review of curriculum that will encourage graduates to be jobs creator rather than jobs seeker even during their school time.

Recommendation

According to Obadare, (2015), the following recommendations are proffered for effective entrepreneurship education in Nigeria.

- Government should provide the enabling environment in terms of social amenities for businesses to thrive.

- Entrepreneurship education should be made mandatory to all Nigerian Tertiary Institutions students.
- Entrepreneurship education should be encouraged and popularized through the electronic and print media, workshops, seminars and career talks.
- Because education is capital intensive, government at all levels should provide adequate funds to solve the problem of funding to tertiary in institutions in Nigerian in view of the "to accommodate entrepreneurship education".
- Parent should encourage their children to learn at least one vocational skills like tailoring, shoe-making, hairdressing, hat-making etc before they finish their course in the tertiary institutions. This is more advisable during the time of incessant strikes; this will keep them busy during this time.
- Nigerian graduates should have it in mind that they want to be employer of labour rather than looking for white collar jobs.
- Nigeria graduates should be able to encourage themselves to be self-reliant and self-employed.
- Government should ensure that Nigeria tertiary institutions are well equipped with necessary infrastructural and instructional facilities that will help the teaching and learning of entrepreneurship education very effective.
- Workshops and laboratories stocked with diverse kinds of equipment should be established at various tertiary institutions to help internalize needed skills and values.

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ANALYSING THEME PATTERNS IN N'gugi WA Thiong'o's the Black Hermit: A FUNCTIONAL APPROACH

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Abstract
This paper aims at analyzing the play entitled *The Black Hermit*. The theoretical framework used in the study is that of Theme patterns developed by Halliday (1985) in his approach known as Systemic Functional Linguistics. The sampling method is adopted and this leads to the choice of two extracts which are selected and analysed quantitatively and qualitatively. The results of the analyses showed that the writer has made use of various kinds of Themes including mainly: topical, textual, interpersonal Themes which are used not only to point out the way the writer has organized his texts to convey his message but also to display some aspects of the style and meanings of his play.

Keywords: Systemic Functional Linguistics, Theme patterns, clauses, meanings, style.

Résumé
Cet article vise à analyser la pièce de théâtre intitulé: *The Black Hermit*. L'approche Thématique développée par la linguistique systémique fonctionnelle de Halliday (1985) sert de base théorique de l'étude. Deux extraits ont été choisis, suivant la méthode d'échantillonnage, et analysés quantitativement et qualitativement. Les résultats ont révélé que différents types de Thème à savoir les Thèmes thématiques, les Thèmes textuels et les Thèmes interpersonnels sont utilisés par l'auteur non seulement pour mettre l'accent sur la manière dont il a organisé ses textes pour véhiculer son message mais aussi pour faire ressortir quelques aspects du style et de significations de la pièce de théâtre .

Mots-clés : Linguistique systémique fonctionnelle, traits Thématiques, clauses, significations, style.

INTRODUCTION

Language is the most efficient means of communication used by human beings to accomplish everyday social life. As observed by Eggins (2004), the process of using language is a semiotic process, that is, a process of making meaning by choosing. This is why Halliday (1985)

advocates that language is structured to make experiential, interpersonal and textual meanings. The textual metafunction is the focus of this study. It involves the use of language to organize the text itself. This paper draws upon the Theme patterns to analyse the play entitled *The Black Hermit* written by N'gugi Wa Thiong'o. Given that the linguistic study of literary texts aims, first to know how language functions in a cultural and situational context and how language is organized to produce meanings, the paper, most specifically, focuses on two excerpts from the play. In order to know how clauses are organized to convey message a brief summary of each excerpt is provided.

As a matter of fact, the first extract is about Nyobi, Remi's mother and Thoni, Remi's wife. In fact, Nyobi has lost her husband after the death of her first son who has been crushed by a moto-car. Remi, the only man left in the compound, has married Thoni, his brother's wife under Marua tribe's customs. Although he has loved her secretly before his brother married her, he has forsaken her and gone the city because he thinks that she is another man's wife and only anxious and pains have become the woman's daily companies.

Elders of the tribe consider Remi as being not only Thoni's husband but also a member of the tribe. They have decided to bring him back home in order to see their tribe bright and powerful with a son who will form a political party and lead them successfully. So, with a medicine and the mother's blessings, they have gone to the city to make him return back to the tribe. Apart from the Elders, Nyobi has associated with a pastor who will represent God while the elders will represent the ancestors so as to bring him back save and sound.

In the second extract, Remi and Omange have presented an overview of what is going on in the country regarding socio-political affairs. They notice that they are in a country where nothing has changed after the independence. Racial, tribal and religious discriminations have deeply got into many people's blood and even some leaders encourage such feelings. Leaders encourage tribal management and just crush the oppositions and prohibit the effectiveness of trade-unions in order to prevent them from denouncing their bad governance.

In the city, Remi is nostalgic for being the first person in the tribe who has reached the university level. He thinks he is trapped and caught by the tribe because during the presidential election, he asked them to

support the Africanist Party and their Prime Minister. Thus, when he is about to refuse the marriage between Thoni and him, the tribe urged him to respect his father's wishes and show respects to the tribe. Consequently, he has no other choice than accept because he feels indebted to them since they have who have followed his instructions during the election. Actually, the paper provides a theoretical sketch of the approach and accounts briefly for the method of analysis before the proper analysis is carried out.

1. **Brief Theoretical Framework and Research Method**

According to Halliday (1985) there are four features that are organized to make up the textual component of the grammar of English. These are the structural which includes Thematic structure and information structure and the cohesive, subdivided into four branches which are: reference, ellipsis, conjunction and lexical cohesion. This paper focuses on the study of the Thematic structure. As pointed out by Bloor & Bloor (2004), Thematic Structure operates at the level of clauses. As a matter of fact, the notion of Theme/ Rheme has been clarified by Halliday & Mathiessen (2014) in the following terms:

> The Theme is the element that serves as the point of departure of the message; it is that which locates and orients the clause within its context. The speaker chooses the Theme as his or her point of departure to guide the addressee in developing an interpretation of the message; by making part of the message prominent as Theme, the speaker enables the addressee to process the message. The remainder of the message, the part in which the Theme is developed, is called in Prague school terminology the **Rheme**. As a message structure, therefore, a clause consists of a Theme accompanied by a Rheme; and the structure is expressed by the order – whatever is chosen as the Theme is put first. (p. 89, original emphasis)

For Bloor & Bloor (2004), thematic structure is similar to information structure and in many clauses there is a parallel equivalence between Theme and Given as well as between Rheme and New. Various types of themes are identified by scholars (Halliday, 1985; Eggins, 2004; Koussouhon & Dossoumou, 2014; Koutchadé, 2015; Koutchadé, 2017):

-Topical Theme: the first constituent that is part of the meaningful structure of the clause. It always represents a participant, circumstance or process. It can be marked (atypical) or unmarked (typical).

-Interpersonal Theme: Theme to which it would be assigned a mood label.
-Textual Theme: Theme which realizes cohesion in relating clauses to their context.
- Structural themes are relative pronouns or Wh-elements which bear neither the position of carrier nor that of topical. They usually occur after the clause boundary (Koussouhon & Dossoumou, 2014).
-Multiple Theme: a Theme made up of two or more Themes, i.e., the topical Theme in a clause plus any textual or interpersonal Themes preceding it (Bloor and Bloor, 2004).

As said earlier, this paper focuses on the analysis of *The Black Hermit* by Ngugi. To that purpose, this research has adopted a sampling method which consists in selecting two excerpts (henceforth text1 and text2) from the play. In each text, categories of Themes have been identified in each clause. The research design in the study is descriptive and involves a mixed method, i.e., quantitative and qualitative. The quantitative analysis focuses on the statistic analysis of the linguistic features identified through the selection and the counting of the different theme patterns that are identified in each text. As for the qualitative analysis, it draws the general meaning from the analysis of theme components. Each text is broken down into clauses and categories of into marked, unmarked, structural topical, textual, interpersonal, structural and multiple themes according to the following keys: **(Th :Utp):** Unmarked topical theme ; **(Th :Mtp):** Marked topical theme ; **(Th :Str-tp):** Structural topical theme ; **(Th :tx):** Textual theme ; **(Th:Str):** Structural theme; **(Th: Int):** Interpersonal theme; **[Th: mpt]:** Multiple theme.

2. **Textual Analysis**

Following Eggins (2004), texts are broken into clauses and patterns of Themes are identified (see the appendices). Then they have been counted and tabulated according to their categories.

2.1.Theme Analysis of text 1

On the basis of the identification carried out in the appendices, the frequency of Theme-types with their related percentages is summarized in table 1 below:

Theme types		Clauses of occurrence	**Frequency & Percentage**
Topical Themes	Unmarked	2, 4, 5, 7, 8, 10, 13, 17, 20, 21, 25, 28, 30, 31, 35, 36, 38, 39, 41, 42, 44, 46, 47, 49, 50, 51, 52, 54, 56, 58, 62, 63, 64, 65, 66, 68, 70, 71, 72, 74, 75, 77, 79, 80,82, 84, 85, 88, 90 92, 94, 94, 95, 96, 97, 98, 99, 101, 103, 106, 107, 109, 110, 111, 112, 114, 115, 116, 119, 120, 123, 124, 12,6, 129, 131, 132, 135, 136, 139, 141, 142, 143, 144, 146, 147, 150, 152, 154, 155, 157, 162, 163, 164, 165, 168, 169, 170, 173, 174, 177, 180, 181, 183, 185, 186, 186, 188, 189, 192, 194, 195, 198, 200, 202, 204, 206, 207, 208, 212, 213, 215, 219, 221, 223, 225, 228	125 (54.82%)
	Marked	14, 16, 22, 26, 32, 43, 45, 48, 92, 105, 118, 148, 159, 172, 182, 196, 203, 227	18 (7.79%)
	Structural	29, 59, 60, 61, 81, 122, 178, 193, 210, 214, 216, 217	12 (5.26%)
Textual Themes	Conjunctive adjuncts	11, 15, 18, 34, 37, 40, 53, 67, 69, 73, 78, 83, 86, 91, 102, 117, 138, 140, 151, 153, 156, 160, 166, 167, 171, 175, 176, 187, 201	29 (12.72%)
	Structural adjuncts	12, 19, 27, 55, 57, 127, 145, 149, 190, 222	10 (4.39%)
Interpersonal Themes	Mood adjuncts	128, 134, 199	03 (1.31%)
	Comment adjuncts	9, 104, 108, 113	04 (1.75%)
	Vocative adjuncts	76, 87, 205, 209	04 (1.75%)
	Polarity adjuncts	6, 23, 89, 125, 218	05(2.2%)
	Finite unfused	1, 3, 24, 130, 133, 162, 179, 184, 197, 211, 220	11 (4.82%)
Multiple Themes	Tex+Int+Top Themes	00	00 (00%)
	Tex+Tex+ Top Themes	33, 93, 100, 158, 226	03 (1.24%)
	Int+Int+Top Themes	121, 137	02 (2.87%)

Table 1: Distribution of Themes in text1

From the above table, the exploration of Themes in extract 1 has revealed that topical Themes are the most predominant: there are 155 out of 228, making a rate of 67.98%, given that topical Themes include marked, unmarked and structural topical Themes. The unmarked topical Themes only represent 54.82% that is 125 out of 228 unmarked Themes. We can then say that the selected excerpt is about concrete

actions carrying along material, physical and psychological deeds performed by the characters of the extract: Thoni, Nyobi and Elder. As for marked Themes, they are only 18 (7.89%), which means that very few constituents conflate with other ones from the mood system. There are 12 (5.26%) structural topical Themes. Textual Themes rank second with an occurrence of 39 Themes out of 228, making a rate of 17.11%. These textual Themes are structural, and conjunctive adjuncts which coordinate the clauses and sentences within the extract. In addition, 27 Themes out of 228 are made interpersonal in the extract representing a rate of 11.84% of the whole Themes. These Themes are finite unfused, mood, comment, polarity and vocative adjuncts which are used interpersonally at the point of departure of the clauses identified in the extract. Finally, he multiple Themes used in this extract are Themes made up of textual and interpersonal Themes which occur before the main topical Themes. They appear at the lowest rate 3.8% that is only 07 Themes out of 228 in the extract. We now move to the statistical analysis of the second excerpt

.

2.2. Theme analysis of text 2

Just like the first text, the following table recapitulates the distribution of Theme-types in the second extract. These various Themes with their related statistics and the different clauses in which they occur are summarized in table 2 below:

Theme types		**Clauses of occurrence**	**Quantity &Rate**
Topical Themes	Unmarked	1, 2, 3, 4, 5, 7, 8, 9, 11, 13, 16, 19, 21, 23, 26, 28, 29, 32, 34, 35, 37, 39, 40, 43, 44, 46, 49, 52, 54, 56, 57, 58, 60, 62, 69, 73, 75, 77, 79, 80, 82, 83, 85, 86, 88, 89, 90, 91, 93, 97, 99, 101,103, 104, 106, 108, 110,112,114, 115, 116, 118, 119, 120, 122, 124, 125, 126, 127, 129, 129, 130, 131, 134, 135, 136, 139, 140, 141, 142, 143, 145, 147, 149, 150, 151, 152, 155, 157, 158, 159, 160, 162, 164, 167, 170, 172, 174, 175, 176, 177, 179, 181, 182, 184, 187, 188, 189, 191, 192, 194, 195, 196, 198, 201, 202, 203, 205, 207, 208, 210, 212, 213, 215, 217, 219, 223, 225, 227, 229, 231, 233, 234, 237, 238, 242, 249, 251	139 (55.38%)
	Marked	15 42 65 66 96133 138 180 190 240 245 246 247 250	15 (5.97%)
	Structural	17,25,30,38,50,59,70, 100, 107, 111, 121, 148, 156, 161, 166, 199, 218, 221 235	19 (7.57%)
Textual Themes	Conjunctive adjuncts	6, 12, 24, 31, 36, 41, 47, 48, 51, 64, 68, 72, 76, 81, 95, 98, 105, 113, 128, 132, 137, 146, 154, 163, 173, 204, 209, 214, 216, 230, 232, 239, 241, 243, 244, 248	36 (14.34%)

	Structural adjuncts	10, 20, 53, 55,61 74, 78, 144, 169, 17 8 222, 228	11 (4.98)
Interpersonal Themes	Mood adjuncts	18, 168	02 (0.79%)
	Comment adjuncts	27, 84, 94, 123, 183	03 (1.99%)
	Vocative adjuncts	205	01 (0.4%)
	Polarity adjuncts	22, 87, 117, 165, 226, 236	06 (2.4%)
	Finite unfused	45, 171, 211, 224	04 (1.59%)
Multiple Themes	Tex+Int+Top Themes	63, 102, 185	03 (1.9%)
	Tex+Tex+Top Themes	33, 109, 153, 193, 197, 200, 220	07 (2.78%)
	Int+Tex+Top Themes	71, 186	02 (0.79%)

Table 2: Distribution of Themes in text 2

Basing on the exploration of Theme patterns in extract 2 from *The Black Hermit* as recapitulated in the table above, one can point out the following observations:

Topical Themes made up of unmarked, marked and structural Themes are the most predominant dominant. Indeed, 173 out of 251 Themes, making a rate of 68.92%, are identified in the text. Most specifically, there are 139 (55.38%) unmarked topical Themes, 15 (5.97%) marked topical Themes and 19 (7.57%) structural topical Themes. The unmarked topical Themes are more than a half (1/2) proportion of the overall Themes realized in the extract. This suggests that the main characters such as Remi and Omange, have performed concrete, movement, psychological and physiological actions in the extract. As far as the marked Themes are concerned, they are realized through either adverbial groups or prepositional phrases; their use implies that the writer has stressed some particular sequences of actions he has described in the play. Regarding the textual Themes in extract 2, 48 out 251 Themes are in this type, which makes their rate a proportion of 19.13%. Through this rate, the author of the play under study has given an importance to the use of the structural, continuity, conjunctive elements that bind ideas together in a chunk so as to convey meanings in his work. As far as interpersonal meanings are concerned, 18 out of 251 elements are realized as

interpersonal Themes in the extract. They are finite unfused, mood, polarity and comment adjuncts.

Moreover, multiple Themes also occur in this extract but in a low proportion (12 out of 251 Themes), considering its definition that stipulates that any Theme made up of either textual+interpersonal or interpersonal+textual Themes which occur before the main topical is considered as multiple Themes. In this extract, the most prominent ones are textual Themes which occur before the topical Theme. This shows how cohesive the extract is, first, because of the number of the textual Themes present and, second, the predominance of textual elements in the multiple Themes.

3. **Discussion of and Interpretation of Findings**

In the first extract, there are topical (67.98), textual (17.11%) and interpersonal (11.84%) as well as multiple (3.08%) Themes. The most prominent ones are the topical Themes with the use of the recoverable references: the first exclusive personal pronoun used in thematic position is ‘‘I’’, which ranks first, referring to Nyobi and Thoni. Actually, the story is constructed around the two protagonists who are living together; each of them is concerned with her pains due to the loneliness of Nyobi, a mother who stays alone, without any children and husband, and Thoni, a widow looking for the arrival of her second husband who has replaced her for a white- woman in the city. In addition to the thematised pronoun “I”, the author uses the first inclusive pronoun ‘‘we’’ anaphorically referred to the Elders and all the tribe who, suffering from Remi’s distance, have decided to take him back from the city in order to reconcile the members of his family and the whole tribe. For a smooth-running of a family, each member has to care about one another’s life by sharing hope and despair but not by interfering in others’ private lives. Thus, the tribe could have avoided Remi’s misadventure and the pains of his family if they have not imposed on him his brother’s wife, Thoni, and they would not have to play the firemen after setting fire to the tribe. Ngugi has just been showing how complicated it can become to a whole continent to repair its mistakes by spoiling its people’s lives instead of assuring them a bright future.

The use of “you” in thematic position refers to Thoni, Nyobi, Elders. Here, the speaker addresses the listener in a one-to-one conversation by using ‘‘you’’. This suggests that these characters can see one another, which means that the conversations are interactive. Thoni, Nyobi and Elder in the conversations use the third pronoun ‘‘he’’ in thematic to refer to Remi who can be said to be the main character around which almost all actions revolve in the play. The use of this pronoun shows that some passages are have narrative features. Moreover, after the use of ‘‘you’’ there is the presence of some wh-words as topical Themes showing that the concerned passages are dialogues. The participants ask questions to one another in the conversation. All the personal pronouns used in the extract refer to humans beings. One can, therefore, assert that the first extract is about humans. It is also noticeable that most of the topical Themes in the extract are subject in sentences. It means that the first extract is more concerned with unmarked Themes. While reading the first extract of this study it is also important to point out the place given to women in the tribe in particular and in Africa in general. Indeed, women are always considered as an inferior gender in the continent and undergo a bad treatment as if they were a playing toy for women. This can be explained by the fact that after losing one’s husband, a woman finds out that she cannot be freed by the family who considers her as a paid slave who is bound to live under his master’s domination. The only place booked for her is home where she has to endure her man’s humiliations, insults and care about the household chores. In addition, a striking rate noticed in the extract is one of the structural topical Theme: 5.26%. This clearly shows a total lack of unity in the entire tribe just because of the absence of the only educated son who is supposed to save them from the grievance of the tribal governance of the country and the necessity of Remi’s return to his wife Thoni who has been suffering since he has decided to quit her for his life in the town. Thus, the elders are finally aware of the necessity to bind everyone together. Ngugi chooses, through the use of structural topical Themes, to depict how African people especially heads are the cause of the backwardness of the continent.

The analysis of this extract reveals a rate of 17.11% of textual Themes which are mostly made of conjunctions to create a relation between the preceding and the following clause. The presence of

structural elements in the extract clearly suggests a unity between Remi and Thoni and the reconciliation of the tribe to their only educated son, Remi. It suggests a link between Remi, Nyobi, Thoni, and the tribe. The development of the tribe and the happiness of his family are in his hand. Another possible interpretation is his involvement into politics not only to help his tribe to improve their relationship with the government but also to help stop that tribal governance observing in his country. One can notice that Ngugi's words are not only for his fictional tribe but they account for the whole continent where politics is the only way to acquire wealth. Elsewhere, the rate (3.08%) of multiple Themes can be seen as though the passages are about a single character whereas they are about a whole tribe composed of men and women living together in a same area. It can then be interpreted as people living single in the tribe that is, although they are together no unity is observed and it also seems that they are not yet ready to pile up their forces in order to initiate a new life in the tribe.

The mood elements used as interpersonal Themes display Thoni's, Nyobi's and Elder's judgments or attitudes towards the situation prevailing in the tribe and to this are added finite verbal operators where the participants put questions to one another and give answers. Their occurrence shows that there is frequent contact in the conversations and the participants can see one another while speaking. One can then assert that the extracts are dialogues and face-to-face exchanges. The rate (11.84%) of their appearance can be interpreted by a necessity of unity of the tribe through the return of Remi and his reconciliation with his wife and mother where a real and new world can be built. They also suggest a unity that should prevail in the African families and societies in order to overcome the different and various evils that are weakening the continent for instance a unity around a same ideology in order to change their usual ways to deal with socio-political affairs.

Similarly, the second extract also displays the existence of all type of Themes within it and each with different rates. The topical Themes come again in the first position with a rate of 68.92% and dominated by the personal pronouns. The presence of "I" and "you" referring to Remi and Omange shows that these passages are dialogues, i.e., face-to-face conversations. The first person singular exclusive pronoun "I" used in

thematic position shows a freedom of speech of any citizen about political affairs in the countries. Ngugi tries to point out that only hypocrisy is in the leaders' veins in the continent because during elections, they sing democracy but none of them is real about it. The thematic ''I'' also refers to Remi in his narration of his marital issue to Omange. Here, it can be pointed out two important topics about which is based the narration. First of all, one can notice his his shyness before women. Indeed, Remi has always loved Thoni in secret when he is still student but he never has courage to tell her about his feelings and later when he plans to reveal it once at home, he gets a letter telling him that his brother is about to marry Thoni, his love. Thus, in any situation, one has to be courageous and face the problems at once before it becomes more complicated. The second topic underscored here is the burden to be the only educated son of the tribe. Being educated in this context means to reach university and get another way to think, to behave and to deal with situations. In the tribe, he is supposed to be an example to the new generation even to the elders who consider him as their leader. Moreover, all his actions should be controlled and in accordance to the tribe's demands. All these obliged him to accept the marriage with Thoni whom he considers as another man's wife but he finally accepts to please his father who despite his Christianity wailed and cursed and the elders who have been faithful to him during the elections.

The occurrence of "she", "he", and "they" in thematic position indicates that these passages have been narrative before being a dialogue. The pronoun "she" refers to an Asian girl who is ostracized by her community because she is seen going round with an African. That case shows that the racial discrimination is not totally eradicated in the world and is still a great fight against that enemy so as to make all countries livable to any kind of race. It also refers to Thoni, in most cases in the extract, whose marriage is narrated to Omange by Remi. Remi has never given her the chance to show him her love. And that situation is the cornerstone of all kind of bad events they are experiencing. It can be avoided if each of them gets the opportunity to express his/her feelings. In addition to these, question words (wh-) are used as topical Themes. This confirms the dialogic style of the extract. The high rate of the topical Themes in this extract unveils the overwhelming tribalism and

corruption that prevail in African societies after that so-called independence.

The high rate of topical Themes also reveals the oppositions noticed in African countries. Indeed, the oppositions are created so as to get some places in the government's appointments. Though the government undertakes some good actions for the development of the countries and as the oppositions parties are out, they try all to put spokes in their wheels. In order to see the government fails, they are able to do all to prevent them from succeeding in their plans. Furthermore, it is also visible to point out the real meaning of the word ''independence''. In clear words, many African countries got independence from the ancient ways of colonization, that is, the management of the countries was made in the countries by the colonizers but the new one is from abroad. In other words, through foreign aids, they impose on the countries their wishes and they are obliged to respect since they are deeply indebted to them. Thus, instead of using the available manpower to built a strong economical countries, they choose the easy ways but as the saying goes ''easy come, easy go'', one can easily find out that the aids are not real aids but a trap to catch them again in their grievance. As a matter of fact, one can say that African people have got their lands back but still under dominations.

As far as textual Themes are concerned in this extract, the presence of ''*and*'' occurring in many sentences expresses a relation which is additive. This indicates the occurrence of sequences of events. It shows a series of points all contributing to one general argument. The use of ''*but*'' however expresses a relation which is adversative whereas ''*then*'' expresses a temporal relation and ''*if*'' a conditional one. Most of the textual Themes used in the second extract are conjunctions (36/14.34%). They link clauses together and are doing important cohesive work in relating the clauses to their context. The rate (19.13%) of the textual Themes suggests that African countries can look for another ways to manage their social, economical and political lives. As a matter of fact, in a social framework for instance, the governments are supposed to worry about the populations' well-being through the manufacturing of equipped hospitals so as to decrease the number of death, the creation of works in order to reduce the unemployment of the qualified young people who are the social strata to be cared for the most. The use of

structural topical Themes (7.57%) in this extract is meaningful; they are used in strategic ways to bind clauses, thus denouncing the bad attitudes noticed in the continent. Indeed, they shed light on some evils pointed out earlier which are causes of events sinking the countries into a deep poverty that push them to dwell upon unpaid debts.

The rate (7.17%) of interpersonal Themes in this extract is the proof that, at a given stage of his story, the writer has not only displayed his attitudes or evaluated a situation, but he has also provided a dialogic feature to his story (Koutchade, 2015). In fact, this extract counts 02 mood adjuncts, 05 comment adjuncts and 01 vocative adjunct (205). The latter is used by the speaker (Remi's father) to call Remi's attention when he is talking to him about the importance of marrying Thoni.

Conclusion

This article has surveyed the language of the play *The Black Hermit* through an aspect of the grammar of textual meaning in selected extracts from the play. This approach has shed alight on the meanings encoded in these extracts and more broadly in the whole play. The analyses have revealed the occurrence of almost all Theme-types at various rates. Thus, in the two extracts, topical Themes, textual Themes, interpersonal Themes and multiple Themes are all present as shown in the Theme statistics tables. Those findings have made it easy to pinpoint some social issues depicted by the writer.

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APPENDIX

Extract No1 : (page 1-10)

1. Have [*Th: Int*] 2. you [*Th: Utp*] finished sorting the beans ? 3. are [*Th: Int*] 4. they [*Th: Utp*] not yet ready to cook ? 5. They [*Th: Utp*] are about ready, mother. 6. Aah [*Th: Int*], 7. you [*Th: Utp*] have again been crying letting 8. the bitter water [*Th: Upt*] tear 9. and [*Th: tx*] wear your cheeks to acquire a face like mine. 9. Of atruth [*Th: Int*], 10. this world [*Th: Upt*] is really bad not the same 11. as [*Th: tx*] the old 12. when [*Th: Str*] 13. sons [*Th: Utp*] still gave respect to parents, honouring claims of motherhood, hearkening to the call of blood and soil. 14. Many letter [*Th: Mtp*] have we now sent to him, 15. but [*Th: tx*] no reply, 16. not a word from him, a child [*Th: Mtp*] 17. I [*Th: Utp*] bore, 18. and [*Th: tx*] like a plant in the field tented carefully, anxioulsy watching the sun, the wind and the rain, 19. that [*Th: Str*] 20. no malicious weather [*Th: Utp*] should come to harm him 21. I [*Th: Utp*], 22. your mother in all ways but birth [*Th: Mtp*], am pained to see the gradual waste of your maidenhood. 23. Oh [*Th: Int*], mother. 24. Have [*Th: Int*] 25. you [*Th: Utp*] 26. now, in your heart alone [*Th: Mtp*], gone over 27. what [*Th: Str*] 28. I [*Th: Utp*] told you ? 29. How [*Th: Str-tp*] can I, a woman without strengh or learning hear it ? 30. I [*Th: Utp*] cannot now go to a third husband. 31. I [*Th: Utp*] cannot roll from hand to hand, 32. a public ball or a common whore [*Th: Mtp*], making myself cheap before the world 33. [rather (tx) than (tx) that (tx), I (tp)] [*Th: mpl*] shall die 34. and [*Th: tx*] have a grave for a bed. 35. Don't [*Th: Utp*] let 36. such thoughts [*Th: Utp*] trouble you, poison your rest and peace. 37. Yet [*Th: tx*] 38. I [*Th: Utp*] can't do without a husband, without a man to warm my bed, a man to ask for me a meal in the evening, a man to make me wash his clothes ; and a child of my own, a child to call me mother, to make me feel a new self. 38. I [*Th: Utp*] am an old woman. 39. These eyes [*Th: Utp*] have seen the rain come 40. and [*Th: tx*] go, have seen sunrise and sunset, seasons followed by many others, birth and death alternating. 41. All these [*Th: Utp*] have taught me, 42. the lot of women [*Th: Utp*] will never change. 43. For me and you, Anjiru, Njene, Wihaki, [*Th: Mtp*] 44. independance [*Th: Utp*] has no meaning 45. other than one [*Th: Mtp*] 46. I [*Th: Utp*] knew yesterday : 47. I [*Th: Utp*] have tasted pains of beating, the pangs of birth and death's blows. 48. One lesson only [*Th: Mtp*] have 49. I [*Th: Utp*] learnt : 50. A woman joy [*Th: Utp*] is scolding her children. 51. It [*Th: Utp*] lies on seing their smiles and cries, doing little things to them, the loved ones. 52. A woman without a child [*Th: Utp*] is not a woman. 53. But [*Th: tx*] 54. I [*Th: Utp*]'ve also learnt 55. that [*Th: Str*] 56. to be kicked and humiliated [*Th: Utp*] follows this joy 57. when [*Th: Str*] 58. the children [*Th: Utp*] grow. 59. Why [*Th: Str-tp*] has my son kept silent for so many years ? 60. What [*Th: Str-tp*] are tears to him ? 61. What [*Th: Str-tp*] are my prayers ? 62. It [*Th: Utp*]'s not you 63. he [*Th: Utp*] hates, 64. it [*Th: Utp*]'s my flesh and bed. 65. I [*Th: Utp*] hate to see 66. your youth [*Th: Utp*] wearing away falling into bits 67. like [*Th: tx*] a cloth long hung in the sun ! 68. Go [*Th: Utp*] 69. and [*Th: tx*] get [*Th: Utp*] another husband. 70. The world [*Th: Utp*] will not wait for you. 71. I [*Th: Utp*] tell you 72. take [*Th: Utp*] a man. 73. If [*Th: tx*] 74. he [*Th: Utp*] does not marry you, 75. he [*Th: Utp*] may at least give you a child. 76. Christ [*Th: Int*] 77. have [*Th: Utp*] mercy on me. 78. If [*Th: tx*] 79. this be a curse [*Th: Utp*] put upon me, 80. remove [*Th: Utp*] it. 81. Why [*Th: Str-tp*] do men not rest on my hands ? 82. Death [*Th: Utp*] took away my first husband. 83. Now [*Th: tx*] 84. the next, his brother [*Th: Utp*], has left me. 85. The hut's gloom and loneliness [*Th: Utp*] has started eating into me. 86. Yet [*Th: tx*], 87. Christ [*Th: Int*] 88. rid [*Th: Utp*] me of this thing, this temptation harping on my weak flesh. 89. No, no, no [*Th: Int*] 90. I [*Th: Utp*] will not go with another, 91. But [*Th: tx*] 92. him [*Th: Mtp*]

I [*Th: Utp*] call my husband, 93. [Even (tx) if (tx) I (tp)] [*Th: mpl*] wait for twenty years and more, 94. I [*Th: Utp*] shall bear all… 95. I [*Th: Utp*] fear for you. 96. Don't worry [*Th: Utp*] about me. 97. I [*Th: Utp*] am ashamed of my weakness. 98. Look [*Th: Utp*] now. ; 99. I [*Th: Utp*]'ll not cry anymore, 100. [and (tx) when (str) I (tp)] [*Th: Mpl*] feel grief come 101. I [*Th: Utp*]'ll go out 102. and [*Th: tx*] seek companion in the trees on the hills. 103. I [*Th: Utp*]'ll watch little birds, and lizards and insects. 104. Often [*Th: Int*] 105. at night [*Th: Mtp*] 106. I [*Th: Utp*]'ve walked about, alone, letting 107. the moon and stars [*Th: Utp*] speak to me. 108. At time [*Th: Int*], darkeness 109. [*Th: Utp*] shelters me. 110. Wait [*Th: Utp*]! 111. A thought [*Th: Utp*] comes into my mind. 112. Remi [*Th: Utp*] was once a God-fearing child, obedient to me and his father, 113. always [*Th: Int*] desiring to do the right thing. 114. I [*Th: Utp*] shall go to the pastor. 115. He [*Th: Utp*] knows 116. our son [*Th: Utp*] is lost, swallowed by the pleasures of the city, 117. and [*Th: tx*] 118. to him [*Th: Mtp*] 119. I [*Th: Utp*] will say : 120. Go [*Th: Utp*] to the city, 121. [Oh (Int) prophet of God (Int), tell (tp)] [*Th: mpl*] Remi to come back to us….122. Who [*Th: Str-tp*] is that ? 123. It [*Th: Utp*] might be Remi… 124. I [*Th: Utp*] shall not speak to him. 125. Hm ! [*Th: Int*] 126. I [*Th: Utp*] shall know 127. what [*Th: Str*] 128. I think [*Th: Int*] of him. 129. I [*Th: Utp*] shall turn back to him… 130. Is [*Th: Int*] 131. it [*Th: Utp*] well with you women of the house? 132. It [*Th: Utp*] is well. 133. Will [*Th: Int*] you [*Th: Utp*] not sit down ?…Thank you wife of Ngome, 134. May [*Th: Int*] 135. God [*Th: Utp*] guard his spirit.136. He [*Th: Utp*] was a man, 137. [oh (Int) yes (Int) your husband (tp)] [*Th: mpl*] was, 138. before [*Th: tx*] 139. the white-men [*Th: Utp*] stole his heart 140. and [*Th: tx*] turned him into a Christian. 141. The Gods themeselves [*Th: Utp*] are jealous, 142. They [*Th: Utp*] only take away the choicest in the land, leaving the weak and the feeble. 143. My heart [*Th: Utp*] is still heavy with grief. 144. I [*Th: Utp*] long ago feared 145. that [*Th: Str*] 146. someone [*Th: Utp*] had put a curse on this house. 147. My first son [*Th: Utp*], so big and strong, was taken from me, like that, 148. For no reason [*Th: Mtp*] 149. that [*Th: Str*] a man 150. [*Th: Utp*] could devine. 151. And [*Th: tx*] 152. a year [*Th: Utp*] had passed 153. since [*Th: tx*] 154. he [*Th: Utp*] brought us joy by marrying a young girl, the best of the land. 155. Our tears [*Th: Utp*] had hardly dried 156. before [*Th: tx*] 157. my man [*Th: Utp*] follows. 158. [And (tx) now (tx)Remi (tp)] [*Th: mpl*], 159. the only left to head this house [*Th: Mtp*], went 160. and [*Th: tx*] died to us in the city. 161. I [*Th: Utp*] came because of him. 162. Has [*Th: Int*] 163. he [*Th: Utp*] been found ? 164. We [*Th: Utp*] knew him once for a good son. 165. He [*Th: Utp*] acceded to our wishes 166. and [*Th: tx*] married this woman, a daughter of the tribe, 167. instead of[*Th: tx*] going to a white-skinned woman. 168. We [*Th: Utp*] were happy. 169. Remi [*Th: Utp*] was not the husband of Thoni, alone. 170. Remi [*Th: Utp*] was also the new husband to the tribe. 171. Through [*Th: tx*] 172. his big education [*Th: Mtp*], 173. he [*Th: Utp*] would have bound us together 174. he [*Th: Utp*] should have formed a political party, 175. and [*Th: tx*] led us to victory. 176. But [*Th: tx*] 177. we [*Th: Utp*], like you were puzzled. 178. Why [*Th: Str-tp*] did he go away from us ? 179. Is [*Th: Int*] 180. that [*Th: Utp*] natural ? 181. We [*Th: Utp*], 182. the ridge, the tribe [*Th: Mtp*], have waited.183. We [*Th: Utp*] fear. 184. Shall [*Th: Int*] 185. I [*Th: Utp*] say it ? 186. Speak quickly [*Th: Utp*], 187. or [*Th: tx*] 188. you [*Th: Utp*] tear my heart with bad speculations. 189. You [*Th: Utp*] know 190. what [*Th: str*] 191. our neigbours [*Th: Utp*] are. 192. [The tribes that [*Th: Str*] surround us] [*Th: Utp*] don't want to see us rise. 193. Who [*Th: Str-tp*] knows ? 194. You [*Th: Utp*] are there. 195. I [*Th: Utp*], 196. your neighbour, here [*Th: Mtp*] 197. can't [*Th: Int*] 198. I [*Th: Utp*] use black magic to turn your mind against the tribe and this hearth ? 199. Do youthink so ?[*Th: Int*] 200. You [*Th: Utp*] have eyes 201. And [*Th: tx*] cannot see. 202. Remi [*Th: Utp*] your son and ours, is the only educated man in all the land, 203. exceeding in knowledge all the people [*Th: Mtp*], 204. black or white [*Th: Utp*] put together. 205. Christo [*Th: Int*], 206. save [*Th: Utp*] my son. 207. Make [*Th: Utp*] ineffective 208. the bad medicine [*Th: Utp*], turns away his mind from home. 209. Elder [*Th: Int*], 210. what [*Th: Str-tp*] shall I do ? 211. can't [*Th: Int*] 212. you and the tribe [*Th: Utp*] do something ? 213. I [*Th: Utp*] was sent to you by the elders. 214. What [*Th: Str-tp*] do they want ? 215. We [*Th: Utp*] want to send a man to the city, a man 216. who [*Th: Str-tp*] will carry a little medicine, to make him turn to the tribe. 217. Who-who [*Th: Str-tp*] gave the medicine ? 218. Ha !Ha !Ha ![*Th: Int*] 219. We of Marua tribe [*Th: Utp*] are not children, or foolish either. 220. Do [*Th: Int*] 221. you [*Th: Utp*] still believe in 222. what [*Th: Str*] 223. the white-man [*Th: Utp*] said ? 224. He [*Th: Utp*] said our medicine was bad, bad ! 225. Some people [*Th: Utp*] were easily devided, 226. [And (tx) even (tx) now (tx)] [*Th: mpl*], 227.four full years after independence [*Th: Mtp*], 228. they [*Th: Utp*] have not discovered the lie.

Extract No2: (pp. 28- 35)

1.You [*Th: Utp*] know Remi, 2. I [*Th: Utp*] fear for our country. 3. Independence [*Th: Utp*] has not reduced the amount of racial tension. 4. [This affair of an Asian girl who [*Th: Str-tp*] has been ostracised by her community. because [*Th: tx*] she [*Th: Utp*] was seen going round with an African] [*Th: Utp*] is not an isolated case. 5. You [*Th: Utp*] were ever optimistic 6. and [*Th: tx*] would not believe in 7. the government [*Th: Utp*] legislating on social matters. 8. You [*Th: Utp*] didn't get my point. 9. It [*Th: Utp*] depends on 10. what [*Th: Str*] kind of government, on the kind of legislation and on the kind of issues… 11. You [*Th: Utp*] may mock me. 12. But [*Th: tx*] 13. take [*Th: Utp*] tribalism for instance. 14. Since [*Th: tx*] 15. independence [*Th: Mtp*] tribalism and tribal loyalaties [*Th: Utp*] seem to have increased. 16. [And (tx) even (tx) leaders (tp)] [*Th: mpl*] who [*Th: Str-tp*] were the supporters of the Africanist Party] [*Th: Utp*] are the very ones 17. who [*Th: Str-tp*] are encouraging the feelings. 18. Do you think

[*Th: Int*] 19. these people [*Th: Utp*] would pass an effective piece of legislation 20. when [*Th: Str*] 21. it [*Th: Utp*] would touch the very taproot of their power ? 22. Yes [*Th: Int*], 23. some of these leaders [*Th: Utp*] were paying lip service, only lip service to Africanist Party. 24. But [*Th: tx*] 25. what [*Th: Str-tp*] do you think 26. the government [*Th: Utp*] ought to do ? 27. Just [*Th: Int*] preach sermons ?28. The government [*Th: Utp*] should act. 29. It [*Th: Utp*] must deal firmly with one 30. who [*Th: Str-tp*] is found exploiting racial, tribal or religious differences. 31. But [*Th: tx*] 32. let us [*Th: Utp*] also remember 33. [that (tx) even (tx)] [*Th: mpl*] 34.a black man's government [*Th: Utp*] can go wrong. 35. Take [*Th: Utp*] this legislation against strikers, for example. 36. If [*Th: tx*] 37. the government [*Th: Utp*] makes all strikes illigal, 38. that [*Th: Str-tp*] will be the finest thing 39. they [*Th: Utp*] have done so far. 40. A government in a newly independent [*Th: Utp*] can never be too firm. 41. But [*Th: tx*] 42. why [*Th: Mtp*] wrench from a workman his only tool ! 43. A trade union without the right to strike [*Th: Utp*] is like a lion without claws and teeth. 44. Tell [*Th: Utp*] me. 45. Will [*Th: Int*] 46. the government [*Th: Utp*] also take over the land, the bank and oil companies 47. and [*Th: tx*] give them to our people ? 48. In any case [*Th: tx*], 49. there [*Th: Utp*] are other ways of dealing with people 50. who [*Th: Str-tp*] oppose you 51. besides [*Th: tx*] refusing to listen to them and crushing them. 52. You [*Th: Utp*] could give them 53. what [*Th: Str*] 54. they [*Th: Utp*] want 55. what [*Th: Str*] 56. they [*Th: Utp*] fought for. 57. The manpower of the masses [*Th: Utp*] ought to be the cornerstone of our economy, not foreign aid. 58. You [*Th: Utp*] are like those politicians 59. who [*Th: Str-tp*] oppose the government. 60. They [*Th: Utp*] don't realise 61. that [*Th: Str*] 62. the problems posed by independence [*Th: Utp*] are different from those of colonial days. 63. [Then (tx), of course (Int), you (tp)] [*Th: mpl*] could go on being destructive, 64. As for [*Th: tx*] 65. a nationalist revolutionary [*Th: Mtp*] 66. your aim [*Th: Utp*] was to discredit the colonial power in the eyes of the people. 68. But [*Th: tx*] 69. people [*Th: Utp*] have a right to destroy any government, 70. that [*Th: Str-tp*] continues the practice of colonial regime. 71. [Yes (Int) – but (tx) can't (Int) we (tp)] [*Th: mpl*] outgrow opposition mentality 72. And [*Th: tx*] help to build ? 73. Some people [*Th: Utp*] feel 74. that [*Th: Str*] 75. they [*Th: Utp*] must go on opposing the government at every point. 76. And [*Th: tx*] 77. it [*Th: Utp*] is more terrible 78. when [*Th: Str*] 79. [the opposition [*Th: Utp*] – like [*Th: tx*] that of the Democratic Union [*Th: mtp*]] [*Th: Utp*] – is based simply on tribe and religion. 80. I [*Th: Utp*] hate this 81. even [*Th: tx*] at college [*Th: Mtp*] 82. I [*Th: Utp*] hated 83. the many small political and social organisations [*Th: Utp*] based on tribe and race. 84. Of Course [*Th: Int*] 85. I [*Th: Utp*]'d forgotten 86. you [*Th: Utp*] took active part in national politics even at college. 87. Yes [*Th: Int*]. 88. I [*Th: Utp*] had the misfortune of being the first of my tribe to reach University. 89. You [*Th: Utp*] know 90. it [*Th: Utp*]' s a small tribe. 91. Elders [*Th: Utp*] listened to my voice. 93. I [*Th: Utp*] wrote them a letter, 94. virtually [*Th: Int*] ordering them to support the Africanist Party and our Prime Minister. 95. And [*Th: tx*] 96. during vacations [*Th: Mtp*] 97. I [*Th: Utp*] held meetings everywhere 98. and [*Th: tx*] told them : 99. join [*Th: Utp*] Africanist Party. 100. Why [*Th: Str-tp*] then didn't you stand for elections ? 101. You [*Th: Utp*] had a good chance 102. [and (tx) maybe (Int) now (tx)] [*Th: mpl*] 103.you [*Th: Utp*] would be in the government. 104. I [*Th: Utp*] did not want to… 105. Because [*Th: tx*] 106. I [*Th: Utp*] was trapped by the tribe. 107. What [*Th: Str-tp*] do you mean ? 108. I [*Th: Utp*] was caught. 109. [And (tx) when (tx) I (tp)] [*Th: mpl*] realised this, 110. It [*Th: Utp*] was too late for me to do anything about it. 111. What [*Th: Str-tp*] do you mean ?112. You [*Th: Utp*] have never told me about this. 113. So [*Th: tx*] 114. I [*Th: Utp*] run away, escaped to the city. 115. Don't be [*Th: Utp*] mystical ! 116. I [*Th: Utp*] wanted to be myself. 117. Hm [*Th: Int*]. By quiting politics – leaving it to tribalists and currupt men ? 118. You [*Th: Utp*]'re strange. 119. It [*Th: Utp*]'s a wound here. 120. There [*Th: Utp*] are some wounds Omange 121. which [*Th: Str-tp*] can never be healed. Never ! 122. I [*Th: Utp*]'m sorry. 123. Peharps [*Th: Int*] 124. I [*Th: Utp*] should have told you earlier. 125. A friend [*Th: Utp*] might have helped me. 126. My wound [*Th: Utp*] is a woman. 127. You [*Th: Utp*] shake your heads? 128. But [*Th: tx*] 129. listento[*Th: Utp*] me, Omange. 130. I [*Th: Utp*] had a brother once. 131. He [*Th: Utp*] was so close to me. 132. But [*Th: tx*] 133. in many ways [*Th: Mtp*] 134. he [*Th: Utp*] was different from me. 135. He [*Th: Utp*] was strong. 136. He [*Th: Utp*] was a man of action. 137. But [*Th: tx*] 138. me, [*Th: Mtp*] 139. I [*Th: Utp*] was shy with people 140. women [*Th: Utp*] frightened me. 141. A crowd [*Th: Utp*] was different though. 142. I [*Th: Utp*] was all right standing before such a faceless thing. 143. There [*Th: Utp*] was a girl in my village 144. whom [*Th: Str*] 145. I [*Th: Utp*] secretly adored. 146. But [*Th: tx*] 147. I [*Th: Utp*] was a dumb sufferer. 148. Every day [*Th: Mtp*] 149. I [*Th: Utp*] thought 150. I [*Th: Utp*] would declare my love. 151. She [*Th: Utp*] never gave a chance… 152. I [*Th: Utp*] tried to confide in my brother. 153. [But (tx) somehow (tx) something (tp)] [*Th: mpl*] always prevented me. 154. Then [*Th: tx*] 155. I [*Th: Utp*] went to college. 156. One day [*Th: Mtp*] 157. I [*Th: Utp*] made up my mind. 158. I [*Th: Utp*] would tell her. 159. I [*Th: Utp*] would claim her. 160. I [*Th: Utp*] was excited and in high spirits. 161. The same day [*Th: Mtp*] 162. I [*Th: Utp*] had a letter from home… 163. Well[*Th: tx*], 164. she and my brother [*Th: Utp*] were to be married… 165. Yes [*Th: Int*]. 166. For a year or two [*Th: Mtp*] 167. I [*Th: Utp*] could only lie in bed. 168. I thought [*Th: Int*] 169. that [*Th: Str*] 170. she and my brother [*Th: Utp*] betrayed me. 171. Couldn't [*Th: Int*] 172. They [*Th: Utp*] read my heart ? 173. Then [*Th: tx*] 174. I [*Th: Utp*] reasoned thus. 175. She [*Th: Utp*] must have loved my brother all along. 176. I [*Th: Utp*] was now calm. 177. I [*Th: Utp*] thanked God 178. that [*Th: Str*] 179. I [*Th: Utp*] had revealed nothing to either. 180. At the end of the year [*Th: Mtp*] 181. I [*Th: Utp*] decided to go home. 182. The girl [*Th: Utp*] no longer meant anything to me. 183. In My Mind [*Th: Int*] 184. she [*Th: Utp*] was my brother's wife. 185.

[Yet (tx)- do (Int) you (tp)] [*Th: mpl*] ever have a premonition ? 186. [Oh (Int), that (tx) someting (tp)] [*Th: mpl*] is going to happern to you. 187. I [*Th: Utp*] remember that journey. 188. I [*Th: Utp*] trembled all over without cause. 189. I [*Th: Utp*] could hardly move. 190. Suddenly [*Th: Mtp*] 191. I [*Th: Utp*] became sick. 192. My friend [*Th: Utp*] in the train had to carry me home. 193. [Then (tx)– oh (Int), how (tp)] [*Th: mpl*] shall I put it ? 194. Go [*Th: Utp*] on. 195. My brother [*Th: Utp*] was dead. Crushed by a motor car. 196. It [*Th: Utp*]'s all over now. 197. [And (tx) then (tx) it (tp)] [*Th: mpl*] was horrible - very horrible. 198. He [*Th: Utp*] had hardly been with his wife for more than six months. 199. What [*Th: Str-tp*] became of her ? 200. [Soon (tx) after (tx) this (tp)] [*Th: mpl*], 201. my father [*Th: Utp*] fell ill. 202. It [*Th: Utp*] was the shock of my brother's death. 203. He [*Th: Utp*] called me into his bed 204. and [*Th: tx*] said : 205. Remi [*Th: Int*]. 206. You [*Th: Utp*] are now our custom. 207. Your brother's wife [*Th: Utp*] is now your wife. 208. I [*Th: Utp*] refused to marry her. 209. But [*Th: tx*] 210. you [*Th: Utp*] loved her ? 211. Can't [*Th: Int*] 212. you [*Th: Utp*] see ? 213. I [*Th: Utp*] had already reconciled myself 214. to the fact that [*Th: tx*] 215. she [*Th: Utp*] was my brother's wife. 216. And [*Th: tx*] 217. she [*Th: Utp*] was. 218. How [*Th: Str-tp*] then could I takeanother man's wife ? 219. I [*Th: Utp*] wanted a woman of my own. 220. [But (tx) if (tx) I (tp)] [*Th: mpl*] married this girl, 221. how [*Th: Str-tp*] could I get out of my head 222. that [*Th: Str*] 223. she [*Th: Utp*] belonged to another ? 224. Could [*Th: Int*] 225. I [*Th: Utp*] see her as my wife ? 226. No. No [*Th: Int*]. 227. It [*Th: Utp*] is not 228. that [*Th: Str*] 229. I [*Th: Utp*] am very religious. 230. Even [*Th: tx*] today [*Th: Mtp*], 231. I [*Th: Utp*] could run away with your wife 232. If [*Th: tx*] 233. I [*Th: Utp*] knew 234.she [*Th: Utp*] loved me. 235. What [*Th: Str-tp*] happened ? 236. O [*Th: Int*], 237. my mother [*Th: Utp*] wept. 238. My father [*Th: Utp*], 239. although [*Th: tx*] a Christian 240. [*Th: Mtp*], wailed 241. and [*Th: tx*] cursed. 242. The elders of the tribe [*Th: Utp*] came 243. and [*Th: tx*] prayed me to do a father's wish 244. and [*Th: tx*] obey a sacred custom. 245. Here were people [*Th: Mtp*] 246. I [*Th: Utp*] was leading. 247. I [*Th: Utp*] had asked them to be true and faithful to Africanist Party. 248. Now[*Th: tx*] 249. they [*Th: Utp*] were asking me to show similar obedience. 250. Finally [*Th: Mtp*], 251. I [*Th: Utp*] agreed to live with her.

LETTRES, LANGUES, ARTS, COMMUNICATION ET PHILOSOPHIE

EXPRESSIVITE STYLISTIQUE DES NOMS PROPRES METAPHORIQUES CONGOLAIS TRADUITS EN LANGUE FRANÇAISE

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Résumé

Cette étude examine les noms propres métaphoriques congolais pour décrire leurs expressivités stylistiques dans la langue française. Elle analyse un corpus des noms propres métaphoriques recueilli dans l'espace linguistique du Congo Brazzaville. Le dépouillement du corpus montre que deux quarts de noms propres congolais ont une signification et une évocation socio-stylistique. L'évidence justifiée nous permet d'étudier l'expressivité stylistique des noms propres congolais traduits en langue française. Il s'agit de les analyser selon une perspective linguistique et stylistique. En appliquant les approches componentielle, conceptuelle et cognitiviste, l'interprétation des métaphores aboutira à quelques résultats fondés sur l'expressivité référentielle de la dénomination issue des domaines animaux, aquatique et célestes, parce qu'ils sont évocateurs des milieux identitaires, culturels et créateurs de sens, traduits à la langue française.

Mots clés : substantif, créativité, expressivité, innovation, cible et source

Abstracts

This study examines Congolese metaphorical names to describe their stylistic expressivities in the French language. She analyzes a corpus of metaphorical proper names collected in the language space of Congo Brazzaville. The examination of the corpus shows that two quarters of Congolese names have a meaning and a socio-stylistic evocation. Justified evidence allows us to study the stylistic expressiveness of Congolese proper names translated into French. It is a question of analyzing them according to a linguistic and stylistic perspective. By applying the componential, conceptual and cognitivist approaches, the interpretation of the metaphors will lead to some results based on the referential expressivity of the denomination coming from the animal, aquatic and celestial domains, because they are evocative of identity, cultural and creative environments. of meaning, translated to the French language.

Keywords: noun, creativity, expressiveness, innovation, target and source.

Introduction

L'article examine la traduction expressive des métaphores des noms propres des langues congolaises à la langue française. Dans un tel choix, plusieurs raisons justifient l'analyse stylistique des métaphores des noms propres. Certes, on peut exposer autant de justifications sur l'étude des métaphores des noms propres au Congo Brazzaville, mais, on ne retiendra que deux raisons justificatives d'aborder le thème de l'expressivité stylistique des noms propres métaphoriques congolais traduits en français. La première montre que les noms propres congolais connaissent un intérêt des études linguistiques et historiques. L'étude linguistique publiée par Paul Nzete sur « Système d'appellation des personnes au Congo : tradition et évolution » (1985) fait une description sociolinguistique des noms. L'étude historique des noms propres réalisée par Abraham Constant Ndinga Mbo, intitulée *Onomastique et histoire au Congo -Brazzaville* (2004) rattache le nom propre à l'histoire. La seconde raison porte sur le réseau abondant de métaphores des noms propres lexicalisés et considérés comme des catachrèses dans les usages des langues congolaises. De plus, les noms propres métaphoriques exaltent souvent de signification expressive, du fait de leur fonction référentielle avec la réalité ou avec les objets extralinguistiques. Cela explique que les noms propres « ngoulou » (le porc) et « Ngoma » (le tam-tam) sont des signifiants représentant des référents de la réalité soit animale soit culturelle et qu'ils sont considérés comme les métaphores par leur changement ou transfert du genre animal ou musical au genre humain.

La problématique est constituée de trois problèmes liés à l'interprétation linguistique et stylistique des métaphores. Le premier est de montrer que les métaphores des noms propres traduisent en une nouvelle langue peuvent conserver, dans le processus de la traduction, leur principe de la déviance et de la violation des usages normatifs. Le deuxième se situe sur l'expressivité universelle des métaphores, lorsqu'elles sont traduites de la première à la seconde langue. Le troisième s'inscrit dans la genèse socioculturelle de la métaphore, il s'agit d'expliquer que l'environnement social, culturel et naturel fournit à une communauté linguistique des images métaphoriques. Celles-ci rentrent également dans le processus de la dénomination. Ces problèmes

circonscrits nous conduisent à retenir ces questions comme une pierre angulaire de notre problématique : comment les référents des réalités culturelles et naturelles deviennent-ils la lexicalisation des noms propres métaphoriques au sein d'un groupe linguistique ? Et comment les métaphores des noms propres du Congo gardent-elles de l'expressivité stylistique dans leur traduction en langue française ?

L'hypothèse de l'analyse porte sur cette phrase : les métaphores des noms propres du Congo seraient révélatrices d'expressivité socio-stylistique, du fait qu'elles auraient une genèse identitaire, culturelle et locative. L'objectif général poursuivi est de décrire la métaphore des noms propres traduits d'une langue à une autre, pour déceler le caractère invariable des motivations expressives du référent. L'objectif spécifique reste de systématiser la structure particulière des noms propres congolais pour les traduire en français.

Pour aborder une telle étude, nous appliquons l'approche exponentielle pour vérifier si les sèmes des métaphores physiques restent inchangeables dans la traduction, lorsque le signe linguistique change le signifiant d'une langue à une autre, mais le référent situationnel garde les propriétés sémantiques dans sa représentation à travers des langues.

Cet article s'articule sur les points suivants : le cadre théorique, l'analyse du corpus, les animaux pour une génèse des métaphores des noms propres ; noms communs abstraits et créativité des métaphores des noms propres, noms communs de l'univers céleste et formation des noms propres métaphoriques.

1. Cadre théorique

Notre travail aborde la traduction de la métaphore dans le cadre des noms propres. Dans ce contexte, il est utile de reconsidérer quelques études sur deux domaines afin d'éclairer nos analyses : la notion du nom propre et celle de la métaphore.

1.1. Noms propres

Considéré par les grammairiens comme une partie du discours, le nom propre est susceptible de remplir les fonctions syntaxiques et sémantiques. Ainsi, beaucoup de travaux ont énoncé plusieurs problématiques des noms propres, saisies comme les acceptions définitionnelles de ceux-ci. La première acception du nom propre couramment citée est désignée par le terme « étiquette identificatrice » de la personne ou de l'individu et par la fonction asémantique. Dans cette perspective, Brunot et Bruneau (1949, p.104) ont soutenu que les noms propres « n'ont pas de signification », mais, qu'ils servent d'étiquette d'identification. De même, François Récanati (1983, p.106) écrit : « Les noms propres, dit-il, « n'ont, à proprement parler, aucune signification » ; ils sont une simple marque permettant de distinguer un objet d'un autre, sans dire en quoi- par quelles propriétés- cet objet se distingue des autres. ». Aussi ajoute-t-il (Id, p.110) : « un nom propre désigne l'objet qui est son réfèrent dans le monde réel ». La deuxième acception défendue est que les noms propres sont dépourvus de traduction. Cette thèse est annoncée par Brunot et Bruneau (Id, p.104) qui ont avancé : les noms propres « sont intraduisibles dans une langue étrangère ».

Cependant, Michel Le Guern (1973, p.35) soulève quelques questions intéressantes autour du débat sur la définition du nom propre :

> Pourra-t-on objecter, comment se fait-il qu'un nom propre puisse fournir une métaphore alors que ce qui caractérise le nom propre, c'est le fait qu'il ne possède pas de signification analysable et qu'il fonctionne comme un terme uniquement référentiel, et que la métaphore s'explique par une modification de la signification ? En fait, pour qu'un nom propre puisse servir d'antonomase, il faut que ce ne soit plus déjà tout à fait un nom propre, et qu'on puisse y déceler des éléments de signification. La possibilité de percevoir une signification dans un terme qui était à l'origine un nom propre permet, grâce à un processus de lexicalisation qui met en jeu le mécanisme métaphorique, la transformation en nom commun d'un nom propre tel que Mécène, Benjamin, etc.

La troisième acception des noms propres repose sur ses éventuelles significations dans les variations de contexte linguistique. ». Jean Molino (1982, p.13) a montré deux aspects paradoxaux dans le fonctionnement discursif des noms propres : ils ont une marque distinctive vide et

revoient à une série d'interprétants affectifs. De plus, il a souligné les cinq fonctionnements discursifs des noms propres : une marque pure visant un objet singulier ; un désignateur rigide et invariant ; ils sont associés à un classificateur ; ils sont paraphrasés par une description définie ; ils marquent une série d'interprétants.

Une acception du nom propre est proposée par Marie-Noëlle Gary-Prieur (1991, pp.43-47). Selon cet auteur, les noms propres ont quatre emplois : ils ont une valeur d'exemple dans un contexte différentiel avec d'autres noms propres, ils remplissent une fonction dénominative, ils peuvent avoir des constructions métaphoriques et des constructions modalisantes.

Kerstin Jonasson (1991, p.74) déclare que la métaphore est « considérée comme l'application d'un terme servant normalement à dénoter une entité appartenant à un certain domaine notionnel à un phénomène appartenant à un autre champ conceptuel. Ainsi des termes comme loup ou lion, s'appliquant normalement à des animaux, sont interprétés comme métaphoriques, lorsqu'ils sont appliqués à des humains ».

Après avoir rappelé et nuancé des thèses d'étiquette et d'asémantique, Christian Vandendorpe (1993, p.66) soutient que le nom propre « peut transporter avec lui un paquet de connaissances et de représentations » ou des masses d'informations liées à notre expérience et à nos souvenirs ». Marie Izaute (1999, p.737) considère également la valeur sémantique des noms, parce qu'elle développe : « L'accès au nom est donc conditionnel à l'accès aux informations biographiques sur la personne. Ce modèle postule une relative asymétrie entre l'accès aux informations sémantiques et l'accès au nom : on n'accède pas au nom sans avoir récupéré les informations sémantiques ».

Pour Charlotte Schapira (2010, p.4), le nom propre en « emploi métaphorique doit être non seulement connu du locuteur et de l'interlocuteur mais aussi constituer l'objet d'un consensus quant à son « sens connotatif. De plus, il doit être accepté par les usagers de la langue comme représentatif par excellence de la qualité qu'il est censé illustrer. ». De même pour Arsène Elongo (2013, p.60), « Les noms propres de personne, mis en servitude syntaxique avec l'article défini, marquent une variante de la caractérisation » discursive.

1.2. Métaphore

La métaphore est une figure de style étudiée dans les domaines de la linguistique et de la stylistique. Plusieurs travaux l'ont décrite dans une perspective de la syntaxe, de la sémantique et de la sémiotique. Dans notre étude, nous considérons seulement deux théoriciens de la métaphore et une étude de synthèse, il s'agit des travaux réalisés par Paul Ricœur (1983), George Lakoff (1980) et Serge Botet (2008).

1.2.1. Paul Ricœur ou approche discursive

Paul Ricœur (1983, p.88) présente une approche pertinente pour interpréter la métaphore. Sa méthode semble être une approche du modèle discursif et interactif, comme il l'écrit ainsi : « Nous lui rattacherons ensuite la théorie de l'interaction qui est appelée à remplacer une théorie purement substitutive de la métaphore ». Cette approche est sollicitée et pratique dans notre étude pour deux raisons : la première est que l'approche substitutive aborde deux critères de la métaphore : le critère de l'écart et le critère de la ressemblance. Ces deux principes sont discutés et corrigés dans la contribution de Pau Ricœur. Selon lui (Id, p.217), l'écart de la métaphore ne se situe pas sur le rapport entre deux mots employés dans le contexte linguistique, mais entre le sens et la réalité : « la rhétorique générale a grandement raison de caractérise les métalogismes comme un écart, non entre les mots et le sens, mais entre le sens et la réalité ». Paul Ricœur discute le principe fondamental de l'approche substitutive de la métaphore : le principe de la ressemblance. Celui-ci « paraît en revanche s'effacer progressivement à mesure que se raffine le modèle discursif ». Le critère de la ressemblance doit être compris comme principe de l'interaction.

La seconde raison est que le modèle discursif montre les limites de l'approche componentielle et la corrige. Selon Paul Ricœur, l'approche componentielle est obsolète devant l'analyse de la métaphore d'invention et parce qu'elle est une étude de la polysémie : « La métaphore d'invention n'est pas seule à défier l'analyse sémique ; Jean Cohen, dont nous venons d'évoquer l'accord partiel avec l'analyse componentielle, soulève le cas des prédicats indécomposables comme les couleurs ». Paul Ricoeur critique les faiblesses de « la théorie de

métaphore-mot » et propose la parenté des métasèmes et des métalogismes » pour analyser la métaphore. Paul Ricoeur (Id, p.127) arrive à cette conclusion : « La métaphore est alors un événement sémantique qui se produit au point d'intersection entre plusieurs champs sémantiques ». Il (Id, p.106) désigne deux structures de la métaphore en écrivant : « Il est exclu qu'on puisse parler de la teneur à part de la figure, ni traiter le véhicule comme un ornement surajouté : c'est la présence simultanée de la teneur et du véhicule et leur interaction qui engendrent la métaphore ». La teneur et le véhicule sont les deux éléments de base de la structure métaphorique.

1.2.2. George Lakoff et Mark Johnson

La métaphore est aussi analysée selon l'approche cognitiviste. Ainsi, George Lakoff et Mark Johnson (1980, p.149) l'abordent selon la linguistique cognitive et font une classification de trois variétés métaphoriques : métaphores structurelles, métaphores d'orientation et métaphores ontologiques. Premièrement, les métaphores structurelles mettent en jeu la structuration d'un concept métaphorique par un autre concept. George Lakoff et Mark Johnson (1980, p.34) la décrivent : « Les métaphores (… structurent le système conceptuel ordinaire de notre culture qui est reflété dans notre langage quotidien ». Deuxièmement, les métaphores d'orientation montrent que le concept métaphorique « organise un système entier de concept les uns par rapport autres » (Id, p.34). Ce système spatial est basé sur une structure binaire : « haut-bas, dedans-dehors, devant-dernière, dessus-dessous, profond-peu, central-périphérique ». Troisièmement, les métaphores ontologiques reposent sur l'expérience fondée sur l'objet et les substances. Cette expérience est le résultat du choix opéré par un locuteur afin d'actualiser les « entités discrètes » et des substances uniformes ». George Lakoff et Mark Johnson (1980, p.40) l'éclairent à travers cette analyse : « Nous utilisons les métaphores ontologiques pour comprendre les événements, les actions, les activités et les états ». Ils ajoutent que ces métaphoriques ontologiques peuvent avoir une fonction innovatrice, parce qu'elles « désignent un domaine d'expériences mettant en valeur, atténuant ou masquant certains aspects. » (Id, p.162).

Deux autres auteurs nous aident à bien comprendre les visées de l'approche cognitiviste. Le premier, Charlotte Dilks énonce deux aspects fondamentaux : 1° « un énoncé ne peut pas être isolé de son contexte ni de nos connaissances du monde », 2°, « en linguistique cognitive, la métaphore est une projection sélective des traits d'un domaine conceptuel sur un autre ». Le seconde, Anne-Marie Diller (1991, p.210), la métaphore conceptuelle ne s'appuie pas sur les mots, mais sur la pensée, comme source organisationnelle et interprétative et explique le fonctionnement de la structure de la métaphore : « les attributs appartenant à certains domaines (…), domaine-source, vont être transportés dans un autre domaine, appelé domaine-cible, dans le but de pouvoir conceptualiser ce domaine-cible ».

1.2.3. Serge Botet ou approche multiperspectiviste

La métaphore est décrite, selon Serge Botet (2008), par le couple binaire suivant : métaphorisé et métaphorisant. Le premier représente la cible et le second la source. Ce couple métaphorisé/métaphorisant fonctionne par le principe de l'allotopie ou celui de l'incompatibilité associative entre la cible et la source. Serge Botet (Id, p.29) analyse qu'une relation métaphorique répond aux critères de la compatibilité et incompatibilité sémiques. Ainsi, selon Cet auteur, on dégage deux critères de l'analyse métaphorique : le critère allotopie vs isotopie ou le critère l'incompatibilité vs compatibilité. De plus, après une analyse de différentes théories de la métaphore, Serge Botet (id, p.83-84) propose une approche multiperspectiviste pour l'étudier :

> Pour résumer : en l'absence de théorie unifiée et sans vouloir dénier la nécessité scientifique d'en élaborer une, nous sommes convaincus que l'approche la plus pertinente de la métaphore – ou plus exactement : des métaphores- est une approche multiperspectiviste. Tout éclectisme mis à part, il faut bien s'avouer que dans l'état actuel des recherches théoriques, la métaphore ou les métaphores- tout comme les significations et le sens- peuvent être aussi bien dans le langage que dans l'expérience et dans la pensée, dans la langue que dans le discours, dans le texte que dans le contexte, dans le mot-unité que dans l'énoncé.

Cet auteur a élargi l'analyse de la métaphore en ouvrant une perspective assez large, parce qu'elle peut se trouver dans la langue

comme dans le langage. Mais son approche reste limitée, parce qu'elle n'est pas assez développée en une théorie structurée. Toutefois, notre étude retiendra deux aspects intéressants de ce travail : l'analyse de la métaphore reste tributaire de la structure métaphorisant/ métaphorisé et du principe de l'opposition allotopie / isotopie.

2. Analyse du corpus

La République du Congo (Brazzaville) possède des noms propres dont l'origine souligne une aire géographique et socioculturelle. Paul Nzete (1986, p.157) a écrit : « Ne pas situer le nom dans le contexte du discours, c'est se refuser à rendre compte correctement de cette réalité culturelle qui l'on décrit ». Les noms propres congolais ont une particularité des initiales vocaliques (le Nord du pays) et des initiales consonantiques (dans le Sud du pays ». L'enquête des noms propres réalisée par les étudiants appartenant à ces aires linguistiques du Congo. En le dépouillant, on constate que le corpus est constitué des noms propres métaphoriques traduisant l'identité socioculturelle de l'onomastique particulièrement congolaise. Il est composé de vingt-sept occurrences, réparties en trois domaines : le domaine animal, le domaine abstrait ou de qualité et le domaine des réalités célestes. Il pose deux problèmes d'analyse métaphorique : 1° les noms propres métaphoriques sont des désignateurs rigides d'identification selon l'environnement linguistique, 2° les noms propres métaphoriques traduits en français gardent leur valeur de métaphore expressive et évocatrice. Ces noms communs s'inscrivent dans le processus de la grammaticalisation lexicale pour se transformer en noms propres de personne et changent de genre propre aux des choses pour devenir le genre de la dénomination humaine. Les noms propres métaphoriques ont une autre particularité structurelle, parce qu'ils se présentent comme une structure in absentia suggérant à la fois le métaphorisé et le métaphorisant. Pour faire ressortir la valeur métaphorique de ces noms propres, nous avons adopté la structure de la phrase attributive, par exemple le nom propre « Ndzoko » (Eléphant » sera traduit comme « Je suis éléphant ».

Nous soulignons que ces noms propres métaphoriques des langues congolaises représentent souvent une phrase affirmative ou déclarative, mais qu'ils fonctionnent aussi comme une phrase averbale : une partie de

l'énoncé est mise en ellipse, il s'agit du pronom déictique « je » et de la construction verbale « suis ». Le seul élément métaphorique actualisé est le domaine-source. Mais, la personne est représentée par la source de la métaphore et elle est à la fois la cible et la source.

Schéma : n°1 : analyse des noms propres métaphoriques

L'analyse emploie la source métaphorique n°1 pour représenter la métaphore dans les langues congolaises. Cette source métaphorique inclut, également, la cible. Le contexte interprétatif reste le contexte discursif, le contexte énonciatif et extralinguistique. Par ailleurs, la source métaphorique n°2 représente la base métaphorique traduite dans la langue française. Elle forme la métaphore expressive à l'aide de la cible. Celle-ci dépend d'un pronom énonciatif appelé Je. Nous analysons les noms communs d'animaux qui sont devenus, sous l'effet du temps et des circonstances sociales, des noms propres et des métaphores nominales dans l'environnement linguistique du Congo Brazzaville.

3. Animaux pour une génèse des noms propres métaphoriques

L'environnement culturel, animal et géographique est un facteur de création des noms propres métaphoriques. Ainsi, le peuple congolais se sert de l'environnement animal pour créer les noms propres et les métaphores. Les noms propres suivants sont issus de l'univers animal et témoignent de l'invention à l'analyse de l'onomastique congolaise :

Tableau n°1 : Noms commun des animaux et noms propres métaphoriques

N◦	***Source 1***	***Langue /lieu***	***Source 2***	***Cible***
1	***Ndzoko, Ndzahou, Ndzoku***	*Lingala, Bembe, Makoua*	*Éléphant*	*Je*
2	***Ngouvou***	*Kikongo*	*Hippopotame*	*Je*
3	***Ngamdou***	*Teke*	*Crocodile/ caïman*	*Je*
4	***Nyoka, M'pili***	*Kikongo, vili*	*Serpent*	*Je*
5	***Koumba***	*Likoumba*	*Tortue*	*Je*
6	***Kombo***	*Bembé*	*Mouton*	*Je*
7	***Mpiri***	*Bembe*	*Vipère*	*Je*
8	***Mongo***	*Ngangoulou*	*Panthère*	*Je*
9	***Nkossi, Ngo***	*Dondo, Kamba*	*Lion*	*Je*
11	***Kombo***	*Lari*	*Mouton*	*Je*
12	***Bokouango , Okouango***	*Likouala, Ngaré*	*Aigle*	*Je*
13	***Ipoporo***	*Mbochi*	*Crapaud*	*Je*

Selon ce tableau, les noms propres congolais sont tirés de l'univers animal et ils remplissent deux rôles : un désignateur rigide dans le cadre d'identification et une métaphore évoquant un lien sémique entre l'homme et l'animal. Considérés comme des métaphores animales, les noms propres sont traduisibles dans une langue étrangère et la fonction expressive de l'image reste universelle.

Nous analysons quelques noms propres métaphoriques des langues congolaises à la langue française, il s'agit d'aborder trois types des noms propres métaphoriques : 1° éléphant et hippopotame et noms propres métaphoriques, 2° tortue et grenouille et noms propres métaphoriques, 3° panthère, serpent et crocodile et noms propres métaphoriques.

3.1. Source métaphorique « éléphant » et « hippopotame »

Certains habitants du Congo sont fascinés par deux animaux : l'éléphant et l'hippopotame appelés dans les langues congolaises Ndzoko, *Ngouvou et Bokouango et Okouango.* Ils adoptent ces noms communs d'animaux pour les utiliser comme les noms propres de personnes. Dans l'environnement concerné, ces noms propres représentent deux référents : le référent animal dans le sens dénotatif et le référent humain dans une caractérisation métaphorique ou analogique.

1. *Ndzoko , Ngouvou , Bokouango (Okouango) et Kombo*
   a- Je suis l'éléphant
   b- Je suis l'hippopotame.
   c- Je suis l'aigle
   d- Je suis le mouton.

Les noms propres métaphoriques peuvent être traduits dans une langue étrangère comme le français ou l'anglais, parce que ces noms propres viennent des référents de la réalité. Ces référents ne changent pas d'une langue à une autre. Mais, ce qui change, c'est le signe linguistique et la dénomination. Une fois traduits dans une langue étrangère, ces noms propres métaphoriques sont expressifs. Par exemple, les noms propres « *Ndzoko* » et « *Ngouvou* » signifient pour l'un, éléphant, pour l'autre, hippopotame. Deux animaux construisent l'imaginaire culturel de certains Africains. Ainsi, le métaphorisant « éléphant » a plusieurs analogies avec des humains. Ces analogiques peuvent être l'autorité (poids de l'éléphant), la richesse (ivoire de l'éléphant), la force, la justice ou pouvoir (la trempe de l'éléphant), bâtisseur des chemins (la route des éléphants a moins des obstacles) et destructeur des obstacles.

Ce nom propre métaphorique évoque tous ces sèmes fonctionnels et culturels organisant l'expérience de la personne qui le porte. De plus, on peut traduire un autre nom propre métaphorique en langue française avec expressivité, il s'agit de hippopotame (*Ngouvou en langue congolaise).*

Le nom de cet animal a inspiré le peuple congolais, au point de devenir un nom propre métaphorique. En effet, le nom propre métaphorique « *Ngouvou* » peut évoquer le sème de l'agressivité, du désordre et la peur chez les peuples riverains du fleuve Congo. Cela confirme les analyses de George Lakoff et Mark Johnson (1980, p.166) qui déclarent : « Les métaphores ont des implications qui mettent en valeur et rendent cohérents certains aspects de notre expérience. - une métaphore donnée peut être la seule manière de mettre en valeur et d'organiser de façon cohérente ces aspects de notre expérience. - les métaphores peuvent créer des réalités, en particulier des réalités sociales. - une métaphore peut être alors un guide pour l'action future ». En somme, les noms métaphoriques examinés gardent leur expressivité métaphorique en français, parce que les langues africaines et la langue française partagent le même référent situationnel considéré comme un invariant.

3.2. Source métaphorique « tortue » et « grenouille »

Les noms propres métaphoriques sont liés au référent culturel d'un espace géographiques dans lequel le peuple recoure à ces noms communs d'animaux pour fonder leur onomastique et pour créer une expressivité. Ils véhiculent une nouvelle expérience au sein d'un groupe social et linguistique. Ce recours aux métaphores environnementale répond à la thèse développée par George Lakoff et Mark Johnson (Id, p.155-156) sur les métaphores nouvelles, lorsqu'ils écrivent : « : « les métaphores nouvelles ont le pouvoir de créer une nouvelle réalité. Celle-ci peut apparaître quand nous commençons à comprendre notre expérience en termes d'une métaphore nouvelles (…) Comme une bonne partie de notre réalité sociale est comprise en termes métaphoriques, et que notre conception du monde physique est en partie métaphorique, la métaphore joue un rôle très important dans la détermination de ce qu'est pour chacun de nous la réalité ». En effet, les

noms propres « *Koumba (la tortue en français) et Ipoporo (la grenouille en français)* » sont de la classe des noms communs d'animaux transformés en noms propres de personne. Ce transfert confère à ces noms propres un statut de métaphore expressive et traduisible d'une langue particulière à une langue étrangère comme le français voire l'anglais. Ces noms propres traduits en français peuvent avoir une structure attributive suivante :

2. *Koumba et Ipoporo*
a. Je suis la tortue
b. *Je suis le crapaud.*

Ces noms propres traduits en français sont expressifs, parce qu'ils sont les métaphores provenant des référents animaux et universels dans toutes les cultures. Le premier nom propre métaphorique « *Koumba)* peut avoir ces sèmes connotatifs comme la sagesse, la ruse et la victoire. Dans les fables congolaises en particulier dans la ville de Mossaka au nord du Congo, la tortue est considérée comme un être susceptible de surmonter toutes les épreuves présentées devant elle. Par contre, le second nom propre métaphorique « *Ipoporo)* a plusieurs sèmes analogiques avec les humains : le sème du bruit agaçant, la lèpre ou la peau lépreuse, annonciateur des saisons ou de la pluie. Chacun de ces sèmes attribuables à l'homme peut dénoter une expressivité positive ou négative chez l'allocutaire. En définitive, les noms propres étudiés thématisent une expérience culturelle propre à la population riveraine.

3.3. Source métaphorique des animaux

Les onomastiques peuvent révéler que la vision sociale africaine repose sur la force, la puissance ou la violence. C'est pourquoi, beaucoup de noms propres sont les métaphores animales évoquant la violence et la force de faire peur. Ainsi, les noms propres métaphoriques suivants et traduits en français présentent certainement une expressivité chez l'allocutaire.

3. *Mongo ou mbango, Nyoka, Ngandou*
   a. *Je suis panthère*
   b. *Je suis serpent*
   c. *Je suis caïman*

Les trois référents métaphoriques présentent tous les sèmes de l'agressivité. Plusieurs histoires dramatiques se focalisent sur la violence causée par ces animaux à l'homme, surtout dans les zones forestières et aquatiques. Cette agressivité engendre chez l'homme d'autres évocations connotatives comme la peur, la mort. Outre la violence, on peut imaginer le sème de la domination et du pouvoir. En effet, les chefs coutumiers utilisent ces animaux comme symboles de leur pouvoir, de leur justice dans la communauté et ils ont le droit de mettre fin au désordre dans leur communauté culturelle. Aura Lordache (2013) : « Le sens métaphorique nouvellement créé naît de l'interaction entre les deux domaines et permet une nouvelle perception du monde. Ainsi par exemple, les expériences qu'on a avec des objets physiques et surtout avec notre corps donnent lieu à des métaphores ontologiques qui nous permettent de percevoir les actions abstraites comme des entités qu'on peut qualifier ». En gros, les noms propres métaphoriques sont expressifs, lorsqu'ils sont traduits dans une langue étrangère. On retrouve aussi les métaphores expressives dans les noms propres désignant une qualité ou un défaut.

4. Noms abstraits et créativité métaphorique

Le domaine abstrait est souvent utilisé pour la création des noms propres dans le cadre de l'onomastique africaine. Ce tableau nous permet d'analyser les noms propres considérés comme les métaphores morales.

Tableau n°2 : source morale et création des noms propres

N◦	***Source 1***	***Langue*** */lieu*	***Source 2***	***Cible***
1	***Louzolo, Koutia, Zola***	*Dondo, Lari, Bembé*	*Amour*	*Je*
2	***Bouesso***	*Lari*	*Grace*	*Je*
3	***Kiyengue, Mayangui, Nsayi***	*Lari, Bouenza /Kongo*	*Joie*	*Je*
4	***Kiminou***	*Lari*	*Foi*	*Je*
5	***Mankessi***	*dondo*	*Colère*	*Je*

6	***Boukaka***	*Lari*	*Solitude*	*Je*
7	***Missamou***	*Lari*	*Problèmes*	*Je*
8	***Tsiété***	*Lari*	*Haine*	*Je*
9	***Tsoni***	*Lari*	*Honte*	*Je*
10	***Mpassi, Ampassi, Matsimouna***	*Mbere*	*Souffrance, Misère, Torture*	*Je*
11	***Mbaho***	*mbochi*	*Loi*	*Je*

Ce tableau nous fournit quelques noms propres aperçus comme métaphoriques, parce qu'ils sont les transferts des noms communs de qualité ou de défaut pour caractériser les actions et les situations humaines. Ces noms propres, crées à partir des qualités ou des défauts, sont traduisibles d'une langue à une autre, quand le besoin de la communication le recommande. A cet égard, il est utile d'examiner ces noms propres métaphoriques : 1° Amour, Joie, foi et noms propres métaphorique, 2° solitude, problème et honte et noms propres métaphoriques, 3° colère, torture et loi et noms propres métaphoriques.

4.1. Source métaphorique des substantifs qualitatifs

Les noms propres métaphoriques formés avec l'univers abstrait peuvent suggérer une vision idéologique du christianisme en Afrique dans laquelle les populations autochtones approprient les fondements idéologiques comme l'amour, la joie et la foi pour les considérer comme leur nom propre. Ce processus de transfert d'un domaine abstrait pour le domaine concret est à l'origine des métaphores morales, comme le témoignent ces noms propres :

4. *Louzolo, Mayangui , Kiminou et Mbaho*
   a. *Je suis l'amour.*
   b. *Je suis la joie*
   c. *Je suis la foi*
   d. *Je suis la loi.*

Ces quatre noms propres métaphoriques sont traduisibles en français et gardent leur expressivité motivationnelle et intentionnelle. Le premier nom propre « Louzolo » devient métaphorique, lorsqu'il souligne les sèmes positifs de la personne comme le sentiment de faire le bien, de recevoir tout le monde, de poser les actes pacifiques ou celui de combattre le mal. Le deuxième nom propre « Mayangui » exprime une métaphore morale, celle-ci véhicule un sème positif du bonheur et du bien-être. Le troisième nom propre « Kiminou » est employé comme métaphore morale, parce que la personne veut montrer l'importance de la foi dans la vie sociale face au défi, aux problèmes et aux épreuves rencontrées. Le quatrième nom propre « Mbaho » est considéré comme une métaphore morale, du fait qu'il vient du domaine cognitif et abstrait. Ce transfert d'un domaine abstrait pour le domaine humain crée une métaphore expressive et évocatrice fondée sur le principe d'autorité dans le fonctionnement de la justice traditionnelle.

4.2. Source métaphorique des substantifs négatifs

Les noms communs abstraits sont employés comme des noms propres de personne et deviennent des métaphores évocatrices et expressives au sein d'une communauté culturelle et linguistique. Traduits en langue étrangère, ces noms propres perdent leur orthographe du départ, mais conservent le sens évocateur dans la deuxième langue. Les exemples suivants nous servent d'illustration pour comprendre l'expressivité des noms propres métaphoriques :

5. *Boukaka, Missamou, Tsoni*
   a. *Je suis la solitude*
   b. *Je suis les problèmes*
   c. *Je suis la honte.*
   d. *Je suis la tristesse.*

Chacun de ces noms propres traduits en français suggère une expressivité métaphorique. Ainsi, le nom propre « *Boukaka* » est analysé comme métaphore morale pour souligner les évocations existentielles : les divisions entre famille, entre tribu, la défaite infligée par un adversaire. D'autres noms propres comme « Missamou » peuvent dénoter une signification expressive : soit la personne est considérée

comme victime des situations fâcheuses soit la personne est aperçue comme coupable et la cause des malheurs dans une société. Aussi, les noms propres métaphoriques « *Tsoni, Matsimouna* » peuvent suggérer une caractérisation négative et expriment la conséquence des situations malheureuses produites dans une communauté.

4.3. Source métaphorique de violence

Les noms propres représentent souvent les problèmes sociaux actualisés dans un cadre géographique et linguistique. Ainsi, ils proviennent souvent des noms communs, qui caractérisent le sentiment de la violence. Les humains les ont choisis pour devenir des noms propres de personnes. A ce sujet, Henri Morier (1981, p.741) écrit : « La métaphore est la signature de la vie spirituelle, la griffe de l'individu. Elle est donc toujours une image à double référence : référence à l'objet comparé, référence à l'âme dont elle émane ». Dans ce but, les noms communs comme colère, torture et la haine sont intégrés comme noms propres métaphorique dans l'onomastique congolaise. Cette idée peut être illustrée à partir des noms suivants :

6. *Mankessi, Tsiété et , Matsimouna*
a. *Je suis la colère*
b. *Je suis la haine*
c. *Je suis la torture.*

Dans ces énoncés, le domaine-source relève de l'abstrait pour caractériser le domaine-cible. Ainsi, la source « colère » est projetée vers la cible humaine. Cette source a une valeur didactique de faire à autrui ayant l'intention de la violence. Informé du caractère impulsif de la personne, l'allocutaire évitera tout avec l'individu dont le nom propre est une métaphore du combat. De même, la source « la haine » traduit une valeur métaphorique d'un drame sociétal : le drame familial, le drame entre deux clans ethniques dans lequel la victime prend un nom évocateur et factuel.

5. Univers céleste et créations des noms propres métaphoriques

Les noms propres métaphoriques évoquent souvent un champ culturel d'un peuple. Ce dernier veut enseigner aux autres, en fonction de son nom propre métaphorique, une analogie importante dans

l'existence des humains. Ainsi, le nom propre n'est plus une simple étiquette du désignateur rigide, mais, il a une fonction esthétique, didactique et idéologique traduisant les croyances et le mode de vie dans un lieu. A cet égard, la contribution de Henri Morier (Id, p.673) est utile pour comprendre les noms propres métaphorique dans notre analyse : « La métaphore peut être explicative et didactique, descriptive et pittoresque, esthétique et sensuelle, éclairante et profonde ». Ces fonctions de la métaphore nous permettent de noter que les noms propres de ce tableau sont expressifs et didactique, lorsqu'ils sont traduits en français :

Tableau n°3 : Nom propres métaphoriques ou domaine-source du ciel

N◦	**Source 1**	**Langue** /Lieu	**Source 2**	**Cible**
1	**Mouesse, Atsaboussa, Ngami**	Moy, Mbochi ; Kikoukouya, Lari	Le soleil ou L'aurore	*Je*
	Ntangu, Tali			*Je*
2	**Mouyama, Moukiama, Mukiama**	Nzabi, Dondo, Teke	L'arc-en-ciel	*Je*
3	**Tchitondi, Akoueli, Boussoukou**	Vili, Mbochi, Dondo	La nuit	*Je*
4	**Ndolo, Mvoula, Mboula**	Bembe, Lari, Evo	La pluie	*Je*
5	**Ngondo, Ngonda**	Bembe, Kongo	La lune	*Je*
6	**Zoulou**	Kongo	Le ciel	*Je*
7	Mompepe	Likumba/ likouala	Le vent	*Je*

Ce tableau ci-dessus nous offre une représentation des noms propres métaphoriques dont la visée est fondée sur la croyance, l'expérience sur les bienfaits du monde céleste sur les humains. Dans ce contexte, nous étudions trois noms propres métaphoriques pour mesurer leur expressivité, lorsqu'ils viennent d'être traduits en français. Il s'agit de : 1° soleil, lune et noms propre, 2° pluie, arc-en-ciel et nom propre, 3 ° la nuit, le vent et nom propre.

5.1. Source métaphorique des astres

Les sources métaphoriques « soleils » et « lune » organisent toujours la représentation sociétale et culturelle des peuples. Dans l'espace du Congo, ils sont employés comme noms propres de personnes.

7.Mouesse (soleil), Atsaboussa (aurore) , Ngonda (lune)

a- Je suis le soleil.

b- Je suis l'aurore

c- Je suis la lune.

Les sources des métaphores comme « soleil », « aurore », « lune » et « vent » sont universelles, parce que leur traduction dans une autre langue est automatique et facile. De plus, elles gardent leur expressivité. En effet, la relation discursive l'homme/ soleil ou la femme/ soleil peut dénoter soit les sèmes de la vérité, du bienfaiteur, de la beauté ou de la séduction, soit le sème de la hauteur, de la domination, du pouvoir. Le sème d'un pouvoir despotique est actualisé dans la poésie de Tchicaya U tam'Si (1970, p.80 et p.58), lorsqu'il écrit : « **Le soleil** m'a dit **qu'il m'écraserait** s'il venait à moi » et « **le soleil étrangle sa hernie** efface du nuage qui le porte ».

Pour d'autres, il y a les analogies entre la sexualité de l'homme et les fonctions du soleil, c'est pourquoi, Tati Loutard (2007, p.95) écrit : « Là-haut le soleil n'en finit pas d'exploser. Et la lune de traire le soleil. Et de nous prodiguer son lait /Mois après mois jour après jour ». Dans une perspective de la culture congolaise, la source de la métaphore « soleil » laisse suggérer l'objet de l'adoration. Outre cela, la source « aurore » peut être analysée dans le processus de l'opposition entre le jour et la nuit pour bien apprécier le changement des sentiments chez un être humain.

On saisira bien le sentiment de la joie à travers la source de l'aurore et celui de la tristesse par l'image de la nuit. Dans le cadre quotidien et sociétal, la métaphore des noms propres a une visée pragmatique, parce que son usage suscite toujours une réaction de la part de l'allocutaire.

De même, la source de la métaphore « lune » est choisie, parce qu'elle peut former une analogie avec la douceur ou avec la paix, car, la lumière du soleil frappe souvent violemment le corps humain, alors que la lumière de la lune n'exerce aucune violence sur le corps humain. En conséquence, chaque source de la métaphore peut être un élément idéologique de la famille, utile pour faire face aux défis de la vie dans une communauté.

5.2. Source métaphorique des substantifs climatiques

Les substantifs « pluie » et « arc-en-ciel » représentent les référents naturels ou les réalités extralinguistiques. Ces référents sont choisis par un groupe du peuple du Congo pour devenir les noms propres de personnes. En effet, la population congolaise les utilise pour véhiculer quelques sèmes utilitaires pour la vie paysanne. Celle-ci repose souvent sur l'agriculture dans les zones peu arrosées par les fleuves et les rivières. C'est autour des rites de la pluie qu'on peut penser la création des noms propres métaphoriques et expressifs. Notre but est de les traduire en français pour analyser les évocations stylistiques, il s'agit de la source métaphorique de la pluie et de l'arc-en-ciel.

8. *Mvoula* (pluie) et *Mouyama, Moukiama, Mukiama* (arc-en-ciel)

a. Je suis la pluie
b. Je suis l'arc-en-ciel

Les sources métaphoriques « pluie » et « arc-en-ciel » conservent leur expressivité, lorsqu'elles sont traduites en français. En effet, la source métaphorique « pluie » peut avoir les sèmes ou les analogies identiques avec les actions bienfaitrices réalisées par des hommes. Ainsi, la source métaphorique « pluie » peut être décomposée à partir de ces sèmes isotopiques : entretien, fertilité des sols. Par exemple, le département des Plateaux, au centre du Congo, connait les problèmes

d'eau à cause de l'éloignement des cours des terrains agricoles. Dans ces conditions, la tombée de la pluie est considérée comme un acte de bénédiction et de joie. Dans ce but, Tchicaya U Tam'Si (1970, p.86) écrit : « Les roses épines au clair **attendent les pluies** sur un pied de guerre ah ». Le terme « pluie » peut représenter le sens dénotatif, celui d'arroser les fleurs ou les plantes. Mais, il peut être une source métaphorique pour connoter les actions bienfaitrices d'un homme envers des femmes. Toutefois, la source de la pluie peut évoquer une caractérisation négative dans les régions en proie aux inondations et aux glissements de terrain.

Une deuxième source de métaphorique est l'arc-en-ciel, elle dénote une caractérisation positive. Elle suggère les analogies de l'espoir, de l'assurance et de la beauté. Dans les traditions congolaises, elle peut évoquer un rite d'empêcher la tombée de la pluie et un pouvoir surnaturel détenu par le porteur de ce nom. De même, elle peut symboliser, dans le contexte poétique, la beauté. A cet égard, Tchicaya U Tam'Si (1970, p.132) a écrit : « S'il m'en coûte **un arc-en-ciel** pour te vêtir j'aurai la main large sur mon âme pour la dépouiller ». Ici, le travail de la beauté vestimentaire est comparable aux couleurs harmonieuses de l'arc-en-ciel. Donc, les sources métaphoriques peuvent avoir une expressivité propre à une aire culturelle. Cette expressivité est changeante selon le lieu et la culture.

5.3. Source métaphorique des substantifs « nuit » et « vent »

Les sources métaphoriques « nuit » et « vent » présentent une expressivité stylistique, lorsqu'elles sont employées comme des noms propres de personne dans le cadre culturel du Congo Brazzaville où les habitants s'inspirent des réalités naturelles pour les servir comme les nominations identitaires. Ainsi, nous analysons ces sources à travers les énoncés suivants :

9. *Tchitondi, Akoueli, Boussoukou (nuit) et Mompepe (vent)*

a- *Je suis la nuit*

b- *Je suis le vent.*

Les substantifs de la nature comme la nuit et le vent subissent le processus de la lexicalisation pour devenir les noms propres de

personne. Dans la communication, ces noms peuvent jouent une double fonction : celle d'identification et celle d'une source de la métaphore. Il est intéressant de dégager l'expressivité stylistique de ces sources métaphoriques. Premièrement, la source métaphorique « la nuit » a une caractérisation négative, puisqu'elle contient les analogies comme le malheur, la peur, la souffrance et la mort. La base métaphorique « nuit » peut avoir une évocation stylistique de la malédiction à cause de la peau noire, c'est pourquoi, Tchicaya U Tam'Si (1970, p.56) : « Nous étions **gens de nuit** nous eûmes le destin que nous eûmes congénitalement ». Aussi ajoute-t-il (1970, p.75) ajoute : « Je dansais seulement, la nuit mon deuil mon ombre ». L'expressivité des analogies comme la honte, le malheur et la malédiction offre au substantif « nuit » une évocation forte et impressive dans la communication entre le locuteur et l'allocutaire. Enfin, la source de la métaphore « vent » dénote des analogies de la force et de la violence, de la destruction, de ravage. Elle peut dénoter le sème d'une action incontrôlable ou insaisissable.

Conclusion

L'article a abouti à trois résultats intéressants sur les noms propres métaphoriques congolais traduits en français. Premièrement, on a constaté que les noms propres métaphoriques ont une fonction communicative, énonciative et pragmatique, parce que l'allocutaire peut les comprendre comme des désignateurs asémantiques ou comme une métaphore. Cette fonction communicationnelle et référentielle des noms propres métaphoriques peut être limitée aux personnes partageant la langue et la culture avec le porteur d'un tel nominal. Ainsi, le sens métaphorique des noms propres semble être caché à certains Congolais, puisqu'ils ne savent pas parler la langue locale au profit de la langue française, devenue pour eux une langue maternelle et vernaculaire. Deuxièmement, les métaphores ont une évocation identitaire, culturelle et locative, parce que les noms propres métaphoriques congolais ont une expressivité sociale. Dans ce but, les sèmes métaphoriques des noms propres exaltent les isotopies des réalités identitaires et historiques d'un peuple. Ces isotopies véhiculent les idéologies, les croyances et les particularités existentielles d'un peuple. Décrypter ces noms propres métaphoriques, c'est rentrer dans la mémoire de connaissances d'un

peuple et c'est ouvrir les portes des génies novateurs et imaginaires d'une tradition disparue à cause de la modernité nominative occidentale. Troisièmement, les métaphores référentielles des noms propres congolais ont une fonction d'une expressivité universelle, parce qu'elles ont une motivation expressive dans leur traduction en langue française. Ainsi, on peut penser que la métaphore est une langue universelle, du fait que sa fonction de susciter les réactions n'est jamais ignorée de personne.

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LA RHÉTORIQUE INSURRECTIONNELLE ANTICOLONIALE EN HAUTE-VOLTA DANS LE ROMAN *ROUGBÊINGA* DE NORBERT ZONGO

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Résumé
Cet article porte sur les techniques rhétoriques dont font usage les personnages principaux du roman *Rougbêinga* de Norbert Zongo pour convaincre les populations bwaba, gourounsi et mossi dans l'ouest de la Haute-Volta (actuel Burkina Faso) à se révolter contre le colonialisme français en pleine Première Guerre mondiale. Au plan de l'éthos, les meneurs de la révolte affichent leurs qualités de personnes vertueuses, pleines d'expérience, multilingues et d'origines multiculturelles pour gagner leur auditoire à leur cause. Et au plan de l'élocution, pour instiller l'esprit de sédition, ils usent, avec la complicité du narrateur du roman, de procédés tels que le français « ancien combattant », les emprunts, les néologismes, l'antithèse, l'apostrophe, les proverbes, l'humour sarcastique, les métaphores dépréciatives et l'hypotypose.

Mots-clés : rhétorique, roman, révolte, colonisation, Haute-Volta

Abstract
This article is about the rhetorical techniques used by the main characters of the novelRougbêinga of Norbert Zongo to persuade bwaba, gourounsi and mossi peoples in werstern Haute-Volta (current Burkina Faso) to rebellagainst French colonialism in First World War.At the ethos level, the leaders of the revoltdiplaytheirqualities as virtuouspersons, full of experience, multilingual and multicultural to wintheir audience to their plan. And at the speech level, with the complicity of the narrator, they use processes as French of the non-literate, lexical borrowings, neologisms, antithesis, apostrophe, proverbs, sarcastichumor, depreciativemetaphors and hypotyposis, to instillseditiousideas.

Keywords: rhetoric, novel, revolt, colonization, Haute-Volta.

INTRODUCTION

L'évolution politique récente du Burkina Faso est sans aucun doute l'insurrection populaire des 30 et 31 octobre 2014. Cette insurrection, née de la tentative du président Blaise Compaoré de modifier la constitution pour rester encore au pouvoir, a brutalement mis fin à son régime après vingt-sept années de règne. La réussite de cette insurrection en Afrique noire, symbole du refus du pouvoir à vie, en a fait l'une des plus médiatisées, contrairement aux cas du Burundi, du Cameroun, du Congo, du Tchad, etc. où les présidents ont modifié la constitution pour s'éterniser au pouvoir.

Mais cette insurrection spectaculaire au Burkina Faso n'est pas une génération spontanée, loin s'en faut ! Environ un demi-siècle plus tôt, plus exactement le 3 janvier 1966, une insurrection similaire mais de moindre envergure avait balayé le régime du premier président Maurice Yaméogo dans un contexte de crise économique. Cinquante ans encore auparavant, en 1916 précisément, en pleine Première Guerre mondiale, ce sont les populations bwaba, gourounsi et mossi de la région de Koudougou dans la colonie de Haute-Volta (actuel Burkina Faso) qui se rebellaient contre la colonisation française.

Il reste que la révolte de 1916, la première au Burkina, est moins connue aujourd'hui que celles de 1966 et 2014. Aussi y a-t-il lieu de l'extraire des oubliettes et de la dépoussiérer. Car il ne fait aucun doute que comprendre sous toutes ses coutures ce qu'il convient bien d'appeler la toute première insurrection au Burkina Faso, c'est aussi comprendre dans une certaine mesure celles qui se sont produites respectivement en 1966 puis en 2014, c'est comprendre la dynamique insurrectionnelle dans le pays.

Étant grammairien-stylisticien, notre contribution à la connaissance de l'insurrection anticoloniale de 1916 dans cette partie du Burkina va consister à analyser la rhétorique qui l'a instillée à travers le roman *Rougbêinga* de Norbert Zongo. L'œuvre fut publiée en 1990 puis rééditée en 2012 et son auteur n'est que l'émérite journaliste burkinabè assassiné en 1998 pour sa liberté d'expression. Notre analyse se veut spécifiquement rhétorique, mais des cinq parties traditionnelles de la rhétorique, à savoir l'inventio, la dispositio, l'elocutio, l'actio et la memoria, nous ne retiendrons que la première, l'inventio, et la troisième, l'elocutio, pour examiner respectivement

l'éthos et les figures de rhétorique qui constituent les techniques de persuasion les plus en vue dans le roman *Rougbêinga*.

Précisons que notre intention n'est pas une étude comparée de la fiction romanesque et de la réalité historique. Simplement, nous faisons nôtre la célèbre métaphore stendhalienne qui fait du roman un miroir social ou, en langage sémiotique, une forme d'icônisation du réel, pour clarifier la rhétorique insurrectionnelle anticoloniale. Somme toute, le roman *Rougbêinga* fournit lui-même ce qu'Émile Benveniste (1966) appelle les éléments indiciels et Roman Jakobson(1963) les embrayeurs (*shifters*),qui en font une chronique de la révolte de 1916 contre la colonisation française dans l'ouest de la Haute-Volta. C'est ce qui apparaît sans ambages dans les trois passages suivants :

« […] ensuite tu mettras le Bwaba dans le groupe formé pour les travaux de Bamako. […] La situation est alarmante. La guerre est rude et la France, notre patrie, n'est pas en bonne posture, c'estle moins qu'on puisse dire. La Turquie et la Bulgarie sont passées du côté des Centraux. Il faut achever dans les plus brefs délais cette voie ferrée Dakar-Niger pour permettre l'évacuation des produits et des tirailleurs. Un recrutement militaire aura lieu dans la première semaine du mois prochain. Cette année, les impôts doivent être élevés et surtout récupérés très tôt. »(p. 33)

« Le sergent blanc de la garnison de Dédougou, venu recruter de jeunes Bwabas pour en faire des soldats d'occasion, ceux qu'on appelait communément des tirailleurs sénégalais, était livide. » (p. 80)

« La situation est telle que la France ne peut tolérer le moindre désordre dans ses colonies. […] Tout le reste est bloqué par cette guerre. En une semaine, nous devons mater cette révolte. Il faut d'abord raser Réo, ensuite une unité passera par Thyou, une autre par Goundi. Les deux feront leur jonction à Ténado. L'unité de Goundi continuera vers Kylba pour couper toute retraite aux fuyards vers le pays bwaba. Le NabaLiguidy et ses hommes partiront de Palogho au sud-estet progresseront vers la Volta à travers la brousse. Pas de quartier. »(p. 125)

1. L'ETHOS

Le mot « éthos », qui vient du grec ancien, signifie le caractère habituel, la manière d'être d'une personne. Développé par Gregory

Bateson (1988), il correspond à l'hexis corporelle chez Pierre Bourdieu (1980 : 117) : « L'hexis corporelle est la mythologie politique réalisée, incorporée, devenue disposition permanente, manière durable de se tenir, de parler, de marcher, et, par là, de sentir et de penser. » En rhétorique, il ne s'agit ni plus ni moins que de l'image que laisse paraître un orateur de lui-même pour gagner son auditoire. Ce sont ses airs, les traits de caractère qu'il affichepour faire bonne impression, pour convaincre son auditoire et le gagner à sa cause. Dominique Maingueneau (1997) l'inscrit au cœur de la pragmatique quand Aristote (1967 : 77) y voit tout bonnement le plus efficace des moyens de persuasion : « C'est le caractère qui, peut-on dire, constitue presque la plus efficace des preuves. »

Cela connu, le personnage principal du roman et héros de l'insurrection anticoloniale de 1916 dans l'ouest de la Haute-Volta, Soura Dakuo alias Rougbêinga, et dans une moindre mesure son compagnon BalilyBapio, ont su mettre à contribution l'éthos pour rallier de nombreuses populations à leur cause. Dès le départ, ce sont les qualités de grand chasseur, de grand lutteur et de grand cultivateur de Rougbêinga qui impressionnent narrateur et narrataire de l'œuvre comme si les protagonistes de l'énonciation romanesque fussent partie de l'auditoire à convaincre de sa personne.

C'est en voyageant seul de Houndé à Koudougou, à pieds rappelons-le, qu'il tue un lion qui le filait à la faveur de la nuit : « Des oiseaux nocturnes s'envolèrent dans un criaillement assourdissant. […] Quelque chose les faisait fuir […] Il grimpa rapidement dans un arbre, s'installa entre deux grosses branches. […] Une forme plus noire que la nuit suivait ses traces. Elle vint vers l'arbre où il était monté. Il écarta les feuilles qui le masquaient et la forme se précisa. La silhouette d'un animal se dessina. […] Il glissa une flèche à son arc. Sa main gauche, tel un serpent, se faufila à travers le feuillage et dégagea une voie pour la flèche. […] Il visa et lâcha la flèche. L'ombre répondit par un grognement sourd en s'enfuyant. Il sut que c'était un lion. […] Jusqu'au matin, rien ne se manifesta. Soura ne ferma pas l'œil toute la nuit. Quand le soleil apparut et donna ses ordres à la vie, il descendit de son arbre, observa le lion raide, coupa sa queue et continua sa route, tous les sens aux aguets. » (pp. 17-19)

Puis ce sont les habitants de Boromo qui apprennent à leurs dépens les talents de lutteur redoutable de Soura alors qu'il y est de passage pour Bobo-Dioulasso :« - Je t'invite à la lutte, dit l'un d'eux. – Je suis très pressé, répondit-il dans un sourire. – Il fallait donc passer hier, rétorqua un autre. […] Tout le groupe éclata de rire. Soura resta interdit devant les propos provocateurs. […] Le plus costaud du groupe se détacha et vint […] Les pieds frappaient le sol et faisaient semblant de bondir pour obliger l'adversaire à passer à l'offensive et l'attendre ainsi de pied ferme. […] Soura mit un genou à terre. La rapidité du mouvement fit qu'il réussit à entraîner son adversaire dans son élan. Il tendit comme un ressort l'autre pied. Et par ce croc-en-jambe spectaculaire, il envoya le lourdaud rouler à deux mètres de lui. […] Un autre lutteur bondit au milieu de l'arène. […] Ce second lutteur se rua comme un buffle sur Soura, qui réussit de justesse à l'éviter et à saisir sa ceinture au passage. Il le fit pirouetter un instant, avant de le mettre sur son dos et de le jeter comme on fait du sac d'arachide que l'on a longtemps porté. (pp. 20-21) […] Une heure plus tard, après qu'il a terrassé son huitième 'correcteur', un vieillard arrêta la lutte […] » (p. 22)

Dans les faubourgs de Koudougou, alors qu'il trouve un vieillard en train de cultiver un jardin, Soura démontre ses qualités de grand travailleur de la terre, de surcroît très respectueux et très prévenant envers les personnes du troisième âge. « En pays bwaba, les Mossi étaient réputés être de grands paresseux. Mais pourquoi laisser crever tous ces légumes quand on a perdu du temps à les planter ? Heureusement qu'ils ne mangeaient pas beaucoup, ces Mossi. Ah tiens, voilà un jardin arrosé ! Un vieillard dont on pouvait dénombrer à première vue tous les os de la charpente, les articulations plus grosses que les membres, avec une petite pioche qu'il soulevait et laissait tomber par intermittence, le bêchait. […] Pourquoi ciel laisser travailler un tel vieillard, à cet âge, sous ce soleil brûlant ? Comme les Mossi étaient sans cœur ! […] Soura lui tendit une main qu'il serra en promenant sur lui un regard méfiant, de ses orteils à sa tête. […] Soura ramassa la pioche et se mit à cultiver. Le vieillard, toujours ahuri, l'observait, immobile. D'où venait cet homme ? […] Ce qui était sûr, c'était qu'il ne lui voulait pas de mal, sinon il aurait pu l'abattre avant qu'il ne le sût. […] Soura retourna tout le jardin, l'arrosa après l'avoir

fumé avec des crottes d'âne que le vieux avait amassées. Quand il eut tout fini, il vint serrer de nouveau la main du vieillard en souriant. » (p. 28)

Mais l'éthos du héros et orateur principal de l'œuvre repose sur d'autres qualités en relation avec ses origines. Né Soura Dakuo, d'une mère dafing et d'un père bwaba, s'étant au gré de l'aventure lié d'amitié avec un Gourounsiet parlant couramment le bobo et le gourounsi qu'il a appris sur le tas puis s'étant vu attribuer le surnom mossi Rougbêinga, le héros n'a jamais fait mystère de ses origines multiculturelles et de son multilinguisme pour avoir la sympathie des populations bobo, bwaba, dafing, gourounsi et mossi du centre-ouest de la Haute-Volta.

Mieux et conséquence logique de ses origines multiculturelles, il a toujours prêché l'unité et la cohésion des peuples noirs : « Notre union est un impératif à notre survie […] Ce qui a toujours fait la force du nassara-rouge, c'est-à-dire ce qui a toujours fait la faiblesse du Noir, c'est moins la puissance des armes que le génie du nassara-rouge à nous diviser. Sa force est un reproche à notre désunion. Combien de nassaramba-rouges y a-t-il dans tout Koudôgô ? Sept avec les mogpères. Combien de Noirs assujettissent-ils ? Des milliers. Et grâce à qui les martyrisent-ils ? Grâce à des Noirs auxquels ils ont soigneusement inculqué l'agenouillement, la délation, l'hypocrisie, le complexe d'infériorité et l'égoïsme. […] L'erreur des Noirs, pour ne pas dire leur faute grave, depuis l'aube de l'esclavage, a été la désunion. » (pp. 117-118)

De même, il sait mettre en avant son expérience d'homme déporté de Houndé à Bamako pour les travaux forcés mais qui réussit à s'enfuir et qui connaît mieux que quiconque les affres du système colonial : « J'ai fait Bamonkô. J'ai vu des cadavres de Noirs fumer des champs de coton. Ils ont hésité comme vous, et quand ils ont compris qu'il fallait combattre pour se libérer, il était bien tard. Le Nassara, en fait, a maintenant ce qu'il veut. Demandez aux très rares personnes qui reviennent de Bamonkô, elles vous diront ce qu'est la misère. Voyez cette abominable famine, elle est une conséquence logique de l'obligation de cultiver le coton et l'arachide. » (p. 116)

Mais le courage reste indubitablement la vertu par laquelle Rougbêinga subjugue plus d'un auditeur, toutes ces populations de la

région de Koudougou sous la férule coloniale. En effet, il n'a jamais craint la mort, le plus important pour lui étant le service qu'il rend aux populations asservies et la flamme de la liberté qu'il leur laisserait éternelle : « Il n'avait pas peur de mourir, car il avait eu tout ce qu'un homme pouvait désirer dans la vie : il avait connu la joie de la victoire et celle du combat ; il avait eu la foi en la liberté et goûté le nectar qu'est la prise de conscience d'un peuple, le sien, et la révolution conséquente. […] À présent, il comprenait mieux que l'homme le plus ignorant était celui qui calculait son âge en années. L'âge d'un homme devait se calculer en services rendus à son peuple. Lui, Soura RougbêingaDakuo, était centenaire. » (p. 165) Et jusqu'au bout de sa brève existence, il ne recula devant rien pour pousser à la révolte contre le système colonial français. Ainsi, même capturé et conduit au poteau d'exécution devant tout Koudougou rassemblé, loin de se morfondre, fait-il montre d'un mépris total pour la mort, d'un extraordinaire courage en tançant le commandant blanc et en appelant les populations à se battre sans relâche contre la colonisation. « La foule, silencieuse, assistait, pétrifiée. Liguidy détacha les mains de Rougbêinga. Il avait décidé de conduire lui-même l'exécution. Rougbêinga se leva avant qu'on ne le lui commandât, sourit à la foule et alla vers le poteau. Avant qu'un forgo ne le rattrapât, il avait déjà mis une deuxième corde à son cou, celle qui pendait le long du mât, et criait à l'intention de la foule : - N'abandonnez jamais le combat. Enseignez-le à vos fils qui le transmettront aux générations futures. Mort aux nassaramba et à leurs forgos ! Mort aux chefs à la solde des nassaramba comme les Liguidy ! / Le forgo qui le tenait eu un mouvement de recul et le lâcha : il avait subitement peur de cet homme qui semblait défier la mort. / Le commandant tonna un ordre et quatre forgos se mirent derrière le poteau. En peu de temps, Rougbêinga fut au sommet du mât. On eût dit qu'il continuait de sourire à la foule. Celle-ci frémit. Des femmes sanglotèrent etdétournèrent les yeux de l'horrible spectacle. / Liguidy aligna ses fusiliers, les disposa face au mât et, à son ordre, ils déchargèrent sur Rougbêinga déjà mort en haut du mât. »(p. 167)

L'examen de l'éthos du personnage de Rougbêinga montre qu'il dispose des vertus et atouts pour gagner son auditoire à sa cause, pour convaincre les populations aussi bien bwaba, bobo, dafing que

gourounsi et mossi de la région à s'insurger contre la colonisation. Ses origines multiculturelles, son multilinguisme, ses appels à l'unité et à la cohésion des peuples noirs, son expérience, son respect, sa bienveillance et sa prévenance envers les personnes du troisième âge, son courage extraordinaire, ses talents de grand cultivateur, de grand lutteur et de grand chasseur, toutes ses qualités en font une idole aux yeux des populations qu'il n'a aucun mal à entraîner dans son désir d'insurrection contre le colonisateur français.

2. LES FIGURES DE RHÉTORIQUE

Au plan de l'élocution, Rougbêingaet son complice qu'est le narrateur du roman s'avèrent encore plus redoutables tant ils manient à merveille la rhétorique insurrectionnelle. Ils usent à dessein de procédés divers mais tout aussi efficaces tels que le français des non-lettrés, les emprunts, les néologismes, les proverbes, les apostrophes, les antithèses, les métaphores dépréciatives, le parallélisme, l'ironie, la propagande et l'impératif.

2.1. Le français des non-lettrés

Le roman *Rougbêinga* se caractérise par une diversité sociolinguistique faisant coexister notamment un français standard / soutenu ou à norme académique et un français approximatif, truffé d'incorrections grammaticales et d'autres types d'écarts. Le français à norme académique est le fait de la hiérarchie administrative coloniale et des pères blancs, tandis que le français agrammatical, plus connu en Afrique sous l'appellation populaire de « français ancien combattant » et que les spécialistes appellent « français des non-lettrés » (Napon, 1992) ou « français basilectal » (Nacro, 1988), est parlé par les « assimilés » noirs (les commis, les gardes et quelques indigènes non scolarisés). C'est le cas dans ce passage où le commandant blanc s'exprime dans un français correct, alors que le garde SanouNoupê lui répond dans un français « ancien combattant » : « - Quel est ton nom, cochon de garde ? – Sanou, Sanou, SanouNoup, Noupê, mon coumandant. – C'est comme ça que l'on travaille ? Que faisais-tu là-bas avec ce sauvage ? – Lui viny pays bawmu pour dire vous le zour la

sasse. Lui m'pélé moi pour dire vous ; c'est à cause zésoui là-bas. » (p. 32)

En voici deux autres illustrations :

« Soura suivait les discussions les yeux hagards. Le forgo l'avait traîné devant les nassaramba-noirs et le ramenait à nouveau vers les jeunes au collier. […] 'Assi toi souvasse. Si ti lévé encore ti voir ce que zépé fait si mon kaire débout. Ti vé fait la sasse, toué les bisses, les fakons comme toi. Ahaaa, ti va toué les pigasses et les péls à Bamonko. Ton darrière sera comme ça (il repliait son index).' » (p. 35)

« « Mon coumanda a rien sé passé là-bas même. Il lé mensongécé foutu type bougdidandouille, il rérange les zens même pour na rien. Mon coumanda je dis vous que c'est à contre le chéif de Réo qui a pris son foiames du villasse, cé tout. Sinon pas de l'histoire dans les villasses de gourounsi. Voilà même ce que eux on donné vous. » / Ce fut ainsi que le forgoNanga fit son rapport de mission au commandant. » (p. 92)

Comme on le voit, ce sont essentiellement les gardes, c'est-à-dire les valets ou servants locaux du colonialisme, qui usent du français « ancien combattant » dans le roman. Dès lors, cette variété de langue, ce français au rabais devient une technique rhétorique qui rabaisse ses usagers que sont les gardes en les ravalant au rang de gens non instruits pour ne pas dire ignorants. Quand on sait que ces gardes, alors même qu'ils sont Noirs, ne maîtrisent pas le français et subissent quotidiennement les humiliations du commandant, ne se rangent plus parmi les indigènes mais se considèrent comme des Blancs, leur attitude frise le ridicule et le déni de soi.

2.2. Les métaphores dépréciatives

Les deux personnages principaux du roman, Rougbêinga et Balily, usent volontiers de métaphores dépréciatives pour dénoncer l'imposture du colonisateur français qui, sous l'apparence de bienfaiteur apportant la civilisation, n'est à la vérité qu'un criminel, un prédateur sans scrupule. « Diable-rouge » et « sangsue-rouge » sont les plus saisissantes de ces métaphores dépréciatives pour désigner alors le colon français :

- Des jeunes, tous les jeunes pour aller faire une grande guerre dans des pays inconnus sans espoir de retour ! Non, non, c'est

impensable ! Vous savez que notre bê n'a d'ordre à recevoir que des dieux et des ancêtres. Et lorsque sangsue-rouge lui demande de dépecer son royaume chéri pour qu'il se repaisse, personne n'ignore sa réponse. (p. 45)

- Au besoin, nous les combattrons, ces pauvres victimes du diable-rouge qui s'ignorent. Plutôt mourir les armes à la main que vivre dans la fange ! (p. 119)
- Le coumandow, un homme rouge des orteils aux cheveux en passant par les oreilles, venu d'on ne sait où !... Un diable avec un nez planté au milieu de deux yeux de serpent vert, comme un bec de doulgou (calao), qui vient nous donner des ordres. (p. 143)

2.3. L'humour sarcastique

L'humour noir ou sarcastique est l'un des procédés rhétoriques les plus efficaces pour tourner en dérision une situation, pour mépriser, dénigrer, vilipender une personne. Dans le roman *Rougbêinga*, c'est par ce procédé que le héros de la révolte, Soura Rougbêinga Dakuo, pour qui il n'est pas question d'abandonner les traditions et valeurs africaines, se moque de la civilisation occidentale, des symboles de la République française et de la religion catholique.

« Dans le pays des nassaramba-rouges, tout devait être blanc : les habits, les maisons, les petits paniers qu'ils portaient comme couvre-chef, les animaux… même les dabas. Les dabas ? Ils ne devaient pas en avoir, ces fainéants, sinon pourquoi ne pas rester chez eux ? Ils n'avaient appris que la guerre pour se nourrir. Leurs enfants, au lieu de manier la pioche ou la fronde des singes, le coupe-coupe ou la daba, ne faisaient que nettoyer les fusils qu'ils tirent. Quelle misère ! Quelle honte ! / Et leurs femmes, que faisaient-elles ? Évidemment, quand le mari vit comme Zouanga la mouche, la femme ne peut que dormir. La femme du nassara-rouge mange des œufs. Akaiii ! Une femme manger des œufs ! Voilà pourquoi tous les nassaramba étaient des voleurs. Et ils l'étaient depuis leurs ancêtres, et pis, ils le resteraient, toujours, à jamais. »(p. 29).

« Quelque chose d'autre attira son attention : un morceau de pagne attaché à une ficelle montait le long d'une barre de fer, soigneusement hissée par un nassara. Il faillit pouffer de rire. Les

forgos et les nassaramba se tenaient tout raides, comme s'ils avaient avalé une grosse tartine de sagbo (gâteau de mil). Ils ne quitteront leur ridicule position que lorsque le morceau de pagne aura atteint le sommet de la barre. Enfantillage ! » (p. 50)

« Un nassara parla calmement, la tête baissée, les yeux rivés sur quelque chose qu'il tenait en main. Après, ce fut le tour des sorciers, qui bavardèrent et firent des gestes drôles, allant parfois jusqu'à se frapper les épaules, la poitrine et le front. Ils s'agenouillèrent, joignirent les mains et baissèrent la tête. Soura eut toutes les peines du monde à contenir son envie de rire. 'Comme ils sont drôles ! murmura-t-il. Comme ils sont ridicules ! Des grands qui font le bébé. A-t-on jamais eu besoin de se chatouiller les différentes parties du corps pour louer un dieu ?' » (p. 63)

2.4. Les emprunts

Les emprunts sont des mots étrangers que l'on relève dans un texte. Il est impressionnant de remarquer à ce propos que le narrateur du roman *Rougbêinga* qui s'exprime dans un français correct, émaille pourtant son discours de mots bwaba et mossi. Les emprunts apparaissent aussi chez d'autres personnages, Rougbêinga et son compagnon de lutte Balily notamment, dont tout laisse à penser qu'ils s'expriment dans leurs langues maternellesmais que le narrateur retranscrit en français correct en y laissant des emprunts. Nous relevons parmi les emprunts du bwaba : le lôhô (le pays, p. 8), le timbowni(le tambour, p. 8, p. 79), les uys(les villages, p. 8, p. 44), le bê (le patriarche, p. 9), un béro(un héros, un guerrier, p. 13, p. 45, p. 49), bodo yi (rien, p. 41), Aîiikaï (interjection exprimant le mépris, p. 22), etc. Et parmi les emprunts du moré nous avons : wakiré(pièce de cinq francs, p.8), nobéré (sorte de chenille, p. 25), nassara(l'homme blanc, p. 67), mogpères(les pères blancs, de 'Mon Père', p. 67), quiébré (briquet de pierre, p. 75), ram (alcool à base de mil, p. 74),camb'naba(chefs de jeunes, p. 132), tingsoba(chef de terre, p. 132, p. 134), tingsoramba(chefs de terre, p. 137), doulgou(calao, p. 143), kounga (tambour d'alerte, p. 144), etc.Voici deux phrases où apparaissent trois de ces emprunts :

« La veille au soir, le timbowni avait invité tout le monde à une rencontre, même ceux de Bony, de Saro et des uys les plus éloignés avaient été appelés. »(p. 8)

« Les vieux firent résonner leur kounga et donnèrent un cheval au jeune Managuin comme il le demandait. »(p. 144)

Les emprunts du bwaba et du moré dans ce roman en langue française sont, de la part du narrateur et du héros de l'insurrection Rougbêinga qui en usent fréquemment, l'expression linguistique de la résistance au système colonial et du refus de l'anéantissement total. Ils ne sont ni plus ni moins que de la provocation, de la défiance pour les puristes de la langue française et davantage pour les colonialistes chauvinistes. Mais le phénomène est bien connu en linguistique sous le nom de substrat, c'est-à-dire les traces que laissent une ou des langues en recul dans une langue dominante ayant envahi leur territoire. Albert Memmi (1957) y voit une sorte d'hommage inavoué du colonisateur au colonisé et Louis-Jean Calvet (1987) un enjeu de « la guerre des langues ». Bien évidemment les sociolinguistes et autres spécialistes du français en Afrique (Suzanne Lafage, Lise Gauvin, Pascale Certa, etc.) y voient une source d'enrichissement et de vitalité de la langue française.

2.5. Les néologismes

Contrairement aux emprunts qui sont des mots de langues africaines dans le roman, les néologismes sont des mots créés de toutes pièces par le narrateur ou les personnages à partir de morphèmes de la langue française : 'choses-noires-pour-le-travail' (pour dire travailleurs focés), 'renés' (nés de nouveau), 'parcs-à-Noirs' (réserves de confinement des indigènes), 'variole-nassara'(la colonisation française).

- Après toutes ces cérémonies, on divisa le troupeau de 'choses-noires-pour-le-travail' en groupuscules de cinquante personnes pour les enfermer dans les baraques. (p. 50)
- Au reste des 'choses-noires-pour-le-travail', on donna une pelle, un panier et un pic à chacun. (p. 51)
- Il fallait bien sûr initier les nouvelles 'choses-noires-pour-le-travail'. Certaines d'entre elles faisaient, depuis ce matin, la distance au pas de course avec un panier […] (p. 51)

- J'échangerai ma fange d'ici contre mille morts de chez moi. Dans la vie on naît plusieurs fois. Nous sommes renés ici. (p. 54)
- Le nassara-rouge séparera les frères de leurs sœurs, les fils de leurs pères, les mères de leurs filles. Dans l'avenir, il trouvera de nouveaux noms pour ses forgos. Il créera des parcs-à-Noirs en regroupant nos villages. (p. 119)
- Ce que nous espérons, c'est que dans les nombreux pays noirs en proie à la 'variole-nassara', un jour, jaillisse la sublime étincelle qui allumera le feu sacré des consciences. (p. 140)

En tant que procédé rhétorique, ces néologismes servent surtout à frapper l'imagination, puisqu'ils traduisent l'ineffable et tous les chamboulements des sociétés africaines du fait de la colonisation.

2.6. L'hypotypose

C'est le procédé consistant à décrire ou à rapporter une situation de façon très vive et très réaliste afin de mieux émouvoir, d'accroître le ressentiment. Le narrateur de *Rougbêinga* en use à dessein pour rapporter exactions et autres affres de la colonisation pour révolter le narrataire :

« Dans les lueurs de l'aube naissante, les yeux encore lourds de sommeil, poussés et rangés comme des bœufs refusant de voir l'entrée de leur étable, mille-deux-cent-vingt hommes marchaient, trottinaient et couraient sur un chemin poussiéreux qu'ils n'avaient jamais suivi, pour une destination pour eux inconnue. Dans le sifflement continuel des cravaches, les hon ! hon ! incessants qui accompagnaient les coups de crosse, ils se bousculaient, s'excusaient et s'accusaient. »(p. 38)

« Les forgos qui n'avaient pas eu de filles, après avoir matraqué le chef de Kériba, s'étaient rués dans sa cour, fouillant les cases, n'épargnant que les vieilles femmes. (p. 39) / Sous les multiples tentes tout autour des bûchers, le temps était aux pleurs, aux gémissements, aux plaintes et aux menaces. […] Nul n'avait fermé l'œil. Les vieilles femmes avaient déjà apprêté des tisanes de toutes sortes pour maintenir certaines grossesses, des infusions pour arrêter les hémorragies des fillettes blessées./ Des coups de sifflet stridents levèrent le troupeau. » (p. 41)

2.7. L'antithèse

L'antithèse en rhétorique désigne un énoncé dont les deux parties sont d'apparence incompatibles au plan sémantique ; c'est la figure de la dialectique, du paradoxe et des retournements de situation. Le procédé figure en bonne place dans l'arsenal offensif de Rougbêinga et de Balily soucieux d'amener les populations bwaba, gourounsi et mossi à surmonter la peur pour se joindre à la révolte contre le colonisateur français. Dans leur logique, mourir pour la bonne cause, c'est-à-dire en refusant l'asservissement, en se rebellant et en combattant le colon français, c'est vivre éternellement :

« Il y a des moments dans l'existence de l'homme où la mort est la seule affirmation de la vie. Nous vivons un de ces moments. La mort mais pas la honte. » (p. 18)

« Ce sacrifice que vous consentez pour libérer tous les Noirs, ne le croyez pas vain, l'histoire vous payera le centuple. Plutôt mourir pour vivre que vivre pour mourir ! » (p. 20)

« Dès que le soleil retirera les bois de son feu, nous bougerons. Que le grand Tygary guide nos pas ! Qu'il fasse comprendre à tous ces Noirs dont le cœur ploie sous le souffle de la peur, que vivre c'est aussi mourir et qu'il faut souvent mourir pour vivre. Je ne le répéterai jamais assez. » (pp. 124-125)

2.8. L'apostrophe

Connue également dans le cadre de la flexion nominale sous l'appellation de vocatif, l'apostrophe est le procédé par lequel on s'adresse directement à une personne pour l'interpeller, l'implorer, la mettre en demeure, bref pour agir sur sa conscience. C'est une technique hautement rhétorique qui remplit tout à la fois ce que Roman Jakobson appelle la fonction phatique (vérifier ou garder le contact) et la fonction conative (agir sur l'auditeur). En bon stratèges, Rougbêinga et Balily savent en faire usage à travers les expressions « mes frères », « chers parents », etc. pour se faire proches des populations bwaba, gourounsi et mossi et avoir leur sympathie et leur adhésion dans la révolte contre la colonisation. En voici deux exemples :

« Chers parents, je vous comprends très bien. La mort à l'esclavage ! Ce n'est pas parce que nous sommes incapables de remporter la victoire sans l'aide de ces chefs de quartiers. Ils seront des armes terribles dans les mains du diable-rouge. » (p. 118)
« Vous savez tous, mes frères, nos ancêtres l'ont toujours dit : 'Quand une épidémie s'installe dans la rivière, que le caïman ne pense pas que sa carapace et son trou suffisent de le protéger.' Nous combattrons sans les chefs. Au besoin, nous les combattrons, ces pauvres victimes du diable-rouge qui s'ignorent. » (p. 119)

2.9. Les proverbes

Pour Geneviève Calame-Griaule (2009), les proverbes sont l'expression de l'expérience et de la sagesse dans les sociétés traditionnelles. Par suite, en faire usage à bon escient élève leur auteur au rang de maître de la parole, de sage et de guide spirituel digne de confiance. Si Rougbêinga, en habile résistant, a su rapidement séduire et gagner à sa cause les populations asservies, c'est aussi par les proverbes, expression de la sagesse et de l'expérience, dont il parsème ses discours. Voici quelques exemples :
« Je me suis fait traduire un proverbe qu'aimait répéter un vieux conseiller de Liguidy : 'Le mal est comme l'urine de l'homme. L'homme envoie toujours son urine loin devant lui, mais elle se termine toujours à ses pieds.'» (p. 110)
« Un moment viendra où vous ramasserez dans la poussière ce que vous n'avez pas voulu prendre parce qu'on vous le donnait avec la main gauche. » (p. 117)
« L'avenir appartient plus à l'esclave qui lutte qu'au maître. »(p. 155)
« On peut couper l'arbre mais tant que sa racine reste sous le sol, demeure l'espoir de voir encore un autre arbre se dresser. »(p. 156)
« Évidemment, il savait que rien ne coûtait aussi cher que la liberté. Son prix la rend souvent inutile pour les lâches. Sa dure graine ne pousse qu'après une pluie de sang. Jamais salive, larmes et urine n'ont réussi à la faire germer. » (p. 56)

CONCLUSION

En définitive, c'est toute une rhétorique insurrectionnelle que met en scène le roman *Rougbêinga* qui nous fait revivre la révolte des populations bwaba, gourounsi et mossi de l'ouest de la Haute-Voltacontre le système colonial français. Les organisateurs de cette révolte, Soura Dakuo alias Rougbêinga et son compagnon de lutte BalilyBapio, auxquels s'agrège le narrateur de l'œuvre par trop sympathique pour leur cause, apparaissent ainsi comme de véritables maîtres de la parole, d'habiles rhéteurs qui ont su convaincre diverses populations à s'insurger contre la colonisation. Les techniques rhétoriques mises en œuvre par ces personnages pour parvenir à leurs fins se situent essentiellement à la fois aux plans de l'éthos et de l'élocution.

Au plan de l'éthos, le caractère que donne à voir un personnage, l'image qu'affiche un orateur pour séduire et persuader son auditoire de sa cause, les héros Rougbêinga et Balily apparaissent comme des personnes pleines de vertu et de qualités. Dès les débuts, Rougbêinga se montre grand cultivateur, grand lutteur et grand chasseur, mais également un jeune homme courageux, respectueux et fort prévenant envers les vieilles personnes. Par la suite, ce sont ses origines multiculturelles, son multilinguisme et son expériencequi lui permettent de s'attirer la sympathie et la confiance des diverses populations de la région. Son compagnon d'armes Balily présente pareillement les mêmes qualités mais dans une mesure moindre.

Au plan de l'élocution, c'est-à-dire des figures de style que déploient les personnages pour convaincre leur auditoire, nous relevons essentiellement le français « ancien combattant », les emprunts, les néologismes, les apostrophes, les proverbes, les métaphores dépréciatives, l'humour sarcastique, l'antithèse, l'hypotypose. Le français ancien combattant, attribué aux gardes et contremaîtres, rabaisse ces valets du colonialisme au rang de bruts sans instruction, quand l'humour sarcastique et les métaphores dépréciatives servent à dénoncer l'imposture du colon français et à tourner en dérision la civilisation qu'il prétend apporter. À contrario, les emprunts du bwabaet du moré sont l'expression linguistique de la résistance à l'oppression, tandis que les proverbes et les antithèses résonnent comme l'expérience, la sagesse traditionnelle et l'identité

africaine. Par l'usage des apostrophes, les personnages se font proches des populations et dans le même temps les néologismes et les hypotyposes leur dépeignent les exactions coloniales de façon à les pousser à secouer le joug colonial.

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SHAKESPEAREAN SONNETS AND THE MERGING OF HIGH AND LOW CULTURES IN MODERN TRADITION

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Abstract

The Modern age represents a break from the past traditional poetic forms in favour of innovative and experimental poems. As a corollary to this rejection, the modernists go as far as divorcing art from life by treating the works of arts as a self-contained universe devoid of any external reference. This singular fact has led to the distinction between the 'high' and 'low' art. It is upon this premise that the paper argues that Shakespearean sonnets demonstrate avant-gardism through the merging of the 'high' and 'low' cultures, if indeed, avant-gardism is seen as a separate movement within the Modern tradition in its insistence to merge the 'high' culture with popular culture. Through textual analysis of some Shakespeare's sonnets and drawing upon the concept of avant-gardism, the paper establishes that, in its both formal and thematic concerns, Shakespeare's sonnets highlight the merger of the 'high' and 'low' cultures in two significant ways. First, at the level of content, the prominent theme of love is expansive enough to straddle the two axes of representation. Second, Shakespeare's sonnets, at the level of form- through the use of metaphor and irony, hold the two extremes in counterpoise. The paper concludes that, Shakespeare can be said to have anticipated avant-gardism and can be seen as the avant-garde of all time, in his ability to merge aesthetic pleasure with intellectual seriousness, thus appealing to the taste of all classes of people across the world.

Key Words: Ballads, avant-gardism, popular culture, high art, low art

INTRODUCTION

The Modern age, as it has been said, represents a major break from the past and a rejection of the traditional poetic forms such as ballads, pastoral lyrics and sonnets. This artistic pre-occupation is summed up by O' Brien (1989) thus: 'Modernism engages in formal experimentation, the form of the work is becoming more important as or more important than its content. Modernism subverts traditional modes of representation (O' Brien 1989, 18). The corollary of this artistic endeavour is that, 'Modernist literary criticism has been a

diffuse movement difficult to define, but its lowest common denominator might be described by its adherents as a single- minded focus on the text, and by its opponents as a dissociation of literature from life'(O' Brien 1989, 451). Robert E. Scholes in 'High and Low in Modernist Criticism' has already looked into the 'ease with which the phrase 'high' and 'low' easily slips into the extremes opposites of absolute qualities captured by 'good' and 'bad', exposing in the process, the fallacy of such divide which according to him should lead us to 'rethink the Modernist canon and curriculum, opening up both of these to accommodate texts formally excluded and should make us more alert to the way that texts, we think of as belonging to one or other of these categories, often have crucial elements that our critical discourse associates with its opposite'(Scholes 2014, 2).

In the process, the author debunks the claim of such critics as Andreas Huyssen and earlier critics like George Lucaks and Clement Greenberg, who have theorized on the divide. He argues that 'the divide that Lucaks was trying so strenuously to create, never existed and could not exist because narratives are essentially entertaining, whether epics or novel and because narratives cannot be entirely meaningless or based on nothing' (Scholes 2014, 4).

This position is taken in recognition of the fact that works of arts usually appeal to human psychological need for pleasure at a 'very fundamental level of existence'. As cited by Steve Pincus (2009), Clement Greenberg in 'Avant-Garde and Kitsch' differentiates between the 'High' and 'Low', attributing , as it were, the high culture to the aristocrats who possess leisure and education while the low is associated with the peasants. According to him, 'No culture can develop without a social basis , without a source of stable income and in the case of the avant-garde, this was provided by an elite among the ruling class of that society from which it assumed itself to be cut off, but to which it has an umbilical cord of gold'(Pincus 2009, 8). The aristocrats were the connoisseurs of rich and cultivated taste, which were being wooed away by the popular and commercial art and literature. If the aristocrats are lured away by the popular culture, it then means that it is capable of eliciting feelings which are already innate in them to make them more conscious of those feelings. T.S

Eliot recognized this important truth when he declares in 'The Social Function of Poetry' that:

> in expressing what other people feel, he (a poet) 'is making people more aware of what they feel already, and therefore teaching them something about themselves…. But he is not merely a more conscious person than the others, he is also individually different from other people and from other poets too, and can make readers share consciously in new feelings which they had not experienced before. This is the difference between the writer who is merely eccentric or mad and the genius poet (Akporobaro 2008, 52).

In Greenberg's formulation, 'High' is synonymous with 'difficult' and 'pain' while 'Low' art simply offers pleasure. It can further be said that this Marxian leaning is based on Lucak's vision to resurrect bourgeois realism, which he assumes is the model for socialist culture (O'Brien 1989, 18).

Yet, while it may seem that the avant-garde pandered to the taste of the aristocratic class by helping them to enrich the culture of city tradition and representing the high side of the divide, Andreas Huyssen has argued for a distinction between Avant-gardism and Modernism. The former, in his view, wanted an alternative relationship between 'high and 'low' art. He points out that a feature of avant-garde movement such as Futurism, Dada, and surrealism was in fact an attempt to re-integrate art and life (O'Brien 1989, 18). The avant-garde, he believed, are more iconoclastic in their fusion of art and life and by implication, high culture with popular culture. For O' Brien, a distinction can be made between mass culture and the artificial 'administered' kitsch which is akin to 'the debased and academicized simulacra of genuine culture' (O'Brien 1989, 18) and is regarded as being mechanical and formulaic in nature.

Now, if mass culture is cast in this positive light and the experience of pleasure is innate in man regardless of class distinction and if we grant temporarily that avant-gardism is a separate movement within the modernist tradition in their iconoclastic insistence on the merging of the 'High' and 'Low' cultures, then Shakespeare can be said to have anticipated the avant-garde tradition and can be seen as an avant-garde of all time in his ability to merge aesthetic pleasure (entertainment) with intellectual seriousness of the high culture, thus appealing to the taste of all classes of people.

Our aim in this paper, therefore, is to examine how Shakespeare's sonnets have combined the qualities of the 'high' culture and the popular (mass) culture, in order to demonstrate that Shakespeare in his sonnets has anticipated avant-gardism. In other words, the paper assesses the extent to which the poems have combine aesthetic pleasure with intellectual seriousness that modern critics tend to separate.

Textual Analysis

Shakespeare's sonnets could be seen as credible avant-garde poems. On the one hand, the aesthetic pleasure is located in the capacity of the sonnets to evoke sensuous response in the readers who are simultaneously rewarded with some form of entertainment. On the other hand, the intellectual seriousness of the sonnets dwells, largely in their mode, as serious cultural project that leaves us with something to ponder on, all the time. T.S Eliot, as quoted by Akporobaro, recognized this important truth when he declares in 'The Social Function of Poetry' that:

> in expressing what other people feel, he (a poet, my emphasis) is making people more aware of what they feel already, and therefore teaching them something about themselves…. But, he is not merely a more conscious person than the others, he is also individually different from other people and from other poets too, and can make readers share consciously in new feelings, which they had not experienced before . This is the difference between the writer who is merely eccentric or mad and the genuine poet. The former may have feelings, which are unique but which cannot be shared, and therefore useless, the latter discovers new variations of sensibility which can be appropriated by others. And in expressing them, he is developing and enriching the language which he speaks (Akporobaro 2008, 51).

The two (aesthetic pleasure and intellectual seriousness) are actually two axes of the same experience shared in an instant of time. This assumption should not be too difficult to accept if we take the

'high' and the 'low' as two axes of a mode of representation that shade off into each other, in the sense of a text having 'crucial elements that our discourse associates with its opposite' (Akporobaro 2008, 2).

In its both formal and thematic concerns, Shakespeare's sonnets highlight this merger in two significant ways. First, at the level of content, the prominent theme of love is expansive enough to straddle the two axes of representation. In Paterson's words, 'human love is capacious enough to encompass every other-these are also poems about death, sex, politics, sin, time, and space….' Second, if again, the difference between them is merely based on the mode of representation which approximates roughly realism and entertainment, then Shakespeare's sonnets at the level of form- through the use of metaphor and irony hold the two extremes in counterpoise. This latter is regardless of the modernists' rejection of all formulaic expressions like sonnets and Greenberg's assertion that popular cultural productions are mechanical and formulaic. Walter Benjamin has already cleared the distinction between works based on mechanical reproduction and works that exhibit the ambience of a story-teller involved in the 'individualized productions of formulaic craft'. According to Gombrich in Art and Illusion, 'much of the pleasure we derive from works of art has to do with our recognition of formulaic patterns- and this includes music, visual art, and verbal art'(in Scholes 2014, 8). Paterson lends credence to this claim, when he says that:

> Shakespeare uses the poem as a way of working out what he's thinking, not as a means of reporting that thought. Often he'll start with more than a hangover, a fever and a bad night spent tormented by spectre of his absent lover. Then, he'll use the sonnet as a way of making sense of it all- a way first to extract a logic from pain, and then comfort from that logic, however warped it might be. Form, in other words, allows him to draw some assuagement from the very source of agony itself (2010).

This again leads to another character of Shakespeare's sonnets, the inner logic embedded in the physical form which lies in the organic nature of the sonnets themselves, achieved through a holistic unity of image, thought and rhythm.

At the level of content element, the thematic concern of love, which is explored with varying degree of intensity and insight, does oscillate

between sublimity and vulgarity if we assume again that the former belongs to the high culture and the latter to the popular culture. In Paterson's words, 'Shakespeare's sonnets are synonymous with courtly romance but in fact, are about something quite different. Some are intense expressions of gay desire, others testament to misogyny…. The problem with reading Shakespeare's sonnets is the sonnets themselves, by which I mean their reputation'. Their reputation is that of vulgarity in the subject-matter of gays , homosexuals and misogyny but the 'something quite different' which they communicate is that of sublimity in the expression of a new feeling shared with the readers from his own experience (2010).

But then, the sincerity of the poet's expression is put to test when Paterson says the sonnets 'are synonymous with courtly romance but are in fact about something different', Sincerity here can be seen at two levels- in terms of whether or not the characters that populate the sonnets have any reference outside them or whether or not Shakespeare is true to the emotion he expresses. In this regard, Sutherland Bates' suggestion is instructive:

> There is at present time absolutely no satisfactory identification of a single of the characters mentioned in the sonnets. Friend or patron, rival poet, mistress all are alike unknown to us. Eternized they are indeed, in the sonnets but not elsewhere….I believe that literal sincerity of the mass of renaissance sonneteers, including Shakespeare, has been denied far too hastily, and that where there is not explicit evidence to the contrary the sonnets should still for most part be interpreted as probably expression of personal experience. Most of the sonnets are highly artificial, to be sure, but this artificiality affects the genuineness of the expression but not necessarily genuineness of the emotion behind it (Bates 1910, 4).

The conclusion we can draw from this statement is that, the most important thing in a poetic outpour is the genuineness of the emotion being communicated (whether or not the subject-matter is artificial or otherwise) as well as the response it generates in us. Thus, Paterson's questions about the best most read ten sonnets are important to us: Do the sonnets contain what we believe them to contain? Are they still useful to us? Do these poems still move us, speak to us , enlighten us? Is their reputation as a lovers' handbook deserved or have they simply hitched a ride on the back of the plays?

In the light of the radical , leftist, multi- cultural movements that characterize the modern world today and which seek expression through literary medium, the answers will be 'yes'. Most of the poems still speak to us in the sense of revealing some fundamental truth about human nature and the quest for individual expressions of freedom. And what may be termed vulgar, debased or popular culture may actually encapsulate the genuine feelings of a group of people who, despite being in the minority, have inalienable right to express their natural, not artificial, feelings- that, at a particular time in the history of mankind, were suppressed and spoken of in hushed voices – such is the story of feminism, lesbianism, gay and homosexual movements. For this reason, one may surmise that though the characters- The Dark Lady, The Young Boy, and the Poet- are eternized in the sonnets, they are also archetypes for the members of the leftist groups mentioned above. Having said this, what is more? We need to examine the truth of this claim in couple of The Dark Lady poems. We shall take for instance sonnet 130:

My mistress' eyes are nothing like the sun;
Coral is far more red than her lips' red;
If snow be white, why then her breasts are dun;
If hairs be wires, black wires grow on her head.
I have seen roses damask'd, red and white,
But no such roses see I in her cheeks;
And in some perfumes is there more delight
Than in the breath that from my mistress reeks.
I love to hear her speak, yet well I know
That music hath a far more pleasing sound;
I grant I never saw a goddess go;
My mistress, when she walks, treads on the ground:
And yet, by heaven, I think my love as rare
As any she belied with false compare.

In their associative power, all the metaphors employed in the poem above are rather uncomplimentary and they smack off some misogynistic tendencies. Such metaphors include those that compare her eyes with the sun; her lips with coral; her breasts with snow; her hairs with black wires; her cheeks with roses; her breath with perfume; her voice with music and her gait with a goddess'. Paterson describes The Dark Lady poems as 'horrible' and 'bad'. But rather than seeing

them as such, we can say that the mimetic realism, employed by Shakespeare through the use of these metaphors, focuses on the banal descriptions of the woman's body which fit into the cultural stereotypes of the Elizabethan age. The banality of the descriptions in the poem reveals a life that is shaped by its locality; its prejudices; its sentiments and more importantly its cultural beliefs. Ironically, however, the poet's sentiment and emotion veer in the opposite direction in the last couplet of the sonnet:

> And yet, by heaven, I think my love as rare
> As any she belied with false compare.

This is where Shakespeare is true to his feelings; this is where he communicates something new and true in considering his love rare in spite of all the disgust of comparisons contained in the previous three quatrains. Thus, the argument is resolved in favour of the Dark Lady in particular and women in general.

The next poem we shall consider is sonnet 18:

> Shall I compare thee to a summer's day?
> Thou art more lovely and more temperate:
> Rough winds do shake the darling buds of May,
> And summer's lease hath all too short a date:
> Sometime too hot the eye of heaven shines,
> And often is his gold complexion dimm'd;
> And every fair from fair sometime declines,
> By chance or nature's changing course untrimm'd;
> But thy eternal summer shall not fade
> Nor lose possession of that fair thou owest;
> Nor shall Death brag thou wander'st in his shade,
> When in eternal lines to time thou growest:
> So long as men can breathe or eyes can see,
> So long lives this and this gives life to thee.

Although several critics have tried to dismiss the claim that this poem is addressed to a Young Boy, Paterson believes strongly that it does and that the intense expression of love indicates a propensity to homosexuality. For him, the question: 'Is Shakespeare gay?' is a very daft one because no man can claim to write one hundred and twenty-seven love poems to another man and keep a straight a face. While this may hold true, Ernest, S.B's conjecture is also illustrative of Shakespeare's poetic sensibility when he says: 'May not the beautiful

and beloved youth, the towering rival poet, the sinful mistress, be but additional imaginative creations of the dramatic genius whose power to create them none can deny and may not this creation have been merely an instance of conformity to a passing fashion hopelessly conventional… (Ernest 1910, 4). Our take is that both conjectures are right in that while the former pertains to the poet's capacity to invoke sensuous pleasure, the latter impinges on the cultivated cultural taste of the Elizabethan age and the two shade off into each other in this poem. This is because as it has been said earlier, the theme of love is expansive enough to straddle the two axes. The submission therefore is that, love is crucial and important to every man and it is a universal language that can either be treated with vulgarity or sublimity.

Again, one has to be cautious here because what is vulgar or sublime depends on which position one occupies. As it has been said, a poet can lead us to a perception of a new feeling and truth which is the hallmark of poetic genius. The love that the poet expresses in the sonnet transcends the cultural boundary of the Elizabethan age not just because it is expressed for a same sex but also because of the use of imagery that defy time and death in the second part of the sonnet-the sestet:

> But thy eternal summer shall not fade
> Nor lose possession of that fair thou owest;
> Nor shall Death brag thou wander'st in his shade,
> When in eternal lines to time thou growest:
> So long as men can breathe or eyes can see,
> So long lives this and this gives life to thee.

This sharply contrasts with the octave and with its celebration of the impermanent beauty of summer so steeped in the local imagery of vagaries of season and vicissitudes of life that conform with the conventions of the Elizabethan age to which Shakespeare belonged. Here Shakespeare celebrates the quintessence of love that is unconquerable by death. 'Love is as strong as death' (Songs of Solomon 8:6, KJV). This is a thing of the heart that is uninhibited by cultural stereotypes and borne out of his poetic genius. It is a universal triumph of human expression of love over cultural limitations.

On the whole, the metaphors he uses reveal the banalities of Elizabethan age to which he belonged. In the process, the sonnets

breathe forth cultural subjectivities which bother on the high culture of the then world while at the same time, anticipating the radical cultural movements of this modern world. It is in this regard that Shakespearean sonnets are considered a confluence of high and low cultures. And in the words of Saikat, "The 'banal' and the 'colourful' or 'exotic can therefore occupy the same sites depending on the perspective and the cultural position of the viewer"(Saikat nd, 7).

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FROM ''NÉGRITUDE'' TO ''NÉGRAILLE''[1]

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Résumé

L'article : **''De la 'Négritude' à la ''Négraille'',** est une analyse que j'ai essayé de faire en vue d'évaluer comment la ''Négritude'', ce concept historique dans la littérature et la vie politique africaines, a pris des tournures destructrices qui pourraient, à la longue, être fatales pour l'avancement et le développement du continent Africain. Dans cet exercice de réflexion, j'ai, dans un premier temps, rappelé à nos mémoires que la ''Négritude'' a été utile pour les Africains dans leurs luttes pour l'indépendance ; dans un deuxième temps, j'ai montré et dénoncé les faiblesses de ces luttes en même temps que celles des manifestations de la ''Négritude''. En considérant ces deux aspects ainsi que l'évolution du monde contemporain, il m'est apparu indiqué de me poser une question fondamentale : la ''Négritude'' porte-t-elle encore un poids valable susceptible d'agir sur nos vies d'Africains d'aujourd'hui ? En effet, face au défi de la mondialisation, j'ai senti comme le besoin de m'interroger aux fins de savoir si elle peut jouer encore un rôle important dans les rapports de l'Afrique contemporaine avec le reste du monde. Mon objectif en rédigeant cet article est d'amener nos jeunes étudiants à être informés des situations politiques qui prévalent de nos jours dans nos pays, afin de les amener à mieux se

[1] I have used this word on purpose to refer to the bad behaviours of some African political leaders, behaviours that I easily and ironically associate with ''the French word: **''Pagaille'', meaning in English: ''disorder''. (Example: ''la situation politique africaine de nos jours est en désordre'': ''the African political situation nowadays is higgledy-piggledy''. Thus, ''Négraille'' would mean, for the purpose of this paper: ''Pagaille politique''.** In this paper, therefore, I am not using the word **''négraille''** as it has been used by the following authors in these passages: *''Il s'agit de ne pas sombrer de nouveau dans la négraille, et toute Antillaise s'efforcera, dans ses flirts ou ses liaisons, de choisir le moins noir''* **[''It is a question of not sinking again into the négraille, and every woman from the Antilles will endeavor, in her flirtations or her relations, to choose the least black'']. English translation, mine** (Frantz Fanon 1952. *Peau noire, masques blancs*) We have the same idea with **(1)** Aimé Césaire in this passage: *«La négraille aux senteurs d'oignons frits retrouve dans son sang répandu le goût amer de la liberté. Et elle est debout la négraille. La négraille assise, Inattendument debout, Debout dans la cale…»* **[''The négraille' with smells of fried onions recovers in its spilled blood the bitter taste of freedom. And the négraille' is standing. The sitting négraille', Unexpectedly standing, Standing in the hold''. English translation, mine.]** and with (2) Léon Gontran Damas, in *Black-label* (1956) : [*''La racaille, La canaille, La valetaille, La négraille''*] **[''The rabble, the scoundrel, The menials, The négraille'.'' English translation, mine.]**

préparer pour prendre de meilleures directions. J'ai organisé l'article en quatre sections.

Mots clés: ''Négritude'' ; Développement africain ; Mondialisation ; Leader politique ; Indépendance ; Afrique contemporaine.

Abstract

The paper: ''From ''Négritude'' to ''Négraille'', is an analysis that I have tried to carry out to evaluate how ''Négritude'', this historical concept in African literature and political life, has taken destructive trends which, in the long run, could be fatal for the advancement and the development of the African continent. In this exercise of reflection, I have, first, recalled to our memories that ''Négritude'' has been useful for the Africans in their struggles for independence; secondly, I have shown and denounced the weaknesses of those struggles as well as the weaknesses of the manifestations of ''Négritude''. Considering those two aspects and the evolution of the world it has appeared to me necessary to ask myself a fundamental question: does ''Négritude'' still carry a worthy weight likely to impact our lives as today's Africans? In fact, facing the challenges of globalization, I have felt as an urgent need to ask such a question to find out if it can still play an important role in the relationships between contemporary Africa and the rest of the world. My objective in writing this paper is to make our young students to be aware of the political situations now prevailing in our countries, in order for them to be better prepared to take better directions. I have organized this paper in four sections.

Keys words: ''Négritude''; African development; Globalization; Independence; Political leaders; Contemporary Africa.

Section One: ''Négritude'': the beginnings.
Section Two: ''Négritude'' in mutation.
Section Three: From ''Négritude'' to ''Négraille''.
Section Four: Implications of the study

INTRODUCTION

Many readers of this paper may find it rather obsolete to worry and speak about ''Négritude'' in today's Africa. They may be right, but in the light of the events now happening in this continent, every curious and attentive observer of our African realities who love Africa should have such preoccupations and worries and consequently ask

themselves questions in order to find out new and better directions to our lives shattered by recurrent social, economic, educational and political crises. Therefore, in this paper, I intend to highlight what, to my view, ''Négritude'' has turned into, considering the bad directions taken by African political leaders in terms of bad governance, dictatorship, political malpractices and all other deviations of the kind, pointing out the problematic characterization of political leaders who, in the name of a pseudo democracy, cheat on their peoples, organizing faked elections, refusing to give over the power to regularly elected new presidents, changing the constitutions of their countries in order to stay on in power. The worst aspect of this situation is the fact that after temporarily accepting their defeats, some political leaders come back two or three days afterwards to reject this acceptance, embezzling public funds and killing all those who dare to stand in their way to power or to remain in power. Their problem is the wrong choices they make to lead their countries. Many among them, in fact, while pursuing personal interests, manage to mystify their peoples in sterile debates on socialism, capitalism and communism. Meanwhile, these peoples, deceived and disappointed, keep waiting for this ''happy today'' which never comes. They have unsuccessfully expected from their leaders fruitful initiatives and directions to positively transform their lives. In this quasi hellish cycle of hopes and despairs, the peoples just passively endure the ballet of their leaders who, coming and going as if performing a show on a stage, take their shares of the national cake without fulfilling the numerous promises of their electoral campaigns. It is this show that I have called **''négraille''** in this paper and which needs to be combated.

SECTION ONE: ''NÉGRITUDE'': THE BEGINNINGS.

It is beyond the scope of this paper to write the genesis of ''Négritude''. Yet, a few words need to be said about it in terms of introduction. During the French colonial period, so many stereotypes were developed against the black race, to the extent that the first generation of African elite revolted against their colonial masters right at the end of the Second World War. This revolt was understandable because, as these elite put it then: ''we even did not know the causes of that war''. What they knew however was that they suffered much

from it and from its horrors. Among these elite was late President of Senegal, Leopold Sedar Senghor whose painful experiences during that period made him aware of the fact that with his education, he could speak for the rest of his people. He thus defined ''Négritude'' as "the awareness, the defense and promotion of the cultural values of the African."[2] He continued saying:

> To be truly ourselves, we needed to assume the negro-African culture in the light of the realities of the XXth century. For our ''Négritude'' to be an efficient liberation instrument, rather than a piece of museum, we needed to free it from the dust and assert it in the international movement of contemporary world.[3]

For the non-initiated, and at a very elementary level, ''Négritude'', as is defined by the Dictionary Robert (1978:1263), is, **first**, ''the whole body of characters, ways of thinking, of feelings which are typical of the black race''; **secondly**, it is (also) ''the belonging to the black race''. For the purpose of this paper, I think that there is a need to put the focus on the first aspect of the definition, because, as we shall come back to it later on in this analysis, too many of those characters emerge today to make life rather difficult for the African peoples[4].

This definition appears too simple. Therefore, I think it should be extended and deepened by putting **the word back into its historical context**. In fact, it was on Thursday 16 February 1967, at the Cairo University, that the former President of Senegal, Leopold Sedar Senghor was awarded the Degree of Honoris Causa Doctor. On this occasion, he delivered a speech in which he put the stress on one of his preoccupations, that is, the necessity for the Africans to no longer base the Organization of African Unity only on anti-colonization. His concern was that the colonial past was not the characteristic of Africans only (Cf: Asia and America). It was then necessary to found the future of Africa "on values which are common to all the Africans

[2] In *A Reader's Guide to African Literature (* p. 184)

[3] ''Pour être vraiment nous-mêmes, nous avions besoin d'assumer la culture Négro-africaine à la lumière des réalités du XXè siècle. Pour que notre Négritude soit un instrument efficace de libération plutôt qu'une pièce de musée, nous avions besoin de la libérer de la poussière et l'affirmer dans le mouvement international du monde contemporain.'' (In An *Introduction to West African Literature.* (p. 45)

[4] See item **N° 9**. in the list in Section 3below.

and which can be, at the same time, permanent. It is precisely the set of these values that he then called ''Africanity''[5].

This word also designates the ''complementary symbiosis between the Arabian values and those of ''Négritude''. So, while Arabism is strictly associated with the Arabs, ''Négritude'', for its part, addresses the Blacks. It is, according to Thomas Melone, ''this thing that makes it that a Negro is a Negro but nothing else.''[6] It rests confusedly in the soul of the Negro: it is the essence of the Negro as it is the essence of the zebra to have zébrures.[7] This concept was created between 1933 and 1935; the word was coined for the first time in 1934 when it appeared in ''l'Etudiant Noir'', a newspaper which was founded to defend the interests of African students in Paris. These lines clarify more the definition of the concept. But why should Africans feel the need of speaking of ''Négritude''? In other words, why should Africans feel the need of identifying and safeguarding the values of black civilizations? The answers to these questions inevitably bring us back to slavery, to the Conference of Berlin in 1885, to the colonial fact and finally to the Second World War, issues that this study is not going to dwell on. Rather, I will now turn to how Africans have misused the benefits of ''Négritude'', giving this concept rather unexpected and strange directions.

SECTION TWO: ''NÉGRITUDE'' IN MUTATION

2.1. **For a justification of ''Négritude''**

So replaced in its true historical context, ''Négritude'' is justified for having served an ideology, for having worked towards the independence and the emancipation of African peoples. In fact, in its ideological dimension, ''Négritude'' is a negation of the negation of **the black humanism,** a term we also need to keep in mind for the rest of the analysis. It has helped the Africans, in a given historical environment, to set their identity ''right'' by opposing and correcting the purposefully distorted visions expanded by a few White people who had wanted to make of the Black race a **"non-entity", a ''nothingness".** Historically then, while rehabilitating what Africans

[5]In *De la Négritude dans la littérature africaine.*
[6]*De la Négritude dans la littérature africaine (p. 17)*
[7]Idem (p.24)

considered their values and their landmarks which were destroyed by colonization, it has played a role of ideology, but has failed to take conscience of its own historicity, as it continues to open already opened doors.

As a literary movement, it has inspired the creation of masterpieces in the history of negro-African literature, as the ancient Greece enabled Racine and Corneille to mark in golden letters the literary history of the Western world. But as time went by however, ''Négritude'', as implemented by younger generations of Africans, has presented many dangers. In fact, as stated by Aimé Césaire: "it has tended to become a school, a church, a theory, an ideology and no longer just a literary movement". These characteristics did not match up with its main objectives when it started. As said by Tanella Boni (2006)[8], "Césaire confesses that he does not like 'everyday' this word that he himself has invented''[9]

In this mutation, ''Négritude'' has unfortunately brought many African leaders to return to the bad behaviors that the white colonists have attributed to Africans in order to accomplish their goals of colonization in Africa basing their opinions on the thesis according to which Africa has contributed nothing to the civilization of the universe. At this stage of the analysis, I think it is opportune to mention some of these behaviors, as have been reported in the following two passages:

2.1.1. First passage: Speaking of the most popular books of his time, Booker T. Washington said:

> I was shocked by the way people uselessly exposed side by side the images of Africans and African cities and the images of Europeans and Americans. To better highlight the supposed contrast between the elevated situation that the white race has reached and the humble condition of the primitive peoples, they would oppose whatever was best with the Whites to whatever was worst with the Blacks. I therefore came to adopt the general opinion according to which any person who was not like the others should be somewhat upset or degenerate[10].

[8]https://fr.search.yahoo.com/search?p=Tanella+Boni&fr=ush-mailn

[9] Aimé Césaire (2004). *Discours sur le colonialisme*, suivi de *Discours sur la négritude*. Paris: Présence Africaine. (p. 80)

[10] In Melville J. Herskovits, p. 46

2.1.2. Second passage:

> The black has neither the notion of love nor the sense of household. He doesn't have the pride of his atavism…he has little ideals. He doesn't know the meaning of the words virtue, truth, honor, human condition, probity. He is without energy, careless and apathetic…he seems to have naturally a tendency to migration and wandering. The Black shows reluctance before details and difficult tasks…He attaches no value to what he says and more generally to spoken words. ..His mind is incapable of conceiving the meaning of 'the faith in humanity'[11].

We should not forget that formerly, nearly all the African countries were predominantly kingdoms continually waging wars against one another. On the whole, however, they formed intrinsic unities or identities which used to follow a vertical development, that is, a development free from external influences. But colonization shattered them all and gave then a more tragic dimension to their wars, with the introduction of sophisticated weapons. The men who happened to take over the power when the countries became independent, the **''new kings''**, have become the pawns of our **former masters**. Mostly concerned with their own welfare, blinded by the bribes they get from those masters, many among them just prove unable to lead their countries to happiness. The populations keep expecting from their leaders miracles which have never taken place. Their expectations have most of the time been deceived and they wonder why their leaders adopt such silly and bizarre attitudes.

The numerous changes of political regimes in African countries and which in my opinion are no worse than those in multi-party societies, easily testify to this. The European powers, regardless of whether or not they consider themselves responsible for the development of the African countries after independence, like to explain our problems saying that Africans are unable to rule themselves. Their attitudes inevitably bring the attentive observer to wonder whether the person who once said that Africans were not really ready for democracy and were not prepared for it was not right. Examples abound to illustrate this assertion. Since the political

[11] Idem, p. 46

troubles and events which took place in an African country[12] in 2014, the whole world has understood that, apart from late Nelson Mandela who will always remain my preferred model, not many African leaders really seek, despite all their declarations, to promote the advancement or the development of the African continent[13]. Even many years after the insurrection or rebellion, the country I have just alluded to is still unstable, simply because the leaders of the transitional political period and those of the elected government have not been able to bring to fulfillment the hopes rightly expressed by the populations. This statement leads me to the third section of this paper.

SECTION THREE: FROM ''NÉGRITUDE'' TO ''NÉGRAILLE''

I have just mentioned Nelson Mandela, because from my own observation, I have come to the conclusion that no other African president compares with him in terms of human dimension, a dimension he has shown through his speech when he was sworn in as President of South Africa in Pretoria, 10th May 1994:

> We have, at last, achieved our political emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination.
>
> We succeeded to take our last steps to freedom in conditions of relative peace. We commit ourselves to the construction of a complete, just and lasting peace
>
> We have triumphed in our effort to implant hope in the breasts of the millions of our people. We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity – a rainbow nation at peace with itself and the world.[14]

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[12] For ethical reasons, I have deliberately chosen not to mention some of the names of the African countries involved in this paper, even though some readers can easily guess them referring to the hints given.

[13] This may appear quite understandable for the simple reason that among the Africans themselves, there are so many important differences. The Blacks of West Africa do not have the same culture as those of Central Africa. In those geographical spaces of the black continent, there are so many other subtleties which easily baffle anyone desiring to put all the Africans in the same category (Patrick Chamoiseau, *Chemins d'école* (1994)

14 in Michael MONTGOMERY et al. 1995. Vanves: Edicef (p. 97)

I have found his sense of humanism so profound that I have always and rightly wondered whether it is the same African continent which has engendered him and most of the other political leaders[15]. To that effect, the first controversial political leader who attracts my attention is another former president of Senegal and one of the promoters of NEPAD[16]. He was a President who, as strange as this may appear, found it that the best thing he could do for his country was **either** to maintain himself in power despite his old age and the fact that he had already finished his two constitutional terms, **or** to leave the power to his son at the end of these terms. To accomplish their machiavelic objectives and stay in power for all eternity, these prototypes of presidents invent all imaginable concepts. They think that they can indefinitely mystify and maintain in yoke their peoples who, very often nowadays, have become more intelligent and more aware of political realities and who, as a consequence, stop supporting them. In fact, the time was when against some little money, the peoples could sell their souls and give their support to shameless leaders who would end up ill treating them, cheating them, driving them hungry and worsening their situation of poverty. These leaders who, after coming to power or taking it by force, claim to have done so much for the welfare of the masses, are seen by many as new Pharisees.

In fact, as experience shows it, some of them, all tendencies put together, fail to abide by their promises. Their behaviors are far from their declarations of good intentions during the electoral campaigns.

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15 Except for the recent example of James Mitchell, President of the Seychelles, who willingly chose to resign from presidency on Tuesday September 2016, to be effective starting from October 16th, in a speech on the national television (http://www.lemonde.fr/afrique/article/2016/09/27/seychelles-le-president-james-michel-demissionne-apres-sa-defaite-aux-legislatives_5004444_3212.html)

Seychelles (/seɪˈʃɛlz/ *say-SHELZ*; French: [sɛʃɛl]), officially the **Republic of Seychelles** (French: *République des Seychelles*; Creole: *Repiblik Sesel*), is an archipelago and country in the Indian Ocean. The 115-island country, whose capital is Victoria, lies 1,500 kilometres (932 mi) east of mainland East Africa. Other nearby island countries and territories include Comoros, Mayotte (region of France), Madagascar, Réunion (region of France) and Mauritius to the south. With a population of roughly 92,000, it has the smallest population of any sovereign African country; however, it does have a larger population than the British overseas territory Saint Helena, Ascension and Tristan da Cunha.[4]

16 ''New Partnership for African Development''

Their behaviors prevent them from putting efficiently their political powers and their geniuses to the service of their peoples that they pretend to serve in the name of a faked or so-called democracy, that manifestation of **''Négraille'', an attitude** that some critics have not hesitated to call **''democrature'' or ''leprous democracy''**. Dragged by the resurgence and reappearance of our old African mentalities, they engage into nepotism, the favoritism shown to a relative on the basis of relationship. No wonder they get richer and richer than they were before they start ruling. No wonder their children and relatives get richer and richer as well, even though, together with their fathers, these children are incapable of justifying their fortunes, using the riches of the countries to fulfill the needs of their families. Moreover, they spend the time in useless rivalries, in questions of personal matters, defining no priorities for their governance. Examples to illustrate this shameful state of affairs and misery, of this social chaos and drama abound in many African countries. The masses have always thought that each new political regime would hold great promises of future progress and happiness. But very quickly, they have to face the foolishness of the governments, thus failing to understand their own culture, but becoming more conscious of the growing danger that we are collectively running into of losing our personal freedom and being forced to live a life chosen for us by some powers other than that of our own will. The following list is just a sample to depict some of the different situations prevailing in our countries nowadays and in which:

1. Justice, which is supposed to serve the interests of all the populations, has turned out to be an instrument in the service of only one person, the president, who assumes permanent intimidation and systematically eliminates opponents or excludes rivals.
2. Economy, because of corruption and embezzlement of public funds, is completely disintegrated. Political leaders endowed with the power of the people misuse it and do what the ears cannot hear or the eyes cannot see, to the detriment of the peoples. The latter, not able to bear the situations anymore, start a rebellion as I have just mentioned earlier on referring to the events of 2014.
3. The non respect of official texts and laws enacted by the politicians who are supposed to implement them has become a new law, in the

detriment of the populations. There are even cases when those politicians, recognized guilty of embezzlement of public funds supposed to provide water and comfort goods for the populations, resort to the parliament as a zone of refuge to preserve their immunity.
4. The political leaders claim that they are never aware of the malpractices committed by the members of their governments.
5. Massive fraud, lying, and cheating have become means of governance highly used by the political leaders.
6. Most all those leaders, no matter what their positions are, have become suspicious of so-called partners for the ''common cause'': ''saving the country''.
7. Their futile declarations distract the populations from providing for their daily needs.
8. All the persons who benefit from the system have to offer regular sacrifices, as of old, to the bosses, in order to be maintained in their positions.
9. These practices remind us of those of tribalism, feudalism, regionalism which once constituted the features that the colonists put forward and brandished to justify their heinous crimes against the African continent. Those features are now being brought back to the stage by many among our political leaders to crucify their peoples.
10. Thousands and thousands of jobless youths, in fact more than 75% of the countries' youths, are victims of unemployment and under development, two scourges of our time. They are exposed to themselves, to incertitude about their lives, to despair, to **no future at all**, and therefore take the risks of travelling to western countries, towards unknown directions. During those travels, they die by the thousands. Yes, the youths are assaulted from everywhere by terrible interests, to such extent that the anguish of not fulfilling them disorganizes their whole lives.
11. No new enterprises are created, and in which those existing are put to perils by bad governance. It is so because the economic operators, permanently threatened by the ruling power, have to flee from the countries, in order to settle down somewhere else to continue their activities to the detriment of their countries of origin.
13. The educational systems are very bad. Even though seminars over seminars have been held to identify the difficulties related to these

systems, even though many series of reforms have been purposefully undertaken to address these difficulties in order to remedy them, African countries continue being victims of badly oriented pedagogic approaches. So-called ''New Programmes'' of education have been tried out without success, and have ultimately given way to the competency-based approach with no better results, or with worse results[17]. This quasi general failure has produced a generation of intellectually unbalanced citizens who are incapable of behaving properly in society, of correctly assuming responsibilities, of acting as true human beings, lacking motivation to work for the advancement of our countries. Added to this gloomy picture, it is worth mentioning the long lasting strikes led by the teachers claiming increases of their salaries and better working conditions. These continuous strikes generated by the low salaries, engender the closing down of schools for many months, leaving the learners wandering through the country sides and the cities in quest of a better schooling system which takes long to come. Meanwhile, the money given by the donators to help the countries to emerge somewhat always finds its way into the pockets of the political leaders who, as it seems, never fear the anger of God.

14. The medical field is no better either. In the name of better working conditions, the medical staff also goes on strike on a regular basis, leaving the patients to their own destinies and dying in mass. Thus, it is not exaggerated to say that the members of the governments in many of our countries organize mass killing of the populations, while for a simple cough, they themselves fly to the western countries for treatment. Those of the populations who can afford being treated locally do not have the opportunities to get adequate treatment by lack of appropriate equipment. What is really frustrating is the fact that the western countries I have just alluded to give us financial means to buy the equipment. But, unfortunately, where does all this money go? To

[17] Our various boards of education have therefore the duty to reconsider the objectives and goals of our educational systems. If we were to justify the imposition and implementation of the competency-based approach in our country, we would certainly find no objective justification, because it has, over many years, been denounced by many teachers' trade unions and practitioners. In fact, as it was observed by a European participant at a conference I attended in Liège (Belgium) in August 2012: "The competency-based approach, just like the second-hand cars with which we pollute Africa, is part of the things that have failed in Europe and that we throw to Africa". (Summer University 2012 on the Theme: The initial training of teachers. An international comparison. Friday, August 31, 2012, University of Liège)

where there is no punishment, because the government does not really try anything to punish those found guilty of the embezzlement of public funds, even in those countries which are supposed to be wealthy because of their mineral resources. Another consequence of this **''négraille''** in the medical field is the incapacity of the political leaders to efficiently fight against the faked medicines whose sale has known a rapid expansion and interest among the populations despite the creation of what is called ''The Chirac Foundation'', after the name of one of the former Presidents of France, Mr. Jacques Chirac[18]. A day, October 12th, has even been retained to celebrate this fight every year. A conference on this issue was held in Cotonou, presided over by President Chirac, and the headquarters of the Foundation were set up in Cotonou (Benin). Unfortunately, the headquarters moved from Cotonou to Lomé (Togo) on Monday, October 12th, 2015, after it was found out that despite the importance given to Cotonou in this fight by establishing the headquarters in Benin, it is in Benin that the fight has drastically regressed in favor of the sale of the faked medicines which has outrageously gained tremendous momentum. Therefore, we can say that the fight has failed in Benin. This failure is clearly understandable and is easily explained by the following factors:

1) Our political leaders do not really have, so to speak, the political will to effectively fight against the faked medicines.
2) They have their own financial interests in preserving and encouraging the sale of the faked medicines.
3) Even when the civil society invites the members of the government in charge of health to attend conferences and sensitization sessions to discuss the issue, they do not participate, ignoring the fact that these sessions are all the more important as the political will is missing and as the side effects of the consumption of faked medicines are numerous. A number of these side effects on the populations are listed below:

a) Their eyes are red looking, as if blood-injected, looking at people evasively.

[18] Information on the Radio Station : ''Soleil FM'', during its programme : 'Le Boulevard des Opinions' (Tuesday, October 2015)

b) They are hyper tensed.[19]

They become faked medicine-addicted because of these two factors: 1) the weakness of their purchasing power and 2) their ignorance of the side effects elicited above. There are two regrettable facts about this situation. Firstly, due to these two factors, many people prefer buying the faked medicines and indulge in the practice of using them. Secondly, even the official pharmacies do sell the faked medicines quite freely. It is so because our frontiers are pervasive, to such extent that many medicines cannot be traced back to their true origins, thus increasing the danger in the situation. Many pharmacies are real ''crematoriums'', in the sense that the medicines sold there are not conserved according to the rules, as they are exposed to the dust coming from the streets and to heat, without any precaution of air conditioning. But our leaders are aware of all these situations but just do not react as befits. Their attitudes therefore are another manifestation of **''négraille''**.

In another example of African country for instance, the people has been successively drugged by the concept of ''Change'', laminated by the one of ''KO'', alienated by the one of ''Refoundation'', to be finally crushed down and revolted by the one of ''Emergence'', all concepts which, put together, have done nothing but aggravating the miseries of this people.

In a further case of African country, the situation of the former president was more dramatic. He was a man, a servant that ''God had chosen to lead his country''. He had had the chance to stay in power for nearly thirty years, against all the laws and rules of authentic democracy. But, because of all his bad attitudes, because he stubbornly made it a point of remaining in power, because he had preferred to ''bury this good luck and talents'' like the man in the Bible, his populations were tired of him. Desperate for a hypothetical liberation from the hands of the Pharaoh, they decided to overthrow him. In the name of the misericordious bounty of God, can we say that his populations were wrong to rebel against him and overthrow him? Had he overused God's patience? Why then did God allow him to stay

[19] The youth buy from the women, by the sides of the streets, varieties of tablets that they call ''one giga'' and that the riders of motorbikes called ''Zémidjans'' take in coffee, tea or ''sodabi'' every morning before they dash off to their daily activities to give themselves some strength in order to keep awake during the whole day.

in power for such a long time, despite all the wrongs he had done to his people before they brought him down from the throne? If one day this contemporary **Cain** begged pardon to God for his bad practices, could he obtain forgiveness? Certainly yes, and he could even go, before many among us, to Paradise which is said to be reserved only to those who do well during their lifetime, whereas this leader had indulged in nothing but **"négraille"** during his political life. At this stage, the careful reader may ask if presenting such a gloomy picture of African political leaders could have any implications.

SECTION FOUR: IMPLICATIONS OF THE STUDY

Of course, there are some implications for such a presentation. The first main one is a **pedagogic** one. In fact, in carrying out this study, I intended to make our students aware of some aspects of the political situations prevailing in our countries, in order for them to be better prepared to take better directions. I know many people resort to God, waiting for a messiah who may never come to our rescue in the matter. I hold this position for the simple reason that considering the common human being that I am, I find it difficult to understand how God could make it possible for these political leaders to stay in power for such a long time, committing so many economic and social crimes. But God is good, as we have been told. Is it then in the name of this merciful goodness of God that our political leaders, at least those among them who have been recognized bad and vomited by their suffering peoples should be given the opportunity to flee from their countries after they are peacefully or brutally overthrown from power? Normally they should stay on in the countries to live the situation of poverty and misery that they had imposed to their peoples for many decades. If really every power is supposed to come from God, why then did they not heed the laws of God? What is now certain to know and certainly to admit is that the non respect of those laws ends up bringing about their downfall for the liberation of the peoples, as was the case in the time of the Pharoh in Egypt.

The second main implication is a **moral one**, directly attached to our African societies and related to one bad practice: witchcraft. In fact, when witches spend all their lives harming people by, for instance, either preventing women from procreating, or killing people,

even their own children[20], and we are told that they will receive the forgiveness of God if they ask for it in the last minute of their lives, and that they possibly may go to Paradise even before the rest of us, then there is a need to double the faith of the ordinary person before they can understand such phenomena. If not, everybody would prefer to become an evil doer provided they ask for forgiveness from God. I must admit that the realities of the Bible in particular and of those of religion in general, are too crual and larxist at the same time. Therefore, the best attitude we could adopt or recommend is for our students to live respecting the laws of God if they believe in Him. And if by any chance they access to a political position, the best thing they could do is to try to imitate as much as they can those leaders who, in their view, have really worked for the advancement and emancipation of their countries. One of these leaders, to my mind, is Patrice Lumumba, even though his prophecy takes time to be accomplished, if we consider the situation now prevailing in his country. As he declared:

> La brutalité, les sévices, les tortures ne m'ont jamais amené à implorer la grâce parce que je préfère mourir la tête haute, avec la foi indestructible et la confiance profonde dans la destinée de notre pays plutôt que de vivre dans la soumission en ayant renié les principes qui me sont sacrés.
>
> L'histoire prononcera un jour son jugement, mais ce ne sera pas l'histoire qu'on enseignera à Bruxelles, à Paris, à Washington et aux Nations-Unies ; ce sera celle qu'on enseignera dans les pays affranchis du colonialisme et de ses fantoches. L'Afrique écrira sa propre histoire et elle sera au nord et au sud du Sahara une histoire de gloire et de dignité. (Prison de Thysville)[21]

[20] These are illustrations of African realities and practices!

[21] Cruelty, insults and torture can never force me to ask for mercy, because I prefer to die with head high, with indestructible faith and profound belief in the destiny of our country than to live in humility and renounce the principles which are sacred to me.
The day will come when history will speak. But it will not be the history which will be taught in Brussels, Paris, Washington or the United Nations.
It will be the history which will be taught in the countries which have won freedom from colonialism and its puppets.
Africa will write its own history and in both north and south it will be a history of glory and dignity.
Source: **Patrice Lumumba,** ***The Truth about a Monstrous Crime of the Colonialists,*** Moscow, Foreign Languages Publishing House, 1961, pp. 230-231.Written: by Patrice Lumumba; Transcribed: by Thomas Schmidt.

It is on this prophecy that I would like to bring my analysis to an end.

CONCLUSION

In this paper, I have highlighted what, to my view, ''Négritude'' has turned into, considering the bad directions taken by many African leaders and which are characterized by bad governance, dictatorship, political malpractices and all other deviations of the kind, pointing out the problematic characterization of political leaders who, in the name of a pseudo democracy, cheat on their peoples, organizing faked elections, embezzling public funds and killing all those who dare stand in their way to power, thus sinking into **''négraille''**. In fact, they just resuscitate former and old fashioned African values which can no longer hold in today's societies. As the former President Léopold Sedar Senghor had declared it:

> Pour être vraiment nous-mêmes, nous devons assumer la culture négro-africaine dans les réalités du XXè siècle. Pour que notre négritude soit un instrument de libération efficace, plutôt qu'une pièce de musée, nous devions la débarrasser de la poussière et l'affirmer dans le mouvement international du monde contemporain.[22]

As I view it today considering the realities of contemporary Africa, there is a great necessity for Africans, be they leaders or just ordinary people like myself, to induce new and true changes into their behaviors for a better life in every field.

As the mass media informs us every day, the world today is in full mutation and even in drastic change and decay, to such extent that man no longer succeeds in finding his direction and compass. Therefore, he travels from faith to faith, from experience to experience, thus practicing social **transhumance**, in quest of a quietness that he had lost and that he certainly could never recover, as long as he doesn't return to his being, to his soul in order to recover his initial nature, as long as he fails to live in harmony with himself and the world which surrounds him, as long as he doesn't give up and get rid of all those things which make him a permanent victim of the cobwebs he himself has created around himself, as long as he doesn't get rid of

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[22] In Oladele Taiwo. 1967. *An introduction to West African Literature.* London: Thomas Nelson and Sons.

the desperate ambitions engendered by modernity and which becloud his destiny. Yes, as a result of historical circumstances, the educated African has found himself astride two worlds, but the situation does not lie in rejecting the one or the other, but in achieving a synthesis of the two influences. As said by John Munoye:

> This trouble of modern Africa started from the time the people were uprooted from their old ways of life. Not that it is wrong to modernize. My point is that they were forced to do away with the things which had bound them together for ages. And what about the substitute?[23]

The substitute, I think, lies in each of us, in our individual ways of accepting or rejecting the values of the west. This situation often brings many intellectuals to the conclusion that their countries do not offer them sufficient opportunities for making money. They fail to understand that they should not transpose the European social realities into the African context. If they do, they should give limits to such transposition and manage to see where the true priorities are, between ensuring their own well-being and working for the social, economic and political advancement of their countries. Personally, I do not think that there really should be a conflict. But if it does occur however, the solution could reside in the lucid and realistic way in which we deal with its root causes, that is, the relative success of Western society[24]. In this regard, Edward Wilmot's following words are worth mentioning:

> The true principle of mental culture is perhaps this: to preserve an accurate balance between the studies which carry the mind out of itself, and those which recall it home again. When we receive impressions from without we must bring from our own consciousness the idea that gives them shape; we must mould them by our own individuality.[25] (p. 48)

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[23] *A Wreath for the Maidens (*p. 4)

[24] I say **''relative''** because very recently, Europe has been shattered by the violence of Islamic religion.

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UNA VISIÓN CRÍTICA DE LA CUESTIÓN INTERCULTURAL. HACIA UNA ORIENTACIÓN ECOLÓGICA

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Resumen
Este trabajo tiene como objetivo explorar algunas hipótesis del macro paradigma de la competencia intercultural y llamar la atención sobre la necesidad de una orientación ecológica de la enseñanza de las lenguas extranjeras, que nos parece la forma más adecuada en el nuevo contexto de globalización y de internacionalización. Por ello, en primer lugar, analizamos las diferencias y similitudes entre los contextos monolingües y multilingües. En segundo lugar, hacemos una valoración crítica del paradigma intercultural, con el fin de identificar sus puntos fuertes y débiles. Por último, esbozamos un paradigma ecológico que tiene en cuenta la cultura lingüística de los aprendientes y los contextos socioculturales en los que se desarrollan los procesos de enseñanza- aprendizaje.

Palabras clave: lenguas en contacto, contextos sociolingüísticos, competencia intercultural, cultura lingüística, enfoque ecológico.

Résumé
Le but de cette étude a été de réfléchir sur certaines hypothèses du paradigme de la compétence interculturelle et de faire prendre conscience de la nécessité d'une orientation écologique de l'enseignement des langues non maternelles, qui semble à notre avis la mieux adaptée dans le nouveau contexte de mondialisation et d'internationalisation. C'est pourquoi, de prime abord, nous analyserons les différences et les ressemblances entre les situations d'enseignement/apprentissage qui relèvent des contextes monolingues et multilingues. Dans un deuxième temps, nous ferons une évaluation critique du paradigme interculturel, afin d'en dégager ses points forts et ses limites. Enfin, nous esquissons un paradigme écologique, qui prend en compte la culture linguistique des apprenants et les contextes socioculturels dans lesquels l'enseignement/apprentissage s'effectue.
Mots-clés: langues encontact, contextes sociolinguistiques, compétence interculturelle, culture linguistique, approche écologique.

Abstract:
This paper aims to explore some hypotheses of macro-paradigm of cultural competence and awareness of the need for an ecological approach of non-native languages teaching, which appeared in our opinion the most appropriate in the new context of globalization and internationalization. That is why, in the first glance, we explore the differences and similarities between monolingual and multilingual contexts. In the second part, we make a critical evaluation ofthe intercultural paradigm, in order to assess its strengths and weaknesses. Finally, we propose an outline of ecological paradigm that takes into account the linguistic culture of the learners, the socio-cultural contexts in which learning and teaching take place.

Keywords: language contact, sociolinguistic contexts, intercultural competence, language culture, ecological approach.

INTRODUCCIÓN

En la actualidad, constituye una idea generalmente aceptada el hecho de que existe una interrelación e interacción entre la lengua y la cultura. Sin embargo, el papel de esta última ha sido diversamente apreciado por varios estudiosos de distinta observancia y actitud. En general, se pasó de exclusión de la cultura de la enseñanza de lenguas no maternas (LNMs) a su inclusión de manera circunstancial, con fines meramente informativos, y en los últimos años a poner de relieve su importancia en el proceso de enseñanza-aprendizaje de lenguas extranjeras. De este modo, en la década de los ochenta y en lo que va de siglo XXI han ido proliferandotrabajosque llevan la firma de investigares que muestran que el concepto de interculturalidad es inevitable en el proceso de enseñanza de lenguas extranjeras. No obstante, no está exento de críticas ya que, aunque vivimos en la época de la globalización, todotranscurre bajo el doble signo de la avenencia y la desarmonía.

Este trabajo es el resultado de cuestionamiento, problematización permanente y la observación del proceso de enseñanza-aprendizaje en África y Europa como estudiante y docente, y en Asia como profesor. Con ello pretendemos realizar un primer acercamiento al paradigma intercultural, con el fin de esbozar sucintamente una orientaciónmás amigable para el aprendizaje, que esperamos finalizar próximamente.

Cuatro secciones principales estructuran el presente trabajo. La primera secciónintentareflejar la dinámica interna de los contextos monolingües y multilingües, sobre la base de las prácticas y actitudes que hemos observado. La segunda sección examina críticamente el paradigma intercultural, poniendo de relieve sus alcances y limitaciones. La tercera sección presenta un paradigma inspirado en la dinámicasociolingüísticatípica de los contextos multilingües de África. Concluimos haciendo hincapié en el papel fundamental que desempeña la cultura lingüística de los discentesen el proceso de aprendizaje de la lengua.

1. Hacia un marco teórico

Antes de entrar de lleno en el tema,seríanecesario tratar de reflejar la dinámica interna de dos tipos de contextos sociolingüísticos, a saber, los contextos monolingües y multilingües. La distinción que hacemos aquí básicamente se apoya en las prácticas sociolingüísticas observadas.

1.1. A propósito de los contextos monolingües

En los contextos monolingües, los problemas de comunicación relacionados con la diversidad lingüística se resuelven por medio de la exclusión de las lenguas del país a favor de una oficial, mayoritaria o de la imposición unilateral de una de ellas. Así que, a nivel colectivo, hay una merma selectiva del número de las lenguas existentes, mientras que a nivel personal,se distingue la imbricación de las lenguas y culturas. Las prácticas de mezclas, de alternancias de códigos y culturales, el acto de translenguarno están bien vistos o tolerados; son reprimidos o son variedades lingüísticas menos prestigiosas, con carácterpeyorativo. ¡Ni mucho menos!, aunque cada uno tiene diferentes lenguas y culturas, solo se recurre a unasola en el intercambiolingüístico. Por lo tanto, antelos problemas debidos a la diversidad lingüística, se adopta la solución del monolingüismo exclusivo o acumulativo, es decir, el poliglotismo. Europa constituye un buen ejemplo de ello. Tiende a hacer una clara separación de las lenguas y culturas. En tal contexto, solo cuenta la dimensión simbólica, la propia lengua o cultura queda relegada a un segundo plano, en detrimento de su dimensión interpersonal y comunicativa.

También en Estados Unidos y en algún grado en Inglaterra y otros lugares excolonias del imperio británico se relaja en solo hablar inglés, creyendo que se puede sobrevivir en el mundo actual solo hablando la lengua shakespeariana.Gramling (2016) intentó mostrar un nuevo diseño del monolingüismo, explorando cómo en las últimas décadas los escritores turcos, latinoamericanos, alemanes y anglófonos están enfrentando en sus textos al monolingüismo. El monolingüismo se revela como el analfabetismo del siglo XXI.

El Estado interviene junto con fuerzas históricas, económicas y políticas en las lenguas, de acuerdo con la ideología obsoleta basada en el ideal de"*un État-une Nation-une Langue*" [un Estado- una nación- una lengua] (Dorian, 1998). Las consecuencias de este intervencionismo directo en materia lingüística son múltiples. La planificación lingüísticay la ordenación lingüística[26] a menudo son generadores de conflictos sociopolíticos, de inestabilidad social y económica, ya que promueven determinadas lenguas y sus hablantes nativos, a costa de las demás[27]. Además, se tiende a asociar la lengua del Estado, la lengua dominante a la cultura nacional, erigiéndola en el emblema más representativo de los ciudadanos, aumentando su prestigio, su influencia sociopolítica e incluso su valor económico. Por lo tanto, las lenguas minoritarias se debilitan a favor de la única lengua estatal, que cuenta con un alto valor social. Por otra parte, se suele pensar que las personas que no hablan la lengua oficial del Estado en casa son "delincuentes" (véase especialmente sobre esta cuestiónCanut, 2007).Este intervencionismo lingüístico y sus corolarios, la homogeneización, la cosificacióny esencialización de las lenguas no fomentan la plasticidad lingüística, cerebral, ni cultural de los hablantes. También desarrollan fenómenos dediscriminación, problemas de normalización de aprendizaje, de rigor normativo de la lengua, de racismo lingüístico, y así sucesivamente. Por otra parte, la invención o el mito del hablante nativo subsiste, a pesar de la falsedad de las consideraciones en que se basa y queya erabatido en brecha (ver, por ejemplo, Dabrowska& Street, 2006; Dabrowska, 2012). En efecto, en realidad, nadie es poseedor o dueño de una lengua y hay

[26]Aunque, en general, se afirma que esta ordenación tiene por objeto resolver los conflictos que surgen de las lenguas en contacto, mantener la unidad nacional y la cohesión social.
[27]Por lo tanto, altera la evolución natural de las lenguas e incluso la interacción normal entre ellas.

docentes nativos no cualificados. Asimismo, referente a los descriptores de los niveles C1 y C2 del Marco ComúnEuropeo de Referencia para las Lenguas (MCER), ¿cuántos hablantes monolingües pueden francamente aprobar de forma masiva todos los ítems de una prueba? Lasinvestigaciones, reflexiones sobre el lenguaje y las principales decisiones sobre la enseñanza-aprendizaje de lenguas extranjeras siguen dependiendo de las nociones tradicionales de "lengua materna","hablantenativo", la pronunciación nativa, así como del mito de la pronunciación maravillosa.Por lo general, se funciona por estereotipos.

En estos contextos, la forma de comunicarse con los demás, nativos o no nativosdiverge. La igualdad, la reciprocidad y el esfuerzo de convergencia comunicativa, apropiados para losintercambios entre los hablantes nativos, son casi inexistentes cuando uno de los interlocutoreses extranjero o forastero. La actitud generalmente negativa con la que los nativos escuchan a sus interlocutores extranjeros refleja esta falta de disposición al esfuerzo de cooperación y de convergencia (cf. Lindemann, 2002).

Los referentes culturales son muy fuertes y exclusivos; incluso se puedepresumir de cierta lealtad lingüística y cultural. El único propósito válido del aprendizaje es saber, es decir, un supuesto conocimiento completo y perfecto de la lengua meta y sus culturas; pero, paradójicamente, uno de los propósitos consiste en parecerse al dicho hablante nativo, remedar o simular su comportamiento (Coste, 1997; Moore & Zarate, 1998). Así, el hablante nativo constituye un modelo de referencia inevitable, el único criterio de fiabilidad y se hace todo lo posible por ser su doble; y eso lo idealiza, instituyéndolo como censorúnico de los conocimientos adquiridos. Todo ocurre, por ejemplo, como si los aprendientes cuya pronunciación y acento no imitaran a la de un hablante nativo no podíanhablar con fluidez la lengua no materna[28]. En otras palabras, el progreso, académico o no, de los aprendientes depende de la míticacompetencia nativa y no se tolera el acento extranjero[29]. Un ejemplo de esta discriminación lingüística, es el caso documentado por Macedo, Dendrinos & Gounari

[28] Al mismo tiempo, sin embargo, es bien sabido que la mayoría de los profesores de lenguas extranjeras, especialmente en el sector público, no son nativos.

[29]Si bien, como señalanlos trabajos deCoppieters (1987) y Ioup (1989)un aprendiente que consigue una pronunciación nativa no indica necesariamente un dominio perfecto de la LE.

(2005) sobre una candidata que había sido rechazada porque tenía acento extranjero. Solo se necesitan personas que no tienen ningún indicio de acento extranjero.

Esta concepción dela lengua tiene implicaciones importantes. La lengua se concibe como un sistema de signos relacionados con el conocimiento libresco y como un objeto que representa básicamente una comunidaddeterminada. En otras palabras, la lengua pasa por un proceso de cosificación y totemización (Kramsch, 1998) y es la base, el sello de la identidad y cultura colectiva. Lo que implica que la lengua y la cultura son inseparables en estos contextos, son elementos y marcas básicas de la identidad. Es por eso que estos dos conceptos disfrutan de una eminencia sociopolítica, socioeconómica y juegan un papel importante en el mantenimiento del orden social.

Se han dirigido muchas críticas al concepto de la lengua materna. Por un lado, la caracterización simultánea dela lengua como un símbolo integral de la identidad personal y colectiva, y por lo tanto, como pieza clave de la cultura, promueve una visión esencialista de la lengua, culturae incluso la identidad, además de hacerlas de manera ficticia coexpansivas (Ricento, 2002). Esta interpretación no tiene en cuenta las realidades culturales observadas, ya que muchos trabajos publicados recientemente dejaron constancia de la naturaleza híbrida de las culturas y las lenguas, y sabemos cómo las identidades cambian continuamente y las prácticas discursivas siguen cambiando y evolucionando en todo momento. Los modelos basados en el concepto de "lengua materna" no mencionan la controversia, en la medida en que esta noción incluye la hipótesis de normalización y armonía interna de las comunidades lingüísticas y culturales.

Esta homogeneización de la lengua y de la cultura ignora la existencia de subconjuntos en las comunidades y, sobre todo, implica relaciones de desigualdad entre las lenguas existentes, ya que considera a la élite intelectual, referencia, hablante perfecto, más nativo que los otros. Del mismo modo, eso hace tabla rasa de la utilización de bricolajes lingüísticos y culturales de los hablantes de este contexto en sus interacciones comunicativas cotidianas (Castellotti, 2001: 10), desarrollando una sola norma preceptiva. Como puede verse, el concepto de lengua materna reflejaparcialmente la realidad que pretende explicar. Uno se basa en la mera artificialidad

de las lenguas, estorbando el desarrollo de la creatividad lingüística y la espontaneidad comunicativa. Por otra parte, aunque asumimos, como la mayoría de los investigadores actuales, que el multilingüismo es la característica sociolingüística de la época, sus implicaciones para la pureza lingüística y cultural son superficiales, si tenemos en cuenta los numerosos estudios de contacto de lenguas, así como las cuantiosas muestras de mezclas y alternancias de códigos, de translenguar detectados en las prácticas cotidianasde los aprendientes de lenguas extranjeras (cf. Sossouvi, 2004, 2007, 2014, 2016; Lin, 2007; Brown & Gullbert, 2008; Robert, Gullbert & Indefrey, 2008;Sossouvi, 2017, entre otros). Por lo tanto, existe una gran brecha entre las consecuencias de esta caracterización y las prácticas sociolingüísticas relativas a la enseñanza de las lenguas extranjeras.

En cuanto al seudoconcepto de "nativo", por un lado, encubre la heterogeneidad intrínseca de la naturaleza humana y de las comunidades sociales, en particular. Por otra parte, idealiza, legitima el llamado hablante nativo,ya que implícitamente forma suidentidad y autoridad. Este reto se debe principalmente a la observación de los criterios o requisitos que se debe cumplir (todavía muy cuestionable) para dar fe de la legitimidad del hablante nativo "real", es decir, el nacimiento, el dominio de la llamada lengua materna, la pertenencia al colectivo de los nativos, y así sucesivamente. Estos factores naturalmente divergen, sin embargo, cada uno de ellos puede aplicarse a personas,tanto dentro como fuera de la propia comunidad (Kramsch, 1998). En esta perspectiva, estas nociones aparecen como categorías políticas, no antológicas.En un mundo cada vez más rápido, interconectado y global hablar varias lenguas es el trampolín para un éxito garantizado en todos los ámbitos de la vida.

1.2. Las particularidades de los contextos multilingües

A diferencia de los contextos monolingües, los contextos multilingües tienen un contorno característico, no solo debido a la convivencia de varias lenguas y variedades, del enriquecimiento progresivo de los repertorios lingüísticos personales, sino también a la capacidad de construir códigos inéditos, interlenguas, variables en función de las diversas interacciones comunicativas. En estos contextos, típicos de África subsahariana (Fardon & Furniss, 1994,

Ambadiang, 2003), los problemas de comunicación relacionados con el multilingüismo, se resuelven en dos niveles. A nivel colectivo, se tiende a salvaguardar la diversidad lingüística, que es remediadaal nivel personal por aptitudes para desarrollar nuevos códigos, temporales, en constante cambio, desde el repertorio lingüístico de cada uno de los interlocutores. Esta dinámica sociolingüística fomenta la preservación y la protección de la diversidad lingüística y, sobre todo, promueve el desarrollo del multilingüismo en el individuo, en otros términos más específicos, lo que Fardon & Furniss (1994) interpreta como el saber amoldarse a lascondiciones sociolingüísticas variables, aprovechando más o menos de las competencias lingüísticasparciales y más o menos concurrentesde los locutores que participan en la interacción comunicativa. Esta facultad,sin ser específicade ninguna comunidad humana, se ve facilitada por la inmersión precoz del aprendiente en un contexto multilingüe, multicultural, y como indican Coste (1997), Coste, Moore & Zarate (1998), entre otros, incluso el aprendizaje formal de varias lenguas contribuye a su progreso.

Algunas de las peculiaridades más notables de esta capacidad son la versatilidad, la flexibilidad y plasticidad comunicativas de los interlocutores. Para garantizar la eficacia delainteracción comunicativa y resolver los problemas debidos a la diversidad lingüística y cultural, se da primacía a la comunicación, fortaleciendoasíel multilingüismo que se concibe en tales contextos, no como un supuesto conocimientoperfecto de varias lenguas (poliglotismo), sino en comparación con las lenguas involucradas y las relaciones entre ellas, de acuerdo con los aprendientes o usuarios, segúnla forma de aprender, los objetivos y los resultados de aprendizaje. En la mayoría de los casos, las lenguas implicadas en estos contextos no han sido sometidas a ningúnproceso de planificación lingüística y están libres de prejuicios e ideologías.

El olvido o la baja presencia de estas lenguas en el anuario de los políticos tienen repercusiones apreciables. Posibilita, entre otros, el mantenimiento de una relación igualitaria y de equidad entre las lenguas desde el punto de vista simbólico. Todas las lenguas tienen el mismo estatuto, es decir, tienen proyecciones sociopolítica y socioeconómica idénticas. Así que no hay tensiones lingüísticas, luchas

de prelación, ni clima de competición entre las lenguas. Cualquier variación podrá encontrar una explicación en la disparidad demográfica. De hecho, el tamaño demográficode un grupo etnolingüísticodeterminado puede promover la adopción de su lengua por las minorías etnolingüísticas, lo que crece exponencialmente el número de hablantes nativos, incluso sus usos y criterios pueden llegar a imponerse a los hablantes nativos, como fue el caso de Sierra Leona, y los aborígenes de Taiwán que casi abandonaron sus primeras lenguas en beneficio del chino mandarín, la lengua del Estado. Estas lenguas están notoriamente ausentes en las instituciones educativas y esta es la razón de la naturaleza informal (a veces permanente)de su aprendizaje, porque las lenguas de este contexto se aprenden naturalmente porinmersión[30], y los usuariosajustan sus esfuerzos a la importancia comunicativa de estas. Los resultados coinciden con los objetivos del aprendizaje que son:privilegiar la comunicación y la eficacia comunicativa.

Esta preeminencia de la dimensión comunicativa e instrumental dela lengua asimismo explica la capacidad de los hablantes a la cooperación y la concordia en losintercambios verbales, percibidos como encuentros en los que cada interlocutor tiene que recorrer la mitad del circuito comunicativo (Finlaysson & Slabbert, 1997). Esta condición pone de relieve la responsabilidad de los interlocutores en el intercambio, ya que la optimización del intercambio depende de la voluntad de cooperar. Por lo tanto, los interlocutores, principalmente,se consideran antes que nada hablantes a secas, usuarios de la lengua y actores culturales. En otro término, los que conversanhacen mucho más hincapié sobre el saber estar con el prójimo, que en el saber lingüístico o cultural. En otro término, las relaciones de desigualdad observadas en los contextos monolingües son cuestionadas. De hecho, todas las lenguas son iguales, e incluso es posible violar las fronteras culturales y lingüísticas. Las prácticas lingüísticas diarias no sufren ningún tipo de restricción normativa; lo que facilita la erupción de formas lingüísticas y culturales mixtas, tales como el spanglish, el pidgin, el franfon, el espafran, el frangnol, etc.,

[30] El aprendizaje tiene lugar en contacto con sus pares, a menudo en las actividades de la vida diaria relacionadas con la familia, el trabajo, el ocio, la gastronomía, etc.

que son ejemplos que demuestran la creatividad lingüística de los multilingües.

Sin embargo, estas observaciones no significan que los usuarios de estas lenguas carecen de referencias lingüísticas y culturales. No solo sus actitudes y sentimientos hacia la lengua y la cultura de su entorno denotan una gran variedad, sino también cierto aspecto de inestabilidad. Dado que lo que importa es la urgente necesidad de comunicarse, el repertorio lingüísticodelinterlocutor, asigna limitaciones que están por encima de las preferencias lingüísticasindividuales, ya que el afán por conservar o no la visibilidad de la identidad personal puede conducir a hablar la lengua aprendida con muchoacento, o simplemente aprender esta parcela utilitaria que suponela mayor utilidad comunicativapara el aprendiente[31]. Los habitantes de contextos similares desconocen, por tanto, la lealtadlingüística o cultural. Por lo que se puede expresar cualquier cultura en cualquier lengua y se admite la heteroglosia de las interacciones comunicativas de los hablantes, así como las propiedades dinámicas que las determinan.

En términos de representaciones, se concibela lengua en este tipo de contextos como un sistema, un recurso de la intercomunicación y del proceso de socialización. De ahí que se distinga su importancia instrumental y que las lenguas principalmente diverjan por su eficacia comunicativa, habitualmente vinculada al efectivo y al peso demográfico de sus locutores. La preeminencia de esta dimensión funcional concuerda con la visión universalista de la lengua y de la cultura (Ambadiang &García Parejo, 2006). Del mismo modo, favorece una interpretación dinámica de la lengua, que se considera un comportamiento, haciendo prevaler el uso defectuoso y contaminado sobre la norma. Por otra parte, la baja proyección sociopolítica de las lenguas explica por qué su importancia como característica identidaria es muy subjetiva, dada su baja capacidad de identificación y de representación. Las producciones tanto lingüísticas como culturales de los interlocutores señalan el mestizaje o el hibridismo de los sistemas de sus repertorios lingüísticos y culturales. Cada uno puede expresar sus ideas, sus sentimientos, etc., a partir de varias culturas y varias lenguas.

[31] Al igual que en la enseñanza formal de lenguas para fines específicos.

2. Sobre el paradigma de la competencia intercultural

La noción de interculturalidad ha ocupado un lugar muy importante en nuestros trabajos diarios,y hoy en día,tanto la comunidad científica como la opinión pública coinciden en la ineluctabilidad o la relevancia de este fenómeno en la enseñanza de lenguas. Pero esta expansión actual del término va seguida de algunas deficiencias. En primer lugar, este paradigma no es suficientementedivulgado y es poco desarrollado, especialmente en términos de aportes pedagógicos oinsumos educativos. Como ha señalado acertadamente Puren (1998: 44), el paradigma intercultural solo proporciona orientación sobre el contenido cultural de la enseñanza de lenguas. Ambadiang & García Parejo (2006) añadende modo complementario, que aporta poco en términos de orientaciones metodológicas, y en general, sigue siendo un concepto impreciso. Además, es la razón por la cual nuestros comentarios se centrarán en sus fundamentos teóricos, incluyendo el grado de coherencia con la dinámica sociolingüística en vigor en los diversos contextos descritos anteriormente.

El paradigma intercultural se basa en el principio fundamental de que la mutabilidad y la segmentación interna son propiedades inherentes a cualquier lengua y cultura. En este orden de ideas, todas las lenguas y culturas están necesariamente sujetas a una serie de procesos naturales de mezclas, hibridación y mezcolanzaheterogénea, que es la prueba de su vitalidad (Ver por ejemplo, Ritzau & Madsen, 2016; Charalambous, Charalambous & Zembylas, 2016). Por tanto, no hace hincapié en el contenido y los objetivos, ni en el impacto formativo del proceso de aprendizaje (Abdallah-Pretceille, 2006). En otras palabras, este paradigma intenta entender cómo un miembro de la sociedad utiliza fragmentos de cultura para comunicarse diariamente con los prójimos. Por lo tanto, postula que nadie puede lograr por completo dominar una lengua o una cultura, en la medida en que su competencia se limita a unos pocos fragmentos que se utiliza teniendo en cuenta sus intereses y circunstancias. La cultura no se concibe como un símbolo, una cosa, sino como una variable comunicativa demás.

El paradigma intercultural destaca la aleatoriedad de la lengua y de la cultura, es decir, compuesta e inestable. No se limita a una

observación comparativa de las lenguas y de las culturas específicas, ni formula generalizaciones válidas localmente, como el paradigma de la competencia sociocultural por ejemplo, por el contrario, sus generalizaciones tienen validez universal. Del mismo modo, parece enlazar mejor con las preocupaciones teóricas del momento,especialmente por lo que toca a los derechos lingüísticos, las redes de comunicación y, en cierta medida, con el enfoque ecolingüístico y la ideología asociada al concepto de apropiación lingüística.

En la práctica, concuerda con lacreciente tendencia a fomentar ofertas de formación en contextos específicos[32], partiendo de la idea según la cual el individuo solo elige los fragmentos de cultura y lengua que forman parte de su pericia, aptitud o idoneidad. Enotro orden de ideas, promueve la proximidad y el contacto con los demás, porque vincula lasprácticas a la ética de la alteridad, que constriñea los aprendientes y hablantes nativos a la reciprocidad, con el fin de mantener su divergencia en la pacificación relacional. Provoca, por tanto, cierta eficiencia en los contextos de diversidad lingüística y cultural. Sin embargo, este paradigma insinúa la existencia en las comunidades de actitudes colectivas hipostasiadas y perennesde las que el individuo no puede librarse. Del mismo modo, las escenas de racismo y xenofobia siguen siendo moneda corriente en las escuelas, en las calles, y así sucesivamente; la desigualdad entre los países del mundo, las lenguas, es cada vez mayor, sin olvidar también los constantes choques interculturales yla discriminación lingüística. En cualquier caso, el balanceno es muy brillante y aúnno hay ningún motivo de autosatisfacción pues el trabajo dista mucho de estar acabado.

El paradigma intercultural repelela esencialización de lalengua y la cultura, propiaal paradigma de la competencia sociocultural, poniendo de relieve la contradicción que existe entre la expectación de homogeneización asociadaa esta idealización y la heterogeneización evidente en las prácticas lingüísticas y culturales. No obstante, debe tenerse en cuenta que, el hecho de excluir de su descripción los impactos socioculturales, sociopolíticos, etc.,del proceso de homogeneización lingüística y cultural lo hunde en otro proceso de

[32] Cf. formaciones personalizadas, el francés, el inglés o el español especializado o lengua de especialidad.

idealización, en relación con la heterogeneidad, ya que también supone el desarrollo de un modelo más simple, aunque desde el otro extremo, de la realidad descrita (Ambadiang &García Parejo, 2006).

Desde nuestra perspectiva, el argumento de la segmentación y la heterogeneidad es compatible con la idealización que subyace la idea de la uniformización de las culturas y las lenguas. Al respecto, compartimos la opinión de Puren (1998) que fustiga la incoherencia de las propuestas del paradigma mencionado anteriormente ante la complejidad del proceso de enseñanza de las lenguas y las culturas. En la siguiente sección, partimos del principio de que la lengua y la cultura pueden prestarse a otras caracterizaciones, y para salir del atolladero,optamos porla perspectiva ecológica, a fin de esbozar un modelo respetuoso del medioambiente, de la diversidad lingüística y cultural. Cabe señalar que nos inspiramos en las interpretaciones ecológicas de Bronfenbrenner (1987), Bronfenbrenner & Ceci (1994) y Ambadiang & García Parejo (2006).

3. Hacia la solución de las cuestiones planteadas

Al igual que en el caso de la fauna y la flora, la disparidad de visiones, el contraste de contextos es una evidencia notoria. Estas diferencias hacen de algunos de estos contextos,celdillasmás ecológicas desde el punto de vista lingüístico. Estas celdillas se caracterizan por la multiplicidad de lenguas (como la diversidad de especies) que hospedan, así como por las prácticas lingüísticas destinadas a preservar la diversidad lingüística y cultural, de vital importancia para los seres humanos. Los contextos que hemos descrito como típicamente multilingües normalmente se parecen a esas celdillas, y pueden servir de base o modelo ala hora de proponer planes de acción para la enseñanza-aprendizaje de las lenguas no maternas; especialmente si se quiere preservar las lenguas y las culturas existentes (Mafi, 2005). Los objetivos que apuntamos a través de las celdillas que se acercan más al modelo ecológico desde el punto de vista lingüística incluyen los siguientes: (a) laconservación del gran número delenguas existentes, por lo que el respeto de la diversidad lingüística y cultural,(b) la aparición de nuevos sistemas lingüísticos de alcance social muy diverso,resultante de la mezcla de las estructuras de las lenguas habladas en la comunidad, y (c) el

reconocimiento de la tendencia de los hablantes de la lengua a separar la competencia cultural propiamente dicha de la cultura lingüística, y la aceptación de relaciones igualitarias entre las lenguas existentes.

La originalidad de esta propuesta, en relación con el paradigma intercultural, es la perspectiva ecolingüística y sus implicaciones. Contrariamente a los supuestos del paradigma intercultural, encontramos que la homogeneización, la segmentación interna o heterogeneización son características inherentes de todas las lenguas y culturas, aunque a veces cualquiera de ellas domina en una comunidad determinada por razones históricas, sociales o económicas.

De acuerdo con la dinámica sociolingüísticas específicas de los contextos genuinamente multilingües, cotejamoslos procesos de adquisición dela primera lengua (L1)con los de aprendizaje de lenguas segundas o extranjeras, y los interpretamos en términos de apropiación. Por lo tanto, las diferencias que se puedan observar se deben únicamente a las circunstancias y experiencias de los aprendientes, especialmente los relacionados con su repertorio lingüístico y cultural, así como su cultura lingüística, al inicio del proceso de aprendizaje. Según esta interpretación e independientemente del método de enseñanza y de los planes de estudio, el aprendizaje se caracteriza principalmente por la práctica,el bagaje lingüístico y cultural que el aprendiente ha acumulado, además de sus necesidades o sus intereses. Por consiguiente, no se puede fijar los objetivos de la enseñanza de manera arbitraria, sin tener en cuenta las necesidades del aprendiente y la contextualización delos aprendizajes. El objetivo principal de cualquier investigador debería ser la adaptación de los métodos y objetivos de la educación a las necesidades, los intereses y las circunstancias del aprendiente; en claro contraste con lo que sucede en el paradigma intercultural, donde los objetivos son fijados abusivamente desde instancias diversas e instituciones exteriores. Cabe señalar que las orientaciones pedagógicas que esbozamossomeramente en este trabajo son flexibles, en contraste con las soluciones de carácter universal ofrecidas por otros paradigmas.

Se desprende de los límites y paradojas inherentes a los conceptos de lengua y cultura que sería mejor ponerlos en relación con el uso o interpretarlos en términos de práctica. Por lo que es necesario que se

maticeel concepto de cultura lingüística, relacionándolo con las prácticas lingüísticas y culturales. Desde este punto de vista, la cultura lingüística también aparece como una manifestación del relativismo lingüístico y cultural. El interés del concepto de "práctica" reside en el hecho de que explica el de “malla”, en la que todos los usuarios y actores culturales son miembros de las diversas comunidades discursivas y lingüísticas. Por consiguiente, pone en tela de juicio la exclusión y las oposiciones binarias tradicionales nativo/no nativo, lengua materna/ lengua no materna, etc.En cada una de las configuraciones de la malla, cada individuo ocupa un sitio que corresponde a su conocimiento de cada una de las lenguas y culturas de su repertorio, y el uso específico que hace. Por lo tanto, las distinciones sociales o interindividuales no tienen nada que ver máscon su condición de hablante nativo o no nativo,ni con el grado de familiaridad con la lenguay la cultura considerada.

No obstante, para adoptar efectivamente la metáfora de malla en la reflexión en torno del aprendizaje de LNM, resulta conveniente descomponer el concepto de hablante nativo, despojar las lenguas que engendran este tipo de diferenciación de sus atributos de poder (cf. Bourdieu, 1991), y concebir la apropiación de una nueva lengua en términos de participación (Lantolf, 2000) y, por consiguiente, asimilarla al proceso de socialización y al desarrollo lingüístico del niño. En ambos casos, el aprendizaje se efectúa al mismo tiempo, con la participación activa del usuariode la lengua en diferentes mallasdonde se lo considera ante todo un interlocutor. El usuariopuede pues tomar decisiones relativas a su grado de socialización en una lengua y cultura determinadas,y puede participar en las mallas diversas.

Este proceso de apropiación permite, también, considerar de otro modo los conceptos de error y de corrección, liberándolosde la mítica norma nativa. En efecto, resultaríadifícil encontrar a hablantes nativos o no con un dominio completo o total de la lengua; ademásen palabras de Bono (2014: 3), “el dominio total de la lengua es una quimera”. Evidentemente, esto puede plantear otras cuestiones en relación con el contraste entre la libertad de que gozan los distintos hablantes (incluidos los discentes) en las diversas mallas y el rigorismonormativo de laescuela que promueve la corrección y la

pureza lingüística.En otras palabras, es cómo concordar las prácticas comunicativas, características de las celdillas lingüísticas más ecológicas con los procesos de enseñanza y de aprendizaje de lenguas en el medio escolar formal.

En Europa se ha intentado remediar la situación con el Marco Común Europeo de Referencia para las Lenguas (MCER) que abre la puerta a las competencias parciales, la promoción de la variedad y la maleabilidad de las metas a lo largo del procesodeenseñanza. Las sugerenciasde Coste, Moore & Zarate (1998) acerca de ofertas de enseñanza de lenguas para fines específicos para acomodar la experiencia, con el fin de adaptarlas al estatuto de cada lengua, en el marco deun programa de estudios determinado, parece ser uno que sea adecuado. De hecho, en lugar de esforzarse en querer que todos los ciudadanos hablen una lengua correcta, lo que parece utópico, se podría atenerse a las competencias básicas, ofreciendo opciones formativas a los usuarios que sientan la necesidad. Sin embargo, creemos que sería conveniente tener en cuenta las necesidades reales y la cultura lingüística del aprendiente. En esta perspectiva, creemos que el contenido cultural implicado en la enseñanza de la lengua no materna puede variar de acuerdo con los intereses y la cultura lingüística del usuario, y con los objetivos del proceso de aprendizaje.Ello supone en definitiva que se debe liberar, tanto como sea necesario, laescuela de su carácter institucional, e introducir los diversos registros de la oralidad (Turco &Plana, 1999; Verdelhan-Bourgade, 2002, Sossouvi, 2016, entre otros), es decir, la lengua popular viva.En otras palabras, las competencias lingüísticas y sociales de hablantes de formas llamadas "no convencionales", como los mestizajes lingüísticas, las interferencias lingüísticas, las prácticas híbridas, las prácticas del translenguar que forman parte de la experiencia diaria de los usuarios, deben tenerse en cuenta en las prácticas didácticas y pedagógicas, transformándolos en herramientas para la adquisición, o didactizarlos. Sin embargo, resulta fundamental señalar que no nos referimos al libertinaje en el uso de la lengua, pero como mínimoun equilibrio de lo normativo y del uso de la lengua, la cultura lingüística de los usuarios de la lengua.Se debe ayudar a los usuarios a desarrollar una competencia translingüística y transcultural (Blake & Zyzik, 2016), es decir, metas pragmáticas, sociolingüísticas y

culturales. En las aulas de lenguas no solo se debe tener en cuenta lo lingüístico, lo gramatical, lo sociolingüístico, la cultura lingüística, sino también integrar activamentelas TIC y las TACs (tecnologías del aprendizaje y el conocimiento).

4. Algunas valoraciones finales

Este trabajo intentó actualizar ciertos puntos que otros enfoques, incluyendo el paradigma de la interculturalidad, no han explorado, a partir de las realidades observadas. En primer lugar, examinamos los contextos monolingües y multilingües, teniendo en cuenta la dinámica sociolingüística y el uso de las lenguas. Luego la reflexión se centró en el paradigma intercultural; además, hemos puesto en duda la validez de algunas de sus generalizaciones descriptivas, que demuestran que la lengua y la cultura pueden ser reformuladas en un nuevo marco. Por último, esbozamossomeramente las bases de un paradigma ecológico que pretende inspirarse en los contextos típicamente multilingües de África subsahariana.

Concluimos este texto indicando que este enfoque es solo parcialmente entablado. Y al igual que todos los modelos, el que describimos aquí no es necesariamente bueno o malo, ni mejor que otros; que solo hace hincapié en el respeto por el medioambiente. Por lo tanto, solo queremos dar la alarma por lo que respecta a algunas propuestas generalizadoras de nuestra época y la necesidad de respetar la cultura lingüística de los aprendientes. Por otra parte, esimportante mantener la diversidad lingüística y cultural existente y proteger el patrimonio lingüístico de la humanidad,porquetodadesaparición de lengua y cultura es un drama terrible y horrible para la humanidad entera. Esa meta solo podrá ser alcanzada con la estrecha colaboración de todos los actores y profesionales de la educación.

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AFRICAN AMERICANS' EMPOWERMENT THROUGH INDIVIDUAL ENDEAVOR AND LOCAL LEADERSHIP IN *THE AUTOBIOGRAPHY OF MISS JANE PITTMAN* BY ERNEST GAINES

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Abstract
Lots of biases still encage black people in the US in the role of content subservient beings for whom the battles for liberation from slavery and full equality have always been waged from without, or only with the support and encouragement of white benevolent do-gooders. The duty to tell the local stories of the struggles for liberation waged by black people themselves through individual commitment and battles, and small-scale leadership is therefore a necessity. Within the interpretive frameworks of new historicism and cultural studies, this paper probes the local, small narratives of African Americans in their fight for freedom, for an egalitarian society, and their resistance to white supremacy and dehumanizing cruelties. It focuses on Ernest J. Gaines's *The Autobiography of Miss Jane Pittman* and analyzes the evolution of black "local" leadership from the Emancipation Proclamation to the 1960s Civil Rights movement as it appears in the novel.

Keywords: African American – leadership – freedom – fight – equality

Résumé
Beaucoup de préjugés encagent encore les Noirs, aux États-Unis, dans le rôle d'êtres asservis et soumis pour qui les batailles pour la libération de l'esclavage et pour l'égalité intégrale ont toujours été menées de l'extérieur, ou seulement avec le soutien et l'encouragement des bienveillants bienfaiteurs blancs. Le devoir de raconter les histoires locales des luttes de libération menées par les Noirs eux-mêmes à travers l'engagement individuel et les batailles, et le leadership local est donc une nécessité. A travers les approches critiques d'analyse du néo historicisme et du *cultural studies*, le présent article explore les petits récits locaux des Afro-Américains dans leur combat pour la liberté et pour une société égalitaire, et leur résistance à la suprématie blanche et à la cruauté déshumanisante. L'étude est menée dans le roman *L'Autobiographie de Miss Jane Pittman* d'Ernest J. Gaines et met l'accent sur l'évolution du leadership «local» noir, entre les deux genres, depuis la proclamation de

l'émancipation jusqu'au mouvement des droits civiques des années 1960, tel que cela apparaît dans le roman.

Mots-clés: Afro-américain - leadership - liberté - lutte - égalité

INTRODUCTION

Seeing the social and political changes that were emerging in America, Tocqueville believed that a "new political science" would be needed. According to him, it would be the science of democracy. He observed that over the previous decades in America, social, economic and political conditions of men were becoming more equal. He then concluded that the aristocracy was gradually disappearing as the modern world, following the ongoing social process taking place in the New World, would experience the beneficial effects of equality. But the history of black people in the USA contradicts Toqueville's expectations.

Black history is one of disappointment. Independently from the fights they wage against oppression, the official recognition of Black people's own control of their liberation organizations is the very threat to white people's supremacy since these organizations could not be checked. But regardless of the political system's resentment and rejection of the black endogenous leadership, African American political rights small scale organizations multiplied. The narrative of *The Autobiography of Miss Jane Pittman* (*The Autobiography*) can then be looked upon as a writing back strategy meant to deconstruct the false cliché of black people indolence and pusillanimity.

In their long struggle for equality in the oppressive white-dominated system of America, their battles for equal rights and full citizenship, African Americans have garnered and coordinated their collective efforts through some leading figures who stand for and defend their interests. These leaders have always tried to articulate the aspirations of the large masses of oppressed black people and give voice to their claims. Some names such as Frederick Douglass, Booker T. Washington, William Du Bois, Martin Luther King and Malcolm X fall within this range of leaders who have impacted the destinies of black people in the USA.

However, opposing the oversimplification of grand narratives of great leaders, postmodernism, especially in its variant of

new historicism, has shown that these beautiful versions of "leadership narratives" fail to encapsulate the experiences and inputs of the millions of people who take part in the making of history, as these narratives neglect the local and fragmented contributions of real stakeholders. The local, fragmented small narratives of the faceless and nameless players of history is the version that Ernest Gaines offers through the protagonists of *The Autobiography of Miss Jane Pittman.* Espousing the oral tradition in Miss Jane Pittman's narrative, this paper adopts the interpretive frameworks of cultural studies and new historicism, and focuses on the evolution of African American local political leadership in Gaines's *The Autobiography of Miss Jane Pittman.*

1. The Evolution of African American Leadership in *The Autobiography of Miss Jane Pittman*

Widespread belief mirrors the deeply frustrating account that most of the very first political movements that advocated the rights of black people in the USA were organized by white human right champions, like William Lloyd Garrison, or were operated under white patronage, as were Booker T. Washington's Negro urban League and the National Association for the Advancement of Colored People. So, only those white patrons and liberal benefactors are given the credit of enfranchising black people from the plantation life, fighting emasculation, rape and depersonalization, the merit of fighting against Jim Crow and lynch mobs, against sharecropping and chain gangs. In point of fact, black-led organizations proved to be an imperative as African Americans realized that they do not have to rely upon the leadership that the white power or benevolent white defenders of their cause put up for them.

The characters of *The Autobiography* portray various aspects of local black leadership. Before emancipation proclamation, Unc Isom on the plantation is the elderly slave who assumes the highest leadership role. He is respected and listened to. It is under his leadership that the newly freed people, after emancipation, hold their first meeting, to decide on the collective action to take: whether to leave the plantation they have so far been held slaves, or stay. After their emancipation, the community of freedpeople is helpless and needs spokespersons in the defense of their interests. Unc Isom is then

a good example of the venerable thoughtful elderly person endowed with the skills of leadership. At this meeting, he does not succeed however to maintain the overall cohesion for a single collective decision. The meeting announces the cleavage in the community of former slaves: the majority shunning the dangers lying on the trek road to the North, decides to stay while a minority mostly made of young people decide to leave on the spot. The separation occurs between the hot-headed young people, and the others led by elders who think it is more expedient to remain together no matter what the outcome might be. The stance is expressed here by Unc Isom who tries to persuade young people to use caution*:* ″Hold, this is wisdom I′ m speaking from, hold now″ (15). Unc Isom argues that what is past cannot be helped and that to demand a redress for past grievances is futile, as well as disowning and distancing all that belongs to their past of slavery. This is what he believes is the voice of wisdom. But the young people reject this opinion, hungry for new horizons and experiences out of their place of servitude. Jane is among them.

In his role of leadership, Unc Isom tries to convince the others to remain together but he fails. His wisdom is not enough to preserve the unity of the group. However, even though he does not succeed in his attempt to prevent the group from splitting, he demonstrates his leadership by calling for the initial meeting which is held to discuss collective issues without the guidance of White people. This deed is of deep significance because it brings out in relief the expression of African American freedom. It is clear evidence that African Americans can determine themselves without taking into account the white system which has set rules according to which they should live. Unc Isom emerges from the African American community as a leader not because he is chosen by the whole community, but due to his proven qualities known to everybody. Unc Isom (let's note by passing how his name echoes wisdom) plays the same role as Blue Jack in Toni Morrison's *The Bluest Eye*. In fact, Blue Jack is for the others a leader because of his knowledge of the African tradition and folktales. He is respected and listened to by all the others. Unc Isom and Blue Jack, in the scope of the two narratives, epitomize the African wisdom elders speak with, though this wisdom is, sometimes, confronted with the

new generation's enthusiasm and desire for change and thus, seems not enough to solve all the community's problems.

Apart from the wisdom and intelligence required for leadership, another determining feature of leadership, present in *The Autobiography of Miss Jane Pittman,* is courage. Being courageous for African American leaders means confronting the system and fighting back the white system without without fear. African American known leaders, from Gabriel Prosser to Denmark Vesey, from Nat Turner to Sojourner Truth, from Frederick Douglass to Malcolm X, were characterized by their strong determination and willingness to die as heroes for the advancement of their communities and for the dignity and pride of the black community.

In *The Autobiography of Miss Jane Pittman,* Big Laura's leadership, when she dies, is taken over by Laura. When the little band which is a burden to her gets in the swamps, they stop to sleep as it is night. That night, Big Laura makes a fire in the dark swamps with an iron and a flint, and gathers all the others around her. Big Laura symbolizes the original African American mother whose courage and determination transfuse blood-strength into her group. However, alone, she is not strong enough to face the guns of the patrollers. She is however the first case of leadership figure presented in the novel who decides to challenge wild nature and lead her little band of followers to a better place. Big Laura's leadership figure shatters the female cliché of weakness and love for safety and comfort.

After Big Laura, Joe Pittman also emerges as a lead figure. Jane meets him and they get married. She moves with him from Louisiana to a place near the Texan border where he takes a job, breaking wild stallions. Joe first confronts his dishonest master who, seeing his horse-breaking skills as a precious asset, first sets a high price for his freedom. He also tricks him on the amount he first sets. But Joe, adamantly, clings to freedom and pays his own purchase price. Jane sees her husband's occupation of breaking horses as a dangerous work and wants him to stop. But Joe refuses, arguing that every man signs a contract when he is born, accepting death as the basic condition of life; and if his life and his death are to have any substantial meaning, he must spend his life doing his job the best way possible. A wild stallion Jane sees in her ominous nightmares runs

away and Joe dies in an attempt to recapture it. In doing so, Joe fulfills his potential. The significance of Joe Pittman's leadership lies more in his idiosyncratic expression of manhood and the way he conceives of and lives his life than on his social accomplishments in the lives of the community. Joe Pittman, as he purchases himself out of slavery, makes sense of his own life by breaking horses. Breaking horses may be viewed as the expression of his own will on his environment, on horses. Breaking horses gives him his feeling of manhood and frees his will thwarted by social constraints. He has the feeling that he can exercise control, up to a certain extent, on his immediate environment. That is why he does not listen to the ominous warning of his wife and stoically, lives up to his own dreams, marching head on to meet death. He dies in freedom, with dignity, respected by both white and black people.

It is to be underlined that at a time when most black men are reduced to farm work, breaking horses is a rare skill that makes Joe stand out, all the more so as he is known to be an exceptionally gifted horse breaker. Joe sets an example of free will, social mobility and independence. His own conception of empowerment and leadership gives a particular insight into Booker T. Washington's philosophy of the priority of the search for economic power in post-slavery America. Washington urged African Americans to work as skilled artisans to prove their sociability and gain freedom gradually. Through Joe, African Americans are offered an illustration of personal accomplishment through sheer will. Joe Pittman, apart from the independence his occupation offers, is economically better off than most of his black neighbors. He puts himself up as a black person who can do great and practical things, and who is able to defy white people's imposed limitations. Booker T Washington believed that if African Americans gained an economic foothold, then civil rights and social equality would logically ensue. As a matter of fact, Joe Pittman is treated with respect, in a way perceptibly better than the consideration given to farm workers. His skills raise him above the commonplace menial black occupations of farmers, domestic servants, and manual laborers that leave room for only one answer from the requests addressed by white people: "Yes, sir/madam."

Ned, Jane's adoptive child, rises into leadership after Joe and epitomizes the full commitment and sense martyrdom the first generation of post-slavery black leadership stood for. Ned becomes a leader through the fight that he undertakes against white oppression. He joins a committee organized by African American soldiers, and in the image of Sojourner Truth, provide them with assistance in their trips to the north. His role consists in helping people to leave for Kansas by organizing relays, providing food, accommodation and little financial help when needed. It is the beginning of Ned's trouble with the political administration of the South. White racists carefully plan to kill him. Ned comes back to Louisiana after his marriage, purchases a plot of land and sets up the first school to educate black children. This gives rise to widespread anger among white people. Colonel Dye, one of the old masters of the South warns Jane to make Ned stop his job, but Ned refuses, saying that he is doing what he thinks is right. For this reason, he is murdered in an ambush set up by Cluveau. Like Joe Pitman, Ned Douglass dies with dignity. Representing the radical commitment in the dawn of freedom in Black America, those two figures can, but face death. The stoicism with which they face their destiny, refusing to yield although they know but too well that their lives are at a risk, is what elevates them to the ranks of martyrs. Both Joe Pittman and Ned are warned about the danger facing them. But they prefer dying in dignity than relinquishing their dreams and living in cowardice.

In front of the white repressive power, it is necessary to have courageous leaders from the African American community to resist oppression. Contrary to the great figures of leadership hardly accessible to the masses, these people living in the small communities of those whose lives they impact, set up an accessible and imitable role model. They insufflate courage and determination to their people on a daily basis. Joe's and Ned's courage represent not only the refusal of white social domination, but also the challenge of resistance against American oppressive political forces. In addition to the support and the courage that African American leaders should have, they have also had to be smart, dodge and sidestep pointed arrows and backstabbing. This is one of the implicit but most central meanings embedded in the philosophy of "signifyin'" expressed by Henry Louis Gates Jr. Finding

the sufficient escape space between the denotative and the connotative, the said and the implied, is often, vital for these leaders whose lives are at stake every second. From the old plantations to the current US society, they have always known how to make smart moves in order to resist and cope with the white discriminatory and oppressive rule. In face of oppression, the "cunning" of signifyin' turns out to be one of the tools of the oppressed for the negotiation of survival. Some great figures of African American history such as Booker T. Washington and Malcolm X, to cite but a few, are grounded proofs of how smart African Americans leaders had to be. Washington used a double language to levy funds for his works and in the same time secretly fund his officious projects for equality, while Malcolm X was well-versed in the use of the power of the word, which he has always wielded as a weapon. And the power of the word is what Ned intends to teach his school children.

Ned, as a leader, tackles two sensitive chapters of the lives of African Americans really conducive to empowerment: political organization and education. Ned is mostly seen as a threat by the white community because he creates a school and starts to educate black children. As an organizer, he holds a meeting to sensitize African Americans and encourage them not to fear the white repressive system. He tells them about the real meaning and importance of "union" and "organization" within the African American community. For him, African Americans should stand together in order to be strong. It is only when they are united that they can get the necessary power to resist white oppression.

That is the message he delivers on his mesmerizing speech which bears the scent of the sermon on the mountain. The speech tolls the bell for his death. Ned, in his speech, insists on the importance of equality and freedom in a democratic country. He reminds his people that equality and freedom are two things that would never be handed to them on a silver platter. These things will not come as an act of charity or as an act of good will. They must have the strength to take them and by the very act of taking them, they would achieve personal dignity, self-respect and pride in color. For this reason, he asks black people this question: "wouldn't you rather die saying I'm a man to die saying I'm a contented slave…?''(Gaines 111). Ned is talking here

about dignity, for when powerless people begin to demand power and self-determination; they generate within themselves a real sense of dignity that demands respect. This is the reason why Ned does not want his people to remain only in one corner, but to fight at all the corners of the society. As he induces his children to fight every facet of the society, one of them asks him why he teaches them to listen to Booker T. Washington, since the latter had advised his people not to aggressively out their request of civil rights and to soft-pedal their quest for immediate social equality. Ned replies that he agrees with Booker T. Washington on that very point. He adds however that economic power is meaningless without freedom and equality. Political power, he argues, is the first step to independence and freedom. Freedom then means that African Americans should turn their backs on even the most benevolent paternalism and make their own way. Only then, would they be a self-determining people. To accomplish this, African Americans should participate in the decision-making process as he relates to them. The long struggle led by African Americans against the white repressive system has resulted in the collapse of the old system of the segregated public facilities in the South and engineered the most important breakthrough in equal-rights legislations for African Americans one century after the American civil war.

Ned also believes that black people, instead of removing to new places, should build their own communities and make them desirable places to live, work, play and send their children to school. This means encouraging people to remain in their communities and helping them improve their living conditions. To achieve these goals, African Americans should acquire power. They should not be afraid of the power and should see it, use it, because a community organization to operate on a base of power should be oriented toward action. A strong community organization, run by the people and for the people should have the trust of the people. It should be a community organization whose end was to improve living conditions and not mere talk. It should also be a strong organization in which people would find their own dignity because the organization will not beg, but will negotiate with the white power on equal footstep. Ned, in his most bold and moving address, describes an organized

structure based on the self-determining powers of the people, a structure which is able to confront the system of oppressive powers, to face the conflicts that will inevitably follow. The speech was not just too bold, out of place in this rural place in the Deep South, and too daring for the time. All the community, including his family, knows that Ned is marked for death and his execution is just a matter of time.

Although the passage in 1964 and 1965 of major civil rights legislation was a victory for the movement, by then militant African American activists had begun to set as target for their freedom movements not only civil rights reforms but instead, the confrontation of the enduring economic, political and cultural consequences of past racial oppression. Jimmy Aaron is the fictional figure that represents these death-marked lead figures of the 1960s' civil rights movements: Martin Luther King and Malcolm X. After Ned's death, Jimmy Aaron drives home the importance of Joe and Ned's martyrdoms. He returns to his native country around Bayonne as the point man for a civil rights organization. Jimmy, seeing the importance of organization in Alabama, comes to Bayonne in order to incite his people to organize, because it is through organizations that they can get power to enter into the mainstream. Jimmy wants his people to organize for their rights, to organize to reject exploitation and white paternalism in black organizations. Only then, would they be powerful enough to claim a rightful place in American life. But African Americans on the plantation are frightened and angered by Jimmy's defiant intentions. Jimmy manages to win many of them over, convincing them to march in a demonstration he would plan for execution in Bayonne. But many of them, like Elder Banks and Just Thomas, see in this demonstration a real threat to their social situation.

They fear Robert Samson, the landlord's eviction from their shacks and termination of work contracts. One sees, from Robert Samson's attitude that he is one of the last of a long line of white southerners who had maintained an inflexible resistance to change and growth. Just as southern whites fought for the re-establishment of a white supremacist rule after the civil war, so did they fight for its perpetuation in the face of a growing civil rights movements. Just like

colonel Dye who takes over the Bone plantation on which Jane works at the end of the Reconstruction Period, Robert Samson orders the freedpople working and living on his plantation either to accept the return of the old order or to leave. He tells his black workers that he will throw anyone out of the shacks they occupy on the Samson land if they participate in the Bayonne demonstration. This reminds of the panics and retaliations white planters organized to quell and stifle black protests. Even some liberals were hinted to be jealous of relinquishing the power they held in providing patronage to African Americans' liberation movements for centuries. History shows that African Americans could not rely on the moral integrity of organized white society to give power to African Americans voluntarily.

2. Masculinity, Resistance and Leadership in *The Autobiography*

Even though the title of Ernest J. Gaines's *The Autobiography* does not immediately suggest a focus on African American masculinity, the struggle of African American males, with their attempt to shake free of their social shackles, is a central theme in the novel. Gaines explains the importance of African American males opposing oppression and asserting their right to dignity. A feature of Gaines' expression of male gender resistance to oppression inextricably conflates humanness and masculinity. That is, for Gaines, asserting one's "manhood" is the equivalent of insisting that a person's humanity be recognized. Commenting on African American men's status in an interview Gaines declares:

> In this country the black man has been pushed into the position where he is not supposed to be a man. This is one of the things that the white man has tried to deny the black ever since he brought him here in chains….My heroes just try to be men; but because the white man has tried everything from the time of slavery to deny the black this chance, his attempts to be a man will lead towards danger. (Lowe 30)

Despite this danger, the men in Gaines's novel all engage in a struggle for manhood and self-identity, and the right to be treated as the humans they are. This fight is sometimes fought physically in

Gaines's *The Autobiography.* Gaines's *The Autobiography* shows, and actually foregrounds, how African American male struggle, at least to some extent successfully, to overcome white oppression and domination, how they strive for individual as well as collective freedom.

Under the constraints of wealthy white planters and white laborers' cruelty, freedmen tried to assert themselves as men. However, with the southern aristocracy in control, black males experienced a steady decline in economic and civil rights. These rights are the source of their struggles to be seen as men. "A *man*," as defined by Gaines, "can speak up, he can do things to protect himself, his home, and his family" (Lowe 114). The voices of black males were muted in the US by the creation of a social hierarchy that can exist only if these black males remain at its bottom. David R. Goldfield, in *Race Relations and Southern Culture,* asserts: "Racial etiquette bound black men to a role that negated their manhood, that questioned if not destroyed their traditional roles as protectors and breadwinners in a society where such images were important" (8). "Traditional" masculinity is not an option for African American men, and Gaines understands black manhood as a constant site of upheaval, high aspirations at war with drastically suffocating social possibilities.

African American men remained economically dependent on planters by way of sharecropping and paternalism. Joe Pittman, Jane's husband, illustrates post-slavery economics and its potential pitfalls. Joe is presented as an anomaly; in search for autonomy, he seeks a location where he will be treated more equally. Before Joe and Jane can leave their former home, he has to tell his former employer that he wants to change his occupation. Joe, who breaks horses for a living, cannot speak honestly to his employer and simply says that he is leaving for more money and better treatment. He has to pretend he is leaving to become a sharecropper*:* "He wouldn't dare tell the old colonel he wanted to go break horses for more money, he told him sharecropping" (Gaines 84). This sort of maneuvering shows the disparity between the former masters and their former slaves. Joe has to conceal his aspiration for financial independence, for his desire to fulfil his masculinity. He does so out of fear that he may be thought of as unappreciative.

However, Joe's desire for independence provides the impetus and mental and physical stamina needed for him and Jane to work and leave the colonel's plantation. Jane and Joe work hard for years, use all of their savings, and sell most of their belongings to pay the colonel's "*interest*." She recalls the pride they feel when they put up the proceeds of sales and work to leave those undesirable circumstances (Gaines 86). Jane understands Joe's longing for autonomy and backs him up. In this instance, autonomy is characterized as a masculine desire that cannot be reduced in the economic considerations of monthly earnings. When the family settles into their new home, Jane encourages Joe to acquire land for farming but he is uninterested. Joe understands that, as farmer, "He's go'n have to take orders from some white man,'" yet, when breaking horses, he does not '"take orders from a soul on earth'" (93). Joe is drawn to both the freedom and control he feels while breaking horses.

In Daniel Thomières' *Man's Way and Woman's Way in The Autobiography of Miss Jane Pittman,* the author correlates Joe's past as a slave to his devotion to breaking horses. Joe's occupation serves as a recapture and active subversion of the master/slave dichotomy: "When [Joe] breaks a horse, […] he symbolically plays the role of slave owner or of the overseer" (Thomières 227). Though symbolic, these roles manifest in a tangible way that affects Joe's ability to understand the actuality of his situation. Specifically, when Joe receives the title "Chief Breaker" and the nickname "Chief Pittman" the master/slave dynamic becomes a reality, particularly in Joe's own mind (Gaines 93). He reasons that the moniker "chief" is a product of his superior skill and also refers to the fact that his expertise is not honed or directed by anyone else. Joe is finally in charge of his own person, a feat that would not have materialized had he remained in Colonel Dye's care.

It is nonetheless true that Joe's autonomous state, although fulfilling, is mostly superficial. He remains in a socioeconomic arrangement wherein he has limited power. The actual work of breaking horses frees Joe from being infantilized and from the potential threats he could presumably encounter as a sharecropper. Still, appreciating Joe's social status and his feeling of independence and remaining oblivious of his extant somehow dependent economic circumstances would be flawed. Such a view does not account for the

tangible value placed on Joe's work, and stays short-blinded to whose pockets the profits generated by his work fall. He views breaking horses as an existential profession, but Joe's skill has a monetary value, benefitting himself but, mostly, his employer. Joe responds to Jane's request that he become a farmer by contending that "*He was too valuable to just pack up and quit*" (Gaines 93). Joe hints at a slight understanding of the economic value placed on his work, but he does not separate financial worth from his personal value. That is, Joe "has the impression that at long last he is able to assert his own personal value […] things no longer depend on the color of his skin" (Thomières 224). The ranch resembles a sort of Eden where Joe can be his own man and where blacks and whites seemingly interact without prescriptions of race. Jane recalls that "*Everybody was happy, the white and the black*" (Gaines 94). However, racial harmony does not conceal the economically unfair relations between Clyde, the ranch owner, and Joe. It is noted that Clyde held a rodeo and people came "from all over" to "[b]et on Joe"; the ranch owner "made as much on his rodeo as he made selling the horses" (92). Not only does Clyde capitalize on Joe's skill but in the process, Joe becomes a figurative example of the horses he so prides himself on breaking. Similar to these animals, Joe's skill is harnessed and employed to make profit for someone else. Joe's value, like that of the horses, is based on his ability to generate profit for his employer. Essentially, Joe's perception of his personal worth hinges upon his financial worth to Clyde. He is only able to remain autonomous due to his horse breaking ability, yet this skill, not unlike sharecropping, still places him under authority of someone else's wealth. Thomières explains that Clyde "needs [Joe] because of his financial value as an employee and performer at rodeos" (224). Because Clyde needs Joe for financial gain, the latter is spared a life of sharecropping. This alliance, however, is not the type between Joe and Colonel Dye. Instead of land, Joe is given independence. He does not take orders from a white man, but a white man provides materials necessary for Joe's autonomy, and ironically enough, pockets the highest part of his gains. Joe's accomplishment must however be viewed in the context of his time and analyzed in the range of his possibilities. His situation does not become a problem until Jane starts having dreams presaging Joe's death. Such knowledge leads Jane to

make him the proposal of farming as an option. But Joe knows that farming would not provide him with the kind and extent of independence he needs.

Apart from Joe, *The Autobiography* puts forward Ned's performance of masculinity and elevates him so much that he becomes mythologized in community's memory at such an extent as to create, even after his death, the pegs on which the young local leaders hang their resistance ideals. Ned, as already mentioned, becomes Jane's adopted son after his mother and sister are killed by patrollers searching for recently freed African Americans travelling North (Gaines 24). Ned stresses the necessity for African Americans to unite and coordinate their efforts to deal with injustice. Resistance, according to Ned, should first confront the narrow divisive forces inside the black community itself.

As a teenager, Ned joins a committee of black soldiers reporting on the poor treatment of African Americans in the South (Gaines 76). During Ned's committee work, he begins his stand against oppressive practices employed by plantation owners after the Civil War. Ned is charged with the task of not only relaying mistreatment of African Americans but of also proposing that Blacks leave the South for better treatment (75). Such a progressive stance places Ned under surveillance. Both he and Jane know that the wealthy plantation aristocracy relies upon inexpensive black labor and is most adamant in putting an end to the African American exodus from the South. This tension culminates when Klansmen assault Jane while questioning her regarding Ned's whereabouts. Afterwards, Ned and Jane come to realize that he must leave the plantation community.

As an evocation of Gaines' masculine ideology, Ned's departure is not a retreat from the onus he has taken as a committee member. The author makes this clear in a dialogue between Ned and Jane. They discuss whether Ned should accept certain death by remaining in the South or move North. Still, facing death threat, Ned reaffirms his will never to put an end to his fight. He tells Jane, "'I'm doing what I think [is] right'" (Gaines 78). Ned has to yield to Jane's desperate plea to flee. The depth of his own commitment and the resolve to ultimate sacrifice is shown in the response he gives her: "'I ought to stay here and just let them kill me'" (79). Ned shows that he knows the fate of men who

oppose systemic racism and also reveals the capacity to accept such a fate. Gaines states "whenever my men decide that they will be men regardless of how anyone else feels, they know that they will eventually die" (Lowe 30).

Ned's livelihood depends on his ability to accept or oppose ill-treatment. If he chooses the former, Ned can remain within the community; the latter alternative endangers his life. While Ned considers accepting consequences of continuing committee work, Jane will not allow him to risk his life (*Autobiography* 79). She knows that if she tells Ned to leave he will follow her orders, and thus, Ned's status as a manifestation of masculine resistance remains unchallenged. He is not viewed as absconding responsibility for the community; rather, Ned is seen as dutifully assenting to Jane's request. However, as Gaines points out, *men* decide their own fate, and Ned's willingness to appease Jane hints that he may not be fully prepared for risks accompanying resistance.

Departure provides the space in which Ned cultivates the independence and self- assurance required of Gaines's ideal heroes. The necessity of this trip to the North provides Ned with the opportunity of maturation. Gaines, thereby, also "signifies" on Du Bois's John. The trope of maturation pilgrimage is a characteristic feature of African American literature. It is the pilgrimage from which Ned, like John, emerges as a full, fearless leader. While absent, Ned transitions into the respected version of black masculinity that becomes his trademark. Jane's admiring account of Ned's physical stature illustrates this metamorphosis that occurs in her beloved son's *prestance*: "He didn't look nothing like he did when he left here for Kansas. He was a great big man now. Powerfully built: broad shoulders, thick neck" (104), while the adolescent Ned is described as a "Tall, slim, handsome black child" (76). Ned's physical transformation juxtaposes past and present, differentiating between the boy who is unprepared for leadership and the powerfully built man whose physical capacity hints at personal competency.

Ned's fully developed physique alludes to an overall maturation, in which he returns, not only as a physical manifestation of masculinity, but also as a new man representing the vanguard sociopolitical progress ingrained in the ideals of the place of his

pilgrimage: the North. Whereas committee work involved encouraging African Americans to leave the South, upon returning, Ned's advocacy takes a more comprehensive stance that involves African Americans asserting their right to remain *in situ* in the South and exact fair treatment.

3. Female Leadership in *The Autobiography of Jane Pittman*

Female leadership is the ability, by women, to advocate for, and invest in changes that support advancement of women and men within their societies, addressing issues of unconscious bias and enlisting the support of both women and men in developing solutions (Sweetman).

Gaines's use of a female voice to chronicle over a hundred years of African American history, is proof of his belief in female leadership. Female leadership is one of the dominant characteristics of the narrative. After Unc Isom, who shows his leadership on the plantation, Big Laura rises into leadership. She exercises her leadership on the little band which heads for the North. The little band leaves the plantation, elated by their new sense of agency and responsibility but still unused to the implied responsibilities of independence. They have no will to relinquish exercising their freedom of movement. The impetus which sustains Big Laura and her companions' decision to leave immediately and go as far as possible evidences their will to radically reverse their former condition of bondage. They have been held slaves in the South, so they want to move north. They have been restricted in their movements by their masters and confined to the plantation, so they want nothing more than leaving, and in the shortest time possible. This accounts for their refusal to make any concessions and stay. They decide to go to the North, the land of freedom where opportunities are said to abound for black people. But none of those elder leaders chooses to leave, let alone volunteers to take the lead on the road to the North. Only Big Laura does.

Men would have been expected to stand up and take the lead to face the unknown dangers that the road to liberty in the North is strewn with. Only Big Laura courageously takes the option to lead her few companions, groping her way to freedom and hope for a

better life in a new place. Laura is also known for her physical strength. On the plantation, she is said to work harder than any man. Undaunted by her two children, Ned and his little sister, and her big bundle on her head, she is in the front followed by all the others. She maintains order and discipline within the group, threatening and resorting to physical force when necessary. She draws her companions' attention to their new responsibilities which induce a change of behavior from the status of slave needing care to that of free people responsible for themselves: ″You free then you go'n act like free men. If you act like you did on that plantation, turn around now and go on back to that plantation″ (19). Of course, she speaks with authority and nobody in the group dare contest her authority. But more than enforcing discipline, which any brute might be able to do, the specific characteristic which qualifies her for leadership is her ability to articulate with relevance the paradigm shift inherent in the rise from bondspersons to free people. That is what, above all, makes her fill the bill of her role as a leader. Her new role of leader fits her because she can settle and prevent conflicts within the group, but above all because she has an appropriate insight into the new implications of their status, which she can share with her companions.

In the post-emancipation time when the need for leaders was crucial in the African American community, black females are called to play the central role they have always played on plantations. It is in this sense that Big Laura's role is decisive for she demonstrates that African American communities, in requesting equality, in addition to rejecting white supremacy, also opt for a complementary facet of that egalitarian society: a non-phallocratic society which gives opportunity to both men and women to be the mouthpiece of their people.

After Big Laura's death, Jane also grows into a leader. In point of fact, she has always demonstrated an extreme sense of independence and autonomy, with a radical and stubborn aversion to authority. She first shows her sense of independence when she changes her name from Ticey, which she is given on the plantation, into that of Jane. The price Jane has to pay for her independence and agency expressed in her self-naming is the severe beating she gets that will, when she grows into adulthood, prevent her from bearing babies.

She starts taking responsibility for herself and for Ned at an early age at which most children's major focus is playing. She is forced into caring for Ned when the latter's mother dies. Bringing Ned up, protecting him and caring for his needs, since childhood, Jane, from age eleven, demonstrates bravado and great leadership.

She finds her sense of dignity in requesting to work for a wage in the fields instead of living on alms. This sounds funny coming from a little girl of 11 years but she lives up to her own expectations and earns the respect of her white employers as well as that of her male field companions. So she works at Mr. Bone's plantation for a wage as at eleven just as she later works in the Samson plantation when she is about fifty. She is a physically strong woman who works her whole life and maintains a lively and happy spirit despite hardship. As Jane ages, she becomes a mother figure to the entire community and bears the scars of the collective fight in her body and soul. Apart from her caused barrenness, she loses the only adoptive child and long-time companion she has always had: Ned. This loss elevates her into a Marian figure as she sacrifices her only child for the salvation of the black people. Her experience of hardship enables her to articulate the collective pain with acuteness: "I have a scar on my back I got when I was a slave. I'll carry to my grave. You got people out there with this scar on their brains, and they will carry that scar to their grave […] The mark of fear, Jimmy, is not easily removed" (Gaines 242). Her deepest, most hurting scar, obviously, is not the physical mark but her psychological loss that can never be compensated. Her life experience evidence the two facets of taking society's whippings and stoically fighting for agency and expression of free will.

Furthermore, after Ned's death and Jane's placement on the Samson plantation, she plays an important role to many of the youths. Even the white heir to the plantation, Tee Bob Samson, looks up to her with filial affection. Jane has never been able to physically have children of her own because she is barren. Her lack of biological children makes her apt to have many adoptive children. By the very end of the story, Jimmy Aaron, "the One", who fills in the position of new messiah, specifically comes to see Jane in order see if Jane will partake in his protest. Jimmy knows that Jane is a community leader because everyone respects her. Jimmy's confidence in Jane becomes

fully proven when she actually takes the lead to march the crowd towards Bayonne and pull with her the most hesitant fellow black workers. The challenge she throws to her white community is sublimating her inflicted mark of barrenness into motherhood for the whole community, sublimating her life of black female made by the whites to be infertile into a significant existence of inspiration. Some women today find an expression of their liberty in their refusal to marry. Jane Pittman stands for the forerunner figure for this category of women. Although she lives with Joe Pittman and even takes his name, she has never succumbed to the temptation to lose her independence through marriage. She has always held her name of "Miss."

In the novel, like Martin Luther King did in Alabama in the 1960s, Jimmy also tries to plan a demonstration in Bayonne with his followers. The community chooses a little girl to make their Rosa Parks. Like Rosa Parks, the little girl also violates the white racial codes by attempting to go and drink from the whites' only water fountain. When she is arrested, the African American community of Bayonne organizes a march to protest. The day of the demonstration, Jimmy is killed by the white racists. The gathering of African Americans who start for Bayonne is the turning point of their fight. In agreeing to participate, Jane shows the profound change she has undergone. When the news of Jimmy's death comes, the gathered African Americans go through several minutes of uncertainty. Alex Strut, one of the demonstrators, steps forward, declares his intention of going into Bayonne to meet Jimmy's spirit. Jane decides to go with him. In her commitment, she bears one of the essential principles of life, continuity and survival. She joins her longevity with the intensity of the new young lead figure Alex. Probably Alex would die, just as Joe, Ned, and Jimmy. It would be in the service of the African American collective cause. Jimmy's death instead of being considered as an end is instead a major turning point in the African American history, for there are more Joes, Neds, and Jimmys.

Like the death of Martin Luther King and Malcolm X, that of Jimmy's killing is perceived by others not as an end, but rather as the seed sown for the beginning of a new life.

Conclusion

Over centuries, black people have attempted to assert their humanity often facing inhumane circumstances manifest in the social conditions of slavery and racial segregation. Most African Americans throughout the United States have looked to the importance of leaders whose commitment and sincerity to the struggle for inclusion and self-determination would kindle a light of hope in a world often ravaged by various socio-economic plagues. It is in this context that African American leaders expressed the anguish of the majority with both a critical and constructive public discourse to combat the racial stereotypes. Gaines focuses on both male and female leaderships for black empowerment, relying on the oral tradition through the character Miss Jane Pittman. The relevance lying in analyzing Jane Pittman's narrative at an era when women are still grappling with social inequality, especially in leadership positions, is how pointedly it portrays the pivotal role that women played during slavery and after, in the black communities of the USA. It is this aspect of contextual re-appropriation of the narrative by the readership which the approach of new historicism emphasizes.

Gaines underlines the central role played by women in the black communities. Jane Pittman's leadership position and stance as the eyes through which all the events are narrated challenges the royal authority that males have always proclaimed to have, and have always exercised in and on the society. Actually, women greatly contribute to the survival of black communities in the USA. *The Autobiography* is a recognition and a celebration of that female contribution in the political struggle. In addition, the novel calls for the unity between male and female, a union which is indeed important for the "success" of the struggle. It also stresses cardinal values such as courage, endurance, self-respect, boldness and sacrifice, which transcend gender.

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LA NASALE SYLLABIQUE REVISITEE AU REGARD DES FAITS DE QUELQUES LANGUES KWA PARLEES EN COTE D'IVOIRE

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Résumé
Cet article remet en débat les discussions relatives à la nasale syllabique. Il cherche à en appréhender la nature au-delà de ses manifestations variables dans de nombreuses langues africaines et particulièrement celles de la branche kwa. Cette étude qui est menée dans le cadre de la théorie de phonologie non-linéaire KLV s'appuie sur l'hypothèse que la nasale syllabique est la manifestation en surface d'une syllabe *ŋʊ̨* préfixé dont *ʊ̨* du fait de son aperture minimale, est rendue inaudible et s'amuït La consonne nasale *ŋ* quant à elle est interprétée à la fois comme un segment consistant en quatre éléments [v^{o}, ʔ°, L^{-}, ŋ] et comme l'élément responsable de la nasalité. C'est un archi-élément qui, par son caractère hybride, est impliqué dans deux types de gouvernement à travers lesquels soit il va influencer soit il va être influencé par la consonne qui la suit.

Mot-clés: nasale syllabique, gouvernement inter-constitutionnel, archi-élément, amuïssement, association

Abstract
This article brings back to debate the question of syllabic nasal. It seeks to capture the nature of syllabic nasal beyond it various appearances in many african languages and particularly those of the kwa branch. The phonological KLV theory serves the theoretical framework of the study. It bases on the hypothesis that the underlying form of the syllabic nasal is *ŋʊ̨* in which the tone-muffled *ʊ̨* has dropped and *ŋ* is interpreted as both four-element segment [v^{o}, ʔ°, L^{-}, ŋ] and the element accounting for nasality. This archi-element with hybrid character is involved in two types of government relation in which it either affects or is affected by the following consonant.

Keywords: syllabic nasal, inter-constitutional government, archi-element, drop, association

INTRODUCTION

Les débats sur la nasalité dans les systèmes phonologiques des langues se résument généralement à la détermination du statut phonologique des sons nasals des langues. Dans cette perspective, la distinction est faite entre les langues dites « à consonnes nasales » et celles dites « sans consonnes nasales » (Tchagbalé 1989:119-123). Dans ce cadre général des réflexions sur la nasalité, la question de la nature de la nasale dite « syllabique », très répandue dans les langues africaines est abordée. La question est de savoir comment appréhender cette consonne, à travers ses diverses manifestations formelles, *m*, *n*, *ɲ*, *ŋ…*, par homorganisme à la consonne qui lui succède. C'est une question dont la délicatesse s'exprime par la diversité des traitements qui lui sont réservés. Du point de vue de la phonologie structurale, celle-ci est analysée comme une manifestation du trait prosodique /N/ caractérisé par les traits phonétiques [Nasal ; sonore ; occlusif] mais sous-spécifié pour le trait de position qui lui est fourni par la consonne qui lui succède (Tchagbalé 1989: 123-126). Dans une perspective de phonologie non-linéaire, Mel (1994), où il décrit le système phonologique du mɔ̀bù-mrĩ̀, parler aïzi de la branche kru, Mel (1994) l'analyse comme résultant du gouvernement d'une consonne en position attaque d'une syllabe sur la nasale *n*, en position attaque de la syllabe à noyau vide précédente. Il utilise pour cela le cadre théorique de KLV élaboré par J. Kaye, J. Lowenstam et J.R. Vergnaud (1988). Dans une perspective similaire, Creissels (1994) analyse la nasale syllabique comme la réalisation de la consonne nasale vélaire *ŋ* qui, interprétée par ailleurs comme l'élément responsable de la nasalité, est associée à une position syllabique rimale et qui, par une règle, va s'associer à la position attaque.

La prise en compte de faits de variation libre en krobou, langue kwa, entre la nasale syllabique hormorganique et la voyelle nasale préfixale *ɛ̰-* dans des formes telles que *ŋ̀kɔ̂* ~ *ɛ̰̀kɔ̂* « toux », *m̀bòbá* ~ *ɛ̰̀bòbá* « noix de coco », *ɲ́ɲɛ́* ~ *ɛ́ɲɛ́* « dent », suggère une autre approche du phénomène. Celle-ci s'inscrit dans la perspective de la théorie phonologique KLV, dont nous suggérons quelques modifications notamment au niveau de la théorie des éléments. Pour rendre compte de la nasale syllabique, au regard de ses diverses manifestations, cette

nouvelle approche repose sur l'hypothèse que la source de la nasale syllabique est une syllabe *ŋṽ-*, la voyelle *Ṽ* étant une voyelle haute. La première section est consacrée à l'exposé des cadres théorique et méthodologique. Dans la deuxième section, en même temps que sont présentés les faits, une discussion préliminaire est menée à l'effet de définir les contours du problème. Dans la troisième section, nous procédons à l'analyse et à l'interprétation des faits.

1. Cadres théoriques et méthodologique

Comme indiqué en introduction, c'est la théorie de phonologie autosegmentale, non-linéaire (KLV) qui offrira, de façon privilégiée, le cadre d'analyse et d'interprétation des faits. De ce cadre théorique, nous ne donnons ici qu'un aperçu, en nous limitant aux aspects qui s'avèreront utiles pour le traitement efficient des données. Par ailleurs, nous aurons recours à la théorie phonologique du trait prosodique de nasalité comme assombrisseur de timbres vocaliques, proposée par Tchagbalé (1989).

KLV admet plusieurs niveaux de représentation relativement autonomes (segmental (consonne, voyelle), syllabique (Attaque, Rime, Noyau), tonal (Haut, Bas, Moyen…), accentuel, etc.) qui peuvent être mis en interface par le biais de positions dites « squelettales ». Il repose sur un certain nombre de théories dont nous présentons quelques-unes.

1.1. Les segments et la structure élémentaire des segments

Selon K.LV, l'entité de base qui permet l'interprétation des segments (voyelles et consonnes) ou les processus phonologiques dans une langue donnée est l'*élément* qui se définit comme « *matrice de traits entièrement spécifiés, phonétiquement interprétables* ». Toutes les matrices des éléments qui composent les voyelles, l'exception de celles de des éléments de la voyelle froide V°, présentent un trait dit *chaud* ou *actif*, qui est la « *seule valeur de trait marqué* » (qui est souligné par convention). Six éléments sont supposés intervenir dans l'interprétation des segments vocaliques. Ce sont :

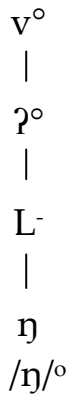
(1)

I°	U°	A^{+}	ɪ$^{+}$	V°	N^{+}
-Post	+Post	+Post	+Post	+Post	-Post
+Haut	+Haut	-Haut	+Haut	+Haut	-Haut
-Rond	+Rond	-Rond	-Rond	-Rond	-Rond
-Atr	-Atr	-Atr	+Atr	-Atr	-Atr
-Bas	-Bas	+Bas	-Bas	-Bas	-Bas
-Nasal	-Nasal	-Nasal	-Nasal	-Nasal	+Nasal
[ɪ]	[ʊ]	[a]	[ɯ]	[ɨ]	[ɻ̃]

Les éléments qui permettent de rendre compte des segments consonantiques sont :

(2) R° [+ Coronal], L^{-} [+Slack Vocal Chords], H^{-} [+Stiff Vocal Chords], ʔ° [+Constricted],
ɸ° [+Continuous]

Il ressort de ce qui précède que KLV classe l'élément nasal N^{+} parmi les éléments intervenant dans l'interprétation des segments vocaliques. Cette théorie admet tacitement que N^{+} est une caractéristique intrinsèquement vocalique. Diverses langues attestent que la nasalité peut être une propriété phonologique aussi bien des segments vocaliques que consonantiques. Tenant compte de ce fait et à la suite de solides arguments développés par Creissels (1994:83-84 ; 124-126) qui mettent en évidence les spécificités phonétiques et phonologiques du segment *ŋ*, nous postulons que ce qui permet de rendre compte des segments nasals, indépendamment de leur caractère phonologique ou non, c'est le constituant *ŋ*, que nous désignerons désormais comme *archi-élément*. Dans cette perspective, nous admettrons par conséquent que « *toute consonne nasale inclut ŋ comme une de ses composantes … toute voyelle nasale est un amalgame dont l'un des éléments est ŋ.* » (p.83). Cet archi-élément peut se réaliser comme un segment consonantique, sa structure élémentaire se définissant comme suit :



Il peut tout aussi fonctionner comme élément, comme sa propre composante ou comme la composante nasale d'autres segments. En tant que segment, il manifeste des propriétés gouvernementales (il peut être aussi bien gouverneur que gouverné). Pour ces raisons et comme nous le démontrerons plus bas (cf. 2), cet archi-élément n'est pas pourvu de charme ou est de charme neutre.

La conséquence directe de ce qui précède est qu'il devient superflu de non seulement faire figurer N^+ parmi les éléments intervenant dans l'interprétation des voyelles mais aussi de retenir [+/-Nasal] dans la matrice de traits des éléments vocaliques. Il suffira pour tout segment nasal de faire figurer *η* comme la composante responsable de la nasalité. Et de ce point de vue la possibilité de faire figurer *η* comme élément est limitée aux segments d'une même syllabe, elle ne s'étend pas à plus d'une syllabe.

1.2. La fusion élémentaire

La fusion est l'opération de combinaison en un segment complexe d'au moins deux éléments, l'un étant la *tête* et l'autre, l'*opérateur*. La fusion consiste à remplacer la valeur du trait chaud de la tête par celle de l'opérateur. A titre d'exemple, retenons que le segment vocalique /*ɛ*/ est issu de la fusion des éléments I°, comme tête et A^+, comme opérateur. De même, le segment /*i*/ est issu de la fusion des éléments I°, comme tête et $\underline{\text{I}}^+$, comme opérateur.

L'élément souligné étant la tête, (.) étant la marque de fusion, les opérations de fusion dérivant les segments /*ɛ*/ et /*i*/ peuvent être représentées comme suit :

(3) a.

I°	.	A⁺	→	ɛ°
-Post		+Post		-Post
+Haut		-Haut		-Haut
-Rond		-Rond		-Rond
-Atr		-Atr		-Atr
-Bas		+Bas		-Bas
-Nasal		-Nasal		-Nasal

b.

I°	.	ɪ̱⁺	→	i⁺
-Post		+Post		-Post
+Haut		+Haut		+Haut
-Rond		-Rond		-Rond
-Atr		+Atr		+Atr
-Bas		-Bas		-Bas
-Nasal		-Nasal		-Nasal

1.3. La notion de gouvernement

La théorie de phonologie KLV prévoit qu'il existe entre deux positions squelettales dominées par des constituants syllabiques des relations dites de gouvernement qui rendent compte « à la fois, de l'organisation non arbitraire de la syllabe et de ses constituants, des contraintes qui régissent les propriétés combinatoires des constituants syllabiques, et les relations au niveau des séquences syllabiques » (Mel, 1994:31). La capacité d'un segment à apparaître dans une position donnée et la capacité d'une position à exercer un gouvernement (position gouvernante) sur une autre position (gouvernée) dépend du charme de ce segment (positif, noté par « + » placé en exposant du segment; négatif, noté par « - » placé en exposant du segment; et neutre, noté par « o » placé en exposant du segment), puisque :

> Les segments charmés sont des gouverneurs potentiels; ils peuvent être associés à des positions gouvernantes. Les segments sans charme (ou de charme neutre) sont des gouvernés potentiels; ils peuvent être associés à des positions gouvernées.
> Les segments charmés positivement (ou de charme positif) sont exclus des positions non nucléaires. Les segments charmés négativement (ou de charme négatif) sont exclus des positions nucléaires. (Mel, 1994:37)

KLV admet deux types de gouvernement : le gouvernement intra-constitutionnel, qui s'exerce dans le domaine du constituant syllabique et est de directionalité gauche-droite (tête initiale), et le gouvernement inter-constitutionnel (tête finale), qui opère entre deux positions appartenant à des constituants syllabiques différents, de la droite vers la gauche.

2. *ŋv̰-* comme source de la nasale syllabique : situation du problème

Pour une meilleure compréhension du problème posé par la nasale syllabique, il est nécessaire de faire certaines précisions. La problématique de fond au cœur de la discussion reste la définition de la nature de la nasale syllabique. Celle-ci passe non seulement par la détermination de ses propriétés morpho-syntaxiques mais aussi par celle de la structure segmentale qu'on pourrait postuler comme la forme de base de la nasale syllabique : *vN-* / *v̰N-* ou *Nv̰-* / *Nv-*

2.1. Propriétés morpho-syntaxiques et structure segmentale de la nasale syllabique

Il est bon de rappeler que la nasale syllabique se distingue des consonnes prénasalisées, c'est-à-dire les séquences consonantiques de type NC apparaissant en position attaque de syllabes. L'existence de celles-ci est attestée ou suggérée par des études sur des langues Niger-Congo, telles que les langues sara et le swahili (Creissels, 1994:46-47; 59) ou encore en kpelle et le swahili (Welmers, 1973:68; 68-73). Ce qui est caractéristique de la nasale syllabique, c'est le fait qu'il s'agit d'une consonne qui fonctionne comme une syllabe, c'est-à-dire qu'elle assume à la fois les fonctions d'attaque et de noyau de syllabe, d'où son association à un ton.

L'examen des données à travers des langues africaines génétiquement et structuralement éloignées laisse apparaître qu'une diversité de fonctions morpho-syntaxiques peuvent être reconnues à la nasale syllabique. Sans prétendre à l'exhaustivité, ces fonctions seront illustrées avec des faits empruntés majoritairement aux langues ivoiriennes de la famille kwa.

Nasale syllabique comme préfixe (affixe) : La nasale syllabique est un segment préfixal nécessaire isolable dans des unités lexicales de langues. Dans certaines langues, il est en synchronie difficile voire

impossible de justifier le statut de préfixe de la nasale syllabique puisque dans les unités lexicales où elle figure, elle forme avec ce qui suit une forme unique et simple en apparence et c'est seulement par abstraction, dans l'analyse, qu'elle est isolée comme préfixe. Cela peut être illustré par le krobou (ex. (1) et en baoulé (ex. (2)).

(1) a. m̀bòbá ~ ɡ̀bòbá « noix de coco »
b. ǹtɔ́ ~ ɡ̀tɔ́ « bagarre »
c. ɲ́ɲɛ́ ~ ɡ́ɲɛ́ « dent »
d. ŋ̀kɛ̄ ~ ɡ̀kɛ̄ « chair »

(2) a. m̀mɛ̂ « rônier »
b. ǹzɥɛ̂ « eau »
c. ŋ̀gbàbwɑ̂ « chaussure »

La nasale syllabique en position finale de formes uniques ou admises comme telles est aussi attestée dans plusieurs langues dont le krobou, où des formes polysyllabiques à nasale syllabique finale sont en variation libre avec des formes équivalentes à nasale suivie d'une voyelle finale.

(3) a. àbèmɡ̀ ~ àbèm̀ « orange »
b. bɛ́mɡ̀ ~ bɛ́m̀ « peigne à cheveu »
c. kréné ~ kréń « dos, arrière »
d. sɛ̀né ~ sɛ̀ń « là-bas »

- Nasale syllabique comme dérivatif ou marque de pluriel : Dans ces fonctions, la nasale syllabique, seule ou en combinaison avec un élément suffixal, se rencontre dans beaucoup de langues, dont le baoulé (ex (4)), l'abouré (ex. (5)), l'ébrié (ex.(6)), l'éotilé (ex. (7)) :

(4) a. bìé « uriner » → m̀mìé « urine »
b. sa̰ma̰ « se plaindre » → ǹza̰ma̰ « plainte »
c. klɛ̃ « marquer » → ŋ̀glɛ̃lìɛ́ « marque »
d. sá « guetter » → ǹzàlìɛ́ « affût »

(5) a. pánɪ́ɛ́ « aiguille » → m̀bánɪ́ɛ́ « aiguilles »
b. kʊ̀ràá « calebasse » → ŋ̀gʊ̀ràá « calebasses »
c. dìá « arbre » → ǹnìá « arbres »

(6) a. cjɛ̀ « caprin » → ɲ́cjɛ̀ « caprins »
b. kéɓé «crabe de terre»→ ŋ̀kéɓé «crabes de terre»
c. fíkì « crevette » → mf́íkì « crevettes »
d. kʰù « mouche » → ŋ̀kʰùmą́ « mouches »
e. ɟɔ̰̀ « éléphant » → ɲ́ɟɔ̰̀mą́ « éléphants »

(7) a. ècí « tête » → ɲ̀ɟ́ mɛ́ « têtes »
b. èbò « caillou » → (m̀)mò mɛ́ « cailloux »
c. ɛ̀fɛ́ « igname » → m̀vɛ́ mɛ́ « ignames »

Nasale syllabique comme indice pronominal: La nasale syllabique peut apparaître sous la forme d'un indice pronominal, c'est-à-dire pronom personnel de conjugaison ou pronom conjoint ou encore « indice actanciel » (Gilbert, 1994:7-8) préfixé au verbe. En baoulé (Ex. (8)) et krobou (Ex. (9)), la nasale syllabique peut apparaître comme l'indice pronominal élocutif :

(8) a. m̀ bòlì àtɔ̂
1Sg. Vb.Acc mensonge
« J'ai menti »

b. ǹtòlì bwa᷄
1Sg. acheter mouton
« J'ai acheté un mouton »

(9) a. mf́ bwɛ̀ gbɛ̀nɛ́
1Sg.Acc tomber.Acc bas
« Je suis tombé »

b. ń sù ɲ̀ɟ́ó
1Sg.Acc Vb.Acc chant
« J'ai chanté »

c. ŋ́ kà ó
1Sg.Acc mordre.Acc 3Sg.Obj.
« Je l'ai mordu »

- Nasale syllabique comme marque de négation : elle se rencontre dans certaines langues comme l'agni.

(10) a. è dí
2Sg. manger+Inacc
« Tu manges »

a′. é ɲní mą̰
2Sg.Nég.manger.Inacc Nég.
« Tu ne manges pas »

b. mɪ̀ kɔ́
1Sg. partir+Inacc
« Je pars »

b′. mí ŋ́gɔ́ mą̰
2Sg. Nég.partir.Inacc Nég.
« Je ne pars pas »

2.2. Hypothèses sur la forme de base de la nasale syllabique

Les données que fournissent diverses langues laissent apparaître que dans une large proportion, la nasale syllabique est homorganique à la consonne qui lui succède immédiatement. Mais il est rapporté qu'en kpellé, en swahili (creissels 1994:59-60), en junkun (Welmers, 1973:67), la nasale syllabique peut prendre une forme qui est indépendante de la consonne qui lui succède, particulièrement lorsqu'elle représente un affixe de classe ou un pronom personnel.

Dans une perspective synchronique, il est tentant, comme l'ont fait des spécialistes de phonologie (Tchagbalé, 1989), de postuler /*N*/ comme la forme sous-jacente de la nasale syllabique, définie par les traits [Occlusif, Nasal, Sonore] mais sous-spécifié pour la trait de lieu d'articulation qui lui est fourni par la consonne qui lui succède.

Mais cette approche n'est pas soutenable s'agissant de la nasale syllabique dont la forme n'est pas explicable par le trait de position d'une consonne qui succèderait. Ceci est le cas de la nasale syllabique en finale d'unité, de l'affixe de classe ou parfois de la nasale représentant un pronom personnel. Cette hypothèse présente par ailleurs l'inconvénient d'occulter le caractère syllabique de la nasale donc la possibilité de l'interpréter aussi bien en synchronie qu'en diachronie comme la réalisation de surface d'une séquence *Nv̰* /*Nv* ou *vN* / *v̰N*.

3. Analyse et interprétation

Un examen des faits présentés plus haut appelle les remarques suivantes : Dans toutes les langues, la présence de la nasale syllabique (homorganique) déclenche un fait d'assimilation régressive, par laquelle la nasale emprunte à la consonne qui lui succède le trait de position. Cependant, il y a des langues dans lesquelles en plus de l'assimilation régressive de la nasale syllabique, il y a un fait d'assimilation progressive par laquelle la consonne suivante se sonorise, si elle sourde, et se nasalise, si elle est sonore. Ce dernier cas concerne les langues kwa agni, baoulé, éotilé, abron. Ce dernier cas d'assimilation devra être admis comme une propriété paramétrique de ces langues. En conséquence de ce qui précède, l'analyse devra envisager le processus impliqué dans faits en deux étapes ordonnées. Le fait d'assimilation régressive, plus général, précède dans l'application celui de l'assimilation progressive, qui est paramétrique.

Avant d'aborder la question plus centrale des différentes manifestations formelles de la nasale syllabique, disons un mot de fait de variation libre entre la nasale syllabique et la voyelle mi-ouverte *ɛ̰-*, à l'initiale des mots en krobou.

3.1. Variation libre entre les préfixes *N-* et *ɛ̰-* et représentations phonologiques des formes

Pour rendre compte de la variation libre entre les préfixes *N-* et *ɛ̰-*, nous postulons que la forme sous-jacente de *N-* est *ŋʊ̰-*, le segment *ʊ̰-* étant une voyelle définie par les traits [+Haut ; - Postérieur ; -Rond] et porteuse d'un ton (celui qui est porté par la nasale en réalisation de surface). Et *ŋ*, conformément à la proposition faite plus haut (cf. 1.1.), a un double statut. Il se comporte comme un segment, lorsqu'il est directement associé à une position squelettale (attaque), où il manifeste les propriétés de gouvernant ou de gouverné. Indirectement associé à une position, il fonctionne aussi comme l'élément responsable de la nasalité. C'est ce qui justifie l'appellation archi-élément.

Le postulat de *ŋʊ̰-* comme forme sous-jacente de la nasale syllabique définit les conditions du déclenchement de deux processus alternatifs qu'offre la langue krobou. En effet, avec cette forme sous-

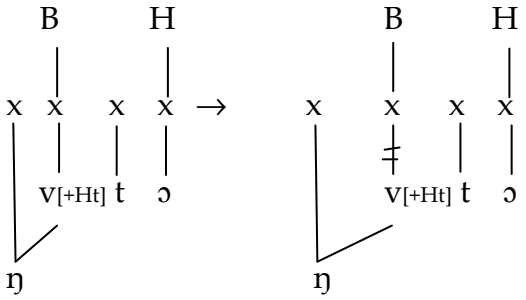
jacente, nous sommes en présence d'un timbre de petite aperture auquel s'ajoute le trait de nasalité qui, comme l'indique Tchagbalé (1989) est un assombrisseur de timbre. Cet assombrissement de timbre s'explique par le fait que « nasalisés, les timbres de petite aperture perdent beaucoup de leur audibilité. En effet, l'évacuation d'une partie de l'air par la cavité nasale, en diminuant le volume d'air évacué par la voie orale, en diminue la résonance » (p.126). Il en résulte donc deux possibilités : soit la voyelle s'amuït soit elle voit son degré d'aperture augmenter « en compensation de l'assombrissement de la nasalité »[33] (p. 127). Dans la première option (11a.-a.'), la voyelle nasale, dont un élément est *ŋ*, se désassocie de sa position rimale (nucléaire) et sa position reste vide. Dans la deuxième option (11b.-b'.), c'est l'archi-élément qui se désassocie de sa position attaque mais se conserve comme élément dans la matrice de *v̰-*. Celle-ci étant de petite aperture, va s'ouvrir jusqu'au troisième degré d'aperture pour être plus audible. Les autres langues attestent uniquement le processus d'amuïssement de *v̰-*. Les représentations qui suivent vont illustrer les faits avec les exemples *nɛ̀tɔ́* ~ *ɛ̰̀tɔ́* « bagarre » du krobou, *mɔ̀mɪ̃ɛ́* « urine » du baoulé, *ɲɨɟɔ̰̀mɑ̰́* « éléphants » de l'ébrié.

- La forme *nɛ̀tɔ́* ~ *ɛ̰̀tɔ́* du krobou

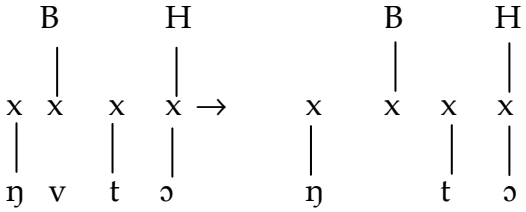
Nous postulons qu'en krobou, le préfixe est de forme *ŋv̰̀-* et va entrer dans deux processus qui auront pour résultat de le réduire soit à *ŋ̀-* soit à *v̰̀-*. Dans ce qui suit, le plan segmental est mis en interface avec le plan tonal.

[33] Tchagbalé (1989) montre qu'un tel phénomène est illustré par les langues comme le français, où la classe de voyelles nasales est limitée aux voyelles de troisième [ɛ̰, œ̰, ɔ̰] et quatrième degré [ɑ̰] d'aperture.

(11) a. Désassociation de *ʋ̃-* d'aperture [+Haut] (ou [+Ht]) de la position nucléaire:



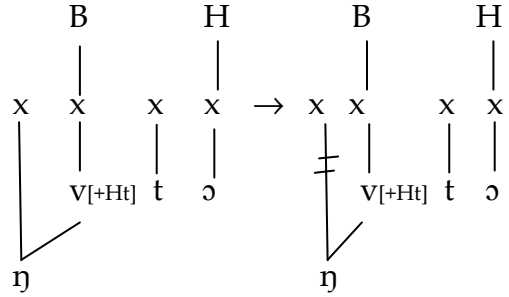
a′. Maintien de *ŋ* en position attaque :



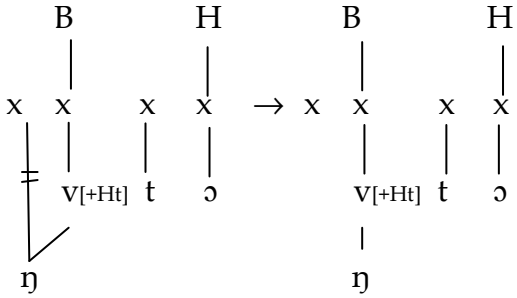
* [ŋtɔ́]

La forme obtenue au terme du processus est illicite car ce n'est pas la forme escomptée.

b. Désassociation de *ŋ* de la position attaque



b′. Maintien de *ŋ* comme élément de la matrice de *ʋ̃ [+Ht]* :



Au terme de ce deuxième processus. Techniquement, cela se réalise dans KLV par la fusion de la tête I^o et de l'opérateur de fusion A^+. Tenant compte de la proposition faite de pas retenir le trait de nasalité [-NAS] dans la matrice des éléments, la fusion se fera comme suit :

(12)

I^o	.	A^+	→	ε^o
-POST		+POST		-POST
+HAUT		-HAUT		-HAUT
-ROND		-ROND		-ROND
-ATR		-ATR		-ATR
-BAS		+BAS		-BAS
$[\iota]^o$		$[a]^+$		$[\varepsilon]^o$

Le segment dérivé comporte les traits chauds de la tête (-POST) et de l'opérateur (-HAUT) et est crédité d'un charme neutre.
La matrice de la voyelle ɛ̰ sera donc configurée en (13) ci-dessous:

(13)

ɛ [-Haut]
|
ŋ

La variante *ɛ̰̀kē* a donc la représentation (14) suivante :

(14)

B H
| |
x x x
| | |
ɛ t ɔ
|
ŋ

Ici, [*ɛ̰̀tɔ́*] est la forme effectivement attendue.

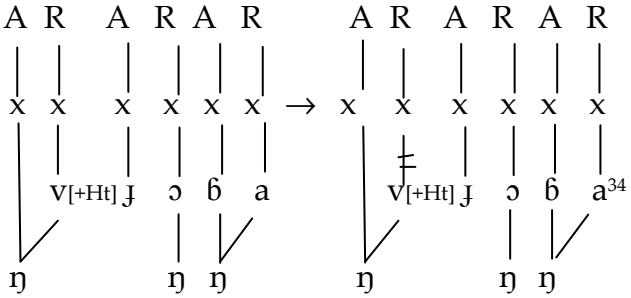
Les lexèmes à partir desquels sont dérivés *mìmìɛ̃́* « urine », en baoulé, et *ɟɟ́ɔ̰̀mɑ̰́* « éléphants », en l'ébrié, sont respectivement *bìé* « uriner » et *ɟɔ̰̀* « éléphant ». La forme *mìmìɛ̃́* est le résultat de la préfixation de *ŋʋ̰̀-*, en tant que dérivatif de nominalisation, tandis que la deuxième forme *ɟɟ́ɔ̰̀mɑ̰́* résulte de l'affixation au lexème *ɟɔ̰̀* du morphème discontinu de pluriel *ŋʋ̰́-…-mɑ̰́* (parasynthèse). Mais ce qui

va nous intéresser pour cet exemple et les cas similaires, c'est l'interaction entre l'élément préfixal et la consonne initiale du lexème (cf. *ɟ* -).

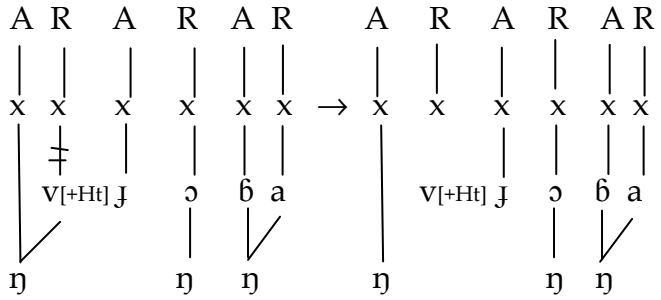
Nous interprétons *bìé* comme une syllabe légère dont le constituant rimal est branchant, le segment *i* étant associé à la première more rimale et le segment *e* à la deuxième more. La forme *ɟƶ̀* a quant à elle un constituant rimal non-branchant. Pour la première et deuxième forme, il nous suffit de poser que la voyelle nasale du préfixe se désassocie de sa position rimale, du fait de son timbre assombri par l'effet de la nasalité, mais que sa position est aussitôt occupée par l'archi-élément. Dans les représentations qui suivent, le plan segmental est mis en interface avec le plan syllabique :

- La combinaison ŋv̋- + **ɟƶ̀** (+ -maˆ) :

(15) a. Désassociation du segment vocalique nasal du préfixe



a'. Maintien de *ŋ* dans la position attaque d'origine:



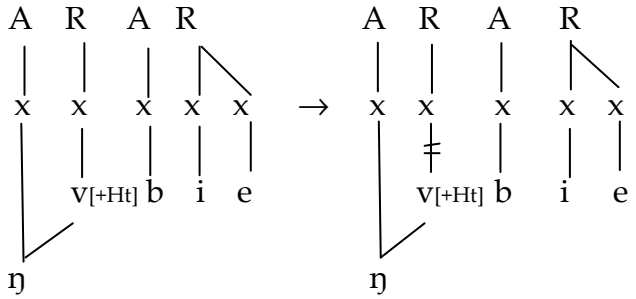
*[ŋɟƶ̀maˆ]

[34] L'ébrié est phonologiquement reconnue comme une langue sans consonnes nasales. Les consonnes sonores y sont interprétées comme la réalisation en contexte nasal de la classe des consonnes sonores douces /ɓ, l, j, w/. On consultera avec profit les travaux de R. Bôle-Richard (1982) et de Z. Tchagbalé (1989)

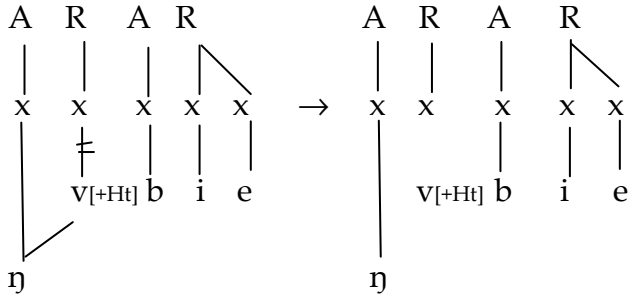
Au terme du processus, nous obtenons [ŋɟɔ̀maʔ] qui n'est pas la forme attendue.

- La combinaison ŋvʔ- + **bìé** :

(16) a. Désassociation du segment vocalique nasal du préfixe



a'. Maintien de *ŋ* dans la position attaque d'origine :



*[ŋbìé]

Il résulte de ce processus la forme [ŋbìé] qui n'est pas la forme attestée dans la langue.

Les formes obtenues après l'amuïssement du timbre vocalique nasal du préfixe ne sont qu'une étape dans l'application des processus devant conduire aux formes escomptées. Aussi peuvent avoir lieu les processus rendant compte des faits de d'assimilation régressive et d'assimilation progressive évoqués en début de la présente section.

3.2. Assimilations régressive et progressive impliquant l'archi-élément *ŋ*

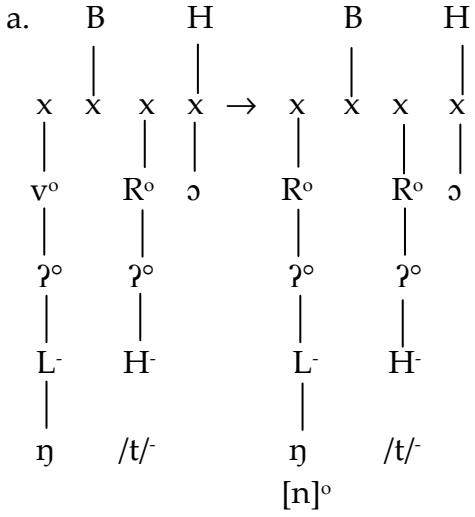
L'archi-élément, dans les formes obtenues après l'amuïssement de la voyelle nasale, est impliqué dans deux processus, l'un pour le rendre homorganique de la consonne qui lui succède, en empruntant le trait de position de celle-ci, et l'autre pour sonoriser une consonne sourde ou pour nasaliser une consonne sonore qui suit. Nous sommes, dans ce dernier cas, en présence d'un paramètre propre à certaines langues comme l'agni, le baoulé, l'abron, l'éotilé etc.

Les deux types de faits évoqués relèvent d'un gouvernement inter-constitutionnel, c'est-à-dire entre des constituants de deux syllabes adjacentes, mais le premier type de fait est de directionalité droite-gauche (à tête finale) et le second de directionalité gauche-droite (à tête gauche). Dans ce dernier cas, il semble qu'il y a violation de la directionalité. En réalité, il n'en est rien. Nous avons vu que le deuxième type de faits (sonorisation ou nasalisation de la consonne de la consonne suivante) est une propriété paramétrique de certaines langues. On peut donc admettre la possibilité théorique d'un gouvernement inter-constitutionnel de directionalité gauche-droite. Examinons à présent les faits d'assimilation de l'archi-élément nasal.

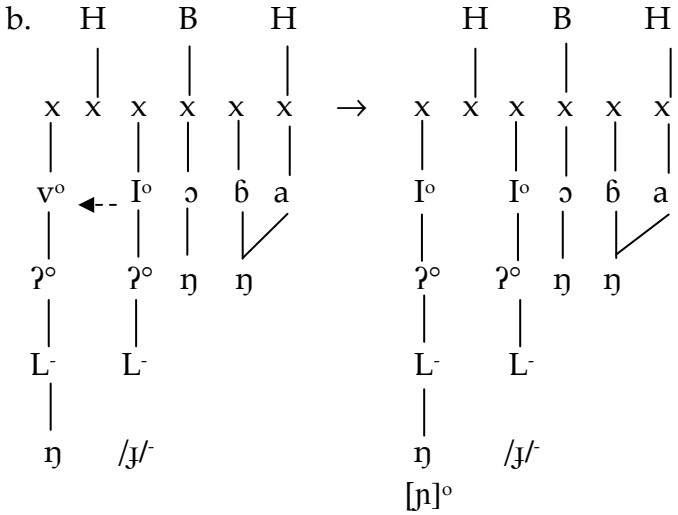
3.2.1. L'assimilation de l'archi-élément ŋ

L'archi-élément *ŋ* est, comme nous l'indiquions en 1.1., sans charme. Il est apte à occuper une position attaque gouvernée. Les consonnes qui le suivent dans les formes krobou, ébrié et baoulé résultant de l'amuïssement de la voyelle nasale de timbre assombri sont, comme le prévoit KLV, de charme négatif. Ce sont respectivement /t/⁻, /ɟ/⁻ et /b/⁻. Celles-ci sont en position attaque gouvernante et peuvent exercer ce gouvernement, en imposant à l'archi-élément leur élément tête, pour en spécifier le trait de position. Un tel gouvernent a lieu car la position nucléaire vide, après la position occupée par chacun des segments, n'est plus accessible qu'au ton. En explicitant les contenus élémentaires de *ŋ* et de chacune des consonnes qui le suivent et en associant les plans segmental et tonal, nous pouvons voir comment s'opère le gouvernement en krobou (17a.), en ébrié (17b.) et en baoulé (17c.).

(17) gouvernement de *ŋ* par la consonne de la position attaque suivante :

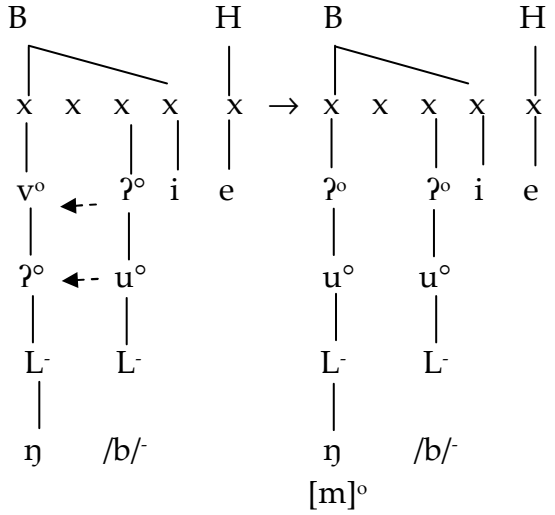


La forme qui résulte de ce gouvernement est [*ŋtɔ*], qui n'est pas la forme effectivement attestée en krobou puisqu'aucun ton n'est encore associé à la nasale préfixale.



Comme dans le cas précédent, la forme qui résulte de ce gouvernement est [*ɲɟɔ̀mą́*], qui n'est pas la forme attestée en ébrié, la nasale préfixale étant dépourvue de ton.

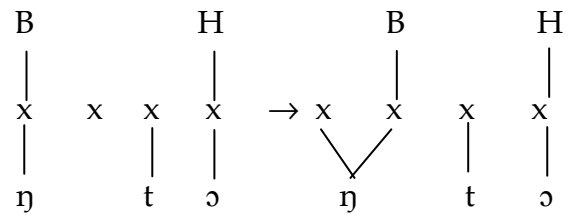
c.



Pour l'exemple baoulé, le gouvernement par la seule imposition de l'élément tête ʔº de /b/- générerait une matrice où cet élément apparaitrait deux fois. Or il n'existe aucun segment ayant cette matrice. Aussi, est-il apparu nécessaire pour le segment /b/- d'imposer à l'archi-élément à la fois les éléments ʔº et u° pour obtenir la forme attendue [m]º. Mais, encore une fois, la forme qui résulte de ce gouvernement n'est pas celle qui est attestée mais *[mbìé].

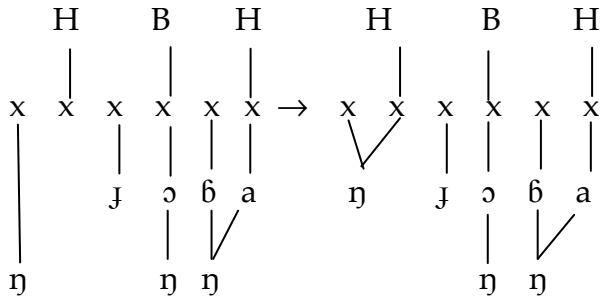
Jusqu'à ce point, on peut fait le constat qu'aucune des formes obtenues après l'opération du gouvernement en question n'est attestée. Pour les langues dont les faits ne mettent pas en jeu le deuxième type de gouvernement (inter-constitutionnel de directionalité gauche-droite), c'est-à-dire le krobou et l'ébrié, les formes attendues peuvent être obtenues simplement en postulant que le préfixe nasal s'associe à la position nucléaire adjacente laissée vide après l'amuïssement de la voyelle nasale assombrie. Ceci permet de rendre compte du fait que le préfixe nasal porte un ton.

(18) a.



[ŋ̀tɔ́]

b.



[ŋ́ɟɔ̀maˍ́]

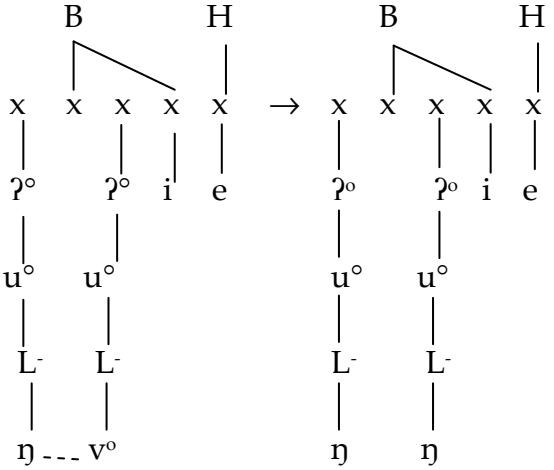
Le baoulé fait partie des langues qui attestent le deuxième type de gouvernement en tant qu'une propriété paramétrique. Mais préalablement à toute discussion, il est bon d'évaluer la capacité de la nasale préfixale de gouverner. Nous avons dit que ce préfixe, qui est l'archi-élément, du fait de son charme neutre, apparait en position gouvernée. Comment un tel segment peut-il gouverner ? La réponse nous est donnée par la théorie KLV qui prévoit que « un segment de charme neutre peut gouverner s'il a une complexité plus grande que son gouverné » (Mel, 1994:38).

3.2.2. L'effet de sonorisation et nasalisation de ŋ : un cas particulier de gouvernement inter-constitutionnel

Nous avons admis en 1.1. que /ŋ/^{o} est constitué de quatre éléments [v^{o}, ʔ°, L^{-}, ŋ]. Pour en évaluer la capacité de gouverner, (re)considérons à titre illustratif le lexème *bìé* de la forme non attestée *[mbìé] du baoulé et le lexème *pánɪ́ɛ́* « aiguille » de l'abron auquel l'adjonction du préfixe de pluriel *ŋʋ̀-* donne *mb̀ánɪ́ɛ́* « aiguilles » (cf. ex. (5a.)). On peut voir que /b/$^{-}$ et /p/$^{-}$ ont une structure élémentaire de complexité inférieure à celle de [ŋ^{o}] selon KLV: /b/$^{-}$ = [ʔ°, u°, L^{-}] et /p/$^{-}$ = [ʔ°, u°, H^{-}]. Ces deux segments consistent en trois éléments. Ceci rend l'archi-élément apte à gouverner d'autres segments. On en conclut que /ŋ/^{o} tient son statut de gouverné de son charme neutre et son statut de gouvernant de la complexité de sa structure élémentaire. Le gouvernement inter-constitutionnel de directionalité gauche-droite va s'opèrer donc à partir des formes **mbìé* du baoulé et **mpánɪ́ɛ́* de l'abron. Par ce gouvernement, le préfixe nasal *m-* en position attaque gouvernante fournit à la consonne *b*, en position attaque gouvernée de la syllabe suivante son élément nasal *ŋ* qui s'incorpore à la matrice de celle-ci (19). Cependant, le préfixe nasal impose à *p*, en position

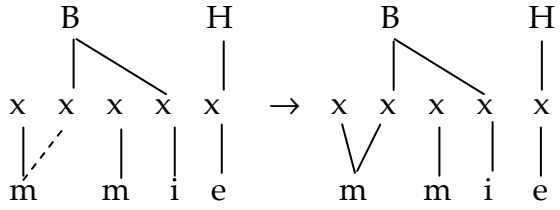
attaque gouvernée, son élément *L*- responsable de la sonorité (20). Et c'est seulement après ce processus que le préfixe nasal peut s'associer à la position nucléaire laissée vide par la voyelle nasale amuïe, afin de dériver la forme escomptée :

(19) a.



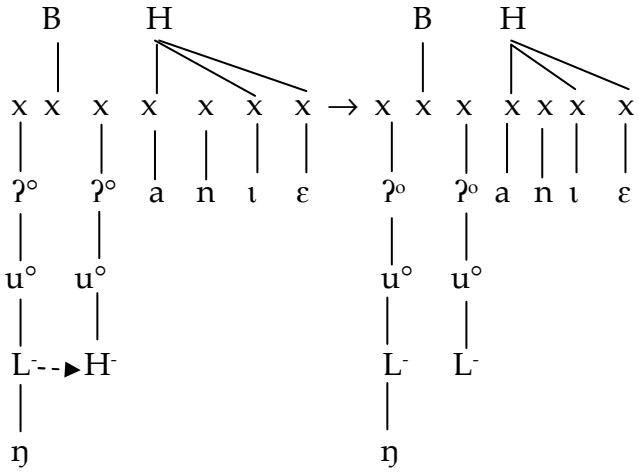
*[mmìé]

b.



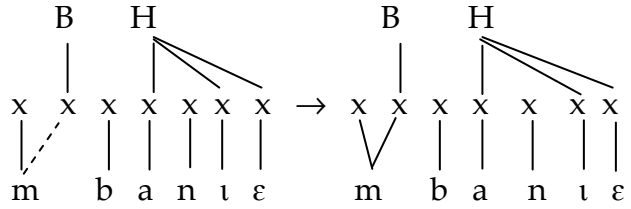
[mm̀ìé]

(20) a.



*[mbáníɛ́]

b.



[m̀bánɪ́ɛ́]

Grâce aux processus qui viennent d'être décrits, il est possible de rendre compte de formes telles que *ŋ̀kɛ̄* « chair » et *ɲ́ŋ̀ɛ̰́* « dent » du krobou, qui est une langue qui atteste le premier type de gouvernement, en postulant simplement que, dans le premier cas, le préfixe *ŋʋ̰̀-* est réduit à l'archi-élément *ŋ-*, après amuïssement du timbre vocalique nasal assombri, et qu'il n'y a aucun processus de gouvernement. Après quoi, le préfixe s'associe à la position nucléaire laissée vide par la voyelle amuïe. Dans le deuxième cas, on postulera que la nasale en position attaque *ɲ* de la deuxième syllabe est constituée des éléments de [ɟ-] auxquels s'ajoute l'élément nasal *ŋ*. Et la tête I^0 du segment [ɟ-] est imposée à celle du préfixe nasal (archi-élément).

Conclusion

L'intérêt de cette étude peut s'appréhender à plusieurs niveaux. Elle se caractérise par une quête de généralité sur une question importante de phonologie et de morphologie : la nasale syllabique dont de nombreuses langues africaines attestent différentes manifestations mais dont la nature réelle est restée jusqu'à ce jour une énigme. Cette étude qui essaie d'en appréhender la nature est sous-tendue par l'hypothèse qu'ils s'agit d'une syllabe formée à l'origine d'une voyelle nasale de traits [+haut, -Postérieur, -Rond] et d'un segment nasal vélaire, interprété à la fois comme un élément constitutif de la matrice des phonèmes nasals, et comme phonème, dans le modèle des représentations phonologiques non-linéaire KLV. Cette hypothèse est étayée par des faits dans diverses langues particulièrement ceux du krobou, langue kwa de Côte d'Ivoire, où on note des cas de variation libre à l'initiale de mots ent une consonne nasale syllabique et la voyelle *ɛ̰-*, puis en finale de mots au moins

dissyllabiques, entre une syllabe formée d'une consonne nasale et de *Nɛ-* et la forme réduite de celle-ci, sous la forme *N* porteuse d'un ton.

Cette étude présente un intérêt théorique en ce qu'elle fait une proposition de modification de KLV notamment au niveau de la théorie des éléments, où elle suggère de ne plus retenir le trait [+/-Nasal] dans la matrice de traits des voyelles, et de considérer l'archi-élément *η* à la fois comme segment et comme élément rendant compte de la nasalité des voyelles et des consonnes. C'est une proposition en notre sens économique.

Qu'elle soit envisagée dans une perceptive diachronique ou synchronique, cette étude est une alternative économique à l'explication des faits de d'assimilation de trait de position, de sonorisation et de nasalisation dans lesquels est impliqué le préfixe *ηɛ*, pour l'expression des procédés morphologiques de dérivation nominale, de négation et de formation de pluriel de noms.

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Papa Eugene in Chimamanda Ngozie Adichie's *Purple Hibiscus* : An Ambiguous Round Character

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Abstract
There is harmony in a family if each member plays his role. But the bigger role is played by the head of family because he has more authority and responsibilities. In Chimamanda Ngozie Adichie's *Purple Hibiscus*, Papa Eugene plays two main roles. He is the head of the family and also functions as the family religious guide. The clash between the two roles brings about some ambiguities which turn him an ambiguous round character. He appears as a good head of family at times but sometimes as a bad one. He serves as good religious guide for the children and their mother at times but turns out to be a bad one sometimes. These different roles justify his character as a round type. Round characters contrarily to static ones, are said to be more complex, presenting several traits and often undergoing some sort of development or change as the plot unfolds. The aim of this article is to point out the two roles with their ambiguities which lead him to his loss. To reach this goal, the study analyses Papa Eugene's behaviors in relation with the other characters of the novel, mainly with the support of psychology and psychoanalysis approaches.
KEY WORDS: Round characters; head of family; religion; role; psychology

Résumé
Il ya harmonie dans une famille si chaque membre joue son rôle. Mais le plus grand rôle revient au père de famille, ayant plus d'autorité et de responsabilité. Dans *Purple Hibiscus* de Chimamanda Ngozie Adechie, Papa Eugène joue deux principaux rôles. Il est le père de famille et fonctionne aussi comme le guide religieux de la famille. Le conflit entre les deux rôles cause des ambigüités qui le transforment en un personnage dynamique ambigu. Il apparaît des fois comme un bon père de famille mais parfois comme un mauvais. Il sert des fois comme un bon guide religieux pour les enfants et leur mère mais parfois il se révèle comme un mauvais. Ces différents rôles permettent de qualifier le type de personnage comme dynamique. Les personnages dynamiques, contrairement aux personnages statiques, sont plus complexes, présentent plusieurs traits et souvent subissent une sorte de

transformation ou de changement à mesure que l'intrigue progresse. Le but de cet article est de faire ressortir les deux rôles de Papa Eugene avec leurs ambigüités qui le conduisent à sa perte. Pour y arriver, cette étude analyse les comportements de Papa Eugène en relation avec les autres personnages du roman, en s'appuyant essentiellement sur les approches de la psychologie et de la psychanalyse.
Mots- clés : Personnage dynamique ; chef de famille ; religion ; rôle ; psychologie**.**

INTRODUCTION

Papa Eugene's nuclear family in *Purple Hibiscus*[i] includes himself as the father, his wife and their two children, Jaja the son and Kambili the daughter who is the narrator. To be head of family is a complex task and to be a religious guide is no less complex. In the first case, you lead the members of a family. In the second, you guide the faith of your followers. In his attempt to reconcile these two roles, Papa Eugene becomes an ambiguous round character by attracting his children's revolt. *Ambiguity is the quality or state of having two or more possible meanings*[ii], whereas *round characters are said to be more complex, presenting several traits and often undergoing some sort of development or change as the plot progresses*[iii].

In fact, the two roles of head of family and family religious guide develop into four roles as the plot of the novel unfolds: a) good head of family, b) good family religious guide, c) bad family religious guide, d) bad head of family. Consequently, an ambiguous round character is a character that plays two or more unclear or contradictory roles. What reveals Papa Eugene as an ambiguous head of family and an ambiguous family religious guide? And how do these roles combine in the same character lead to his loss?

To answer these questions, Papa Eugene's behaviors will be studied in relation with the behaviors of the other characters in the novel, mainly with the support of psychology and psychoanalysis approaches. Psychology is *the science dealing with the mental and emotional processes; a science of human behavior: the sum of the actions, traits, attitudes, thoughts, and mental states etc… of a person or a group*[iv]. Psychoanalysis is:

A method of investigating mental process based on the assumption that some disorders are the result of the rejection by the conscious mind of factors that then persist in the unconscious as repressed internal

forces, causing conflict which may be resolved or diminished, discovering and analyzing the repressions and bringing them into the consciousness.[v]

1. PAPA EUGENE'S ROLE AS HEAD OF FAMILY

In the first chapter, and at times in the novel, Papa Eugene behaves as a good head of family. A good father loves his wife and children and assures the protection of the family. Papa Eugene has the means for that, as he owns a factory and a newspaper edition house. To his children, he shows his fatherly love and to his wife an apparent affection. From outside, the family is seen as a happy one. He is very close to them and makes sure all their problems are solved the way he wants them. That is why he pays attention to all that they do and think. But with the kind of authority he exercises on them, the family appears to be divided in two: The side of the children and the mother on one side and the father on the other side. Papa Eugene deals with them separately and sometimes as a group. He visits the children in their room but also as a way of controlling them. He went to Kambili's room to comfort her when she was sick: *Papa came into my room; my mattress sank in when he sat and smoothed my cheeks and asked if I wanted anything else*[vi]. Such visits give him the opportunity to inquire about the children's concerns.

He pays a close attention to his children's school performance because, for him, as God gives him material wealth, his children must give the best results in school: *He took a while in Jaja's room though I knew he was looking through each individual subject score, checking to see if any had decreased by one or two marks since last term*[vii]. He does not hide his satisfaction when the children come first in class. He is very proud of the kind of education he gives them at home. In his mind, he is giving them the best kind of education when he compares them to other children outside. He did not hide his pride when the editor of his newspaper Ade Coker made a sarcastic remark on how his children are silent: *They are not like those loud children people are raising these days, with no home training and no fear of God*[viii].

Besides, outside the home, there is a positive effect of the way these children are cared for at home and Papa Eugene draws an obvious pride from it. The year Jaja was noted the neatest junior boy at school; *Papa had*

hugged him so tight that Jaja thought his back had snapped[ix]. This is the proof that the education he gives his children is the right one

In fact, at home every activity is well planned and carried out smoothly with him at the center as chief organizer and conductor. At regular times, the family sits at the table for tea, lunch and dinner. During breakfast, he makes the children take a sip from his tea: *Have a love sip, he would say, and Jaja would go first. Then I would hold the cup with both hands and raise it to my lips*[x]. The tea time is a real opportunity of love sharing between father and children. By making the children have the tea with him, he expects them to share his taste of life and his vision of the family..

The children work according to schedule. For each day, Papa draws up a time table that each of them must follow without introducing any additional activity. Kambili describes one of their Sundays in the following terms:

> The silence of waiting until Papa was done with his siesta so we could have lunch; the silence of reflection time when papa gave us a scripture passage or a book by one of the early church fathers to read and meditate on; the silence of evening rosary; the silence of driving to the church for benediction afterward. Even our family time on Sundays was quiet… more in tune with the Day of Rest[xi].

Sundays in their family are totally under the control of Papa Eugene. Under his control all is done in silence. The house is quiet while Papa Eugene is having his siesta before the family lunch and on their way to the church, nobody speaks. Meditation on scripture passage and evening prayer are the other Sunday tasks silently carried out according to Papa Eugene's instructions.

In spite of this psychological distance between papa Eugene and his family he shows some signs of love that link him to the children and to his wife. When the children leave home for Nsukka, he could not hide his emotion. He cries after waving to the moving car that carries the children. *Papa is still waving, Jaja said*[xii]. *He's crying, I said*[xiii]. One occasion on which Kambili notices a sign of affection between her father and her mother is at Mass, when as a sign of peace exchanging, *Papa would hold her tenderly in his arms after they had clasped hands*[xiv].

In his social life, he serves as a model to his children. He helps poor people. He gives charity to the church and militates for the truth through his newspaper "The standard". For him, corrupt persons corrupt people. Kambili is particularly aware of that. She observes his father when the policemen or soldiers stopped him for checking. *He spent so long showing them all his car papers, letting them reach his car, anything but bribe them to let him pass. We cannot be part of what we fight, he often told them*[xv].

But this role of head of family is questionable because it is strewn with some ambiguities. The first ambiguity is the dichotomy between the perception people have about his family outside and his violent reactions toward his wife and children at home. Outside home, he is considered as an ideal head of family, particularly when he goes to church with his wife and the children and his attitude toward them during the service.

He broke his wife's figurines inadvertently and did not apologise. The figurines were broken by the heavy missal he threw at Jaja: *Papa flung his heavy missal across the room and broke the figurines on the étagère*[xvi]. How can a father who loves his son be so violent for a mistake instead of discussing with him to understand why the son behaved in a wrong way? With his violent action, he morally hurts the son and the mother who was the owner of the broken figurines.

Both children and their mother were also severely punished for having desecrated the Eucharistic fast:

> He unbuckled his belt slowly. It was a heavy belt
> made of layers of brown leather… It landed on
> Jaja first, across his shoulders. Then Mama raised
> her hands as it landed on her upper harm… I put
> the bowl down just as the belt landed on my back[xvii]

In Papa Eugene's mind, his children and their mother are put on the same side; the side of victims, of those who must obey blindly his orders. Although he is kind toward the children and wife, he is also wicked toward them at times. His wickedness increases gradually, from beating to feet burning with hot water and to his wife beating up to abortion. After beating the children, he cuddles them as if they were not feeling any pain: *Papa crushed Jaja and me to his body. Did the belt hurt you? Did it break your skin? He asked examining our faces*[xviii]. The contrast in his action shows that he is pushed to violence for a hidden reason repressed in his unconscious mind. Otherwise, a head of family cannot be so cruel

toward his children and wife. How can he beat a pregnant woman that he has himself impregnated? And worst, the beating caused the abortion of the fetus. Papa Eugene must be suffering from some mental disorder as a result of his stay with the missionaries.

The second ambiguity in his role of family is his isolation from the extended family. He is not a model father for his children, nor a good relative for the members of his extended family. He does not visit his own father, and does not receive his visit in his house either. He promises to build him a house and buy him a car but only if he converts to the catholic religion: *Papa himself never greeted Papa Nnukwu, never visited him, but he sent slim wads of naira through Kevin or through one of our umunna members, slimmer wads than he gave Kevin (the driver) as a Christmas bonus*[xix]. An increase of tension generally brings about displeasure. Consequently it can lead to disunion in a family.

He allows the children to visit their grandfather only for fifteen minutes at Christmas. During the visit, the children must not drink or eat anything he offers them*: Kambili and Jaja, you will go this afternoon to your grandfather's house and greet him. Remember, don't touch any food, and do not drink anything. And as usual, you will stay no longer than fifteen minutes, fifteen minutes*[xx]. With this restriction of the visit time, Papa Eugene prevents the children from developing affection for their grandfather. The behavior of their father toward their grandfather is a source of frustration and tension for the children. About tension, Sigmund Freud says: *Un accroissement de tension provoque généralement du deplaisir*[xxi] The increase of tensions and frustrations in a family leads to its disunion.

By contrast, their Aunt's children living in Nsukka are familiar with Papa Nnukwu. They pay him regular visits, listen to his folk stories and joke with him. To justify his children's confinement to his rules, Papa Eugene replies to Ade Cocker's remark on their silence saying: *The children don't like to be away from home*[xxii]. He speaks in the place of the children to compensate their shyness and to hide their inability to adjust to new environments.

Psychologically, Jaja and Kambili are blocked in front of new behaviors, attitudes and family atmosphere. Until they are adolescents, they have never left their home and think that the universe is limited to the world in which they live with their father. The daily schedule he has given to the children for their stay in Aunty Ifeoma's house in Nsukka

confirms the pride he draws from his children's home training. Unfortunately, the discrepancy between Aunty Ifeoma's daily family activities and their daily schedules written by their father obliged them to bring out their own schedules. Their aunt laughed at his brother before seizing the schedules from the children: *I will keep them for you until you leave. If you do not tell Eugene, how will he know that you did not follow the schedule? You are in holiday here and it is my house so you will follow my rule*[xxiii].

Papa Eugene does not trust his sister to take good care of his children in her house. This suggests that he accepts to send them to her against his own will. In aunty Ifeoma's house, there is nothing rigid in the way everyone behaves. The other contrast noticeable between the two houses is silence versus laughter. While the family follows quietly the rules and the schedules under the authority of Papa Eugene, in Aunty Ifeoma's house, everybody laughs including herself when doing their daily chores:

> Laughter always rang out in Aunty Ifeoma's house and no matter where the laughter came in. It bounced around all the walls, all the rooms. Arguments rise quickly and fell just as quickly. Morning and night prayers were always peppered with songs, Igbo songs that usually call for hand clapping[xxiv].

Getting involved in discussion with Amaka's friends is a very difficult task for Kambili and Jaja, as they are not used to expressing their opinions in public. Only Papa Eugene decides and they obey. The world of children in Aunty Ifeoma's house is new to them. Theirs is made up of seclusion, a sort of prison separated from the world outside by a wall represented by their father. During their joyful discussion of the other children, Kambili could not place a word: *I wanted to talk with them, to laugh with them so much that I would start to jump up and down in one place the way they did, but my lips held stubbornly together. I did not want to stutter, so I started to cough and then rang out and into the toilet*[xxv]. Amaka and her friends find them socially maladjusted. Kambili could hear the following remark made by Amaka about her and his brother to her mother: *Are you sure they're not abnormal, mom? Kambili just behaved like "atulu" … She behaves funny. Even Jaja is strange. Something is not right with them*[xxvi].

Aunty Ifeoma understands Kambili and Jaja's attitudes. That's why she reprimands her daughter for the out-of-place remark and lack of respect for her cousins. "Atulu" in Igbo language means sheep, which is an insult. Hearing such unpleasant words about them in comparison with the training they receive from their father at home, is a terrible shock for Kambili because she thinks that they are given the best kind of training. But there is a clash between that training and people's behaviors outside.

To conclude this part, we note that as head of family, Papa Eugene meets the needs of each member of his nuclear family. He takes care of his children's education. With the daily schedule he has drawn up for them, he helps them organize their activities. He controls them with frequent visits in their rooms to check if their results are in tune with their home training for which he is very proud. He gathers the family around him at the table for meals and have them sip his "love tea". In his social life, he serves as a model of morality and generosity. Nobody can deny his love for his children and his marital affection for his wife although this affection for her is mainly shown in public. But this role of head of family which is the referential role of a good father has some weaknesses which make Papa Eugene an ambiguous character. Apart from being a head of family he also plays the role of religious guide.

2. PAPA EUGENE AS FAMILY RELIGIOUS GUIDE

To the same persons he is head of family; Papa Eugene also plays the role of religious guide, particularly as the protector and the guide of their Christian faith. The timing of daily prayers is set on a schedule so that all he has to do is to ensure that the timing is properly followed by the children and their mother. In the Sundays schedule, there is reflection time *when papa gave us a scripture passage or a book by one of the early church fathers to read and meditate*[xxvii]. Papa Eugene makes the children practice the catholic religion and also gives them a religious culture through holy books. His goal is to avoid the hellfire to himself and to his children and wife. In that respect, every aspect of religion practice is observed to perfection. He does not tolerate laziness during prayers. A prayer must be said properly: *If Papa felt Jaja or me beginning to drift at the thirteenth recitation of the plea to St Jude, he suggested we start all over*[xxviii]. The lesson given to the children by making them start the

recitation over is that a prayer not well said is inefficient because it takes you far from God. Either you pray or you do not pray. There is no half prayer.

He cultivates many good religious habits in the children. He makes them pray before and after each meal so that the food eaten can be blessed. He shares prayers with them and their mother in the car while he drives. In the car, they present the image of a harmonious religious group. He takes them to church every Sunday and makes sure they properly confess. The way he is devoted to their religious up-bringing makes one forget his role of head of family. He behaves like a religious master as if the two roles were distinct. He controls scrupulously everything connected with religion at home. He redresses any treacherous religious practice of his children and their mother. As he said, when Jaja missed communion, *You cannot stop receiving the body of our Lord. it is death, you know that* [xxix].

Outside his house, he is a model to the religious community because he is an active worshipper in the church. He gives to himself the function of helping those who serve God In the church.

> Papa, wearing a long, gray robe like the rest of the oblates, helped distribute ash every year. His line moved the slowest because he pressed hard on each forehead to make a perfect cross with his ash-covered thumb and slowly, meaningfull enunciated every word of "dust and unto dust you shall return[xxx]" .

With this function, he shows that service to the church is not only in terms of financial aid but also in terms of selfless physical service to God. Besides, this voluntary action is a testimony of his faith in public, for the children. Kambili is particularly proud to hear that their father makes important donations to the church to express his gratefulness to God. She is still more proud of him when the congregation praises him as a man of truth and as a man of God. After Father Benedict put the questions: *How many of us have stood up for the truth? How many of us have reflected the triumphant Entry? , the congregation said "yes" or "God bless him" or "Amen*[xxxi]*"*. For Father Benedict, the truth in Papa Eugene's newspaper, the "Standard" is synonym of the truth in the church and Papa Eugene is ready to defend them all at the risk of losing his business.

Just as his role as head of family, his role of family religious guide involves weaknesses that make Papa Eugene an ambiguous family religious guide. The first ambiguity in his role of family religious guide arises in the nuclear family with his fits of anger and violence toward his wife and his children. He is only kind with the children as long as everything goes on according to his will and orders. But, he loses his self-control and becomes violent when the situation changes. This confirms the role of conduct according to P. Fraisse and J. Piaget

> Une conduite est la manifestation d'une personnalité dans une situation donnée. Si nous appelons la conduite R (pour rester fidele à la tradition anglo-saxonne où R est l'initial de réponse ou de réaction), celle-ci dépend de la nature de la personnalité (P) confrontée à une situation (S) donnée. On peut donc écrire : R = f(S→P) [xxxii].

A conduct is the manifestation of a personality in a given situation. If behavior (R) which stands for Reply or Reaction, (R) depends on the nature of the personality (P) confronted with a given situation(S). We can therefore write: R = f(S→P)

For religious mistakes, Papa Eugene punishes his wife and children. Thus, he puts his role of religious guide over the one of head of family. He did not present his excuse to his wife after breaking inadvertently her figurines on the étagère, certainly because of his complex of superiority. His lack of a sense of humility contrasts with the qualities of a man of God. Similarly, his lack of consideration for his wife contrasts with his public appearance with her in the church.

In fact, he makes no difference between his wife and his children when it comes to punishment for religious reasons. For having broken the Eucharistic fast, he beats them all.

> He unbuckled his belt slowly. It was a heavy belt made of layers of brown leathers… It landed on Jaja first, across his shoulders. Then Mama raised her hands as it landed on her upper arm… I put the bowl down just as the belt landed on my back[xxxiii].

The comparison to a Fulani nomad made by Kambili leads us to deduce that he behaves like a shepherd who is in difficulty to put his cattle on the right track. The contradiction in Papa Eugene's behavior is the sin he commits by beating a pregnant woman whereas he forbids his

children to commit minor sins. Besides, he is cynical when he asked the family to make a prayer of forgiveness for the abortion. How can a victim be asked to recite a prayer of forgiveness instead of the person who is faulty? These contradictions enhance the ambiguity of Papa Eugene in his role of religious guide. He behaves more like a *psychopath* than a normal human being[xxxiv] . Since he has cut the link with the extended family, nobody else, apart from his children and his wife, is aware of his eccentric behaviors.

The second ambiguity in his role of family religious guide is his disregard of the traditional religion practiced by his father and that he uses as the reason for rejecting him. He depicts negatively the Igbo folklore and the "mmuo" festival to the children respectively as *devilish folklore* and *the ritual of pagan masquerades*[xxxv] .

He frightens his children with the very tradition in which he was born and put in their minds that everything outside the catholic religion is a danger. Kambili finds it right when he comments on the seriousness with which her father put it: *it sounded dangerous, the way Papa said it*[xxxvi]. Danger here means sin and the children must confess for all their sins each time they are exposed to traditional religion. In the mind of Papa Eugene, there is nothing called traditional religion. He prefers in the place, the terms *pagan, heathen, devilish or ungodly.* When his sister Aunty Ifeoma invites the children to spend their holidays with her in Nsukka, he yields to her invitation but warms her: *Okay, they can go with you. But you know I do not want my children near anything ungodly. If you drive past "mmuo", keep your windows up*[xxxvii]. He wants the children to be protected against the traditional religion at all times. That is the main reason why he does not leave the children go to Nsukka alone where lives his father, Papa Nukwu, a traditionalist whom he sees as a danger for the children.

The children have always believed that their grandfather is a pagan until the day Aunty Ifeoma corrects the wrong idea: *Your Papa Nukwu is not a pagan. Kambili, he is a traditionalist*[xxxviii]. Papa Nukwu himself accuses the missionaries for misleading his son. Otherwise, he would not treat him as his equal because his Christian religion teaches him that the father and the son are equal. *That is why Eugene can disregard me, because he thinks we are equal*[xxxix]. In traditional religions, people believe in a supreme God, Chukwu in Igbo language. Therefore, the difference made by Aunty Ifeoma between the terms pagan and traditionalist on the one

hand and the distinction made by Papa Nukwu between father and son, clear up the children's confusion between Christianity and traditional religions. Their opinion on their father's religious position changes, when they discover the personality of their grandfather and some traditional religion events in Nsukka. For having stayed longer with their grandfather and watching the "mmuo" at Aro festival, the children suffer the purification with hot water poured on their feet by their father. That is the climax which increases the children's frustrations that lead Jaja and his mother to poison their father. The children change their opinion on their grandfather but their father's opinion on him has never changed until he is poisoned and dead, keeping stubbornly, in his mind, the confusion between traditional religion and paganism. His last words about his father are: *I cannot participate in a pagan funeral but we can discuss with the parish priest and arrange a catholic funeral*[xl], to which Aunty Ifeoma reacts violently.

CONCLUSION

To some extent, Papa Eugene has the qualities of a good religious guide. On the daily family schedule, there is always time for religious practice. He practices the Christian religion with them but also makes them construct a religious background through reading. Laziness is not tolerated in prayer. Meals are opened and closed with prayers. He is strict with regular attendance to church and confessions. He makes donations to the church but ambiguities compromise his role of religious guide in his family. The first ambiguity related to his role of religious guide is shown by his fits of anger and violence toward the children and their mother. The second ambiguity is revealed in his disregard of traditional religion through his father whom he calls a pagan. With these ambiguities, his children and his wife could no more say he is a man of God to follow. His qualities of good family religious guide and good head of family contrast with his violence against his children and his wife on one hand and with his attitude toward the traditional religion of his father on the other hand.

End Notes

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[1]Ibid., p.124
[1] Ibid., p.140
[1] Ibid., p.141
[1] ibid., Pp. 141-142
[1] Ibid., p.31
[1] Ibid., p.27
[1]Ibid., p.6
[1] Ibid., p. 3
[1] Ibid., p. 5
[1]P. Fraisse « La méthode expérimentale » in P. Fraisse et . Piajet. *Traité de psychologie expérimentale.* fascicule1. Paris : PUF.1967,pp.75-78 :A conduct is the manifestation of a personality in a given situation. If behavior (R) which stands for Reply or Reaction, (R) depends on the nature of the personality (P) confronted with a given situation(S). We can therefore write: $R = f(S \rightarrow P)$
[1]*Purple Hibiscus*. p. 102
[1]*Advanced Learner's Dictionary.* Oxford : O.U.P.2002. p.782:a person suffering from emotional or mental disorder(and who needs to go for psychotherapy).
[1] Op. cit. p. 85
[1] Id.
[1]Ibid., p.78
[1] Ibid., p.81
[1] Ibid., p.84
[1] Ibid., pp. 188-189

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VIDEO FILM PRODUCTION IN NIGERIA: HISTORICAL AND ECONOMIC SUSTAINABLE DEVELOPMENT IN THE 21ST CENTURY AND BEYOND
(Under the Sub-Theme: Economic Diversification and African Development)

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Abstract
Video film is the latest alternative means to reach the masses with affordable compacted electronic signals. It has been observed historically that video film is a child of circumstance in Nigeria today. Record shows that celluloid film was the original means through which people in the society were reached with important information that required circulation. Film production began and developed from still pictures until further researches uncovered the use of recorded moving pictures that culminate into what is referred to as film. In Nigeria nothing was known in the area of film production before 19th century, information was through live theatrical performance. When radio was introduced, theatre moved from stage to radio while further development reflects a crescendo of film production as technology widens. Nigerian film exponents veered into celluloid films at first but structural adjustment programme necessitated a change to video production which now becomes a child of circumstance. At the inception of video production in Nigeria, many unemployed Nigerian youths began to find solace within the ambits of video film practitioners. This paper traces the foundational need for video film production in Nigeria by then and how the development was attained overtime to cater for sustainability of its citizen in this 21st century.

Keywords: Historical Films, Electrical Signals, Cultural Heritage, Rulership and African Progenitors

INTRODUCTION

Film is not a part of African culture from inception. First World War that came because of power tussle contributed to the emergence of film production in Africa. As the war continued to rage on, British

colonialist canvassed in all her protectorates against their common enemy, Germany. For people to properly understand the functions of film process, introduction of feature films was to propagate their intention in all the colonies. Apart from this, film was the medium used to educate the masses against emerging epidemic and reason for people to keep their money in the bank instead of keeping them at home. These films were voiceless, but through narrators, the themes and issues for discussion were succinctly analyzed without ambiguity. The emergence of film was the product of long-term research and breakthrough of practical inventions of a society that had wanted to capture the living and moving images as means to entertain and bring relief to stress (Jowett in Bernes, 1976).

There are three major periods in this invention, these periods were 1824-1832, 1853-1861 and 1864-1895. Each of these periods was known for a development that built on the previous achievement. This systematic and periodic development brought fruition into what is achieved further in film production today. Vardac (1949) explains these three periods with the development attained: He explained that 1824-1832 achieved film production with crude animated drawing. Second period of 1853-1861 made use of the new development of still photography that allowed the production of animated photographs, while the third period of 1864-1895 was the perfection of a series of machines, which continuously projected objects photographed in motion, or true motion pictures.

The above development took place before 19th century. By 19th century the world saw a big-bang emergence of visual forms. The proliferation allowed for mass production of lantern slides, books of photographs and illustrated fiction. The progress made became noticeable to the extent that it encouraged the middle and working classes from many countries to visit elaborate dioramas such as painted backdrops showing three dimensional figures. These dioramas were made to depict social figures and historical events. It later became a routine among the natives and foreigners to visit amusement parks and music halls so as to reduce the stressful week with entertainment of varied forms. For as much as the historical events were made to take major horizon in the presentation of dioramas which resulted in majority's decision to visit those places depicted

despite travelling long distances to get these done (Thompson and Bordwell, 2010).

Researchers therefore, began to look at other side of making the medium better than how it was. As time continues to unfold, cinema was considered to offer a cheaper and simpler medium of providing entertainment to the masses. this mental task brought about the invention of cinema in 1890s. Thompson *et al* (2010), historically looked at the breakthrough and concluded that, cinema was a technological devise that became the basis for the emergence large industry. It was also a new form of entertainment and a new artistic medium. The first ten-year was used to improve the machines for making and showing films. Filmmakers had to employ censorship to explore what sorts of images they could record and exhibit to figure out how to present those images to audiences (Thompson *et al*). Cinema is a complicated medium that is why several technological requirements were placed on the drawing board to beef up its development. it was on this scientists critically looked at five requirements for breakthrough to realize its goal.

Scientific Contribution to Film/Cinema Development

Development all over the globe requires progressive steps. Many of such development are science based. it also requires collective collaborative efforts in achieving any gigantic fit. Film started its development from basement of achievement recorded in photography. If the saying that one good step deserves another, then film development followed the good foundation laid in still image recording process to attain the achievement recorded for film or cinema today. For film to have achieved what is referred to toady as spectacular, it has explored and swam in the ocean of others specialized field and breakthroughs. It followed some requirement for development as enumerated bellow. The requirements for development are:

- **Human Eye:** the scientists looked how human eyes function when gazing at motion images. it was discovered from this examination that the eye is able to see minimally sixteen images per second when displayed in succession. This findings was test-proved by creating an illusion of movement with number of

small drawings with each altered somewhat to complement the previous. This experiment was used for emergence film medium.

- **Image Projection on Surface:** Though the projection of images has predated this experiment for film development, because before 17 century image projection by educators and entertainers has been in circulation with sizable projection aided with magic lantern projector. The idea for film projection developed from this earlier technological achievement.
- **Employment of Photography:** Claude Niepce made the first still photograph on a glass plate in 1826. The experiment at this point realized that photographic process should serve as an immense medium to aid film image projection hence the use of camera. This experiment considered it as an auxiliary means of recording images technically. The use of photography seek not to fulfill the earlier aesthetic function but the ability to use the instrument called camera, the main machine for recording both still and moving images in photography to achieve the ideal expression through light to attain creativity in the development of film medium. The experiment moved further to the inclusion of sound called phonophotography. Encyclopedia of the Arts adds that phonophotography is the science and art of recording and analyzing sounds for the purpose of measurement and adequate description. In this process, there is a combination of sound recording made possible through phonograph and recording of images through camera. Thus a permanent of phonograph record is made and a battery of cameras simultaneously record pitch, loudness, time, and timber for every note on moving picture films in terms of frequency, amplitude, duration, and wave form. Photography with synchronization of phonograph became a substantial achievement and a primary process for film development from then on.
- **Printing of Recorded Images:** This need required an ingenuity that develops a permanent transfer of the recorded image to a flexible medium that makes projection possible. George Eastman devised still camera for making photograph on rolls of sensitive paper in 1888. In 1889, he also invented and introduced transparent celluloid roll film which created a formidable move

and breakthrough toward cinema. The intention of this film was for the still cameras but inventors used the flexible material in designing machine that captured and projected motion pictures though few year elapsing before the practical demonstration of it. Another fit for film and cinema was achieved in short time as the development progressed until the emergence of digital forms of such hard and soft ware for film and cinema usage.

- **Transmission of the Recorded Images:** Many things have been achieved on the rough road to have film and cinema. The relentless effort of the inventors paid off at last as transmission problem confronted them on the recorded image. if the recorded image were to be moved in succession manually, the scientific discovery of eye catchment of sixteen images in a second will be defeated as mentioned in the first stage of the development. Thomas Edison and W. K. L. Dickson began to brainstorm on how to use the same cylinder to record sound and photograph though with effortless success. Edison looked at juxtaposing the idea he used in inventing electric lightbulb with the design of means for showing moving photograph, which had no record of breakthrough. the quest for such retrievable machine preoccupied his mind not until he visited Paris in 1889 and saw Mercy's camera that used strips of flexible film. He obtained some Eastman Kodak film stock and started working on a machine that could project recorded images with ultimate automatic succession. His experiment resulted in inventing kinetograph camera and kinetoscope viewing box in 1891. He sliced the stock of Edison film he collected into an each wide (35mm). He went ahead to punch four holes into each image frame recorded on the film so that toothed gear created in kinetograph camera and kinetoscope-viewing box will pull the film through in succession of arranging the images. This invention progressively influenced the emergence and the development of cinema until date. What he created and introduced such as four perforated holes per 35mm film frame has remain the norm (Thomson *et al,* 2010).

Without doubt, it has been proved that the development of film/cinema has taken a systematic process, it strategically aimed at moving from still photographs to recordings of events in the order of sequence. However, there exists little confusion in the area of the inventor of photography, but without considering and dwelling much on this argument, what was achieved from it has been helpful and formidable to human existence.

Film/Cinema Development in Nigeria and Africa

The well-known medium of mass communication in Nigeria and old Africa was through town criers. Record of information was often kept with palace officials or griots that stayed in the palace and witness several emergence of different rulers and communal issues. The palace chanters or griots are well known for keeping and relating historical matters to any successive ruler in other for such ruler to be abreast with history, provided he intends to succeed. This process of governance continued for years before the arrival of colonial masters who felt there was need for a civilized system of governance in Africa. On arriving Africa with a camouflage of business intention, the colonial masters understudied the system and deceptively took over the governance. Record began to be documented not by committing them to memory any longer but different civilized record keeping methods were introduced. One of these record keeping methods introduced is film/cinema that massively transmits information to people of the target land. Film was used to educate people why they need to keep their money in the bank instead of digging ground to safe-keep such money. Film also was used to disseminate information on how to make the local African environment disease free. Several illustrative films were churned out for people to see the implication of dirty and the application of clean environment.

Shaka (2004) contributes that regarding cinema, both Diawara and Clan have revealed through their studies how oral narrative structures and performance elements such as songs, music, dance, etc, are employed by African filmmakers as authentic indices of African cultural practices and also as masks for revealing aspects of contemporary African politics and social practices. This contribution reveals how film became the medium for which information was

transferred and made available from the colonial masters to African natives' film/cinema. It should not be forgotten that film production was introduced to African Anglophone countries after the 2nd world war after about 1945. The British colonial masters started instructional film programmes to aid development and modernization in then verse illiterate societies. During the entire war time British colonialists predominantly concentrated on propaganda through the use of film medium (Shaka, 2004).

The goal of film production in Africa from the beginning was to educate and put up propaganda in favour of colonial British against Germany that was considered as common enemy of all. When the world wars ended and the enmity among nations subsided, the use of film took a new dimension. The use was not for propaganda anymore, it focused on education and entertainment. Before this time drama was the only means of entertainment among the elites in most cities of Nigeria apart from film medium. The most popular group called *Alarinjo Theatre* championed the development of dramatic productions in towns and cities. They became so popular before 1960 when television took sway in the field of entertainment. Scholars like Adedeji (1971), Clark (1978) and Ogundeji (1988) were in consensus to say that Hubert Ogunde pioneered film production in Nigeria. He (Ogunde) was known as an astute stage dramatist with whom many were eager to watch him perform. He started to feature on radio when it was introduced to Nigerians in 1945. Audio from Ogunde's productions were relayed on radio and by 1959 television was introduced. The need to shift from radio to television became inevitable for Ogunde theatre group and this therefore required adequate training because what it takes to produce on radio is not the same with television. A new orientation began, to enable them feature on television. This added to their fame because those fans who have been hearing them play on radio can see them live on television. However, this reduced or stopped the audio dramas on radio and deprived the peasants from enjoying their celebs since television then was affordable and restricted to only the elites in the society. The only opportunity the peasant fans had was to target the programme time and visited the homes of the hospitable elites to view the actors on television.

The television served as a revelation to all theatre arts practitioner then because they became versatile in television production which later catapulted them into filmmaking. Hubert Ogunde bells the cart by going into celluloid film production. He recorded his first film on celluloid and led others into doing the same. Later joined by Isola Ogunsola (Isho Pepper) Duro Ladiipo, and Lamidi Adejumo (Baba Sala), and host of others. They were using celluloid to record their productions until 1985 when Structural Adjustment Programme (SAP) was introduced and SAP made production cost to go beyond the reach of all film producers. It was this adjustment that brought the child of necessity- video cassette/disc film production. When celluloid had gone beyond reach of many artistes, they resorted to VHS tapes and later the use of video discs to cut down production cost. It was at this point that majority in the theatre art field join the band wagon of production recorded on video discs. The development gave birth to Nollywood as we have it today.

Entrepreneurial Skills in Film Production

The history of entrepreneurial began with producers of goods whose products were in more quantity than what they needed. They have to exchange the surplus for the goods they but needed from another producers like them. When this was successful, the producers therefore realized that they needed not to bother themselves with surplus any longer since the surplus can go for exchange of what an individual lacked. Through the exchange of these products with their colleagues far and near, entrepreneurship started. That was why the olden day's entrepreneurship was product oriented. These products were exchanged for other goods, which was then referred to as trade by barter before the money became viral for business. Producers came to the decision of concentrating on producing more and continue with the chain of exchange to promote entrepreneurial beyond the affluence.

Modern entrepreneurship is built on the earlier foundation of old. This was corroborated on by the arrival of colonial masters, who brought in their products and made Nigerians their middlemen. From this, modern entrepreneurship was conceived and that is why most modern entrepreneurships were engaged in retail trade or sole

proprietorship. This has been on until formal education discouraged its developmental process. Omanjaf in *google* (2016) submits that for many decades, formal education has been the preserve of the privilege. The telepathy between the old and modern entrepreneurship should have been harnessed with the introduction of formal education but it made people to be employed in the civil service to the detriment of the development of entrepreneurship because as at that time the economy was viable enough to absorb into the prestigious occupation all Nigerians and their product. The contrast between Nigerian and foreign entrepreneurs during colonial era was very detrimental and the competitive business strategy. The foreign entrepreneurs became ruinous and against moral standards established by the society (Omanjaf, 2016). The formal education produced many school leavers who could not be employed by government; the introduction of economic programmes to encourage individual Nigerians to engage in private business practice and self-reliant initiatives was put on course.

The programme for self-reliant was fraught with many fault branded with corruption and corrupt administrators. As a result this negativity towards achieving success, the flow of entrepreneurship in the country was slowed down. As there were many educated individuals without gainful employment, programmes to eradicate unemployment such as Open Apprenticeship Scheme (OAS) and Graduate Employment Programmes (GEP) were initiated to take care of youths in Nigeria. Other policies were enacted to encourage funding of entrepreneurial process through the establishments of financial institutions like: People Banks of Nigeria (PBN), Funds for Small Scale Industries (FUSSI) and Cooperative Societies among others to empower the process of entrepreneurship accomplishment. As mentioned above, the inclination of some affluent Nigerians in administrative position frustrated the process from fruition. Successive governments tried to build on the legacy but corruption syndrome at gestation period did not allowed the result to manifest. What can still be done especially in the field of filmmaking to fill the chasm created by cooperate government organizations to reduce and make unemployed individual to be free from relying on government work promises?

The Prospect of Entrepreneurship in Filmmaking in Nigeria

Film production is interdependent. Every participant in filmmaking wants to be actors or actresses because they felt it is the only road into becoming celebrities. Filmmaking involves so many hands behind the scene in which without them the celebrities in films are nothing. Ekweariri (2015), supports that a dramatic idea as conceived by the initiating artist is akin to a skeleton, frame, a vision that needs to be fleshed out. Apart from the actors that are conspicuously seen, the other supporting crew contributed to achieve the fleshing of the so called skeleton or frame. This reveals that the personnel behind the scene of any production are less conspicuous and because of their hidden activities these areas have received less professional status. It has become noticeable that artistic crews less patronize these areas and by this has been left it in the hands of quacks. In many institutions where theatre and film studies domicile, less attention is given to production subsidiaries in courses of study. Ekweariri continues that when the services of supporting artisans, director, actors, scenograghy and technicians, are enlisted, they contribute visual, auditory and kinetic- which reinforce and articulate the interpretation, without such, the dramatic idea would forever remain a literary piece written or oral. There are areas where practitioners can beef up their contribution through focusing on particular area to specialize on. Filmmaking is a contributory venture. It involves different aspect of professions in which any film production hangs. Filmmaking requires the services of costume designer, make-up artist, scenographer, technician, photographer, graphic artist, stage design, editor, continuity, director and others. Each of these practitioners has one thing or the other to contribute to the production of a film. Let us see how each of them contribute their quota to film production:

- **Costume Designer:** costume is the dress given to actors to make them depict the character they portray in a production. The person in-charge of costume is called Costume Designer. He or she conducts research into the locale covered by the story line and design the costume accordingly. Costuming is a professional part and an aspect of a production that must

be taken serious because it is the visual spectacle that make or mar the realization of the production theme.

- **Make-up Artist:** this is the manipulation of cosmetic to achieve the age, status, culture, and lineage and etc of a character in a film production. The person caring for this is called Make-up Artist. The individual has the knowledge of manipulating different cosmetic accessories to remove a character from his usual biological look so as to fit into a given character. The individual also uses the cosmetic accessories to compliment the beauty and appearance of an actor as well. The individual works with the costume designer to harness the thematic goal from the two ends.
- **Scenographer:** the individual saddled with this role makes sure the scenes are constructed accordingly to suit the locale of the production. He or she has the ability to manipulate the available materials or make improvisation to suit the demand of the filmmaker. This area can also be referred to as theatre architecture which takes care of physical structure built purposely for play production and other theatrical activities. This aspect also involves make-shift physical constructions based on thorough research conducted so as to make appropriate scenery required for film productions.
- **Technician:** filmmaking requires the services of electrician and electronic expert to generate light and sound where needed in a production. This is a field that must be handled by trained and competent personnel before a production can record the success it deserves.
- **Photographer:** he or she handles the camera that does the sound and image recording as the scene unfolds during dramatization. This also requires thorough training and certification for competence in using different camera and appropriate shots. This is a requirement before an individual could be allowed to handle the recording aspect that is very vital in filmmaking.
- **Graphic Artist:** the individual handles all graphical part of a filmmaking. He processes the needed sub-title and the list of

participants in such film. He or she sees to the processing all graphic oriented part of the film under production

- **Stage Design**er: designing the stage may be restricted to stage plays or other construction needed to drive home the theme of the film. The individual must be good in carpentry and joining work as the case may be.
- **Editor:** he must have the knowledge of computer and use the medium to edit the raw photographic shots, sequentially rearrange them in a progressive order and synchronizes the sound in readiness for mass and market oriented production.

Concisely, the development of skill from less patronized areas in theatre continues to be under serious demand. Like I mentioned above, the vacuum created has allowed for less experienced and non-professional to fill the gap wantonly and the outcome of this has not been palatable for filmmaking profession. From the foregoing, the requirement to set up training machinery in this field cannot continue to be referenced without any formidable action if the filmmaking in Africa and Nigeria will stand the test of recent demands the world over. Universities offering theatre and film studies should make it a goal to train more students in these supporting areas so as to curtail to the barest minimum the influx of quacks. The recruitment of supporting staff should also be based on the amount of formal academic training with formidable record of experience in the supporting field of choice.

Conclusion

Film production in Nigeria and Africa has gone through many odds before it become a vital veritable tools for education and entertainment in hand of many today. The earlier intension was geared towards propaganda of perceived enemy but it has been developed beyond that parochial horizon. The development of film in Nigeria was coined from experienced practitioners garnered from stage play production. The popular *Alarinjo Theatre* made the debut for its outright development when they moved from stage to radio and television drama sketches. The popularity in radio and television drama production was enormous and that prepared the ground for the acceptance of film production. Film products from inception targeted

only the secular employees living in the cities because of their ability to procure play back gargets while view centers can only be erected in such places then. The development was rough as many film makers like Hubert Ogunde, Kola Ogunmola, Duro Ladiipo, Lamidi Adejumo and others, championed to bear the brunt of film development. They later moved from both radio and television production after enough experience and ventured into reel-to-reel celluloid film brand as a means for recording their films. The introduction of Structural Adjustment Programme (SAP) in Nigeria truncated the development, the tide then changed to the use of VHS cassette and later the video disc. Concentration was mainly on actors and their production while the supporting personnel were not developed in the development process. This paper has therefore looked and discussed how entrepreneurial project could be focused on, by training the supporting professionals who behind the door make the theme of any stage or film production becomes realizable. Tertiary institutions should also lay formidable emphasis and put pressure on the actualization of this development by defocusing the training they give to their students from acting to these supporting areas of stage and film productions.

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UBERISATION DE LA SOCIETE BENINOISE : MYTHE OU REALITE ?

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Résumé
L'ubérisation est une révolution digitale qui transforme les modes de vie dans tous les secteurs d'activité, en occident. Au Bénin, elle est perçue comme un mythe par la grande majorité qui reconnait néanmoins les germes d'une disruption digitale du fait de la généralisation des usages des smartphones et des réseaux sociaux. Même si la promotion des plateformes numériques est très timide, la connexion internet très défaillante et insuffisante pour couvrir tout le pays, les Béninois consentent beaucoup d'efforts pour rester connecté et optimiser leurs relations et leurs transactions sur les réseaux sociaux classiques. Le passage du modèle économique traditionnel à la logique du digital s'observe de plus en plus au Bénin. Les graines de la révolution digitale sont donc visibles ; seulement, les plantes peinent à pousser ; ce qui freine considérablement l'ubérisation timidement en marche au Bénin.

Mots-clés : ubérisation, plateforme, révolution digitale, disruption, économie collaborative.

INTRODUCTION

Il y a quelques années seulement un américain de passage à Paris a éprouvé des difficultés à trouver un taxi dans l'une des premières villes du monde. De retour aux USA, il a eu l'ingénieuse idée de créer la start-up Uber. Cette entreprise s'appuie sur une innovation informatique : une plateforme mobile (UberPop) qui lui permet d'organiser un service de transport urbain de particulier à particulier, à Paris, pour concurrencer les chauffeurs de taxi professionnels. Au-delà de l'idée de plateforme, c'est une nouvelle logique de service qui voit le jour, estiment DUCREY et al. (2017). En effet, avec cette application la disponibilité et le temps d'attente sont consultés avant la commande ; la localisation du chauffeur permet de synchroniser son arrivée avec votre sortie ; à la fin de la course, dès que le client sort du taxi sa carte bancaire est automatiquement débité.

Cette nouvelle stratégie optimise les relations entre le chauffeur et son client ; l'humain est donc au cœur des préoccupations d'Uber. Cette remise en cause de l'ancien modèle économique par la généralisation en occident du modèle Uber amena Maurice LEVY, le patron de *publicis* en décembre 2014, lors d'un entretien accordé au Financial Times à affirmer que «*Tout le monde commence à craindre de se faire ubériser. C'est l'idée qu'on se réveille soudainement pour découvrir que son activité historique a disparu… Les clients n'ont jamais été aussi désorientés ou préoccupés au sujet de leur marque ou de leur modèle économique*». Pour rendre compte de cette inquiétude, de cette transformation du modèle économique, LAUGEE (2005, 84) affirme que « l'ubérisation, c'est l'entrée dans le monde de l'économie à bas coût à l'ère des technologies informatiques.

La mondialisation des mœurs et particulièrement la généralisation au Bénin des *smartphones* et du web 2.0[35] sèment-t-ellle les germes d'une ubérisation ? De plus en plus, au Bénin les individus se servent de leurs téléphones portables pour faire de la publicité, pour organiser des cérémonies, pour planifier des enseignements, etc. Le besoin d'optimiser les usages du téléphone mobile et des réseaux sociaux est manifeste ; mais est-ce que l'avènement des plateformes est une réalité au Bénin ? Il est important ici d'identifier les origines de l'ubérisation. Ensuite, cette recherche s'intéresse au processus de transformation digital et les facteurs de réussite de la génération réseaux sociaux au Bénin. Enfin, il nous paraît important d'analyser la place du Bénin dans un monde en transformation par l'ubérisation.

1. L'ubérisation et ses modèles d'analyse

DUCREY et al. (2017,308) définissent l'ubérisation comme « *une disruption d'une entreprise ou d'un secteur due à l'arrivée d'un nouvel entrant qui change la dynamique de l'industrie et propose une expérience client différente et / ou supérieure*». Le client, la relation client peut donc être considéré comme un facteur fondamental de l'ubérisation. Cette relation client est optimisée par de jeunes entreprises, de jeunes organisations, de nouveaux modes de fonctionnement qui sont complètement en rupture avec les anciennes pratiques. Pour VICTOR et al. (2017, 14) « *Le terme ubérisation a été inventé par Maurice LEVY,*

[35] Web 2.0 : web social

président de publicis, dans un entretien accordée au Financial Times en décembre 2014. Il provient de l'entreprise Uber qui a généralisé dans le monde entier un service de voiture de tourisme avec chauffeur, fonctionnant à partir d'une plateforme numérique mettant directement en contact les clients et les prestataires ». Le numérique et le digital peuventt être alors considérés comme le moteur de l'ubérisation. Dès l'origine de ce terme, la relation client est déjà mise en exergue. Elle est optimisée via le numérique. MARQUET et al. (2016, 29) signalent que l'ubérisation introduit « *un changement profond de modèle* ». Il s'agit du modèle de consommation qui n'accorde pas assez de place aux consommateurs. Pour ces auteurs, l'ubérisation est déjà qualifié de quatrième révolution industrielle, une révolution à la fois violente et promoteur ; « *avec internet en toile de fonds, l'explosion des modèles collaboratifs, l'inversion de certaines valeurs (la propriété versus la valeur d'usage) et une certaine lassitude collective devant les ratés du capitalisme* ». MARQUET et al. (2016, 29). JACQUET et al (2016, 2) présente la générosité lexicale de ce concept « *Ubérisation, économie collaborative, économie de partage, économie de pair à pair, on demande economy, plateformisation, disruption, barbares, freelancisation, big économie…* » L'ubérisation peut donc être considérée comme une déstabilisation, une mutation dans le domaine économique qui permet désormais un contact direct et permanent entre fournisseurs de services et consommateurs, via des plateformes numériques.

2. La culture de la description comme modèle d'innovation.

La culture de la disruption s'est construite peu à peu pour répondre au développement des start-up à succès. En effet, ces entreprises naissantes proposent des solutions innovantes pour répondre aux attentes des consommateurs. BABINET (2016, 82) estime que la culture de la disruption est alimentée par une forme d'utopie technologique et corsetée par la nécessité de produire efficacement pour combler les nouvelles attentes éditées par les start-up du digital. Cette d'idée utopie a par ailleurs amené des scientifiques à inventer Arpanet ; elle a également poussé Steve JOBS à promettre un ordinateur à chaque Américain pour lutter contre le Lobby corporatisme militaire. Il s'agit d'une culture underground, à l'image de celle de la Silicon Valley qui incite à réinventer le monde autour

d'un vecteur principal : la technologie. Tous les domaines d'activité vont s'approprier cette culture pour participer activement à cette révolution digitale.

Par ailleurs, cette culture de la description s'appuie essentiellement sur l'innovation incrémentale dont l'échec est peu visible. « Il s'agit d'améliorations de processus, d'une part on sait ce que l'on cherche et, d'autre part, on a une idée assez concrète des améliorations que l'on pourrait apporter comme innovation » BABINET (2016, 93). Il ne s'agit donc pas d'un modèle d'innovation de rupture. Ce modèle d'innovation rappel la méthode de Kaïzen ; une méthode Japonaise qui signifie en français amélioration continue.

2.1. Le modèle de la fin de la rentabilité

Dans le modèle de l'économie traditionnelle, la rentabilité est considérée comme l'agrégat essentiel de la valorisation d'une entreprise. Pour MARQUET et al. (2016, 148-149). Le capitalisme moderne est fondé essentiellement sur trois éléments ; l'amortissement des capitaux investis ; la valeur et le sens du travail et enfin, la génération de revenus et la création de richesse.

Le premier élément essentiel : l'amortissement du capital se fait dans le modèle traditionnel grâce aux bénéfices et aux dividendes. Dans la logique du digital, le capital investi et les investissements productifs croissent moins vite que la valeur de la production. Par conséquent, font remarquer MARQUET et al. (2016, 148) « *Le capital vaut de moins en moins cher. Son rendement et sa courbe d'amortissement devraient donc, aussi, diminuer. Parallèlement, en devenant fortement immatériel, le capital devient également de plus en plus difficile à calculer* ».

Le deuxième fondement constitué de la valeur et le sens du travail montre clairement les difficultés pour un responsable d'évaluer le travail de ses collaborateurs. En effet, avec l'avènement « *de la pluralité des statuts croisées du non salariat, des autoentrepreneurs et du télétravail, comment faire la part de la valeur stricte d'un employé lorsque les cumulards du net sont à la fois salariés la journée et chefs d'entreprises de start-up la nuit ?* » MARQUET (2016,149). Ceci connote toute la difficulté à faire la différence entre temps de travail officiel et vie privée.

Quant à troisième fondement, celui de la génération de revenus et la création de ichesse, il change le mécanisme de redistribution de la richesse. Dans l'ancienne économie, « *l'argent était partagé entre les propriétaires des machines et les salariés au gré des rapports de force* » MARQUET (2016, 149). La révolution digitale va changer cette donne. Les concepteurs du marché, les investisseurs élucidés pourront bénéficier des retombés du digital. Avec la nouvelle économie, ce sont des pans très importants du numérique qui échappent complétement à l'économie traditionnelle.

2.2. Le modèle du *freemium*

L'étymologie du terme *freemium* renvoie à « deux mots anglais *free* (gratuit) et *premium* (prime). CAZALS (2016, 46) présente ce modèle comme une stratégie commerciale qui associe une offre gratuite à une offre plus haut de gamme payante. Ainsi ll'offre gratuite à pour objectif d'atteindre le maximum de cible. L'entreprise peut ensuite tirer profit de sa plateforme grâce à la publicité ou à la revente de data.

2.3. Les modèles '' Techno''

Ce modèle est caractérisé par « l'intensité des investissements de recherche et développement, le rythme d'innovation et les formes même de celle-ci sont remarquables dans l'économie du numérique » CAZALS (2016, 49) . En effet, pour passer de l'analogique au numérique, des activités qui se faisaient physiquement au digital, une condition s'impose : l'investissement dans les TIC. En d'autres termes, ces modèles estiment que sans les plateformes, l'ubérisation ne pourra être une réalité. C'est pourquoi Victor et al. (2017, 70) affirme que « *le digital a également permis à certaines activités de se développer rapidement, grâce à la technologie, parfois en réinterprétant sur la toile des modèles qui existaient préalablement dans le physique, mais en les rendant plus simple et argiles* ». Ainsi, les innovations numériques, les plateformes ont engendré un nombre très impressionnant de nouveaux modèles. Par ailleurs, au-delà de ces ruptures technologiques et fonctionnelles, les plateformes favorisent « l'apparition de nouveaux usages et de nouveaux services : consommation télévisuelle multi – écrans et désynchronisées, partage des biens, financement participatif et

interactions communautaires sont au programme ». CAZALS (2016, 49).

3. Les origines de la révolution digitales.

Avant toute chose, il nous paraît important de présenter la nuance entre le numérique et le digital. En effet, le Numérique est un mot français qui vient du latin *Numerus*, qui signifiait à l'origine ''représenté par des nombres''. De ce point de vue, le numérique renvoie à la technologie de numérisation, VICTOR (2017, 26). La numérisation est donc le procédé qui permet de reproduire toute information, qu'il s'agisse de son, d'image, de texte ou de mouvement en convertissant cette information en combinaison des chiffres 0 et 1. Les différentes combinaisons de ces deux chiffres seront ensuite traitées par des matériels informatiques.

Ainsi, le numérique s'oppose à l'analogique, la technique ancienne qui reproduit ces valeurs sur un support physique comme la cassette vidéo, le disque vinyle. Or le digital serait un anglicisme importé directement de l'anglais au français, sans prendre en compte son étymologie naturelle dans cette langue anglaise; fait remarquer VICTOR (2017, 26). La conséquence est que le sens de ce mot varie selon que l'on se réfère à l'étymologie naturelle en français ou en anglais. Le terme français provient du latin *digitum* qui signifie doigt. Or le terme anglais provient de *digit* qui signifie chiffre. Ici, il est aisé de comprendre que le terme français qui convient pour désigner cette réalité est bien le mot numérique.

Par ailleurs, l'anglais utilise deux mots pour désigner la digitalisation. Du premier, digitization signifie action ou processus de convertir un texte, une image, un son en données numériques qu'on peut traiter par un ordinateur. Du second, *digitalization* signifie l'adoption ou l'accroissement de l'usage de cette technologie par des individus, des organisations, etc. La pensée sémantique française de numérisation est bien en phase avec le premier sens anglais du mot digital. Ainsi, sur la base des travaux de VICTOR (2017), nous utiliserons le mot numérique pour désigner la technologie et digital pour évoquer la pratique des utilisateurs de cette technologie.

D'aucun pensant que les sources de la révolution digitale sont essentiellement les Smartphones et les réseaux sociaux estiment que

ces deux facteurs sont à l'origine de l'ubérisation ; BABINET (2016, 40). Le premier président du Conseil national du Numérique[36] estime qu'en réalité trois dynamiques fondamentaux structurent la révolution digitale : la multitude ; la loi de Moore, puis, l'algorithmie et les *big* Data.

3.1. La multitude

Elle renvoie à la multiplicité, au nombre très important d'individus qui utilisent internet et les réseaux sociaux ; qui interagissent virtuellement. Cette multitude renvoie à la tendance de plus en plus généralisée : la concrétisation d'œuvre collective ; comme ce fut le cas au Kenya, lors de l'élection présidentielle en 2007. En effet, au Kenya, Raila ODINGA, alors opposant a contesté la réélection du Président Mwai KIBAKI. Cette contestation a conduit à l'embrasement du Kenya et huit mois d'insurrection civile. Pour rétablir la sécurité et aider les forces de l'ordre dans leur rôle régalien, la plateforme *Ushahidi* a été créée par les bloggeurs Kenyans. Ce qui est pertinent dans les usages de cette plateforme fait remarquer BABINET (2016, 42), « *c'est la collaboration qu'il implique de la part des utilisateurs. Chaque utilisateur et donc bénéficiaire du service peut en devenir contributeurs en signalant, en temps réel un risque d'agression qu'il aurait constaté. Par l'utilisation de ce service, c'est donc la communauté des utilisateurs qui crée l'information, et non plus une équipe de spécialistes ou de journaliste, comme c'était le cas avec la radio et la télévision* ». Par l'utilisation de cette plateforme via la téléphonie mobile ou internet, c'est la multitude qui ravie la vedette à l'expertise des spécialistes. C'est également la multitude qui est à la base de la concrétisation et du développement de *Wikipédia* qui s'enrichit tous les jours par les contributeurs bénéficiaires.

La multitude est à l'origine de la création de nombreux services dans la plupart des domaines. Au Bénin, pour l'élection présidentielle de 2016, beaucoup de plateforme ont été créée pour obtenir les résultats de chaque bureau de vote en temps réel. Cela a peut être permis d'obtenir très tôt les tendances et de contourner plus ou moins les velléités de fraudes non sophistiquées. Au Bénin toujours, les docteurs recrutés à l'UAC[37] en 2015 doivent déposer leur dossier au

[36] En France, en 2011
[37] Université d'Abomey Calavi.

CAMES pour passer le grade de maître assistant. Le dossier du CAMES est lourd. Beaucoup de candidat par le passé, ont estimé que c'est une machine difficile à comprendre et conseillent de travailler sur les dossiers du CAMES en groupe. Pour contourner cette difficulté, ces assistants ont créé une plateforme. Ces docteurs recrutés lisent chacun les documents du CAMES et publie sur la plateforme, sa compréhension. D'autres posent des questions dont les réponses données par les leaders du groupe permettent à tout le monde d'évoluer normalement dans la constitution des dossiers. Dans cette activité, il faut noter généralement, la majorité des utilisateurs contributeurs est uniquement intéressé par l'acquisition de l'information. « *Une petite minorité de quelques pourcent va s'engager plus activement, tandis qu'une fraction encore plus faible de cette minorité prendra une part active, allant parfois jusqu'à gouverner les communautés intervenant au sein du service* » BABINET (2016, 44)

La multitude permet donc de mobiliser un nombre très impressionnant de contributeurs qui sont également des utilisateurs d'une œuvre qu'ils ont construit, chacun apportant ses expériences, ces compétences, ces craintes, ses solutions. Si la multitude est à l'origine des géants du numérique comme Facebook, Google, *Wikipédia*, son potentiel peut être mis à profit pour faire émerger beaucoup de plateformes, même au Bénin.

La loi de Moore

DUCRET (2017, 305) définit la loi de Moore comme un « *ensemble de principes énoncées par Gordon E. Moore, cofondateur d'Intel, sur l'évolution de la puissante des processeurs et l'évolution dans le sens contraire, de leur coût* ». De cette loi, deux éléments importants sont à retenir. D'une part, l'évolution exponentielle de la puissance des processeurs qui deviennent infiniment petits. BABINET (2016, 51) parle d'amélioration continue de la puissance des processeurs permettant de développer des services qui auraient été à peine envisageable, il y a seulement quelques années. C'est le cas des data centers de Facebook. D'autre part, les coûts des processeurs sont continuellement en baisse. Ces deux principes amènent BABINET (2016, 46) à affirmer que « *si l'on évoque cette loi, c'est qu'elle représente un facteur fondamental dans l'émergence de la révolution digitale* ». La loi de Moore va engendrer de profonde évolution dans le domaine du stockage et de

l'administration des données, dans les télécommunications, le TDMA, les GSM, etc.

Avec la loi de Moore, non seulement le numérique a connu un développement considérable en complexité, mais aussi, le prix des technologies numériques est en fête. Aujourd'hui, les Smartphones sont à la portée de tous, même dans les pays pauvres. Au Bénin le coût d'un Smartphone bas de gamme est de moins de dix mille (10 000) francs CFA. Cela se comprend aisément lorsqu'on sait qu'en 2016, Ringing Bell Ltd[38] a mis sur le marché des Smartphones performants qui coûtent trois dollars. Cette initiative a facilité l'acquisition des Smartphones par les populations des pays pauvres.

Au Bénin, même si les Smartphones sont accessibles à tous, le coût de la connexion internet et le faible taux de couverture qui varie d'un opérateur GSM où d'un fournisseur d'accès à internet à un autre freinent encore «*la grande conversion numérique* » DOUEIHI (2011) ; par conséquent, l'urbanisation du Bénin.

3.2. Les Big Data

Tous les jours, les individus créent de façon continue des données de toutes sortes: des textes, des photos, des vidéos, des commentaires. Au vue des statistiques évoquées par BABINET (2016, 52)[39]l'humanité a produit et perfectionne en continue la nouvelle Data qui fournit des informations dans tous les domaines. A cet titre, ajoute RIOU (2017, 4) « *le consommateur digital est le moteur de la data ; ses données sont le carburant qui irrigue les tuyaux* ». En marge de ses travaux, BABINET (2016, 56) pense qu' *« il est parfois difficile de résumer en termes simples ce qu'est le big data* ». Dans la même logique, et pour être plus précis, RIOU (2017, 106) fait remarquer que « *c'est la règle des 3V qui résume le mieux les différences entre le recueil et le traitement des données classiques ; puis, l'âge du big data dans lequel nous entrons :*

- *Volumes : les volumes de data traités sont incomparablement plus élevés. Ils proviennent de multiples sources.*

[38]Ringing Bells Ltd (http://ringingbells.co.in) : entreprise indienne de production de téléphones portables.

[39]
- 32 millions de commentaires, photos, vidéos partagées sur Facebook, par minute.
- 1,74n milliards d'utilisateurs de Facebook, par minute.
- 204 millions d'e-mail envoyés par minute.
- Toute les 15 secondes environs, chacun des 7 milliards de téléphone portable crée spontanément de la donnée de géolocalisation.

- *Vitesse : la mise à disposition exploitable par ses commanditaires est proche du temps réel*
- *Variété : hier, la data provenait essentiellement de fichiers clients. Le big data mélange différentes provenances : média, points de vente, données externe, CRM, etc.* » pour ce qui est du marketing.

Dans la suite de son raisonnement, RIOU (2017, 21) tout en acceptant la logique développé par BABINET (2016) confirme que le consommateur est donc la principale source de la transformation digitale. Le Président de Brain Value[40] affirme que « *le consommateur collaboratif est à l'origine de ces mutations. C'est lui qui dans certaines catégories s'est approprié des outils digitaux mis à sa disposition pour réinventer ses modes de consommations* ». Grâce aux exploits exceptionnels de la multitude, de la loi de Moore et du *big* data, les hommes usent de ruses, de réflexion, de créativité, de confiance,… pour inventer leur quotidien. de CERTEAU (2007, VI) parlait déjà de « *forme du retournement de perspective qui fonde l'invention du quotidien, en déplaçant l'attention de la consommation supposée passive des produits reçus à la création anonyme, née de la pratique de l'écart dans l'usage de ces produits* ». Généralement, les produits sont conçus pour être utilisés d'une façon donnée. Cette perspective d'invention du quotidien amène les acteurs à détourner le produit, la machine de son utilisation première. Il s'agit de la logique de l'usage qui montre que « *l'individu détient fondamentalement une part de liberté dans le choix qu'il fait d'un outil pour s'en servir conformément ou non à son mode d'emploi* » PERRIAULT (2008, I). Le comportement des usagers étant généralement en déphasage avec les modes d'emploi, le nombre impressionnant d'usagers permet de créer une multitude d'usage ; donc de nombreuses solutions aux besoins des consommateurs. Si ceci est vrai pour le téléphone portable et les réseaux sociaux; elle est également pour le digital, l'économie collaborative. RIOU (2017, 22) appréhende l'économie collaborative comme le destructeur de la logique de possession. Les maîtres mots de cette économie collaborative étant le partage, la mutualisation, l'entraide, la solidarité. Ces pratiques de l'économie de partage ont envahi tous les domaines

[40] Société d'étude marketing et de planning Stratégique.

de la vie quotidienne : santé, logement, transport, éducation, politique, social, etc.

En définitive, pour RIOU (2017, 21-31), l'origine de la révolution digitale, donc de l'ubérisation est l'homme, le consommateur grâce à sa contribution, au boom de l'économie collaborative, à la société de consommation qu'il a réinventé et de la duplication[41] de son rôle dans la consommation. Ainsi, il a le sentiment de mieux maîtriser sa consommation. Il s'agit des «*prosumers* », Jeremy RIFKIN (2015), qui s'inscrivent beaucoup plus dans la logique de « *do it youself* » dans une philosophie de markers, une alternative à la société traditionnelle de consommation.

4. La génération des réseaux sociaux : des vies aux services de l'ubérisation.

« *Apparus il y a seulement quelques années dans leur forme contemporaine, les réseaux sociaux ont changé notre façon de communiquer avec les autres et sont devenus un véritable phénomène de société*» RIOU (2017, 45). Facebook par exemple, à vu le jour en 2004 seulement. C'est donc un phénomène récent qui a très rapidement conquérir le monde. Les réseaux sociaux ont la réputation de bouleverser les modes de communication, les façons d'agir et de se comporter des individus. Ces réseaux ont créé une dynamique qui part des consommateurs devenus très créatifs, très inventifs ; leur proactivité dans l'appropriation et les usages des réseaux sociaux amène les entreprises et la société toute entière à revoir leur système de communication.

4.1. La mise en scène de la vie quotidienne via les réseaux sociaux.

Lorsque GOFFMAN (1973) évoquait la mise en scène de la vie quotidienne, il n'avait pas imaginé un prolongement de ses réflexions, avec les usages des réseaux sociaux. Pour lui la mise en scène de la vie quotidienne présente deux volets : la présentation de soi et les relations en public.

La présentation de soi évoque la situation d'une personne qui se trouve en présence d'autres individus, chacun éprouvant un besoin de transmettre et de recevoir des informations. Dans ce jeu d'interaction

[41] Consommateur et acteurs des contenus. C'est donc un consommateur actif.

reconnait GOFFMAN (1973, 11) les statuts de chaque interactant compte. L'altérité, les compétences, l'honnêteté, … sont des facteurs déterminants qui peuvent optimiser ou non la conservation. Avec l'avènement des réseaux sociaux, la digitalisation des conversations à influencé les logiques de la présentation de soi. La première grande remarque, peut-être la plus importante qui va induire les autres est l'élargissement du public et de l'espace de la communication. Avec Facebook, WhatsApp, etc., les acteurs d'une interaction deviennent multiple et multiforme. On les trouve dans tous les pays du monde, dans toutes les villes qui sont connectées à internet. L'individu se présente désormais au monde et peut facilement interagir avec des individus du monde entier.

La vie digitale des Béninois devient parfois inquiétante. Le matin ils consultent leurs compte sur les réseaux sociaux essentiellement WhatsApp et Facebook ; ils lisent les messages rapidement. En suite arrive le moment fatidique : derrière le ''ZEM'[42]', au guidon de sa moto, au volant de son véhicule, à pieds sur le trottoir, le Béninois continue de consulter ses messages et surtout il répond à ses interlocuteurs virtuels.

Lorsqu'il arrive à destination, son activité sur les réseaux sociaux continue au bureau, au marché, à l'école ou à l'université, aux champs, dans son centre d'apprentissage. Le soir sur le chemin du retour son addiction aux réseaux sociaux continue de gouverner son mode de vie, une vie devenue de plus en plus digitale ; c'est vrai, pour une bonne partie des populations situées dans les grandes villes, du moins dans les villes qui sont connectées à internet. Il faut signaler au passage que les béninois quelque soit leur statut social et leur revenu sont souvent prêts à tout pour s'offrir un Smartphone et une connexion internet en continue. Le soir dans les bars, les centres de divertissement, les maisons, le Béninois continue ses activités sur les réseaux sociaux.

Dans ses usages des réseaux sociaux, il fait une présentation de lui-même, de ce qu'il est, de ce qu'il fait, de ce qu'il aime, de ce qu'il veut, de ce qu'il vit, à travers des conversations, des photos, des vidéos. Cela justifie les propos de RIOU (2017, 47) lorsqu'il évoque un individu adepte des réseaux sociaux : « *sur les réseaux sociaux, il explore*

[42] ZEM : un mode de transport individuel repandu au Bénin : le taxi moto

les nouveaux horizons, et découvre la vie et les goûts des autres […]. Il peut exercer sa curiosité, chercher des informations, partager des retours d'expériences, assouvir sa soif d'ouverture sur le monde et les marques». Par conséquent la vie des autres se raconte sur les réseaux sociaux. L'altéré prend donc une dimension exponentielle. L'extimité prend des proportions inquiétantes où les « perruques [43]» fusent de toute part non seulement pour embellir la présentation du Béninois et ses relations avec le public des réseaux sociaux ; mais aussi et surtout, pour parler des autres en bien ou en mal.

Ainsi, le Béninois s'adonne « *à la valorisation de soi et à l'idéalisation du quotidien* » RIOU (2017, 48). Très peu de Béninois volontairement publient les aspects sombres de leur vie quotidienne sur les réseaux sociaux. Par contre, lorsque ces aspects peu reluisants sont connus, ce sont les autres qui les publient sous forme de calomnie, dénonciation, d'avertissement, ou de leçon de vie.

Par ailleurs, au Bénin, les réseaux sociaux sont beaucoup plus utilisés pour les faits divers, le divertissement que dans la vie professionnelle. Les réseaux sociaux permettent de dénoncer une femme infidèle, un mari cocu ; de vulgariser un accident de circulation, une tenue vestimentaire ou le comportement choquant d'un individu dans la société. Les réseaux sociaux contribuent sérieusement à l'amplification de la rumeur dans tous les domaines de la vie.

L'avènement des réseaux sociaux à surdimensionné la notion de consommateur, autrefois dédiée uniquement au marketing. *La génération réseaux sociaux a conduit à l'évènement du consommateur connecté* » DUCREY et al (2017, 9). Ces auteurs estiment que l'addiction au digital est renforcée par l'arrivée des lunettes connectées, des montres connectées, des objets connectés. Si cette réalité est confirmée dans les grands pays avec l'omniprésence de la connexion internet à bas coûts ; voir gratuite dans les bus, les trais, les restaurants, les lieux publics ; l'Afrique et le Bénin en particulier peine à s'offrir les infrastructures nécessaires à cet effet. L'OIT [44] constitue le stade culminant de la technologie digitale. Le Smartphone prend une dimension exceptionnelle. Il remplace la télécommande et fait fonctionner notre télévision, il démarre le véhicule à distance, il

[43] GOFFMAN (2006)

[44] Internet Of Things ou Internet des objets.

remplace la carte bancaire pour assurer les paiements, etc. Si dans les grands pays *l'Internet Of Things* dope déjà l'émergence du digital, au Bénin cette pratique reste encore un mythe.

5. Le processus de transformation digitale et les facteurs de réussite.

La généralisation des réseaux sociaux est devenue une réalité, même dans les pays pauvres comme le Bénin. Elle a conduit à de nombreuses mutations dans les usages, dans les comportements et les modes de fonctionnement. Pour POMMERAY (2016, 9), des nouveaux modèles inspirés de l'avant-gardiste Amazon au fonctionnement récent de l'ubérisation, les professionnels du marketing doivent tenir compte de ce nouvel environnement. Par ailleurs POMMERAY (2016, 10-15) estime que tout processus de révolution digitale doit passer par les trois étapes suivantes :

5.1. La révolution des business modèles

Dans les grands pays, depuis l'avènement du Web 1.0 jusqu'aux réseaux sociaux, les organisations et les individus ont connus des changements dans leurs modes de vie. L'ubernisation vient encore augmenter la dose de transformation. Les business modèles traditionnels deviennent obsolètes. Dans ces nouveaux modèles, la priorité n'est pas donnée au chiffre d'affaire, mais plutôt à la valorisation. La valorisation du produit, du service, de la méthode qui est essentiellement orientée Web, tendance actuelle de toutes les générations. Au Bénin, cette valorisation connait déjà ses débuts. Beaucoup de personnes ont des entreprises virtuelles qui mettent en valeur leurs produits. Même si dans l'arrière-plan de leur réflexion, on note l'intention d'augmenter leur revenu sur le Web. Ils valorisent les produits et se positionnent comme de véritables défenseurs du pouvoir d'achat et de la qualité de vie des populations. Nous avons rencontré des cadres de l'administration publiques et des grandes entreprises privées qui ont des fermes. Toute leur publicité passe par les réseaux sociaux. Ils mettent en avant le Label Bio de leurs productions qu'ils opposent aux produits agricoles inondés d'engrais et de pesticides de toutes sortes. En valorisant les produits et en défendant le pouvoir d'achat des populations ils tablent sur une

économie d'échelle et la réduction des coûts à tous les niveaux de leur développement. Cela permet d'atteindre facilement « le *fameux point d'équilibre* » POMMERAY (2016, 10).

Enfin, le succès de ces entreprises leur permet d'obtenir des revenus indirects de leur trafic, de leur base clients, etc. Il s'agit d'un modèle économique ouvert multifacette[45]

5.2. La révolution technologique

La deuxième révolution du digital, la révolution technologique passe nécessairement par l'applicatif, le collaboratif et la sémantique. L'application renvoie à la création des nombreuses plateformes qui facilitent les échanges, les partage, les jeux, les achats. Les usages des différents réseaux sociaux et applications conduisent aux autoroutes de la créativité, de l'adaptabilité, de l'inventivité.

Au Bénin, il faut reconnaître l'infertilité de ce domaine. En absence de plateforme, les individus passent généralement par facebook et whatsApp pour mener leurs activités digitales.

En ce qui concerne le collaboratif, il bénéficie du nombre impressionnant d'individus présents sur les plateformes pour optimiser les relations entre les hommes. Elle permet le passage du one to one[46] au many to many[47] POMMERAY (2016, 16). Ainsi, l'individu, mieux que la technologie devient le moteur de la réussite de cette révolution technologique qui a engagé de nouveaux mots, de nombreux concepts dont les sens tranchent nettement avec la vision traditionnelle. On note des mots comme *pure-player*[48], scalabité[49], *social room*[50] ; DUCREY et al (2017, 306-307) dont les sens sont essentiellement orientés sur une vision digitale.

5.3. La révolution comportementale

Au par avant, la publicité nous ciblait sur les routes, dans nos maisons et dans les magasins, par le biais des créations publicitaires très couteuses. Avec le Web, fait remarquer POMMERAY (2016, 17),

[45] C'est un concept qui part d'une activité cœur dont le rôle n'est pas forcément de générer les revenus, pour imaginer d'autres sources de revenus indirects.
[46] C'est la logique de base des e-mails : un individu envoie un mail à un autre individu
[47] C'est la logique des réseaux sociaux : plusieurs individus sont en relation avec plusieurs individus
[48] Entreprise créée et se développant uniquement en ligne.
[49] Capacité d'un service à être rapidement/immédiatement adaptable à un nombre élvé d'utilisateurs.
[50] Espace dédié au suivi des mentions sur les réseaux sociaux au sein d'une entreprise donnée.

les points de contacts se sont multipliés au point de bousculer les habitudes de ciblages des clients éditées autrefois par le marketing traditionnel.

Au Bénin, désormais, à la maison, les adolescents et les adultes (même si leur nombre restent encore faible) suivent la télévision ou la radio avec leur Smartphone, leur tablette en main. Sur les routes, au-delà de l'utilisation de leur Smartphones, ils produisent des données pour le web mobile et la géolocalisation.

Le digital a transformé le comportement des individus Béninois. Par le passé,, c'est le dictionnaire physique qui fournissait l'explication des mots ; aujourd'hui, c'est le web. Dans les églises au Bénin, l'utilisation du téléphone portable était interdite, mais depuis l'avènement de la bible digitale qui facilite d'ailleurs la recherche des références, les Smartphones ont retrouvé une place de choix dans les activités religieuses.

Ces trois révolutions (la résolution des business modèles, la révolution technologique et la révolution comportementale) ont induit de profondes mutations dans la façon de vivre des individus, et imposent des adaptations surtout aux métiers du marketing et de la communication.

Au-delà de ces trois révolutions, BABINET (2016, 20) évoque la révolution anthropologique. En effet, affirme-t-il « *d'une révolution que beaucoup ont qualifié de technologique, nous sommes en train de passer à un changement de civilisation, à une révolution anthropologique* ». Cette révolution anthropologique est facilitée par la réalité du monde ouvert où la capacité d'accéder aux connaissances, aux informations, aux technologies devient illimitée. Les notions de secret, de propriété intellectuelle commencent par perdre leur essence avec la transparence qu'impose le monde digital aux individus et aux organisations. Cette transparence, cet esprit d'ouverture a connu une popularisation exceptionnelle après le discours d'investiture de Barack OBAMA en 2008, lorsqu'il dit « *Face au doute, c'est l'ouverture qui prévaut. Le gouvernement ne doit pas maintenir la confidentialité de l'information au seul motif que des responsables publics puissent se trouver dans l'embarras après sa révélation ; ou à cause des erreurs ou des erreurs spéculatives ou abstraites. La non divulgation ne devrait jamais se justifier par l'entreprise de protéger des intérêts personnels de responsables gouvernementaux aux dépens*

de ceux qu'ils devraient servir ». Dans la même logiques, DOUEIHI (2011, 22) tout en reconnaissant le « *nouveau processus civilisateur* », manifeste quand même quelques inquiétudes sur la vie privé, le secret et la sécurité des individus. Cela nous amène à réfléchir désormais sur le choc entre la culture numérique, donc digitale et la culture nationale de chaque population du digital. CUHE (2007, 3) en guise d'avertissement affirme que «*l'homme est essentiellement un être de culture […] la culture permet à l'homme non seulement de s'adapter à son milieu mai aussi d'adapter celui-ci à lui-même, à ses besoins et à ses projets, autrement dit la culture rend possible la transformation de la nature*».

Au Bénin, un pan non négligeable de la culture s'est déjà adapté aux usages du téléphone portable et des réseaux sociaux. Est-ce que la culture béninoise peut favoriser cette révolution anthropologique ? Ou bien, est qu'il revient au digital de s'ajuster face au poids de la culture béninoise ? Il est très tôt de donner une réponse suffisamment objective. Cependant, nos investigation, montrent que la culture béninoise est ouverte au digital et subit déjà quelques transformations. Seulement, face aux logiques du open data, à la suppression de la vie privée, est-ce que les garants des cultures béninoises, les têtes couronnées, les traditerrapeutes vont accepter de se faire ubériser en abandonnant d'une bonne partie de leurs privilèges, de leur autorité, de leur pouvoir d'achat. Dans le prolongement de ses idées, CUCHE (2007, 3-4) ajouta que « *si toutes les populations humaines possèdent le même stock génétique, elles se différencient par leurs choix culturels, chacune invantant des solutions originales aux problèmes qui se posent à elle* ». Le choix culturel du Bénin réside dans sa capacité à opérer cette révolution anthropologique, partielle ou totale. Une petite enquête dans les lieux de culte montre que cette «*identité transparente* » MERCKE (2016, 89) tant attendue pour accélérer la révolution anthropologique au Bénin n'est pas pour maintenant. Les résistances sont encore très fortes et peuvent conduire à la déstructuration de ce pays[51]. Pour sa part, FERREY (2016, 4) associe à l'ubérisation, la technomédecine pour proclamer la prochaine révolution qui va bouleversée la vie des individus dans tous les pays et dans tous les domaines. Par ailleurs, avec DOUEIHI (2011, 22), nous reconnaissons qu'il est facile de trouver dans la transformation digitale les germes

[51] Estime un chef coutumier qui a voulu témoigner dans l'anonymat.

d'un processus civilisations. Le Bénin ne saurait être en marge de cette réalité.

5.4. Les principaux facteurs de réussite de la révolution digitale

Nos enquêtes montrent qu'une transformation digitale passe nécessairement par plusieurs facteurs déterminants. BABINET (2016, 190) les classe en quatre catégories qu'il qualifie de facteurs ordinaux. Il s'agit du volontarisme, de la formation, de la gestion du temps et du *touchpoint*.

Le volontarisme fait référence à l'engagement des individus. Etant donné que la révolution digitale induit des transformations dans la vie des êtres humains, il faut que ceux-ci acceptent cette idée de transformation. Il s'agit ici d'un « *changement 2* » WATZMAWICK et al (2007, 103) qu'il n'est pas un changement superficiel, mais un changement en profondeur qui transforme les acteurs et le système en place. Par conséquent, l'engagement des principaux acteurs devient un impératif. Etant donné que cette transformation touche le noyau dû des sociétés : la culture (culture d'entreprise, culture d'achat, culture nationale), il sera nécessaire de s'appuyer non seulement sur la pédagogie, mais surtout sur la vague digitale qui déferle sur la société. Si non, comment expliquer que la transformation digitale, en absence le plus souvent d'un retour sur investissement calculable initialement, permet aux startups de détrôner les grandes entreprises du monde ; BABINET (2016, 190).

Du volontarisme managérial aux différents enjeux technologiques, financières, logistiques, humains, égoïstes, etc., le risque est important et très difficile à évaluer.

Au Bénin, ce volontarisme est manifeste surtout chez les adolescents et les adultes, les personnes que nous qualifions affectueusement de la généralisation digitale. Pour eux la révolution digitale est une opportunité pour conquérir une bonne partie du pouvoir concentré aux mains des experts, des anciens, au nom de la maturité, de la confidentialité et surtout de l' « *art De faire* » de CERTEAU (2007, 69). Le Bénin compte seulement quelques rares l'experts digitaux qui ont du mal à faire passer leur message de

transformation digitale ; tant les obstacles sont multiples et multiformes.

Le deuxième facteur de la révolution digital : la formation est primordiale pour faciliter l'appropriation de cette révolution technologique qui prend de plus en plus une dimension anthropologique. Cette formation doit être managériale pour faciliter l'acquisition de la nouvelle culture organisationnelle. La formation est un atout pour mettre un accent particulier sur la participation de tous à la nouvelle culture « *selon un modèle orchestral, autrement dit comme résultant d'un ensemble d'individus réunis pour jouer ensemble et se trouvant en situation d'intervention durable* » CUCHE (2007, 48). Dans les organisations, cette formation peut nécessiter un lourd investissement, au regard de sa complexité et de son caractère permanent ; surtout que la transformation digitale n'a pas fini de livrer ses secrets. Au niveau national, cette formation peut prendre une autre forme. Pour des questions qui touchent la vie sociale, la vie quotidienne des individus, les entreprises de GSM, les *start up*, les leaders fabriquées par le digital seront très actifs pour transmettre leurs connaissances aux autres. En dehors des canaux classiques, le digital peut être utilisé à chaque fois pour populariser les nouvelles pratiques.

En ce qui concerne le troisième facteur de transformation, le temps ; son acception, au regard des atouts que les salariés souhaitent obtenir d'un projet de transformation digital, par exemple, varie d'un projet à un autre.

Pour les petits projets de quelques mois ou quelques années, les employés sont enthousiasmés. Ils espèrent voir dans un avenir proche les fruits de la transformation digitale.

Pour les grandes entreprises, du moins pour les projets de grandes envergues, BABINET (2016, 194) propose « *un plan de route sous-divisé en objectifs, qui astreint l'entreprise à une migration progressive vers le nouveau modèle* ».

Ainsi, pour un projet de transformation digital qui doit durer 10 ans, les objectifs à atteindre peuvent être segmentés dans le temps pour permettre une progression séquentielle. Cela permet aux diverses générations de salariés, de voir, de profiter au fur et à mesure des retombés de la transformation avant leur départ. Cette façon de

procéder est de nature à motiver les salariés qui sont fiers de contribuer à la progression de leur entité commune.

Enfin, le quatrième facteur (le *touchpoint*) est considéré comme « *une forme d'aboutissement* » BABINET (2016, 195). Au Bénin, le *touchpoint* des réseaux classiques (Facebook, whatsapp, etc.) connaissent un grand succès. Les plates-formes locales connaissent un *touchpoint* très faible, du fait de la faible digitalisation du pays. Toutefois, on note quelques exceptions : le *touchpoint* de la plateforme mise en place par le Ministère de la Fonction Publique ; le *touchpoint* de MOOV mobile pour obtenir les résultats du BAC 2017, les *touchpoints* des monnaies digitales de MTN et MOOV, etc. Un *touchpoint* élevé connote le succès de la plateforme, « *les quantités de données transactionnées vers l'intérieur et vers l'extérieur* » BABINET (2016, 195).

Il faut reconnaître qu'au Bénin la façon de vivre à la maison est de plus en plus digitalisée. Beaucoup de famille ont un groupe whatsapp pour rester en contact. Les parents, par le biais de cette plateforme informent à distance leurs enfants qu'il est l'heure d'apprendre les leçons, de faire les exercices, de manger, de dormir. Cette technologie leur permet également de gérer d'une certaine façon, à distraire la domestique, le répétiteur et certaines caprices des enfants.

A l'école, le digital a remis en cause la pédagogie avec l'émergence des TICE[52]. Dans les grands pays comme la France, les USA, l'ENT[53] devient un prolongement numérique de l'école grâce à la numérisation des manuels et l'utilisation des tablettes numériques. Le point culminant de la digitalisation de l'éducation a été connu avec la naissance du phénomène MOOC [54] ; basé sur trois principes fondamentaux : La gratuité de l'accès ; un aspect social et collaboratif ; puis, l'intégration de la ludification. CAZALS (2016, 24) Au Bénin, le secteur de l'éducation n'est pas encore numérisé. Mais le MOOC commence par être une réalité, en Témoigne les formations organisées

[52]Technologies de l'Information et de la Communication pour l'Enseignement.

[53]Environnement numérique de travail

[54]Massive Open Online : Cours en Ligne ouvert et massif

par le rectorat de L' UAC[55] au profit ses enseignants. Il n'est pas rare de voir des étudiants crées un groupe sur whatsapp pour digitaliser leurs connaissances. . Dans chaque groupe, des étudiants publient leurs préoccupations. D'autres étudiants apportent des éléments de réponses qui facilitent la compréhension des cours, la résolution des exercices. Whatsapp permet aux étudiants béninois de gérer les emplois de temps, les supports de cours, les résultats d'examen, etc.

En ce qui concerne les organismes financiers, notamment les banques et les assurances, des nombreux progrès sont effectués. La monnaie digitale n'est véritablement pas encore une réalité au niveau des banques béninoises. C'est quasiment impossible d'effectuer des paiements en ligne via les cartes bancaires, du Bénin. Cette réalité n'est pas à confondre avec la monnaie digitale de MTN ou de MOOV qui ne sont pas des banques mais des opérateurs de téléphonie mobile.

Le *Big data* est un instrument pertinent qui pouvait faciliter la recherche d'information sur les demandeurs de crédit ; les débiteurs insolvables ; les capacités d'endettement des clients, des banques et des institutions de micro finance au Bénin. Il faut reconnaître que le système bancaire béninois a connu de progrès dans sa digitalisation, avec les alertes SMS (crédit, débit), la consultation des comptes à distance, etc.

L'administration publique Béninoise pose également ses pas sur le territoire digital, avec la mise en place de la plateforme qui permet de gérer plus facilement la carrière des agents de l'Etat. C'est un outil qui permet à la fois de rationaliser le travail des fonctionnaires, de bannir la lourdeur administrative, de réduire les délais d'attentes, les trafics d'influence et la corruption.

De plus en plus, le digital prend des couleurs au Bénin. Des incubateurs s'installent pour promouvoir des start-up du numérique. Seulement ces jeunes pouces du digital peinent à mobiliser les financements nécessaires à leur développement. Les prises en charge des institutions comme Bleu Zone, MTN, MOOV, la fondation Adrien HOUNGBEDJI, le ministère de l'économie numérique, la fondation de l'UAC, etc. reste encore très limitées. Dans le secteur de la presse, les

[55]Université d'Abomey Calavi.

initiatives se multiplient avec de plus en plus de radio digitale, de télévision digitale, de journaux en ligne.

CONCLUSION

Au Bénin, l'utilisation des *smartphones* se généralise du fait des téléphones portables *low cost*. Seulement le débit de la connexion Internet reste encore faible. A cela s'ajoute le coût élevé de cette connexion internet et le faible taux de couverture du pays. Néanmoins, les Béninois sont prêts à sacrifier des postes de leur budget pour s'acheter une connexion Internet. Le Bénin compte très peu de start-up dans le domaine du numérique. Ces start-up ont du mal à développer leur produit faute de financement. Les banques béninoises sont très frileuses, les organismes publics et privés ne s'intéressent pas aux levés de fonds à destination des start-up. Il n'y a que quelques institutions à l'image de ''bleu zone', de la fondation Adrien HOUNGBEDJI, de la Fondation de l'UAC, du Ministère de l'Economie Numérique et de la Communication qui financent quelques rare initiatives.

A défaut de plateformes dédiées, les Béninois opèrent timidement des transformations dans leurs façons de vivre. Des transformations induites par les usages des *smartphones* et des réseaux sociaux comme *Whats App, Facebook, You tube*. Cette révolution digitale au Bénin est visible dans la presse avec de plus en plus de télévision digitale, de radio digitale, de journaux en ligne.

Dans le domaine de l'éducation, beaucoup d'université mettent déjà en place les bases d'une ubérisation de l'enseignement. L'UAC reste le pionnier avec les formations et l'installation des plateformes pour faciliter les MOOCS, et les TICE. L'administration publique va connaître beaucoup de transformation du fait de la mise en place des plateformes pour mieux gérer les demandes des usagers. Dans les secteurs de GSM, les banques, et les assurances, les avancés de l'ubérisation sont notables. L'ubérisation du Bénin est en marche seulement cette marche timide mérite d'être accélérer, organiser et contrôler pour réduire au maximum les dérapages.

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HEURISTIE JURIDIQUE ET JUDICIAIRE COMME BASE DE LA CARTOGRAPHIE BUDGETAIRE AU BENIN

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Résumé
La cartographie budgétaire est un mécanisme supplémentaire susceptible de prévenir et d'empêtrer avec efficience et efficacité, l'apparition, les manifestations et les effets de la délinquance socioéconomique et de l'appauvrissement. Naturellement, la mise en œuvre de ce mécanisme au profit des populations majoritairement analphabètes, permet de dépeindre les réalisations physiques et financières prévues dans la loi de finances. Cependant, la procédure n'est exempte de heurts. Aussi déclenche-t-elle des hostilités assorties des facteurs de risque. Ce dernier se traduit par toute forme et toute nature de censure et de représailles dont il faut se prémunir par des mesures de précaution. Pour y parvenir, la présente étude contribue à outiller et à renforcer les capacités des agents économiques, toutes catégories confondues. De là, l'heuristie juridique et judiciaire constitue un outil d'aide à la décision qui participe en toute sécurité à l'établissement, la gestion, l'exploration et l'évaluation de la cartographie budgétaire.

Mots-clés : cartographie budgétaire - facteurs de risque - mesures de précaution - heuristie juridique et judiciaire

Abstract
The implementation of the budget mapping is not clash-free. Also, it triggers hostilities including risk factors. The latter is reflected in any form and kind of censorship and retaliation that are to be guarded against through precautionary measures. To this end, the present study helps to equip and improve the skills of economic agents, irrespective of their socioprofessional groups. On this basis, juridical and judicial heuristics is an appropriate tool.

Keywords: budget mapping - risk factors - precautionary measures - juridical and judicial heuristics

Introduction

Cette partie de l'étude aborde successivement la justification du thème, la problématique, les hypothèses, les objectifs scientifiques et l'approche globale du sujet.

***1.* Justification du thème**

« Heuristie juridique et judiciaire comme base de la cartographie budgétaire », résulte de la thèse que nous avons défendue en 2010 sur le thème « *L'accessibilité des informations budgétaires : un instrument de promotion de la bonne gouvernance au Bénin* **».** Dans la thèse, nous avons essayé de démontrer que l'opacité des lois de finances sécrète les gènes constitutifs du développement du sous-développement par l'effet multiplicateur de la délinquance socioéconomique et financière.

Dès lors, nous avons proposé un modèle de développement endogène axé sur la refonte du système budgétaire actuel. Basé sur les principes stricts d'une étude par observation minutieuse depuis 1983 et implémenté graduellement, le modèle a été approuvé le 18 mai 2012 par les Partenaires techniques et financiers (PTF). Au terme des échanges, ces derniers ont reconnu l'intérêt et la pertinence dudit modèle qu'ils ont jugé précis et concis. Sous réserve des résultats de recherche ultérieure, le modèle proposé apparaît comme l'unique option susceptible de prévenir et d'empêtrer avec efficience et efficacité, l'apparition, les manifestations et les effets de la corruption et de la pauvreté. Somme toute, les représentants des PTF ont recommandé qu'une attention particulière soit accordée au modèle en question et qu'il soit intégré dans les politiques publiques relatives à la réforme des finances publiques et de la décentralisation. En exécution de cette instruction, nous avons identifié les trois mécanismes supplémentaires ci-après, susceptibles de faciliter la mise en œuvre dudit modèle :

- « Heuristie juridique et judiciaire comme base de la cartographie budgétaire »
- « Stratégie heuristique de la cartographie budgétaire : apports dans la lutte contre la délinquance socioéconomique et la paupérisation »
- « Corrélation des ressources linguistiques et de la cartographie budgétaire au Bénin »

La présente étude qui se rapporte au premier mécanisme supplémentaire, se propose d'outiller et de renforcer d'une manière ou d'une autre, les capacités des agents économiques, toutes catégories confondues. De ce fait, heuristie juridique et judiciaire, constitue un outil d'aide à la décision, plus à même que d'autres de se prémunir contre toute forme et toute nature de censure et de représailles. Il s'agit essentiellement des mesures prises par prévoyance ou prudence et destinées à conjurer tout désagrément ou tout risque afférent à l'établissement, la gestion, l'exploration et l'évaluation de la cartographie budgétaire.

Après la restitution de la problématique, les hypothèses, les objectifs scientifiques et l'approche globale du sujet, le développement articulé de l'étude sera présenté.

2. Problématique

Nos travaux de recherche antérieure ont d'ores et déjà indiqué qu'à l'origine de la fracture de la cohésion sociale, la confusion entre les ressources publiques et le patrimoine comptable privé continue d'occuper une place prépondérante. Une telle confusion se développe et s'entretien par la pratique du clientélisme, de la loyauté, de l'allégeance ou de la soumission. En guise d'illustration (Libreafrique, 2015) une étude du Comité catholique contre la faim et pour le développement publiée en mars 2007, évalue entre 100 et 180 milliards $ les avoirs détournés par des dirigeants au cours des dernières décennies. La même source précise que selon le FMI, entre 1999 et 2002, 248 millions $ provenant de l'extraction du brut n'ont pas laissé de traces dans la comptabilité congolaise. Dans le budget 2003 du Congo (Le Monde, 2004), sur les 800 millions $ de rentes pétrolières, seulement 650 millions $ ont été inscrits. Ces cas foisonnent dans la quasi-totalité des pays en développement.

De ce qui précède et eu égard au climat actuel d'incertitudes mondiales et d'assainissement des finances publiques dans nombre de pays pauvres, que faut-il faire pour conjurer cette crise qui engendre l'extrême pauvreté, des inégalités criantes, de grand contraste ? Aussi conviendrait-il d'accorder rationnellement avec prudence et probité, une priorité absolue aux programmes d'intérêt public susceptibles de couvrir les besoins des paisibles populations.

L'environnement structurel et événementiel qui sert de cadre à l'heuristie juridique et judiciaire de la cartographie budgétaire, s'est planté comme une évidence incontestable afin de combattre la délinquance socioéconomique et financière. En effet, il explique le bien-fondé et les raisons scientifiques de la situation problématique des pays en développement. Mû par le principe de précaution, cet environnement qui intègre la mutualisation du budget de l'Etat à travers une localisation géographique, devrait permettre de créer, de recevoir, de partager et d'utiliser librement les informations. Autrement dit, il est essentiellement question de dépeindre en toute sécurité et avec bonheur, au profit des populations majoritairement analphabètes, les réalisations physiques et financières prévues au budget de l'Etat. Cette stratégie consistant à couper l'herbe sous les pieds de l'opulence ostentatoire d'une minorité qui continue d'usurper sur les prérogatives du peuple, n'est exempte ni de heurts ni de représailles. En effet, cette minorité présente les traits essentiels et distinctifs d'une jeunesse dorée, insouciante de l'avenir, douée d'une attitude orgueilleuse, avide de pouvoir et profondément égoïste. En termes plus explicites, cette minorité est composée essentiellement des intellectuels poltrons d'une espèce d'avorton. Le moins qu'on puisse dire, c'est que les intéressés se sont incrustés dans des institutions de la république tout à fait sclérosées ; de surcroît, ils font preuve d'une dévorante cupidité en s'inféodant, vendant même leurs âmes au diable pour des futilités. Avant tout, il est indiqué de statuer sur nos hypothèses, le but à atteindre, et l'approche globale du sujet.

3. Hypothèses

Les deux (02) hypothèses ci-après sont formulées pour conduire l'étude :

Hypothèse 1. L'heuristie juridique correspond aux mesures prises pour prévenir tout risque afférent à l'établissement, la gestion, l'exploration et l'évaluation de la cartographie budgétaire.

Hypothèse 2. L'heuristie judiciaire permet de dépeindre en toute sécurité, les réalisations physiques et financières prévues au budget de l'Etat.

Statuons à présent sur le but à atteindre.

4. Objectifs scientifiques

Le but de l'étude vise l'atteinte d'un objectif général et des objectifs spécifiques ci-après :

4.1. Objectif général

Cette étude est une contribution en vue de dépeindre en toute sécurité et avec bonheur, au profit des populations majoritairement analphabètes, les réalisations physiques et financières prévues dans la loi de finances.

Cet objectif est décliné en objectifs spécifiques.

4.2. Objectifs spécifiques

Les objectifs spécifiques poursuivis se présentent ainsi qu'il suit :

- montrer que l'heuristie juridique correspond aux mesures prises pour prévenir tout risque afférent à la cartographie budgétaire;
- montrer que l'heuristie judiciaire est la seconde base de la cartographie budgétaire permettant de dépeindre en toute sécurité, les réalisations physiques et financières du budget de l'Etat.

5. Approche globale de l'étude

Après une évaluation sommaire de l'exercice du droit fondamental des citoyens, suivie d'une appréciation judicieuse de l'état de rapprochement des postes de dépenses affectées aux secteurs sociaux de base, et ce conformément aux dispositions de la Déclaration des Droits de l'Homme et du Citoyen de 1789, des Directives de l'UEMOA et de la constitution béninoise, nous avons proposé des mesures correctives. Pour y parvenir, une longue période d'observation et de recherche documentaire ont permis de collecter et d'exploiter quelques textes communautaires, législatifs et réglementaires (Directives, lois, décrets et arrêtés etc.) relatifs aux informations socioéconomiques et financières. Puis, suite à une seconde évaluation, nous avons proposé de nouvelles mesures. Ces dernières s'illustrent par l'heuristie juridique et judiciaire, un outil d'aide à la décision, destiné à se prémunir contre des risques afférents à l'établissement, la gestion, l'exploration et l'évaluation de la cartographie budgétaire. En effet, l'analyse et l'appréciation des informations, révèlent des facteurs de risque mû par toute forme et

toute nature de censure et de représailles dont il faut se prémunir par des mesures à prendre par prévoyance ou prudence. Cette analyse n'exclut pas un développement articulé de l'étude.

6. Développement articulé

Le développement articulé de l'étude est assorti des mesures à prendre par prévoyance ou prudence et destinées à se prémunir contre toute nature de censure et de représailles. Ces mesures relèvent de l'heuristie juridique et judiciaire qui contribue en toute sécurité, à l'établissement, à la gestion, à l'exploration et à l'évaluation de la cartographie budgétaire.

6.1. Heuristie juridique comme fondement de la cartographie budgétaire

Logiquement, les pays pauvres sont marqués par la sinistre trilogie : droits économiques, sociaux et culturels - budget de l'Etat hypothéqué - paupérisation. D'une manière nette et remarquable, les crédits ouverts au budget de l'Etat devraient permettre la jouissance des droits économiques, sociaux et culturels prévus par les articles ci-après de la constitution du Bénin :

Article 8. La personne humaine est sacrée et inviolable. L'Etat a l'obligation absolue de la respecter et de la protéger. Il lui garantit un plein épanouissement. A cet effet, il assure à ses citoyens l'égal accès à la santé, à l'éducation, à la culture, à l'information, à la formation professionnelle et à l'emploi.

Article 9. Tout être humain a droit au développement et au plein épanouissement de sa personne dans ses dimensions matérielle, temporelle, intellectuelle et spirituelle, pourvu qu'il ne viole pas les droits d'autrui ni n'enfreigne l'ordre constitutionnel et les bonnes mœurs.

Article 13. L'Etat pourvoit à l'éducation de la jeunesse par des écoles publiques. L'enseignement primaire est obligatoire. L'Etat assure progressivement la gratuité de l'enseignement public.

Article 27. Toute personne a droit à un environnement sain, satisfaisant et durable et a le devoir de le défendre. L'Etat veille à la protection de l'environnement.

Article 28. Le stockage, la manipulation et l'évacuation des déchets toxiques ou polluants provenant des usines et autres unités industrielles ou artisanales installées sur le territoire national sont réglementés par la loi.
Article 29. Le transit, l'importation, le stockage, l'enfouissement, le déversement sur le territoire national des déchets toxiques ou polluants étrangers et tout accord y relatif constituent un crime contre la nation. Les sanctions applicables sont définies par la loi.
Article 30. L'Etat reconnaît à tous les citoyens le droit au travail et s'efforce de créer les conditions qui rendent la jouissance de ce droit effective et garantissent au travailleur la juste rétribution de ses services ou de sa production.
Article 74. Il y a haute trahison lorsque le Président de la République a violé son serment, est reconnu auteur, co-auteur ou complice de violations graves et caractérisées des Droits de l'Homme, de cession d'une partie du territoire national ou d'acte attentatoire au maintien d'un environnement sain, satisfaisant, durable et favorable au développement.

Hélas, aujourd'hui l'exercice de ces droits à l'éducation (article 8, 13), à la santé (article 8), au travail (article 30), au développement (article 9), à un environnement sain, satisfaisant et durable (articles 27, 28, 29, 74)… est globalement très contrasté et lacunaire. En effet, il ne suffit pas de garantir la liberté d'expression, le droit de vote et autres droits juridiques aux citoyens ; encore faudrait-il que ces derniers aient la possibilité de manger, de se soigner, de s'instruire, de se loger, bref le droit de vivre. Or, il est établi aujourd'hui que la pauvreté n'est pas seulement due à la faiblesse des revenus ; mais elle résulte également d'un manque d'accès aux différentes formes de capital. Ainsi, la pauvreté non monétaire qui incorpore la pauvreté humaine (INSAE, 2006) intègre les conditions de vie dégradante et alarmante, l'impossibilité de s'instruire, de participer à l'organisation et à l'animation de la vie au sein de son unité administrative de base.

En substance et pour rester dans les faits, l'étude et l'examen du bilan partiel établi tout récemment par l'ancien ministre Marcel de Souza, actuel Président de la Commission de la CEDEAO, et réaffirmé sur l'émission « Cartes sur table » de la Radio Océan Fm du dimanche 4 octobre 2015, révèlent ce qui suit : durant les dix ans (avril 2006-avril

2016) de gouvernance, le Président Boni Yayi et ses gouvernements successifs ont échoué à combler les attentes des Béninois et de nombreux défis restent à relever : «*Aujourd'hui, tout se passe comme si nous avons perdu tous repères. La pauvreté s'accentue,* ***aucun développement, aucun recul de la pauvreté, aucune croissance véritable****. L'enquête Emicov (enquête modulaire intégré sur les conditions de vie des populations) indique que* ***l'extrême pauvreté, c'est-à-dire ceux qui ont un revenu d'au plus 10.000 FCFA par mois, touche encore une forte proportion de la population de notre pays***». Il étaye sa thèse en indiquant que malgré les trois générations de stratégies de croissance pour la réduction de la pauvreté avec l'appui de la Banque mondiale et du FMI, de « ***37% en 2006, le taux des Béninois vivant en deçà du seuil de l'extrême pauvreté est passé à 40,03% en 2015».*** Il en déduit que la « P***auvreté ne recule pas mais s'accentue surtout au niveau des jeunes* ***».*** Du reste, l'ancien Ministre s'est avoué vaincu en matière de la lutte contre la pauvreté et la corruption : « *Nous n'avons pas atteint les objectifs. La pauvreté a gagné du terrain* ». Comment la Haute Autorité a-t-elle fait pour en arriver là ? Quid des ressources publiques qui intègrent les prélèvements obligatoires et corrélativement les crédits ouverts au budget de l'Etat ?

Sans ambages, le sort des prélèvements obligatoires sur les revenus des citoyens, semble hypothétique : atteignent-ils souvent leur destination afin de favoriser la jouissance réelle des droits sus énumérés pour enfin sortir les populations de la dégradation alarmante et persistante des conditions de vie ? N'est-il pas grand temps d'envisager une autre stratégie intégrant l'heuristie juridique ? Cette option sera l'occasion de dépeindre en toute sécurité et avec bonheur, aux populations majoritairement analphabètes, les réalisations physiques et financières prévues au budget de l'Etat. De là, il convient de faire remarquer que les crédits ouverts au budget de l'Etat expriment la politique de développement ; ils constituent le seul moyen par lequel le gouvernement exécute son programme d'actions. Généralement dans les pays en développement et au Bénin en particulier, le budget de l'Etat, essentiellement fiscal, devrait être consacré entre autres à la réduction de la pauvreté ambiante et manifeste, à la prévention de la délinquance financière et socioéconomique, et ce afin d'accroître le niveau de bien-être de la

population. Cette logique est bel et bien en phase avec la célèbre formule de Gaston Jèze (1869-1953) considéré souvent dans les milieux universitaires comme le « Pape » des finances publiques : « Il y a des charges publiques, il faut les couvrir ». Il convient de préciser que né le 2 mars 1869 à Toulouse en France, Gaston Jèze est un professeur de droit public français, président de l'Institut de droit international, fondateur et directeur de la Revue de science et de législation financière, directeur de la Revue de droit public. Il est décédé le 5 août 1953 à Deauville en France.

6.2. Heuristie judiciaire pour dépeindre en toute sécurité, les réalisations physiques et financières prévues au budget de l'Etat

En situation d'une crise sans précédent et revêtant un caractère d'extrême urgence, il ne servira à rien d'élaborer une cartographie budgétaire dont la mise en œuvre sera fonction d'un nouveau cadre juridique à faire adopter par une administration bureaucratique à outrance, lourde et fortement politisée. Là encore, l'heuristie judiciaire qui intègre des dispositions propres et exclusives ci-après, s'est plantée comme base d'une véritable cartographie budgétaire sécurisée.

6.2.1. La Déclaration universelle des droits de l'homme

Alinéa 2 du préambule **:** c*onsidérant* que la méconnaissance et le mépris des droits de l'homme ont conduit à des actes de barbarie qui révoltent la conscience de l'humanité et que l'avènement d'un monde où les êtres humains seront libres de parler et de croire, libérés de la terreur et de la misère, a été proclamé comme la plus haute aspiration de l'homme.

Article 3: tout individu a droit à la vie, à la liberté et à la sûreté de sa personne.

Article 22: toute personne, en tant que membre de la société, a droit à la sécurité sociale ; elle est fondée à obtenir la satisfaction des droits économiques, sociaux et culturels indispensables à sa dignité et au libre développement de sa personnalité, grâce à l'effort national et à la coopération internationale, compte tenu de l'organisation et des ressources de chaque pays.

6.2.2. Etats généraux des Pays sur le développement

De la réflexion collective des Etats généraux des Pays (Mâcon, juin 1982) sur le développement, il a été unanimement établi que le développement est un mouvement culturel, économique, social qui tend à augmenter le bien-être d'une société. Il doit commencer au niveau local et se propager au niveau supérieur. Il doit valoriser les ressources d'un territoire par et pour les groupes qui occupent ce territoire. Il doit être global et multidimensionnel, recomposant ainsi les logiques sectorielles.

6.2.3. Directive n° 02/2000/CM/UEMOA du 29 juin 2000 portant Code de transparence dans la gestion des finances publiques et Directive n° 06/2009/cm/ UEMOA du 26 juin 2009 portant lois de finances dans l'espace UEMOA

Ces instruments juridiques visent à consolider les acquis enregistrés par les États membres de l'Union en matière d'assainissement budgétaire et de bonne gestion des finances publiques. Dans ce cadre et suite à la réécriture des Directives de 1997, 1998 et 2000, six nouvelles Directives rénovant le cadre harmonisé des finances publiques au sein de l'Union ont été adoptées en mars et juin 2009 par le Conseil des Ministres de l'UEMOA. Le plan d'action qui en résulte, est élaboré pour assurer la bonne diffusion, l'appropriation et la transposition des nouvelles Directives dans les cadres légaux et réglementaires nationaux. Le document comprend les composantes ci-après : communication et dissémination, formation, transposition des directives dans les droits nationaux, suivi-évaluation de la transposition des directives, adaptation et renforcement des systèmes d'information, mise en œuvre des réformes des finances publiques.

Somme toute, le Gouvernement est tenu d'expliquer et de justifier l'utilisation de l'intégralité des crédits qu'il sollicite. Chaque franc utilisé doit être détaillé à travers une analyse du coût des politiques publiques. Cette exigence entraîne logiquement l'obligation de présenter des comptes ou un budget reflétant une image sincère et fidèle de la situation et des perspectives économiques et patrimoniales nationales au regard des informations dont dispose le gouvernement au moment de leur élaboration. Subséquemment, il est interdit de sous-estimer les charges ou de surestimer les ressources présentées

dans la loi de finances. S'y rajoute, l'obligation de ne pas dissimuler des éléments financiers ou patrimoniaux, de présenter des documents cohérents entre eux sur l'ensemble des ressources et des charges de l'Etat de façon sincère, de garantir une information fiable et complète, d'organiser la reddition de comptes selon une comptabilité de droits constatés et les règles de la comptabilité patrimoniale.

6.2.4. La Constitution, Loi fondamentale du Bénin

Article 2 : la République du Bénin est une et indivisible, laïque et démocratique. Son principe est : le Gouvernement du peuple, par le peuple et pour le peuple.

Article 3 : la souveraineté nationale appartient au peuple. Aucune fraction du peuple, aucune communauté, aucune corporation, aucun parti ou association politique, aucune organisation syndicale ni aucun individu ne peut s'en attribuer l'exercice. La souveraineté s'exerce conformément à cette constitution qui est la loi Suprême de l'Etat. Toute loi, tout texte réglementaire et tout acte administratif contraires à ces dispositions sont nuls et non avenus. En conséquence, tout citoyen a le droit de se pourvoir devant la cour constitutionnelle contre les lois, textes et actes présumés inconstitutionnels.

Article 8 : la personne humaine est sacrée et inviolable. L'Etat a l'obligation absolue de la respecter et de la protéger. Il lui garantit un plein épanouissement. A cet effet, il assure à ses citoyens l'égal accès à la santé, à l'éducation, à la culture, à l'information, à la formation professionnelle et à l'emploi.

Article 11 : toutes les communautés composant la nation béninoise jouissent de la liberté d'utiliser leurs langues parlées et écrites et de développer leur propre culture tout en respectant celles des autres. L'Etat doit promouvoir le développement des langues nationales d'intercommunication.

Article 151**:** les Collectivités s'administrent librement par des Conseils élus et dans les conditions prévues par la loi ;

Article 152**:** aucune dépense de souveraineté de l'Etat ne saurait être imputée à leur budget;

Article 153**:** l'Etat veille au développement harmonieux de toutes les Collectivités territoriales sur la base de la solidarité nationale, des potentialités régionales et de l'équilibre interrégional.

6.2.5. Loi et décrets portant organisation de l'Administration territoriale

Les lois de la décentralisation et leurs décrets d'application constituent le gage d'une participation effective et efficiente des Communautés linguistiques à la gestion et au développement à la base.

6.2.6. Loi n° 97-028 du 15 janvier 1999 portant organisation de l'Administration territoriale

Article 10 alinéa 1er **:** le Préfet est le dépositaire de l'autorité de l'Etat dans le Département. En cette qualité, il est l'unique représentant du Gouvernement et de chacun des Ministres pris individuellement.

Article 11 **:** il coordonne les Services déconcentrés.

Article 43: le village ou le quartier de ville constitue l'Unité administrative de base au sein de laquelle s'organise la vie en milieu rural ou en milieu urbain.

6.2.7. Loi n° 97-029 du 15 janvier 1999 portant organisation des Communes

Article 2**:** la Commune constitue le cadre institutionnel pour l'exercice de la démocratie à la base. Elle est l'expression de la décentralisation et le lieu privilégié de la participation des citoyens à la gestion des affaires publiques locales.

Article 30**:** les séances du conseil communal sont publiques. Toutefois, le conseil communal délibère à huis clos dans les cas suivants :

- l'examen des dossiers disciplinaires des élus;
- l'examen des questions liées à la sécurité et au maintien de l'ordre public, sur saisine de l'autorité de tutelle.

Article 73**:** le Maire prend des dispositions à l'effet :

1) d'ordonner les mesures et règlements nécessaires à l'exercice de ses prérogatives ;
2) de diffuser au niveau local, les lois et règlements de police et rappeler les citoyens à leur observation.

Article 99 **:** la Commune doit veiller à la promotion des langues nationales en vue de leur utilisation sous forme écrite et orale. A cet effet, l'État lui transfère les ressources nécessaires.

Article 131 **:** le conseil d'arrondissement se prononce sur toutes les affaires concernant l'arrondissement, donne son avis sur les affaires

pour lesquelles il est requis par le conseil communal. Il fait des propositions relatives au développement et à la bonne administration de l'arrondissement. Le chef d'arrondissement est lié par ces avis et propositions dont il rend compte au maire. Le Maire en informe le conseil communal qui en délibère en cas de besoin.
Article 137 alinéa 1**:** le conseil de village ou du quartier de ville se réunit au moins une fois tous les deux mois, sur convocation du chef de village ou du quartier de ville. Les réunions se tiennent en un lieu public désigné par le chef de village ou de quartier de ville.
Article 138 **:** le conseil de village ou de quartier de ville se prononce sur les affaires qui concernent le village ou le quartier de ville. Il donne son avis sur les affaires pour lesquelles il est requis par le conseil d'arrondissement. Il fait des propositions relatives à la bonne administration du village ou du quartier de ville.

6.2.8. Loi n° 98-005 du 15 janvier 1999 portant organisation des Communes à statut particulier

Article 19, 5ième tiret (en matière de communications) **:** la Commune a la charge de l'information de la population sur la vie de la cité: à cet effet, elle diffuse des organes d'information écrite, crée et/ou favorise l'installation des stations de radiodiffusion sonore et de télévision locales. A cet effet, l'État leur transfère les ressources nécessaires.

6.2.9. Décret n° 2001-409 du 15 octobre 2001 portant composition, attributions et fonctionnement de la Conférence administrative départementale (CAD)

Article 2 alinéa 1 **:** la CAD examine et adopte :

- l'avant-projet de la tranche départementale du Plan national de Développement;
- l'avant-projet de la tranche départementale du Programme d'Investissement public (PIP);
- le projet de répartition au niveau du Département des dotations globales de fonctionnement et de subventions d'investissement de l'Etat aux Communes ;
- les propositions de budget de fonctionnement des Services déconcentrés de l'Etat au niveau du Département.

Article 2 alinéa 2 **:** la CAD suit :

- le développement des services et compétences déconcentrés de l'Etat dans le Département ;
- la contractualisation des rapports Etat-Communes au niveau du Département ;
- le développement de la coopération décentralisée entre les Communes du Département et les Collectivités locales et l'organisation des villes étrangères ainsi que la solidarité intercommunale ;
- la mise en œuvre au niveau du Département de la politique générale de l'Etat, du programme d'actions du Gouvernement ainsi que des tranches départementales du plan national et des programmes sectoriels de développement ;
- l'exécution des budgets de fonctionnement des Services déconcentrés de l'Etat.

6.2.10. Décret n° 2002-376 du 22 août 2002 portant organisation et fonctionnement de l'Administration départementale

Article 7**:** l'élaboration du Budget Programme départemental (BPD et du Budget Programme communal (BPC) trouve son fondement dans les dispositions ci-après :

- l'élaboration et l'exécution d'un Plan de Développement départemental ;
- la coordination des propositions des Plans communaux d'aménagement du territoire au niveau du département ;
- la coordination du développement local ;
- l'élaboration et la mise en œuvre de projet départemental.

Article 23 **:** le Préfet est l'Ordonnateur secondaire unique du Budget national dans son Département.

Article 24 **:** le Préfet est chargé de la mise en œuvre des projets à caractère départemental, de la supervision, de l'harmonisation et du contrôle de toutes les activités des Services techniques déconcentrés du Département.

Ces dispositions non exhaustives sont, à l'évidence, une solide ossature pour l'établissement, la gestion, l'exploration et l'évaluation en toute sécurité de la cartographie budgétaire. Ne pas introduire cette procédure appropriée, mue par une communication inclusive, conduira à élaborer dans un flou artistique, des documents

budgétaires à la limite désincarnés, touffus, source de l'appauvrissement, de la compromission et de la fracture d'une cohésion sociale irrécupérable.

Conclusion

Expressément, les dispositions propres et exclusives indiquent que le village ou le quartier de ville constitue l'Unité administrative de base au sein de laquelle s'organise la vie en milieu rural ou en milieu urbain. Dès lors, la franchise morale ou intellectuelle accrédite la thèse de l'établissement, de la gestion, de l'exploration et de l'évaluation de la cartographie budgétaire, et ce afin de conjurer la crise de développement du sous développement. En effet, cette nouvelle stratégie permettra de dépeindre en toute sécurité juridique et judiciaire, au profit des populations majoritairement analphabètes, les réalisations physiques et financières prévues au budget de l'Etat. Mais il est indiqué d'intégrer, à tout prix, ici et là, les ressources linguistiques dans la procédure.

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L'HUMANISME DE PETTIT A L'ERE DU MARCHE : VALEUR ET ATTENTES ACTUELLES

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Résumé
Contrairement à la prévision de la philosophie libérale, la loi du marché a renforcé la subordination dans les relations humaines. Désormais, le capital règne et la valeur humaine est réduite à celle d'une marchandise. L'humanisme de Philip Pettit, comme tout humanisme, s'est préoccupé de la situation que vit actuellement l'homme et des moyens de le soustraire à la sujétion en lui redonnant sa valeur bafouée. Cet article vise à montrer qu'une nouvelle conceptualisation de la liberté dans une république où règnent la loi et les normes civiles pourraient garantir le respect de la dignité de la personne humaine.

Mots-clés : marché, philosophie politique, humanisme, civilité, non-domination

Abstract
In opposition to the foresight of the liberal philosophy, the market law reinforced the subordination in human relations. Henceforth, money reigns and human value is reduced to goods. The humanism of Philip Petit, like any humanism, focused on the situation that man lives actually and the means to remove him from the subjection by give him back his derided value. This paper seek to show that a new conceptualization of freedom in a republic where law and civilian rules may guarantee the respect of the human dignity.
Keywords: market, political philosophy, humanism, courtesy, no domination.

Introduction

La globalisation de l'économie a bouleversé le monde et l'homme. Désormais, la loi du marché a supplanté toute autre considération et la dignité de l'homme en est affectée. L'homme subit l'exploitation économique et sa valeur est réduite à celle d'une marchandise. Le capital, devenu la valeur suprême, a mis entre parenthèse les valeurs humanistes, contrairement aux prétentions et aux prévisions de la

philosophie libérale. S'insurgeant contre la domination, la philosophie républicaine se préoccupe de la manière dont l'homme doit retrouver sa place privilégiée dans la société. C'est dans ce registre que semble s'inscrire Philip Pettit [56] qui opère une révolution conceptuelle en soutenant que la liberté doit être une absence de domination et non d'interférences. Ce qui pousse à des interrogations : en quoi est-il essentiel de différencier, entre les interférences, celles qui sont légitimes et celles qui sont arbitraires lorsqu'il s'agit de définir les conditions de la liberté ? Que représente réellement la personne dans la dynamique du marché ? Dans une « société de marché », comme la nôtre, quel peut être l'impact de cette révolution conceptuelle de Pettit dans la reconquête de la dignité et de l'intégrité de l'homme ? Cette réflexion qui porte sur la valeur et les attentes de l'idée républicaine dans le monde d'aujourd'hui montre que Pettit soutient un humanisme ouvert qui concilie l'empire de la loi et le besoin de civilité dans la république pour lutter contre la réduction de la personne à un simple agent économique. Aussi la première partie de cette réflexion examinera-t-elle le statut de la personne dans la dynamique du marché. Quant à la deuxième et la troisième, elles analyseront la valeur et l'actualité de la pensée de Pettit dans le contexte d'une société de marché.

1. La personne dans la dynamique du marché

1.1 La loi du marché

L'histoire de l'humanité a franchi un tournant décisifavec la mise en place d'un nouvel ordre économique et politique dont les effets se font sentir surtout à partir des années 1980. Deux facteurs semblent avoir présidé à l'avènement du processus de la mondialisation : les technologies de l'information et de la communication et la mise en œuvre des politiques néolibérales. Le premier a révolutionné les moyens de transportet les échanges en favorisant l'interconnexion des économies. Le deuxième a conduit àl'ébranlement des frontières traditionnelles entre les Etats en facilitant la création d'un marché de l'économie à l'échelle planétaire, favorable au libre-échange, au développement des multinationales industrielles et des oligarchies

[56] Philip Pettit est un philosophe contemporain, d'origine irlandaise. Professeur de philosophie politique et morale à l'Université Princeton, il s'est imposé par ses recherches et publications comme l'un des meilleurs défenseurs du républicanisme.

financières. Tout cela a entrainé dans les sphères de l'économie un bouleversement qui n'est pas sans conséquences tant pour les économies nationales que pour les travailleurs.

L'émergence de l'économie mondialisée d'inspiration capitaliste remet en cause l'autonomie des États en posant de sérieux problèmes à leurs instances nationales de régulation des marchés tout en révélant la faiblesse, voire l'absence des instances de régulation internationales (J.Adda, 2002,p. 4).La conception néolibérale de la gouvernance dans le contexte de la mondialisation a conduit à la définition de nouvelles règles qui influent sur le rapport entre les États et les marchés. Désormais aucun État, surtout ceux des économies dominées, n'est en mesure d'échapper totalement aux lobbies défendant les intérêts des oligarchies ou des firmes internationales (D. Plihon, 2017, p. 85-94). L'intégration économique qui ne s'accompagne guère de régulation réelle conduit à des fractures qui sont la source del'«instabilité et [de l'] exclusion» à l'échelle planétaire, selon J. Adda (2002, p. 4).

Le mode de production capitaliste a certes profité aux oligarchies financières et aux firmes multinationales, en revanche, il n'a favorisé ni l'intégration des États les moins nantis, ni leurs populations en ce qu'il a accentué le fossé entre pays riches et pays pauvres. Le résultat de l'accélération de la mondialisation est la subordinationdes nations pauvres aux diktats du marché. Mais de façon globale, le marché impose sa loi aussi bien au Nord qu'au Sud. Tout peut désormais s'acheter ou vendre : c'est « l'ère du triomphalisme du marché », constate M. Sandel(2014, p. 36) depuis que les dirigeants des États les plus puissants du monde ont décidé que « le marché, et non les États, était la clé de la prospérité et de la liberté ». Même si le triomphalisme du marché semble avoir perdu de son éclat à cause de la crise financière de 2008, il n'en demeure pas moins que le marché continue d'influencer presque tous les domaines de la vie dans un contexte de démocratie libérale. Or, qui parle de marché ne peut occulter le règne du capital et donc de l'argentdevenula référence absolue.Qui a l'argent a le pouvoir et qui n'en a pas est comme inexistant. Le pouvoir, le seul véritable qui ne connait pas l'instabilité, c'est donc le capital : « Les vrais pouvoirs stables, c'est le pouvoir du capital ! Ça, c'est le vrai pouvoir. Il est tout à fait normal que le pouvoir s'exerce », tente de justifier Franz-Olivier Giesbert dont les propos sont analysés par M. Reymond (2016, p. 74-80).

L'argent devenant le pouvoir et assurant à son détenteur une emprise sans limite génère ce que T. Todorov (2012, p. 105) nomme « la tyrannie des individus » pour exprimer le pouvoir absolu que certaines personnes exercent sur d'autres à cause de leur richesse.Les serviteurs de l'argent, tapis dans l'ombre des gouvernements, font feu de tout bois pour aider ces nouveaux tyrans du système capitaliste à réaliser le maximum de profit.Aussi, Ralph Miliband écrit-il : « La ''classe dirigeante'' de la société capitaliste est celle qui possède et contrôle les moyens de production et qui est capable, en vertu du pouvoir économique dont elle se trouve ainsi investie, d'utiliser l'État comme instrument de domination de la société »(1973, p. 33). Cette étroite relation entre la bureaucratie politico-administrative et la bourgeoisie est loin de favoriser une saine gestion des affaires publiques à même d'impacter sur les plus défavorisés, en facilitant le développement des mesures sociales et de solidarité indispensables à l'équilibre des peuples. Au lieu de servir, l'État dominé par les intérêts de la corporation et par des tribus financières, asservit le peuple et le ruine en contrôlant les moyens de production et les médias. L'État, bien que se voulant démocratique dans son essence, est dévoyé pour finir en « État de factions », violant ainsi l'idéal d'égalité qui signifie que l'État ou « la cité se doit de traiter les individus comme des êtres égaux » (P. Pettit, 2004, p. 48). Le règne de l'argent aboutit inévitablement à l'inégalité, source de frustrations diverses et de violences potentielles.

Le règne du capital, c'est également l'appauvrissement volontaire et délibéré d'une large partie de l'humanité par l'accumulation des richesses au centre du monde c'est-à-dire l'Occident. Sous le couvert de raisons humanitaires, les nouveaux tyrans du monde s'accaparent les richesses des autres paysen usant de ruse et de violences, allant jusqu'à transformer certains territoires étrangers en de simples terrains de jeux où se mesure la force de frappe de chaque belligérant. Cette accumulation des richesses débouche sur le dénuement progressif de la périphérie du monde : c'est ce que S.Amin (1971, p. 196) appelle le « développement du sous-développement » pour soutenir queles puissances capitalistessont à l'origine de la pauvreté dans les pays en voie de développement. C'est « la pauvreté modernisée », renchérit Jean-Pierre Dupuy dans sa *Préface* à l'ouvrage de M. Sandel (2014).Dans ces conditions,la fraternité disparaît et l'individualisme, synonyme

d'égoïsme, prend le dessus dans les relations humaines, laissant apparaître une nouvelle image de l'homme semblable à celle de la brute. Cette réduction de l'homme au néant ou plutôt cette dénaturation de l'homme par le pouvoir du capital est soulignée par Emmanuel Mounier (2000, p. 37) lorsqu'il écrit:

> La puissance anonyme de l'argent a pris tous les postes de la vie économique, puis s'est glissée sans se dévoiler aux postes de la vie publique : elle a gagné enfin la vie privée, la culture et la religion même en réduisant l'homme à une individualité abstraite sans vocation, sans responsabilité, sans résistance.

Au regard de cette observation, on peut se demander ce que vaut encore la personne humaine à l'ère du marché.

1.2 La personne, simple « *Homo Economicus* »

L'ultralibéralisme a eu pour conséquenceun profond bouleversement des sociétés contemporaines. Ce bouleversement est surtout marqué par un inversement ou plutôt renversement des valeurs. L'argent devenant la valeur absolue, en lieu et place des valeurs traditionnelles, et le marché la « référence absolue » (M. Sandel, 2014, p. 9), en lieu et place de l'État, la corruption a gagné tous les domaines de la vie. Le désintéressement, la probité et l'éthos de l'intérêt général sont devenus des denrées rares dans les républiques, surtout chez les dirigeants politiques. C'est comme si ces dirigeants « avaient mis au rencard la fameuse *res publica* au profit de leurs intérêts personnels », analyse G. Gaetner (2012, p. 7). En réalité, notre monde semble être passé, sans même en prendre réellement conscience, d'une économie de marché à « une société de marché », société que Sandel définit comme « un mode de vie tel que les valeurs marchandes s'insinuent dans le moindre aspect des affaires humaines ; c'est un lieu où les relations sociales sont réaménagées à l'image du marché » (2014, p. 42). Dans ce lieu, la philantrophie a disparu pour faire place au pragmatisme économique avec toutes ses conséquences. C'est la porte ouverte aux calculs les plus vils et le réveil des instincts les plus bas qui mettent dangereusement à mal les valeurs humanistes.

Tout rapport à autrui se basant sur l'argent et passant par l'argent, l'être humain se réduit ou est réduit, par cynisme ou par naïveté, à un agent économique, un vulgaire « homo economicus », selon P. Pettit (1995, p. 308-329). S'il est propriétaire de capitaux, il ne pense qu'à

produire des biens et services et à accumuler des richesses. L'argent n'ayant pas d'odeur, certains vices sont aujourd'hui considérés comme tout autre métier noble.Dans certains États de l'Union européenne, l'obsession à faire du profit a poussé à reconnaître la prostitution, non plus comme un vice à combattre, mais comme une entreprise dont le chiffre d'affaires doit être comptabilisé dans le PIB (M. Sandel, 2014, p. 19). La conscience des limites à ne pas franchir semble avoir disparu, et il semble qu'il n'y a plus de limites à la confusion des valeurs lorsqu'une société entière est gagnée par l'obsession du profit.

Laconfusion des valeurs générée par l'obsession à faire du profit a profondément bouleversé le marché du travail puisqu'ellen'a pas épargné tous ceux qui offrent leur force de travail, les demandeurs d'emploi. Vivant dans la hantise créée par la segmentation du marché du travail qui a généré un marché secondaire fait d'emplois atypiques dont la caractéristique essentielle est la précarité, le travailleur est réduit à une simple machine de production. Pour survivre sur un tel marché, la personne humaine est obligée de s'adapter à des conditions de travail souvent exécrables. Il devient, malgré lui, une simple machine de production. Le travail qui est censé l'humaniser, le dépersonnalise puisqu'il ne se représente plus le but de son activité et subit l'aliénation économique. Du cadre de la banque qui subit le stress au quotidien à l'ouvrier victime de la flexibilité du marché, le travail n'épanouit plus mais abrutit. « L'ouvrier ne s'affirme pas dans son travail, mais se nie. Il ne se sent pas satisfait mais malheureux. Il n'a alors le sentiment d'être lui-même qu'en dehors du travail », analyse Karl Marx (1979, p. 48).La crtique marxiste de l'exploitation et de l'aliénation est plus que jamais d'actualité, même si sa prophétie de l'avènement de la dictature du prolétariat sembleun leurre depuis la chute du Mur de Berlin.

La réduction de l'humain à une simple machine de production ou à un agent économique a pour corrollaire la marchandisation de la personne elle-mêmequi peut devenir, au nom du mercantilisme, un simple cobaye de laboratoire. Tous ses organes peuvent se vendre et s'acheter ou même être loués désormais : ses reins, son foie, son utérus, son sang, etc. Les défenseurs de ce type de marché ne manquent pas d'arguments, pour balayer d'un revers de la main, les problèmes éthiques que cela pourrait soulever : les greffes d'organe, par exemple, servent à sauver des vies humaines. Que cette pratiquebafoue les droits

de la personne, cela soulève peu d'inquiétude puisque les sentiments éthiques pèsent moins lourds quant on les mesure dans la même balance que le capital. On est bien loin des valeurs humanistes que Kant résume en ces termes : « *Agis de telle sorte que tu traites l'humanité,* aussi bien dans ta personne que dans la personne de tout autre, toujours en même temps comme une fin, et jamais simplement comme un moyen »(1997, p. 149). La reconnaissance des droits de l'homme, droits inhérents à la personne humaine, est certes reconnue du bout des lèvres mais est en réalité ignorée dans les pratiques au quotidienlorsqu'il s'agit de faire du profit ou d'accumuler des richesses.

Loin de tenir compte de la finalité des droits de l'homme, le processus de mondialisation de l'économie libérale a plutôt accentué la dégradation de la valeur de la personne humaine. L'interprétation tendancieuse des droits de l'homme a permis de justifier des politiques qui n'ont rien d'humain, en insistant sur la nécessité de la non-interférence dans les sphères privées. Or, c'est précisément dans ces sphères privées que les relations de sujétion sont surtout notables, explique P. Pettit (2004, p. 63),puisque les oligarchiesfinancières ont réussi à imposer leur système d'exploitation et d'aliénation de la personne humaine.

Dans ces conditions, le règne du capitalet la désacralisation de la personne humaineprennentdes proportions inquiétantes. Même la religion qui doit défendre les valeurs absolues est gangrénée parMammon. Ce qui laisse la porte ouverte aux dérives et autres extrémismes. D'où l'appel lancé par le philosophe béninois Paulin Hountondji à ses compatriotes : « Il est extrêmement urgent de moraliser Dieu »[57].En attendant que cela advienne, si cela devait venir un jour, il faut reconnaître que le libéralisme économique n'est pas le fruit du hasard. Il est porté par l'une des philosophies politiques dominantes de notre époque qui prétend libérer l'homme de l'empire de la loi en lui permettant de chosir ses fins. Mais à quel prix?

1.3 Le paradoxe de la philosophie de la république procédurale

Il faut d'abord dire que la philosophie politique libérale ou précisément la « philosophie politique de la république procédurale », pour employer les mots de Michael Sandel, a joué un rôle important dans la lutte contre

[57]Voir « Culture de la paix et dialogue interreligieux : Le professeur Paulin Hountondji appelle à « moraliser l'usage qu'on fait de Dieu ». En ligne http://levenementprecis.com/01/27/2017. Consulté le 17 juin 2017.

le fascisme, le communisme et les autres idéologies totalitaires. Ces dernières fonctionnent comme des sociétés fermées ou « closes », au sens fixé par K. Popper (1979, p. 9), par opposition aux sociétés démocratiques dites «ouvertes ».Bien plus,la philosophie libérale a aidé l'homme à se libérer de la dépendance de la nature par la création de richesses. De cela et sur cela, il faut reconnaîtreavec Jean-Fabien Spitz que cette philosophie a connu des succès manifestes, « en particulier la libération de l'individu par rapport aux sociétés fermées et sa libération par rapport à la précarité due à la nature » (Spitz, 2000,p. 116). La philosophie politique libérale, en effet, veut foncièrement libérer l'individu de tout ce qui peut constituer une entrave à sa liberté. C'est pourquoi elle conçoit la liberté comme la non-interférence ou l'absence d'interférence, selonJ. Rawls (1987, p. 341).

La neutralité du gouvernement à l'égard des convictions morales ou religieuses de chaque citoyen est primordiale car il ne doit pas s'ingérer dans ses affaires privées. Aussi,le rôle de l'État doit-il se limiter à promouvoir uniquement un cadre juridique permettant à chaque citoyen de régner sur lui-même, « de jouir d'une sphère de non-interférence » (P. Pettit, 2004, p. 397). Elle stipule alors que « l'ordre le plus productif est par définition le plus juste » (J.-B. Spitz, 2000, p. 100) et la moralité suit le bien-être. Dans ce contexte, le seul moyen d'arriver à la prospérité générale serait la libre entreprise et la libre concurrence qui ne peuvent être garanties, une fois encore, que par la neutralité de l'État et la soumission de l'homme à la loi du marché. C'est ce que F. Hayek écrit : « C'est la soumission de l'homme aux forces impersonnelles du marché qui, dans le passé, a rendu possible le développement d'une civilisation » (1985, p. 148). En d'autres termes, l'obéissance au diktat du marché est la condition de la civilisation, du progrès de l'humanité. Mais une telle philosophie ne tend-elle pas à sacrifier les valeurs humanistes qu'elle voudrait précisément sauvegarder?

Il semble qu'une société basée sur de telles valeurscourt inévitablement le risque d'enfanter ses propres démons, des forces qui la minent de l'intérieur et fragilisent sa fondation. C'est l'analyse que fait d'ailleurs Spitz, un des traducteurs de Philip Pettit :

> Ces forces centrifuges sont identifiées à un excès d'individualisme, un repli sur soi, un enfermement dans le moi appauvri de l'univers libéral, un appétit immodéré pour la consommation des biens matériels, une indifférence à la sphère publique et aux activités citoyennes, la fin de la vertu, du patriotisme et

> de cette espèce de sentiment national qui, enté sur une histoire et une culture, crée le lien dont toute communauté a besoin. Mais ces forces centrifuges sont aussi celles du repli identitaire dans les communautés naturelles ethniques et religieuses, repli dont la cause se trouve dans le fait que les individus vont chercher dans leurs appartenances particulières la forme de liaison avec autrui qui leur fait défaut dans la grande communauté nationale, désormais gangrenée par les représentations individualistes mises en circulation par le libéralisme (J.-B. Spitz, 2005, p. 103).

L'excès d'individualisme, n'est-ce pas ce que dénonce Emmanuel Mounier dans son analyse de la civilisation moderne basée sur les lois impersonnelles du marché ? Pour lui, l'individualisme se conçoit comme la « métaphysique de la solitude intégrale» (E. Mounier, 1961, p. 29). Autrement dit, est dit individualiste, en ce sens, tout citoyenreplié sur lui-même, indifférent à autrui, se croyant seul au monde et ne cherchant que ses seuls intérêts. C'est pourquoi, Mounier écrit : « L'individualisme est un système de mœurs, de sentiments, d'idées et d'instructions qui organise l'individu sur ses attitudes d'isolement et de défense » (1961, p. 37).Il l'oppose au personnalisme qui veut que la personne soit solidaire des autres, s'ouvre à l'humanité entière.Les menaces que porte la philosophie libérale montrent bien tout son paradoxe : loin de libérer l'individu et d'en faire un artisan de la cohésion sociale, elle conduit à l'aliénation et à un excès d'individualisme.Il faut donc sortir de ce système d'exploitation et de déshumanisation qui sont les conséquences du libéralisme politique et économique. Et cela est possible, nous dit Henry Michel, cité par J.-B. Spitz (2005, p. 102-103) :

> Il suffit donc d'admettre la possibilité d'un état social où les convictions morales -ou religieuses- seraient telles que « les hommes cesseraient de penser que le bien suprême réside dans la création de la richesse » pour échapper à la logique des économistes et pour contester le laisser-faire et l'idée que l'État doit s'abstenir au maximum d'intervenir dans le libre jeu de la production et des échanges.

C'est cette tâche de reconquête de la civilité républicaine qui consiste à penser que les citoyens pouvent être libres « en étant intégrés à un système de lois et de mœurs les protégeant mutuellement » que s'est assigné P. Pettit (2004, p. 392).

2. L'humanisme de Pettit

2.1 L'absence de dominationcomme idéal politique

Le républicanisme contemporain se distingue des autres philosophies politiques notamment le libéralisme par sa « demande récurrente d'un surcroît d'égalité et de citoyenneté, d'un surcroît de vertu, et de présence de l'éthique au cœur de la république», selon SPITZ (2000, p. 101). Refusant d'accorder une place prépondérante au pouvoir du capital, il pense les conditions réelles dans lesquelles tout individu doit jouir d'une liberté authentique qui exclut toutes les formes de « domination ou [d']assujettissement », à en croire P.Pettit(2004, p. 91). C'est la raison pour laquelle un surcroît d'égalité -matérielle et politique- est nécessaire pour éviterla confiscation du pouvoir par une élite restreinte.SelonMaurizio Viroli, le républicanisme est «une nouvelle utopie politique capable de réveiller les passions des citoyens libres que les idéaux politiques dominant la scène de cette fin de siècle […] ne sont pas en mesure de maintenir vivantes et moins encore de faire naître» (2011, p. 11). Les idéaux dulibéralisme et du communautarisme ont montré leurs limites et il semble nécessaire de s'intéresser à un autre idéal plus soucieux de la personne humaine. Cet autre idéal que Serge Audier nomme le « renouveau républicain » (2004, p. 70-108) a pour théoriciens principaux John Pocock, Quentin Skinner et Philip Pettit dont les divers développements, tout en présentant une étroite parenté, ont leurs spécificités, à en croire Amélie Pinset[58]. Dans l'ensemble, le républicanisme soutient que sous le manteau de l'égalité juridique, et au nom de la liberté d'entreprendre, se cachent de nouvelles formes de domination qui remettent en cause l'effectivité de l'idéal égalitaire pour tous les citoyens. La garantie de la liberté authentique et la prévention des formes de corruption qui sont à l'origine de la désaffection pour la démocratie, exigent la fin de la neutralité de l'État et de sanon-interférence dans certaines activités privées.

Présentant le républicanisme comme une « théorie de la liberté et du gouvernement », Pettit se livre à une nouvelle conceptualisation de la liberté qui rompt avec lesconceptions couramment admises. En effet, selon lui, la distinction rendue célèbre par Isaiah Berlin (1988, p. 171-

[58] Amélie PINSET, «De l'humanisme civique florentin au républicanisme européen», in **http://www.implications-philosophiques.org/recensions/de-l%E2%80%99humanisme-civique-florentin-au-republicanisme-europeen**. Mis en ligne le 28 décembre 2011. Consulté le 15 juin 2017.

179), entre une liberté négative et une autrepositive, a porté préjudice à la réflexion politique car :

> Elle a entretenu l'illusion philosophique qu'il n'y a, *mutatis mutandis*, que deux manières de comprendre la liberté : selon la première, la liberté consiste en l'absence d'obstacles extérieurs venant gêner l'individu dans ses choix et, selon la seconde, elle implique de posséder et, en règle générale, d'exercer les moyens qui favorisent la maîtrise et l'accomplissement de soi : notamment l'accès aux institutions organisant la participation et le vote qui permettent à un individu de s'associer aux autres dans la formation d'une volonté commune et populaire (P. Pettit, 2004, p. 37).

Pettit veut détruire cette illusion philosophique à la manière du philosophe qui bat la campagne pour chasser les mythes. Il entreprend alors de montrer, à la suite des travaux de Skinner sur *Les Fondements de la pensée politique moderne*, l'existence d'une longue tradition républicaine qu'il atteste en convoquant ou en invoquant bien des penseurs et hommes politiques dont les idées auraient été travesties ou mal comprises. Il en déduit la nécessité de penser, voire repenser la liberté non comme absence d'interférences mais comme une « non-domination » car toutes les interférences ne sont pas arbitraires. Certaines interférences sont en effet légitimes: les lois étatiques, par exemple, qui visent à protéger les citoyens contre tout ce qui pourrait constituer une menace réelle ou supposée, explique P. Pettit (1989, p. 153-168).

Conceptualiser la liberté comme une non-domination implique l'absence de sujétion dans les rapports entre hommes car toute « domination est une forme de rapport qui compromet la liberté » (P. Pettit, 2004, p. 195). Il signifie, de façon concrète, que l'État ou la loi doit garantir à tout homme la jouissance effective de l'idéal de liberté intimement associé à l'égalité et à la justice. En d'autres termes, il faut aller au-delà de la liberté formelle pour penser les conditions réelles dans lesquelles nul ne sera soumis à la volonté arbitraire de l'autre. Par la non-domination, Pettit veut également signifier que la liberté est le bien le plus élevé de la Cité, « la valeur politique suprême » (2004, p. 110). Il se fonde sur la tradition républicaine pour souligner que ce n'est pas l'absence d'interférencequi est au fondement de la république: c'est bien la non-domination que les Anciens avaient en vue lorsqu'ils forgeaient le concept de république. William B. Gwin (1965, p. 88) ne dit-il pas fort

justement que « la liberté est le bien le plus haut de la société » ? L'État n'a pas d'autres fins que de réaliser le bien commun, l'intérêt général, et cet intérêt général, c'est bien l'absence de sujétion.

Certaines interférences de l'État, aussi bien dans la vie publique que dans les sphères privées, sont légitimes lorsqu'il s'agit de réguler la vie sociale et économique pour éviter qu'une minorité ou même une majorité soit soumise à autrui ou à un groupe d'individus. « La liberté des individus comprise comme non-domination exige une régulation par l'État de leur vie quotidienne et de leurs affaires ; cette régulation est nécessaire pour parer les effets de domination du pouvoir privé ou *dominium*.», soutient P. Pettit dans sa *Préface* à *La République et ses démons*. Il soutient donc la nécessité d'une bonne redistribution des richesses pour que chaque citoyen soit en mesure de conserver son intégrité.

Mais exiger l'intervention de l'État ne signifie pas non plus livrer l'individu au pouvoir arbitraire de celui-ci car la loi doit être conçue de manière àcontenir les abus possibles de l'État pour pouvoir garantir l'idéal de liberté comme non-domination. D'où la nécessité de substituer à la tyrannie des individus et de l'État l'empire de la loi dont l'unique finalité est le refus de la domination. C'est surtout ce critère qui doit permettre de« juger la constitution sociale et politique d'une communauté » juste (P. Pettit, 2004, p. 111).En d'autres termes, une constitution est bonne lorsqu'elle préserve effectivement toutes les catégories sociales contre la domination privée et collective. On voit bien que le souci de P.Pettit estde redonner à l'État son rôle régalien de protecteur et de garant de la liberté.

Malgré l'argument de la loi, des craintes pourraient toujours subsister quant à la politique interventionniste de l'État,si l'on se réfère à l'histoire récente du communisme et du fascisme. Pourtant, il n'en est rien, car Pettit ne se contente pas de responsabiliser l'État dans la lutte contre les dominations privées, contre « la tyrannie des individus ». Il pense également les conditions dans lesquelles le contrôle citoyen doit s'exercer pour éviter que l'État, même contrôlé par la majorité des citoyens et disposant à sa faveur de l'arsenal juridique, ne tombe dans les dérives. Il n'écarte pas, en effet, la possibilité qu'un état démocratique électoral puissedevenir un « despotisme électif » lorsqu'il consacre la« tyrannie de la majorité » (2004, 392). Pour éviter le despotisme

électoral et celui de la loi, le philosophe de la civilité républicaineinstitue le droit contestataire et fait de la république une démocratie de contestation : la démocratie doit favoriser le règne de « la citoyenneté contestataire », souligne-t-il (2012, p. 225).

2.2 Un humanisme ouvert

Si par humanisme, il faut entendre toute doctrine ou théorie qui se préoccupe de la personne humaine et veut sauvegarder sa valeur et sa dignité, on peut dire que le républicanisme de Pettits'inscrit dans un tel cadre. Par sa rupture avec la conception néolibérale de la liberté et son souci de combattre même la possibilité que l'homme soit assujettià autrui sans que ce dernier n'use de cette possibilité, comme par exemple, le cas du maître bienveillant qui s'abstient d'interférer dans la vie de son esclave, Pettit veut redonner à la personne humaine « son bien personnel » qui est l'absence de subordination à toute autorité susceptible de devenir arbitraire.Pettit exige un surcroît d'humanité dans les relations sociales et économiques qui doivent désormais être régies selon le principe d'universalité de la non-domination. Tout être humain en effet doit être traité dignement et le respect de son intégrité physique doit constituer la préoccupation fondamentale. De l'enfant qu'il considère comme le citoyen en germe au dernier ouvrier, il faut qu'ils soient définis comme des personnes à part entière, et donc traités en tant quel tel (P. Pettit, 2004, p. 304).

Tout en rejetant l'humanisme classique, comme Sartre(1996, p. 75),Pettit veut rappeler à l'homme qu'il n'est ni chose ni marchandise mais une personne humaine. Tout comme Viroli, le théoricien de la non-domination ne s'inscrit pas dans le cadre de ce que John Rawls qualifie de «républicanisme classique» qui ne serait qu'un républicanisme appauvri qu'on peut situer dans la tradition aristotélicienne ou même kantienne etqui critique les idées libéralessans trop s'en éloigner. Ses idées ne se confondent pas non plus avec celles de l' «humanisme civique » sur lequel s'appuie Virolipour postuler la « vertu républicaine » (M. Viroli, 2011, p. 70). Mais son humainisme reste « ouvert » en ce sens qu'il n'enferme pas systématiquement le citoyen dans un cercle de vertus qui deviendrait vite étouffant.

Si la nécessité de « la vertu civique » sur laquelle insiste la tradition républicaine rencontre son adhésion, il préfère néanmoins l'expression

plus douce « besoin de civilité » pour montrer que la loi ne peut se maintenir sans la civilité, sans un ensemble de normes sociales largement partagées (2004, p. 329). C'est la raison pour laquelle il ajoute à « l'empire de la loi » les normes afin de garantir la non-domination: « Les lois doivent être inscrites dans un réseau de normes qui dominent effectivement –indépendammentde toute coercition par l'État- dans le domaine de la société civile » (2004, p. 322).

Si l'idée d'une norme qui doit soutenir la loi, et la loi à son tour doit appuyer les normes, n'est pas originale en soi, puisque Machiavel avait déjà soutenu que la loi a besoin de « bonnes mœurs » pour durer (N. Machiavel, 1985, p. 78), elle a le mérite d'être actualisée par Pettit qui va plus loin en posant les trois conditions d'une norme réellement sociale.

> Trois conditions sont donc requises pour l'existence d'une norme sociale : tout d'abord que les parties concernées fassent généralement preuve du comportement visé ; en deuxième lieu, qu'elles approuvent d'une manière générale toute personne qui adopte ce comportement et qu'elles désapprouvent dans les mêmes conditions celles qui s'en abstiennent, et en troisième lieu, que cette attitude d'approbation rende le comportement visé plus probable ou plus assuré que ce ne serait le cas autrement (P. Pettit, 2004, p. 327).

Ces conditions montrent d'abord qu'il ne s'agit nullement d'élaborer des normes qui vont s'imposer du dehors à l'individu. De plus, toute possibilité d'une norme qui découlerait du mémétisme d'autres sociétés semble exclue. La norme est collectivement définie et largement partagée par les membres de la communauté. Si ces conditions sont remplies, tous les citoyens doivent le savoir pour se conformer à la loi sans discussion. Et ce n'est qu'à cette condition que l'État pourra bien jouer son rôle de garant de la liberté comme non-domination et les citoyens participerà la « république civile ».On voit bien que le républicanisme de Pettit tient à la présence de la vertu dans la république et rompt avec les théories libérales qui tendent à dépouiller l'État de ses prérogatives de protecteur de la dignité et de l'intégrité de la personne humaine. La liberté comme absence de sujétion n'est pas une liberté qui s'acquiert en fuyant les autres, en vivant dans la solitudeou dans le désert. Au contraire, elle est une liberté qui n'a de sens que dans et par la société. La jouissance de l'absence de subordination exclut donc la possibilité d'une vie épanouie en dehors de tout lien communautaire.

> La non-domination que valorise la tradition républicaine correspond à l'absence de domination dont on peut jouir parmi les autres, et non à celle dont on peut jouir dans l'isolement. C'est le statut associé au rôle civil du liber : à la façon romaine, nous dirons, la *libertas* est *civitas*. La liberté est civile, par opposition à la liberté naturelle, exprimerions-nous dans le langage du XVIIIe siècle.(P. Pettit, 2004, p. 94)

La liberté comme non-dominationest un idéal social qui, comme tel, exige que les individus soient en relation constante, qu'ils vivent en harmonie. La vie sociale a un sens lorsque les relations de confiance et de solidarité peuvent être envisagées. Ce n'est d'ailleurs qu'au milieu des autres, à leurs côtés que l'homme apprend à faire confiance tout en développant la confiance en lui-même. La confiance en autrui et en soi-même occupe une place non négligeable dans la civilité que propose P. Pettit : « La confiance, et en particulier la confiance personnelle, est l'autre face de la vertu en faveur de laquelle nous avons plaidé » (2004, p. 351). Le théoricien de l'absence de domination estime donc que la véritable république est celle où les gens peuvent compter les uns sur les autres et savoir qu'en cas de problèmes, l'homme ne laissera pas tomber son frère à cause de certains intérêts bassement égoïstes. On en déduit que la méfiance est donc différente de la vigilance citoyenne et ne saurait être confondue avec la défiance.

2.3 Attentes pour notre siècle

Dans un monde dominé par la mondialisation de l'économie et où le marché dicte sa loi, sans considération aucune pour les valeurs humanistes, l'humanismede Pettit est plus que jamais d'actualité car sa théorie est ultimement ordonnée à la défense de la dignité et de l'intégrité de l'homme que rien ne saurait supplanter. Seule une politique économique et sociale juste est à même de protéger la personne humaine des vulnérabilités que l'on observe actuellement. C'est pourquoi S. White (2003, p. 30-33) radicalise la perspective ouverte par Pettit en défendant l'idée d'une redistribution des richesses par la société, qui puisse protéger l'intégrité -physique, expressive et délibérative- du citoyen.Si pour Eric Weil, la philosophie politique vise « la totalité du genre humain » (É. Weil, 1996, p. 11), c'est justement cette totalité du genre humain que vise la pensée de Philip Pettit qui refuse l'individualisme qui pousse à l'égoïsme et le racisme qui pousse au rejet

de l'autre. En nous rappelant que la fin de toute association politique est la réalisation de l'autonomie individuelle et collective, il nous pousse à la redécouverte de notre humanité. C'est au nom de cette humanité redécouverte que nous devons rouvrir le dialogue sur le statut de l'homme et nous ré-interroger, sans hypocrisie ni complexe, sur le type d'humanisme que nous voulons pour notre siècle. Bien plus, il semble nous inviter à combattre les maux dont souffre notre siècle : les « replis identitaires » générés par le communautarisme mal compris, la désaffection de l'opinion pour la chose politique avec des taux d'abstention record aux élections, comme par exemple enFrance où les législatives de cette année ont montré que plus de la moitié des citoyens ne s'est pas déplacée pour voter.

L'absence de subordination de Pettit pourrait également stimuler la lutte contre la montée du populisme et de la xénophobie en Occident, les deux grands dangers qui menacent les démocraties modernes (T. Todorov, 2012, 183). Elle peut trouver un échofavorable auprès des peuples d'Afrique noire qui continuent de lutter, après les indépendances nominales, contre ce qu'il convient d'appeler avec Charles Mills (1997, 33) « le contrat racial » qui n'est que le système d'exploitation économique et de domination politique mis en place par l'homme blanc.Ce système trouve sa parfaite illustration dans la monnaie coloniale appelée le FCFA que la France continue d'imposer à certains pays africains. Dans ce registre, la contextualisation des idées néorépublicaines de Pettit pourrait les aider à réaliser la non-domination qui reste un idéal ouvert à tous les êtres soucieux de préserver leur dignité.

L'humanisme de Pettit pourrait enfin aider à lutter contre le manichéisme moderne qui consiste à diviser l'humanité en deux blocs : celui des amis et celui des ennemis, dans un contexte de psychose générée par le terrorisme. Car lorsque l'obsession la sécurité et le profit deviennent des obsessions, ils font le lit de la servitude et des pratiques totalitaires.

Conclusion

Dans le monde actuel où domine la loi du marché, tout se transforme en marchandise. Le règne du capital conduit à la course à l'accumulation des richesses et le désir de faire du profit se transforme

en obsession. On assiste alors à une mise entre parenthèse des valeurs humanistes et à la perte de la vertu républicaine. Dans ces conditions, la dignité et l'intégrité de l'homme sont remises et la personne humaine devient « une chose marchande», un simple« *homo oconomicus* ». L'idéal de liberté devient formel et la tyrannie d'une minorité s'exerce en lieu et place de l'empire de la loi associé à la vertu. Contre une telle déshumanisation, Pettit s'insurge et veut redonner à l'homme sa dignité bafouée. C'est pourquoi, partant du fait que les lois sont insuffisantes pour garantir la liberté comme non-domination, il leur ajoute la civilité. Son projet républicainporte les germes d'un humanisme ouvert qui se distingue radicalement de l'humanisme classique, tout en étant proche de l'humanisme civique. En cela, ne porte-t-il pas les attentes d'un monde qui a besoin de se réconcilier avec lui-même?

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ENFERMEMENT DANS LE PASSÉ ET MIMÉTISME CULTUREL : QUELS DÉFIS POUR UNE AFRIQUE EN MUTATION ?

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Côte d'Ivoire

Résumé

Aborder l'épineux problème du mal dont souffre l'Afrique sous l'angle de "la critique de l'enfermement culturel", c'est prendre le risque d'endosser les menaces des afro-traditionalistes ou des extra-conservateurs de la mémoire africaine. Or le recours démesuré au passé, le mimétisme aveugle associé à la naïveté des garants de la tradition constituent parfois les différentes sources du tâtonnement psychologique (des mentalités) des peuples en Afrique. Ce mal-être africain peut encore s'expliquer en partie par le refus catégorique des normes du modernisme, par l'enfermement inouï dans le passé et par la phobie du déracinement culturel face au dynamisme suscité par le brassage culturel dans ce monde moderne. En réalité, aujourd'hui le dilemme qui se pose est de savoir si tous les évènements du passé sont inexorablement utiles pour l'essor de l'Afrique ou nécessaires pour le développement escompté. En ce sens, l'objet de cette contribution est de montrer que l'enfermement excessif dans le passé constitue un réel danger au regard des exigences du moment et des défis à relever en vue d'un futur auréolé. Toutefois, comme le souligne Henri Bergson, le présent est le prolongement ininterrompu du passé ; de ce fait, l'Afrique d'aujourd'hui est possiblement le prolongement ininterrompu de l'Afrique d'hier (donc de son passé) ; d'où elle peut avoir recours à son passé pourvu que ce recours soit avantageux pour son développement actuel et postérieur. Mieux, sans nier radicalement le passé, l'Afrique (en mutation) doit apprendre, objectivement, à actualiser incessamment son passé dans ce "présent mouvant" en vue de garantir à long terme son développement intellectuel, économique, culturel, social et politique.

Mots-clés : Afrique – conformisme bovin – développement –enfermement – mimétisme servile –présent – passé– tribalisme.

INTRODUCTION

L'objet principal assigné à cette réflexion est de montrer que l'enfermement excessif dans le passé constitue l'une des plaies qui gangrène le développement de l'Afrique. Contre toute forme du mimétisme bovin dont est souvent victime l'être-africain, cette contribution se veut une panacée. Autrement dit, dans ce monde

multiculturel, l'enfermement culturel servile est un réel danger face aux défis du millénaire. En effet, les balises placées abusivement par les afro-conservateurs de la tradition africaine contre le risque du déracinement culturel constituent en partie l'une des sources du retard de l'Afrique. Le recours démesuré aux faits du passé et le mimétisme aveugle qui hantent les esprits en Afrique sont aujourd'hui au centre des débats intellectuels en raison de l'égarement sans précédent du continent. D'un point de vue général, il faut souligner que l'étude du passé ou de notre mémoire collective est fondamentale dans le processus de la connaissance de soi. À cet effet, à en croire Henri Bergson, la mémoire pure est la principale source d'unité entre le passé et le présent d'un peuple en ce sens où notre vie passée "reste toujours avec nous" au cours du temps. Cette idée montre en substance que la valorisation de notre identité culturelle est fonction de l'intérêt que nous accordons aux faits majeurs du passé. En conséquence, nous sommes tentés de déduire que le recours au passé est non seulement incontournable pour le progrès culturel mais aussi indispensable pour le développement intellectuel et psychologique des peuples. Aujourd'hui, le dilemme qui se pose face à la question du passé ou de la mémoire est de savoir si tous les évènements relatifs à notre histoire singulière ou collective sont inexorablement utiles pour l'essor du continent africain.

Dès lors, la problématique que suscite cette réflexion peut se formuler comme suit : Le poids de la culture sur l'homme n'est-il pas à la base du mimétisme culturel ? En quoi l'enfermement et le mimétisme culturel constituent-ils des sources du tribalisme ? L'Afrique peut-elle se développer correctement sans avoir recours à son passé ? Face aux défis du moment, pourquoi l'Afrique doit-elle actualiser incessamment son passé pour son rayonnement ?

À travers quatre (4) pistes de réflexions, nous tenterons de guider cette étude en montrant d'abord le rôle capital du passé d'après la philosophie bergsonienne. Ensuite, à partir de "la critique de la phobie du déracinement culturel", nous montrerons les obstacles qui freinent le développement de l'Afrique à savoir : le conformisme, le tribalisme politique, la corruption et le charlatanisme. En fin d'analyse, il sera question d'attirer l'attention des extra-conservateurs des traditions africaines face aux dangers liés à l'enfermement culturel et au mimétisme bovin synonymes de décadences.

1. LE PASSÉ COMME DISPARITION ET CONSERVATION DE SOI : UNE LECTURE BERGSONIENNE

L'homme ne saurait se départir de son passé à cause de la présence de la mémoire. La mémoire est la principale source de la réconciliation entre le passé et le présent d'un peuple donné. Sans la présence de la mémoire, l'homme perdrait les traces de ses origines. En effet, comme le souligne Jean-Louis Vieillard-Baron, « la mémoire désigne la présence du passé dans notre présent, qu'elle soit ou non aperçue comme telle. Le passé, qui est par essence inactif, manifeste cependant son efficacité réelle par sa présence dans notre perception actuelle »[59]. Avec Bergson, le passé reste avec nous. Notre vie présente est la somme fluide ou l'écoulement total et sans rupture de notre vie passée. La coïncidence permanente et continue entre le passé et le présent est également ce que Bergson traduit par le concept de la durée.

La durée est la "vie détendue" qui se déploie sans rupture suivant notre vie passée qui coule sans cesse dans notre vie présente et pointant sur notre vie à venir. Cette explication nous permet de comprendre que toute notre histoire passée est incrustée dans notre vie présente si bien qu'il serait extrêmement malaisé de vouloir se soustraire de sa vie passée si nous nous inscrivons dans le champ de la durée (entendue comme un courant de vie). En guise d'exemple, le vieil ami que nous n'avons plus fréquenté depuis notre enfance jusqu'à notre âge adulte demeure toujours un ami qui occupe une portion de notre durée ou de notre histoire personnel. Ce serait une erreur de fond si nous supposons qu'il n'est plus notre ami à cause des rapports amicaux que nous ne partageons plus spatialement. En revanche d'un point de vue de la durée, lorsque nous interrogeons profondément notre vie, nous constatons qu'il fait partie du film de notre vie ; autrement dit, il fait partie du flux de notre vie à telle point que vouloir le soustraire de cet épisode de notre vie écoulée serait une tentative de falsification de notre histoire conformément à la durée vécue.

Ainsi, le présent et le passé dans leur coexistence donnent un état qui nous permet de déterminer l'unicité de la vie. « Le passé ne passe pas, il

[59] Jean-Louis VIEILLARD-BARON, *Bergson*, 3è Éd., Paris, P.U.F, « Que sais-je ?», octobre 2007, p. 52.

reste avec nous, toujours et tout entier »[60]. Chez Bergson chaque moment de notre vie est dédoublement c'est-à-dire un moment actuel et un moment virtuel. Le moment actuel peut se caractériser par l'acte de la perception et le moment virtuel peut quant à lui est considéré comme attribut du souvenir. Mais cette scission n'est pas à comprendre comme l'éclatement de deux choses morcelées et séparées. Cela sous-entend que chez Bergson, il y a une unité voire un prolongement entre nos actions passées et nos actions présentes. C'est pourquoi en abordant dans le même sens que Bergson, Georges Levesque pense que si « le passé se conserve que le présent est condamné à passer, c'est parce que le présent passe que le passé peut se conserver. Disparition et conservation se conditionnent l'une l'autre et ne sont que les deux faces du progrès »[61]. En clair, notre vie passée est là (c'est-à-dire toujours présente). Le passé est contemporain du présent, il ne se sépare pas du présent, il ne disparaît pas, en conséquence il se conserve dans le présent.

En passant, le présent se conserve à son tour comme un passé ce qui faire croire que le présent est un passé virtuel et le passé, un présent virtuel. Cette thèse nous permet de déduire que notre passé vécu, si étendu qu'il soit, nous appartient et il nous appartient dans son intégralité, toujours en nous, il y reste tout entier car ce passée représente en réalité notre histoire propre et authentique que nul ne saurait falsifier de l'extérieur. Cependant, en raison de nos besoins d'actions immédiates nous nous sentons obligés de faire fi d'une partie de cette longue histoire, de notre passé propre afin d'en considérer l'essentiel. Par exemple, pour les besoins de l'action l'homme se réserverait de mettre en pratique et en exécution tous les détails de sa culture au risque de se voir aliéner et par conséquent de mettre en cause sa liberté. C'est ce qui nous permet de comprendre pourquoi les peuples renfermés du fait de leur pratique culturelle sont logiquement ceux qui ont le moins évolué dans la mesure où, en toute ignorance, ils considèrent que l'ouverture aux autres peuples constitue automatiquement une source de déracinement culturel et par extension un danger.

[60] Georges LEVESQUE, *Bergson Vie et mort de l'homme de Dieu*, Paris, Les Éditions du Cerf, 1973, p. 26.

[61] Georges LEVESQUE, *Bergson Vie et mort de l'homme de Dieu*, *Op. Cit.*, p. 28.

2. DE LA PHOBIE DU DÉRACINEMENT CULTUREL ET DE L'ÉGOCENTRISME

La phobie du déracinement culturel, la fierté d'appartenir à un groupe dès la naissance et l'ignorance qui rongent progressivement la psychologie de l'homme sont sans nul doute des raisons qui expliquent le phénomène de l'enfermement culturel dans plusieurs villages en Afrique. Cette attitude regrettable donnerait en partie du crédit à cette pensée de Hegel selon laquelle, « l'Afrique est d'une façon générale le pays replié sur lui-même et qui persiste dans ce caractère principal de concentration sur soi »[62]. Toutefois, ce repli caractéristique de la méfiance fait suite sans doute aux traumatismes et aux mauvais souvenirs traversés par la majeure partie des peuples Africains à cause de la traite négrière.

Désormais, pour les Africains, avec la déportation des bras valides de l'autre côté de l'océan Atlantique, l'homme blanc représente un ennemi et la préservation de la culture devint un impératif en vue de sauver le patrimoine laissé par les ancêtres. En effet, les valeurs propres et spécifiques d'un peuple constituent sa culture. Celles-ci constituent le ciment d'une vie car l'éducation morale ou spirituelle qui en découlerait permettra d'identifier et d'évaluer le peuple en question au cours du temps. Elle se présente dans son mécanisme comme le fruit d'une convention, le plus souvent, passée entre les hommes en vue d'assainir le mode de vie du groupe. La culture en effet est la carte d'identité de tout peuple, elle constitue en un sens plus vaste l'accumulation des faits majeurs du passé et du présent d'un peuple ; c'est elle qui constitue la boussole du peuple et sans elle l'homme perdrait son identité. Dans cette perspective, Jérémie Toko pense que

> la culture d'un peuple est l'ensemble des valeurs acquises élaborées au cours de son histoire par les générations successives et qui lui donne à la fois les moyens de survive, la joie de vivre et de surmonter l'adversité. Elle est un patrimoine, c'est une forme apprise de comportement, forme préférée communautairement qui, comme toute autre invention, est adopté par toute la communauté. La culture est le comportement consensuel[63].

[62] Georg Wilhelm Friedrich HEGEL, *La Raison dans l'histoire*, Trad., Kostas Papaioannou, Paris, 10 /18, 2007, p. 245.

[63] Jérémie TOKO, *Rivalités ethniques mimétiques en Afrique*, « Déficit démocratique et sous-développement au Cameroun », Paris, L'Harmattan, Mars 2013, p. 14.

En d'autres termes, la culture est la matrice d'un peuple, elle constitue un riche patrimoine laissé par nos ancêtres où chacun tente de se connaître personnellement par rapport à son semblable et à l'ensemble de sa communauté. Tout peuple est doté d'une culture parce qu'il demeure dans le temps par un même mode de vie, un même mode alimentaire, vestimentaire, etc. En revanche, l'un des handicaps du mimétisme culturel c'est qu'il est par nature machinal voire mécanique. Il s'impose de force à l'individu dès la naissance comme une dette morale envers la communauté de base dont il est originaire. Face au mimétisme culturel, l'on imite sans trop savoir pourquoi l'on ne devrait point agir ainsi mais autrement. Cette idée fut autrement développée dans le tout premier chapitre des *Deux Sources de la morale et de la religion* de Bergson en ces termes : « Le souvenir du fruit défendu est ce qu'il y a de plus ancien dans la mémoire de chacun de nous, comme dans celle de l'humanité (…). Pourquoi obéissons-nous ? La question ne se posait guère ; nous avions pris l'habitude d'écouter nos parents et nos maîtres »[64].

Cette pensée de Bergson montre en substance que l'habitude est l'une des origines possibles du mimétisme chez l'homme en général. S'il y a lieu de souligner que tout mimétisme culturel n'est pas un mal en soit en vertu des valeurs culturelles qu'il tente de promouvoir, il faut noter par ailleurs que ne pas s'ouvrir à l'autre est une erreur de calcul. En Afrique, la fidélité aux mœurs et coutumes, le respect des pratiques ancestrales sont perçus comme une exigence indéniable chez les gardiens de la tradition. Dans *Le monde s'effondre*, Chinua Achebe nous présente Okonkwo comme l'une des figures de proue de la conservation de la tradition africaine notamment la tradition Ibo (au Nigéria). Les farouches résistances qu'il eut à l'encontre des missionnaires blancs attestent qu'Okonkwo comme bien d'autres personnes en Afrique voient en la culture occidentale une menace sérieuse contre la pérennisation des valeurs traditionnelles africaines.

> Pour Okonkwo, l'humiliation suprême est la conversion de son fils Enoch, et le scandale qu'il provoque lors de la fête annuelle de la déesse de la terre : ce jour-là, Enoch, qui a déjà commis un sacrilège en coupant la tête du dieu python, arrache le masque d'un *egwugwu*, un des neuf danseurs masqués figurant un ancêtre bienfaiteur revenu chez les vivants à l'occasion de cette

[64] Henri BERGSON, *Les Deux Sources de la morale et de la religion*, 6è Éd., Paris, P.U.F, avril 1995, p. 1.

grande cérémonie animiste. Pour Okonkwo, décidément, « le monde s'effondre »[65].

Dès lors, d'après ce qui précède, nous pouvons dire que la fidélité à une pratique culturelle se perçoit à travers l'acte mimétique, c'est-à-dire par un acte coutumièrement reconnu qui consiste à reproduire les mêmes pratiques ancestrales au cours du temps. Certes, il faut reconnaître que la répétition n'est pas un mal en soi dans le processus de la valorisation de son identité mais le drame ici se trouve dans la répétition servile et infructueuse. En matière de pratique mimétique, l'Afrique est l'un des continents où la mystification dans l'explication a tendance à prendre le pas sur la rationalité des choses. Or, les dangers dus au mimétisme aveugle et de la mystification des choses sont à la base de l'effondrement intellectuel des peuples qui s'y adonnent. « Le mimétisme, nous dit le philosophe Girard (1900), est une force puissante qui doit être gérée intelligemment, sans quoi elle risque de faire effondrer la société »[66]. Partant de cette critique, le développement reste toujours précaire dans l'effondrement d'une société surtout que, dans le mimétisme aveugle le génie créateur reste latent dans un cadre qui ne possibilise pas encore son éclosion.

À cet effet, ce qui importe à travers la pratique de ce type de mimétisme c'est la répétition aveugle, c'est le conformisme reçu en héritage. Malgré les avancées des débats "Ecologies environnementales", sur la reconnaissance de la valeur des interdits et tabous en Afrique, force est de constater que dans la quasi-totalité des villages en Afrique, il y a toujours un mythe qui accompagne soit l'existence d'une forêt, d'une rivière, soit la naissance d'une personnalité devenue influente ou même l'origine et l'évolution d'un village, d'un peuple, d'une religion, etc. Notons que tout mimétisme culturel exagéré est synonyme d'une imitation servile et qui serait capable de conduire l'Afrique à la perdition. Mais ici la question qui pourrait attirer notre attention est de savoir si la modification partielle ou totale d'une pratique culturelle au cours du temps représente-t-elle un atout ou une offense pour la survie d'un peuple donné ? N'est-ce pas ce qui nous permet de comprendre le

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[65] "*Le monde s'effondre* [Chinua Achebe]." Microsoft® Études 2008 [DVD]. Microsoft Corporation, 2007. Tous droits réservés.

[66] Jérémie TOKO, *Rivalités ethniques mimétiques en Afrique*, « Déficit démocratique et sous-développement au Cameroun », *Op. Cit.*, p.28.

comportement mimétique de l'homme influencé par le poids de sa culture ?

Les afro-conservateurs de la tradition africaine incarnée par les chefferies traditionnelles se sont parfois montrés hostiles à toute tentative de cohésion interculturelle. Pour eux il est indéniable que chaque peuple puisse manifester une fierté à l'égard de ses origines respectives. Nul n'a à cet effet le droit de violer non seulement sa culture mais aussi celle d'autrui ou même de se réclamer d'une culture à laquelle il n'appartient pas. Si cette méthode de revendiquer ses origines est certes légitime, mais il ne faudrait oublier de critiquer le fait que le brandissement excessif de sa culture ou de son identité pourrait déboucher sur un mimétisme comportemental voire sur une imitation culturelle servile. En effet, l'argument principal véhiculé par les extra-conservateurs dans la défense et dans la revendication de leur culture de base est souvent entaché par des propos tribalistes qui seraient susceptibles d'engendrer des frustrations intercommunautaires en ayant pour conséquence immédiate les tensions sociales. Par exemple on constate qu'en Afrique, du fait de l'enfermement culturel « les chefferies traditionnelles animent la flamme qui rappelle à chacun qu'il est d'abord d'un village, ensuite d'une région et enfin d'une nation. Les chefferies développent et nourrissent l'éthique-ethnique, comme la sève qui nourrit l'arbre du tribalisme »[67].

Ainsi, la tentation de considérer sa culture comme la meilleure est grande. Ce qui ouvrira progressivement la porte à la discrimination et à l'exclusion en mettant en péril les droits élémentaires de ses semblables. Concrètement, un peuple lambda serait tenté de critiquer la pratique alimentaire, vestimentaire, culinaire ou langagière d'un autre peuple en supposant que sa culture ou sa langue maternelle est la norme des identités culturelles. En Côte d'Ivoire, en raison de l'enferment culturel, des Agni[68] pourraient rire si des Koulango[69] s'exprimant en Koulango dans un village Agni, identique un Lobi[70] dans un village Attié[71], etc. et réciproquement les mêmes sentiments pourraient se répéter pour chaque

[67] Jérémie TOKO, *Rivalités ethniques mimétiques en Afrique*, « Déficit démocratique et sous-développement au Cameroun », *Op.Cit.*, p. 40.

[68] Peuples situés majoritairement au Sud-est et à l'Est de la Côte d'Ivoire.

[69] Peuples vivants au Nord-est de la Côte d'Ivoire.

[70] Autochtones de l'extrême Nord-est de la Côte d'Ivoire.

[71] Peuples originaires du Sud de la Côte d'Ivoire.

cas de figure précité. Les mêmes attitudes de railleries pourraient se répéter si deux Chinois s'expriment dans leur langue dans un village donné d'Afrique. Toutes ses raisons attestent qu'il y a chez l'homme en général une volonté ou un sentiment d'exclusion en référence à sa propre culture de base et ici la raillerie tire ses origines d'un certain égocentrisme truffé d'ignorance. Ce type d'exclusion peut trouver sa justification dans un enfermement culturel démesuré constituant ainsi un handicap au développement des peuples.

3. CONFORMISME CULTUREL, TRIBALISME POLITIQUE, CORRUPTION ET CHARLATANISME EN AFRIQUE

Le mimétisme déraisonné et l'enfermement sur soi constituent en grande partie l'une des causes majeures du retard de l'Afrique au regard de l'évolution spectaculaire des autres continents du monde en l'occurrence l'occident dont la politique de la mondialisation a contribué à son essor malgré les dérapages enregistrés. L'enfermement sur soi et la revendication accrue d'une culture particulière sont entre autre les obstacles liés à la cohésion sociale en ce sens que chaque peuple est pris au piège en surestimant son patrimoine culturel qui pourrait se matérialiser par les données telles que : la religion, l'art, la musique, la danse, les rites initiatiques, etc. Il faut reconnaître que l'enfermement culturel se démarque de la vertu du développement car le risque auquel s'expose l'homme avec l'enfermement culturel réside dans le rejet et dans la méfiance à l'encontre de son semblable sur la base des préjugés formulés intentionnellement contre ce dernier. Avec l'enfermement culturel, la tentative de tendre vers le tribalisme est une évidence qu'il faudrait constater et prévenir. C'est pourquoi, entre une vertu morale qui prônerait l'unité et une volonté qui vulgariserait le tribalisme il y a un fossé. Tandis qu'une valeur morale prône l'union et la solidarité intercommunautaire, dans le tribalisme au contraire, ce qui prime c'est l'exclusion sur la base des appartenances ethniques spécifiques. Dans certaines situations où la cohabitation n'a pas de sens, mimétisme culturel et violence sociale constituent deux faces d'une même pièce. En 1994, le génocide à coloration politique que vivait le Rwanda notamment entre les peuples Tutsi et Hutu a un fondement purement tribal au regard des exterminations impressionnantes qui se sont produites. Sur la base ethnique, chaque peuple enfermé sur soi avaient la latitude de

commettre des atrocités en mettant en exergue l'élément principal comme : l'appartenance culturelle.

> Les conflits humains s'enracinent en grande partie dans le mimétisme. La violence réciproque, c'est en fait, l'escalade de la rivalité ethnique mimétique (…). Se trouver enfermé dans cette montée aux extrêmes de la violence au sein de toute communauté, dans cette crise mimétique, peut déboucher sur l'éclatement de toute la Communauté, voire sa disparition. Le mimétisme est source de conflits et de désordre plutôt expliqué par une propension naturelle à imiter qui se retrouve chez tous les humains et dans toutes les cultures[72].

Nous retenons d'après ce qui précède que là où le mimétisme aveugle gagne du terrain la possibilité des conflits intercommunautaires n'est pas à exclure. En outre, aujourd'hui, en partant de la pauvreté grandissante qui gangrène plusieurs ménages en Afrique, la corruption dans la quasi-totalité des services publics ou privés a pour moteur le tribalisme mimétique car il faudrait remarquer sur le terrain que « seule la puissance financière rend les reins solides »[73]. L'administration privée ou publique est le lieu où "les relations humaines valent mieux que les diplômes" selon un jargon couramment utilisé en Côte d'Ivoire. Du coup, ceux qui ont moins de relations pourraient être biaisés dans leur démarche de recherche d'un emploi, de succès à un concours professionnel ou même dans l'acquisition d'un document administratif, etc. Or, à y voir de près, « le tribalisme est une corruption morale qui active et tolère la corruption matérielle par le truchement de l'emploi public ou privé, car pour régner il faut ethniciser (diviser) et pour ethniciser, il faut corrompre »[74]. Tous ces comportements malsains peuvent s'expliquer soit par l'effet du mimétisme soit par un effet de mode caractérisé par un certain enfermement de l'esprit sur lui-même.
De même, l'ambigüité qui gangrène l'esprit du politique en Afrique est la même que celle qui tire ses origines de l'esprit clos de l'africain authentique. Reconnaître un leader politique en Afrique c'est l'identifier à sa stratégie de gouvernance parfois unilatérale. Paradoxalement, du fait de l'égoïsme et du mimétisme endurci, le paysage politique africain laisse présager que les hommes politiques charismatiques sont par

[72] Jérémie TOKO, *Rivalités ethniques mimétiques en Afrique*, « Déficit démocratique et sous-développement au Cameroun », *Op.Cit.*, p. 31.
[73] Clément YAPI DOFFOU, *Afrique, triste mémoire d'un continent*, Agboville, Éditions Biessodji, 2006, p. 52.
[74] Jérémie TOKO, *Op.Cit.*, p. 40.

excellence les ennemis du progrès et ceux qui ont tendance à ériger intentionnellement la violence en programme politique sont considérés comme des personnages exemplaires. Avec l'appui des complicités internes ou externes les grandes âmes politiques sont assassinées par des hommes forts et influents. Dès lors, « l'Afrique serait de nouveau marquée par un regain de mimétisme, avec l'établissement de régimes plus proches que jamais des modèles extérieurs, en réalité de l'un d'entre eux, la démocratie libérale et pluraliste »[75]. Dans ce canevas, comme le remarque Nathanaël Yaovi Soede, à l'instar des modes opératoires employées par les colons sur les peuples indigènes,

> des personnalités crédibles sont souvent dans leur propre milieux ridiculisées sinon éloignées du pouvoir par ceux qui sont acquis à la politique du ventre et au maintien de l'ordre qui a toujours prévalu. Des hommes politiques porteurs d'idéaux pour l'unité et la reconstruction des pays africains sont paralysés sinon éliminés avec la complicité des fils et filles du terroir[76].

En Afrique, entrer en politique est synonyme d'une revalorisation de sa condition de vie quoique cette entrée soit aussi un risque permanent pour soi et pour sa famille biologique. C'est ce qui explique depuis plusieurs décennies la ruée des membres d'un même clan ou d'une même région vers la politique et devenant ainsi un effet de mode. En raison de l'enracinement mimétique et de la rigidité du conformisme culturel démesuré dont sont victimes plusieurs peuples en Afrique, la nomination d'un cadre d'une région à un poste ministériel ou administratif constitue d'office une occasion festive à des coûts pompeux pour la région elle-même et par extension pour les régions voisines affichant de ce fait leur solidarité. Ces promus aux postes politiques ou administratifs font souvent malheureusement objet de culte car des honneurs burlesques leur sont dédiés dans l'espoir d'en découdre avec le chômage ou de mériter les faveurs de ces nominés politiques et administratifs. Dans le même élan mimétique, des délégations coutumières, professionnelles, amicales, etc. se succèdent pour féliciter et

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[75] Louis KONSACK, *Renaissance africaine. Qui va respecter un peuple qui a abandonné sa culture pour un mimétisme bovin et illusoire* ? in, https://lemondealenversblog.com/2015/05/14/renaissance-africaine-qui-va-respecter-un-peuple-qui-a-abandonne-sa-culture-pour-un-mimetisme-bovin-et-illusoire/, consulté et téléchargé le 26 Juin 2016 à 04 H 38 Min.

[76] Nathanaël Yaovi SOEDE, « Que meure une Afrique et que vive l'Afrique ! », in *Revue de l'université catholique de l'Afrique de l'Ouest*, N°28, Abidjan, les presses de SEPRIM IVOIRE, juillet 2006, pp. 27 – 47.

rendre des hommages inouïs et parfois truffés d'hypocrisies aux nouveaux promus ; et ce, en gratifiant les nominés de présents superflus. Cette forme d'imitation va en grandissant d'une région à une autre à telle enseigne qu'elle est devenue un reflexe en Afrique dans un continent où la pauvreté, la misère l'angoisse règnent en maîtresse absolue.

Enfin, il ne faudrait pas ignorer que le pouvoir mystique ou occulte suit aussi le cours du mimétisme qui gangrène négativement l'Afrique. Si nous pensons qu'en Afrique la croyance aux esprits occultes est devenue un véritable challenge même dans l'Afrique moderne, c'est sans doute parce qu'elle s'est enracinée comme un effet de mode dans l'esprit des commerçants, footballeurs, opérateurs économiques, écoliers, arnaqueurs, soldats, hommes politiques, etc. Dans les milieux ruraux et urbains le comportement reste sensiblement le même en matière du charlatanisme à telle enseigne que les pratiques occultes sont aussi devenues un effet de mode qui touche plusieurs échantillons de la population. Avoir recours aux forces mystérieuses, en vue d'une promotion au travail, dans les affaires ou dans l'amélioration de sa condition de vie conjugale est une initiative encouragée et soutenue par les afro-traditionalistes dont les affiches publicitaires ne laissent pas indifférent le passant. Les pratiques occultes sont quasiment devenues des canaux privilégiés et souterrains pour la conquête du pouvoir. Sur la base de la foi portée vers les pratiques occultes, l'on recherche le pouvoir et on s'y maintient par tous les moyens sans aucune crainte. La confiance accrue pour les pratiques mystérieuses constitue un objet essentiel dans la protection contre tout ennemi. En effet,

> avec les forces occultes les dirigeants africains ont l'assurance non seulement de conquérir le pouvoir, mais aussi de le protéger. Les forces occultes garantissent aussi leur sécurité mystérieuse et assurent estiment-ils, la pérennité de leur pouvoir. En Afrique, on ne gouverne donc pas avec l'intelligence et le génie politique, mais avec l'arbitraire des pouvoirs occultes. C'est pourquoi les charlatans, les marabouts constituent aux yeux du leader avide de pouvoir, une denrée rare, précieuse, pour laquelle il est prêt à tout sacrifier pour en conquérir les faveurs[77].

[77] Antoine Kokou OGAWIN, « L'Afrique complice de sa mort », in *Revue de l'université catholique de l'Afrique de l'Ouest*, N°28, Abidjan, les presses de SEPRIM IVOIRE, juillet 2006, pp. 27 – 47.

Cette pensée justifie pourquoi sur nos tropiques on a la conviction que le pouvoir mystique est gage du pouvoir politique et par extension du pouvoir financier et surhumain. En conséquence, les cabinets des charlatans sont pris d'assauts par de nombreux clients qui pour certains vont à la recherche du bonheur, qui pour d'autres vont spécialement pour obstruer l'avenir de leur proches. Avec le cortège de la pauvreté grandissante et de la cherté de la vie en Afrique, telle est la pratique récurrente observées chez bon nombres d'africains et qui finie par devenir une habitude populaire et mimétique.

4. DE L'ACTUALISATION INCESSANTE DU PASSÉ DANS LE PRÉSENT MOUVANT ET DES DÉFIS À RELEVER POUR UNE AFRIQUE PROSPÈRE

Les grands défis auxquels l'Afrique et les Africains sont confrontés passent en notre sens par un diagnostic des maux qui miment le continent et par une volonté résolue d'une culture acharnée au travail et à la lutte pour son rayonnement sur le plan intellectuel, politique, psychologique et communautaire. Ces défis à relever doivent être fonctions de ses réalités propres en comptant sur la mobilisation de ses fils et filles pour son progrès. Toutefois tout ce projet ne sera qu'une réalité par l'actualisation incessante de son passé et par le refus du mimétisme servile ainsi que de l'enfermement culturel infructueux. En un mot, l'Afrique d'aujourd'hui et de demain ne pourra relever les défis majeurs qu'en s'ouvrant aux autres.

4.1 Du diagnostic du mal-être Africain

Les nouveaux défis face au mimétisme et à l'enfermement culturel en Afrique ne sont pas exhaustifs au regard des maux qui minent le continent quotidiennement. Des esprits pessimistes pourraient affirmer que le malheur dont souffre l'Afrique est l'œuvre d'une malédiction laissant envisager qu'elle ne s'en sortira pas de son agonie chronique. À cela s'ajoute l'impact négatif de la colonisation et de l'impérialisme européen qui ont véritablement perturbé la croissance des peuples en Afrique tant sur le plan politique, culturel et économique. Aujourd'hui en Afrique, la population urbaine ainsi qu'une bonne partie de la population rurale ont perdu leur repère culturel du fait des inconvénients du modernisme. En ce sens, l'Afrique doit éviter de copier

servilement toutes les pratiques occidentales, car le modernisme galopant ne va pas sans danger. Remarquons que le complexe d'infériorité se présente comme la sève nourricière du mimétisme bovin. Par exemple, les produits alimentaires, vestimentaires, industriels et mécaniques issus de l'Afrique sont parfois relégués directement au second plan face aux mêmes produits importés des pays occidentaux par la quasi-totalité des jeunes citadins africains. Ce complexe psychologique est aussi à la base d'un effet de mode qu'on serait tenté de qualifier d'un comportement mimétique inconscient. En raison du comportement mimétique, un tee-shirt importé des USA et portant la griffe d'une star sera plus prisé qu'un boubou provenant d'un village d'Afrique et à l'effigie d'un chef de canton.

On jugera commode de consommer des pizzas ou des hamburgers cuisinés par un pâtissier au détriment des beignets de mil ou de haricot cuisinés par une vendeuse ambulante, etc. Ici, nous constatons que le complexe qu'on se fait vis-à-vis de la culture alimentaire et vestimentaire d'autrui nous entraîne inconsciemment vers une forme de mimétisme qu'on pourrait désigner par le terme de mode servile parce que nous sommes portés à aimer les réalités d'ailleurs et à mépriser les nôtres. L'une des conséquences de la mode servile est le déracinement culturel. Étant victime du déracinement culturel, plusieurs jeunes africains se retrouvent dans une sorte d'hybridisme culturel c'est-à-dire que leur mode de vie n'est ni en phase avec leur culture de base ni en osmose avec la culture occidentale. Du coup, ils se retrouvent piégés entre deux cultures dont ils n'ont pas la maîtrise et justifiant ainsi le fait que « l'Africain déraciné s'est figé dans un dualisme culturel handicapant. Le mythe de l'Occident, de sa puissance technologique et de son modèle économique, véhiculé sciemment par l'école, a relégué au second plan les « *valeurs authentiques* » définissant l'originalité des cultures locales »[78]. Sous l'effet de la mode, les Africains, les jeunes en majorité, ont tendance à copier servilement certaines valeurs occidentales toutefois sans mesurer les conséquences d'une telle pratique.

Par conséquent, cette situation pourrait, en partie, justifier que l'Afrique n'appartiendrait plus aux Africains mais appartiendrait au

[78] https://www.monde-diplomatique.fr/2009/05/CONCHIGLIA/17080, consulté le 26 juin 2016 à 04 H 23 MIN.

monde occidental. Or, le modernisme a contribué à la chute des valeurs de base en Afrique parce que dans le fond

> L'Afrique noire évolue dans un univers balisé par des valeurs qu'elle n'a pas fixées et dont elle ignore le mode de fonctionnement. Avant même qu'elle ne prenne conscience de son existence, comme communauté raciale, elle appartient déjà à un monde idéologiquement scellé. L'Afrique imaginaire que l'Occident impérialiste aime voir, que la littérature, la presse et les médias occidentaux veulent pérenniser est l'Afrique ''divisible'' et ''fracturée'' en entités ethniques, prédisposées à tous les antagonismes les plus meurtriers : antagonisme culturel, économique, politique, …[79].

Partant d'un tel diagnostic assez macabre, l'un des défis majeurs de l'Afrique sur le plan psychologique ou mental se trouve dans la lutte acharnée au travail et dans l'unité de ses filles et fils en méprisant en amont le complexe d'infériorité dont elle est victime.

4.2 La lutte et la prise de conscience comme indices du progrès de l'Afrique

La lutte est l'une des conditions ultime du progrès des peuples ; elle n'est jamais linéaire car elle est à un prix, elle est l'œuvre d'un sacrifice individuel et collectif. Comme le pense Hegel, « le progrès n'est donc pas une évolution tranquille et sans heurts ; l'Esprit n'accomplit pas tranquillement sa réalisation. L'histoire consiste en ceci que les deux côtés se dépouillent de leur unilatéralité, suppriment cette forme de la non-vérité »[80]. Ce qui sous-entend que tout peuple qui aspire au progrès est confronté par l'exigence des contradictions internes. Les luttes historiques qui engendrent la division entre peuples sont paradoxalement celles qui annoncent leur essor respectif. Ce qui fait croire que toute évolution humaine se déroulant dans le conflit doit être considérée comme un mal nécessaire parce que les moments de crises constituent des périodes de prise de conscience de ces peuples.

Sur le plan politique, les Africains doivent savoir que leur continent ne devrait plus être à l'image d'une grande tombe où l'on tenterait d'exhumer les vices tels que : la dictature, le despotisme, la barbarie, le mimétisme aliénant, etc. Avec la chute des régimes dictatoriaux et autocratiques ces dernières années en Afrique du Nord, avec la fin de

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[79] Antoine Kokou OGAWIN, « L'Afrique complice de sa mort », in *Revue de l'université catholique de l'Afrique de l'Ouest*, *Op.Cit.*, pp. 27 – 47.

[80] Georg Wilhelm Friedrich HEGEL, *La Raison dans l'histoire*, *Op.Cit.*, p. 294.

l'Apartheid en Afrique du Sud, avec l'organisation des élections présidentielles sans heurts notamment au Bénin, au Sénégal, au Ghana, etc. pouvons-nous dire que l'Afrique naît progressivement de ses cendres ? Cette renaissance devrait être encouragée par des actions concrètes et non par des discours creux et théoriques. En matière de développement, il faut tout de même reconnaitre que

> des progrès énormes ont été faits en matière d'éducation et de santé, et certains pays ont réussi à bâtir des systèmes de gouvernance démocratique, notamment après la vague de conférences nationales (en Afrique de l'Ouest et en Afrique centrale) de la fin des années 1980 et au début des années 1990. La chute des régimes autoritaires, la fin de l'Apartheid, l'alternance dans des pays comme le Sénégal, et les mutations profondes intervenues en Tunisie (la Révolution du jasmin), en Égypte et ailleurs en Afrique du Nord, ont rendu les perspectives de démocratisation et de développement de l'Afrique beaucoup plus réelles[81].

Les nouveaux défis auxquels l'Afrique devrait faire face sont légions au regard des difficultés du continent. Certes, l'Afrique doit construire son avenir en tenant compte de son passé, mais cela n'insinue pas qu'elle devrait réaliser ce développement avec tout le poids du passé au risque de ne pas avancer normalement sur la voie du progrès. Aujourd'hui en Afrique,

> il est question aussi de déconstruire ce que d'aucuns ont appelé « l'enfermement de l'Afrique dans la rente », d'appréhender de manière plus critique les opportunités qui s'offrent à ce continent, mais aussi les contraintes qui pèsent sur lui, car la question de fond est celle de savoir comment, pour ce 21ème siècle, opposer à « l'invention de l'Afrique » une « invention du monde » par l'Afrique ?[82].

Il existe des coutumes et mœurs qu'il faut bannir en tenant compte de nos réalités du moment. Par exemple, les pratiques telles que les mariages forcés, la polygamie démesurée, l'excision féminine, le mimétisme aveugle, le conformisme culturel infructueux, la divinisation des objets et des personnes, la superstition entendue comme substitue des explications scientifiques sont des maux qu'il faut quotidiennement

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[81] « L'Afrique et les défis du XXIème siècle », in, 13ème Assemblée générale du CODESRIA : 5-9 décembre 2011, Rabat (Maroc) in, http://www.codesria.org/spip.php?article1321&lang=fr, consulté et téléchargé le 26 Juin 2016, à 04H 52 Min.

[82] *Idem*.

extirper et inhumer de notre esprit. Ces maux sont aux antipodes du progrès quoiqu'ils puissent servir de leçon et de prise de conscience en ce XXIème siècle. Il faut souligner également que l'ignorance d'une grande partie de la population en Afrique constitue une plaie béante dont la difficulté de cicatrisation freine le développement. En effet, « parmi les grands handicaps du continent, à l'aube de ce XXIème siècle, figurent également le faible niveau d'instruction d'un grand nombre d'Africains, l'absence de techniques modernes de production, de transports, un espace politique fragmenté, et la structure extravertie des économies »[83]. Avec ce cortège d'handicaps, l'Afrique peut relever le défi d'un continent libre et prospère si ses filles et fils se mettent résolument au travail en écartant d'office certaines vieilles habitudes et mentalités telles que la corruption, l'incivisme, le favoritisme, le despotisme, etc.

> de même, les défis d'aujourd'hui ne sont pas ceux des années 60. Même s'il en existe certains auxquels le continent continue d'être confronté depuis le début des années d'indépendance, ils se posent différemment dans le contexte actuel. Ceci est particulièrement vrai pour les questions de gouvernance et de développement qui, pour la plupart, sont toujours en attente de solutions[84].

La bonne gouvernance dans l'administration publique et privée doit être l'affaire de tous au risque de voir s'écrouler nos institutions considérées comme le symbole fort des États modernes. Toute gouvernance rigoureuse et sérieuse ouvre les portes du développement et les retombées de la bonne gouvernance ont pour conséquence l'amélioration des conditions de vie, la disparition progressive du chômage, la stabilité ainsi que le renforcement de la cohésion sociale. Pour réaliser un tel pari, il faut se départir de l'enfermement culturel, il faut (malgré les risques) s'ouvrir davantage à d'autres expériences culturelles jugées utiles, à d'autres modes de gestion de la vie jugés exemplaires tout en évitant de copier servilement.

Au plan historique, l'Afrique des guerres, l'Afrique des coups d'État l'Afrique des pandémies, l'Afrique du mimétisme servile et de l'enfermement culturel pourra s'en sortir que si elle tient compte de l'histoire douloureuse des grandes puissances ainsi que de ses réalités qui lui sont propres. L'histoire du monde nous rappelle comment

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[83] « L'Afrique et les défis du XXIème siècle », in, 13ème Assemblée générale du CODESRIA : 5-9 décembre 2011, Rabat (Maroc), *Op. Cit.*,

[84] *Idem*.

l'évolution spectaculaire de la France et de l'Allemagne s'est faite après les deux grandes guerres mondiales. Si rester fidèle aux traditions c'est commémorer (aveuglement) ses pratiques, on serait tenté de dire que toute forme de commémoration du passé qui ne tient pas compte des exigences du présent est vouée à l'échec. Le monde évolue, par conséquent les pratiques mimétiques inspirées du passé devraient être en phase avec les réalités dynamiques actuelles, toutefois sans qu'une [pratique] empiète sur une autre. Les réalités du passé ne devraient pas étouffer celles du présent et inversement les réalités du présent ne devraient pas nier radicalement celles du passé. Passé et présent sont déterminants pour le futur. Culturellement, nous serons des êtres faibles si nous évoluons sans avoir recours à notre passé. En revanche, nous serons des êtres submergés si nous voulons avancer dans le futur en tenant compte des détails du passé. Nous sommes appelés à savoir que l'avenir de l'Afrique passera par la prise en compte des faits passés et présents jugés nécessaires.

Au plan intercommunautaire, les Africains doivent s'unir pour triompher sur l'esclavage, sur la division en vue de la prévention des conflits à connotations tribales. L'évolution de l'Afrique ne passera pas non seulement par le fardeau de son passé, mais aussi elle ne se réalisera point par la liquidation dudit passé. On peut encore s'étonner qu'aujourd'hui l'esclavage soit une pratique d'actualité en raison des liens qui déterminent la vie des peuples. On peut déceler dans la pratique mimétique des formes de discrimination entre les peuples issus d'un même espace géographique. Ces discriminations s'expliquent par le fait que certains peuples sont obligés en conscience de se soumettre à d'autres en raison de leur passé commun. En plus, si aujourd'hui on s'en tient au fait qu'il y a des peuples considérés comme des esclaves-nés dont la vocation première serait d'être servilement à la tâche des rois-nés, cette situation mimétique constituerait une énorme source d'injustice, de discrimination dans nos États modernes et évolués. Certes, en admettant que le passé permette de mieux comprendre le présent et de mieux scruter l'avenir, il faut cependant reconnaître que l'application machinale des faits historiques constitue par endroits une violation des droits des uns à l'encontre des autres. Certains pactes ont été signés entre peuples autrefois et ces pactes ont pu définir leur mode de vie respectif ; mieux, certaines conventions entre les relations interhumaines au cours

de l'histoire ont souvent été humiliantes et déshumanisantes. Par exemple,

> « dans plusieurs régions de Madagascar, comme dans d'autres contextes africains, l'ascendance servile continue d'être fortement stigmatisée. Cet état de fait n'est que rarement devenu une référence explicite des mobilisations politiques ou un objet de débat public. La honte liée à l'ascendance servile s'est perpétuée malgré l'abolition officielle de l'esclavage en 1896 et a poussé la plupart des descendants d'esclaves à cacher leur origine. L'héritage de l'esclavage est une question qui reste difficile à aborder, qui suscite l'embarras (des descendants d'esclaves, mais aussi des descendants des personnes libres) et sur laquelle pèse une lourde chape de silence »[85].

Contre cette attitude hideuse, nous pensons que la diversité culturelle renferme en son sein un kaléidoscope de culture dont tous les peuples ont en partage. Les préjugés culturels qui sont au fondement de l'esclavage nous éloignent les uns des autres, car nous sommes issus tous et sans exception du même courant de vie. La vie des peuples se trouve dans la manifestation de leur culture respective. Pour ce faire, toutes les cultures se valent intrinsèquement en ce sens qu'aucune vie n'est supérieure à une autre. Seuls avec l'enfermement culturel et dans le conformisme bovin l'on serait tenté de croire qu'une culture, qu'un peuple, ou qu'un être serait supérieur à un autre. L'origine de la diversité culturelle peut s'expliquer au sens bergsonien par l'évolution divergente des tendances de la vie après l'éclatement de l'obus, la source originelle d'où jaillissent toutes les vies. Pour corroborer cette assertion, Henri Bergson pense qu'« à un certain moment, en certains points de l'espace, un courant bien visible a pris naissance : ce courant de vie, traversant les corps qu'il a organisés tour à tour, passant de génération en génération, s'est divisé entre les espèces et éparpillé entre les individus sans rien perdre de sa force, s'intensifiant plutôt à mesure qu'il avançait »[86]. D'après cette thèse bergsonienne, la vie se veut elle-même une création continue dont le but principal consiste à s'ouvrir sur ce qui est nouveau, dynamique et non statique. Notre regard à l'égard de la culture d'autrui ne doit pas être un regard fixé, statique et brut, mais un

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[85] Marco GARDINI, « L'activisme politique des descendants d'esclaves à Antananarivo : les héritages de Zoam », in *Politique africaine* « Post-esclavage et mobilisations » n°140, Paris, Édition Karthala, décembre 2015, pp. 23 – 40.

[86] Henri BERGSON, *L'Évolution Créatrice*, 102è Éd., Paris, P.U.F, 1962, p. 88.

regard qui est à l'image d'une œuvre d'amour qui se consolide au fur et à mesure que ce regard dure en avançant. Dans la durée nous comprenons les manifestations variées des choses et évènements de la vie. Si la vie avait un but fixé, elle ne serait pas une création, mais une exécution d'un plan déjà tracé. Le mouvement de la vie tend à s'arrêter, mais elle ne s'arrête pas en réalité ; il tourne sur lui-même à l'intérieur de la matière ou de l'espace vivant. La vie telle qu'elle se manifeste n'est pas une réalité close comme une monade. Le devoir qui incombe à chaque société est d'aspirer au progrès à l'instar du mouvement ascendant de la vie. « Toute vie s'exprime comme ouverture à quelque chose, aspiration à une fin »[87]. À cet effet, dans le souci de la pérennisation de la cohésion sociale, le regard que nous devrions avoir vis-à-vis de l'inconnu ou de l'étranger doit être un regard qui suscite de la bienveillance, de la créativité et de l'ouverture. Ainsi convenu, notre vie future en dépend, la vie future de l'Afrique en dépend.

CONCLUSION

En guise de conclusion, nous pouvons retenir que l'objet de cette contribution fut de critiquer les excès comportementaux des extra-conservateurs de la tradition africaine qui malheureusement ont érigé le mimétisme et l'enfermement culturel en valeurs absolues. L'Afrique du mimétisme bovin doit apprendre à renoncer à l'enfermement culturel en s'ouvrant au reste du monde conformément aux exigences du nouveau millénaire. Par ailleurs, l'Afrique ne doit pas planifier son développement en écartant d'office toutes les valeurs cardinales du passé. À rebours, cette idée ne devrait pas donner libre cours aux africains de construire ce développement avec tout le poids du passé au risque de se fourvoyer sur la voie du progrès.

Il faut également souligner que la culture est la matrice première d'un peuple car tout développement en dehors de la culture est vain ; toutefois, toute culture empiétant inutilement sur le développement en raison de ses excès est creuse. Ainsi, les pratiques mimétiques telles que les mariages forcés, la divinisation des personnes, l'obsession à la

[87] Augustin Kouadio DIBI, « La vie en Afrique dans la contradiction de sa fête et de sa négation », in *Revue de l'université catholique de l'Afrique de l'Ouest*, N°28, Abidjan, les presses de SEPRIM IVOIRE, juillet 2006, pp. 21 – 26.

superstition entendue comme substitut des explications scientifiques sont autant de maux qu'il faut quotidiennement extirper de notre esprit.

Notons qu'il ressort de cette étude que le conformisme culturel peut ouvrir la voie au tribalisme politique et social et par conséquent susceptible d'impacter négativement la qualité de la vie humaine. En somme, l'Afrique doit retenir que le mouvement de la vie telle qu'elle se manifeste, n'est pas une réalité close comme une monade. Pour ce faire, le devoir qui incombe aux forces vives d'Afrique est d'aspirer au progrès en renonçant à l'égocentrisme d'un point de vue socioculturel, religieux, intellectuel et politique.

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GUERRE ET VIOLATION DES DROITS HUMAINS : UNE REFLEXION PHILOSOPHIQUE POUR LA PROMOTION D'UNE PAIX VERITABLE

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Résumé

La violation des droits humains existe et sa compréhension rationnelle reste un défi aux lumières de la raison. La guerre en est une des formes les plus récurrentes dont témoigne l'histoire des sociétés humaines. Si nous regardons depuis l'Antiquité jusqu'à nos jours, la guerre n'a pas manqué de marquer la vie des hommes dans leurs milieux respectifs. Pour certains, elle serait liée à la nature humaine. Pour d'autres, elle est une nécessité historique. D'autres encore la justifient en Dieu. Mais pour nous, la guerre est une violation des droits humains. Même là où l'on croit engager la guerre pour libérer les opprimés, défendre les droits de l'Homme et les valeurs les plus sacrées, les plus universelles, même là où la cause défendue semble avoir de bonnes justifications, la guerre est marquée par la démesure, la déraison et la destruction. On ne saurait la justifier sous aucun prétexte. Pour qu'une paix soit conservée pleinement, elle exige l'édification de la société fondée sur des principes de vérité, de justice et de solidarité.

Mots-clés : Guerre, droits humains, paix, justice, éducation.

Abstract

War is one of its most recurrent forms and does not bear witness to the history of human societies. If we look from antiquity to the present day, war has not failed to mark the lives of men in their respective circles. For some, it would be linked to human nature. For others, it is a historical necessity. Still others justify in God. But for us, war is a violation of human rights. Even where war is believed to liberate the oppressed, to defend human rights and the most sacred and universal values, even where the cause is defended with good justification, war is marked by excess, unreason and destruction. No one can justify it under a pretext. For peace preservation, it requires the building of a society based on the principles of truth, justice and solidarity.

Keywords: War, human rights, peace, justice, education.

INTRODUCTION

Le mal existe et sa compréhension rationnelle reste un défi aux lumières de la raison humaine. La guerre en est une des formes les plus récurrentes dont témoigne l'histoire des sociétés humaines. Simone Goyard-Fabre affirmait à cet effet que la guerre est aussi vieille que les sociétés humaines au sein desquelles elle se manifeste par la violence extrêmeSi nous regardons depuis l'Antiquité jusqu'à nos jours, la guerre n'a pas manqué de marquer la vie des hommes dans leurs milieux respectifs. Aussi, une typologie rapide de la guerre nous rappellerait-elle les idées de croisades, de guerres saintes, de guerres ethniques, intertribales, civiles, impérialistes et la liste n'est pas exhaustive. Ce qu'on ne peut occulter aujourd'hui, c'est que le monde et l'Afrique en particulier sont les terrains privilégiés d'une hécatombe qui ne se laisse plus décrire tant l'horreur et la barbarie sont grandes. L'axe du mal tracé par les Américains et leurs alliés, le terrorisme qui prend une ampleur déplorable ces dernières années et l'inégalité flagrante dans la répartition des richesses sur notre globe nous exposent à une catastrophe toujours probable. Si on n'en est pas encore aux combats nucléaires, le génocide du Rwanda, les crimes contre l'humanité en Serbie ou ailleurs devraient nous servir de leçons. Pourtant, Juifs et Arabes en Palestine, les troupes de Rjiek Machar contre celles de SalvaKiir au Soudan du Sud, les incursions des Shebabs somaliens au Kénya, la folie meurtrière de BokoHaram au Nigéria, au Tchad et au Cameroun, l'Etat islamique contre Bashar Al-Assad en Syrie et en Irak, les djihadistes contre les forces gouvernementales en Lybie, etc., voilà une liste qu'on peut allonger presque sans limite, la liste des zones chaudes où se déroule la destruction de la personne humaine. Mais qu'est-ce qui peut justifier ou autoriser tant la méchanceté que l'homme a toujours manifestée ? Une analyse des différentes justifications données à la logique de la guerre nous permettra d'en démontrer l'irrationalité, l'absurdité et de poser les conditions d'une paix véritable.

1. Tentative de justification de la guerre

Les justifications et fondements que l'on tente de donner à la guerre sont diverses. Pour les uns, la guerre serait liée à la nature même de l'homme ; pour d'autres, elle est une nécessité sociale et historique.

D'autres encore veulent la justifier en Dieu. On ne saurait manquer d'évoquer ici les concepts de guerre préventive, de légitime défense ou de droit d'ingérence.

Pour Thomas Hobbes, en effet, l'homme ne recherche jamais dans une société que ce qui lui semble bon, et l'homme est par nature aussi sauvage que les animaux les plus féroces : *« L'homme est un loup pour l'homme »*. Il trouve dans la nature humaine trois principales causes de discorde : la compétition, la défiance et la gloire. Dans le même sillage, Machiavel soutient *« Quiconque veut dominer un peuple doit supposer les hommes méchants, cruels »*. Il préconise qu'il faut user de cruauté avec le peuple ; car c'est la meilleure manière de bien le gérer. Psychologues et psychanalystes tentent aussi d'expliquer la violence par une concurrence entre deux instincts : ''instinct de vie'' et ''instinct de mort''. La guerre plongerait donc ses racines dans les profondeurs de la psychologie humaine, par exemple dans ce que Freud a identifié sous le nom de pulsion de mort. Des forces destructrices se manifestant par l'agressivité dirigée contre les autres ou contre soi, agiraient en nous, aussi sûrement que les forces œuvrant à la conservation de la vie. Pour Nietzsche *« Tant que l'homme en a la possibilité, il dépouille, brime son prochain »*. Au total, l'homme est un être belliqueux par nature, c'est pourquoi la guerre est inévitable entre les hommes. Mais une autre thèse soutient que la guerre prend sa source dans la société.

En effet, selon Rousseau, à l'état de nature, l'homme était bon et paisible. Il a de la pitié pour son prochain. Mais dès que les hommes se sont constitués en société et que la propriété privée est née, il y a eu la course à l'enrichissement, d'où l'apparition des riches et des pauvres, c'est-à-dire des classes sociales qui se livrent fréquemment les guerres. Karl Marx montrera dans le même sens que dans la société primitive où il y a la possession collective des biens, les hommes vivaient en paix. Mais dès l'apparition des classes et des luttes des classes, notamment la classe des démunis et la classe des nantis depuis la société esclavagiste, les sociétés humaines n'ont connu que la guerre. Ainsi le conflit entre deux groupes sociaux quelconques n'ayant pas des mêmes intérêts peut conduire à la lutte armée. Les intérêts sont souvent économiques. C'est le cas de la guerre coloniale qui étend son hégémonie sur les marchés conquis. C'est aussi le cas de l'exploitation des différentes ressources des

pays conquis : Angola, RDC, Irak, etc. Mais avec Hegel, nous découvrons toute une autre logique de la guerre. Aux yeux de Hegel, en effet, il y a dans l'histoire, un développement, un enchaînement interne, une suite cohérente. L'histoire a donc un sens, une logique et rien ne s'y produit de fortuit. Dieu étant un principe spirituel se réalisant dans l'histoire, la guerre devient chez lui un moment nécessaire dans la réalisation des étapes du progrès spirituel, progrès dont la marche est dialectique. Hegel parle expressément de « *Tribunal de l'histoire* », l'issue de la guerre décidant du verdict. Il affirme à cet effet :

> Pour ne pas laisser les systèmes particuliers s'enraciner et se durcir dans un isolement, donc pour ne pas laisser se désagréger le tout et s'évaporer l'esprit, le gouvernement doit de temps en temps les ébranler dans leur intimité par la guerre ; par la guerre, il doit déranger leur ordre qui se fait habituel, violer leur droit à l'indépendance[xli].

En clair, la guerre permet la régénérescence des peuples dans l'histoire, la sélection des meilleurs, la préservation de la santé éthique des peuples. Elle permet de redynamiser les systèmes sociaux, de revivifier l'esprit humain, de réveiller les consciences dormantes et, en un mot, de donner une nouvelle impulsion au fonctionnement des institutions étatiques, de sorte à les orienter vers la paix civile durable et prolongée : la guerre préserve la santé morale des peuples comme les vents protègent la mer contre la paresse, contre la tranquillité. Pour Hegel, la victoire ou la défaite revêt le sens d'un jugement de Dieu ou encore de l'histoire. Celle-ci procède dialectiquement, c'est-à-dire contradiction surmontée. Mais le Dieu des religions qui n'est pas celui de Hegel sera aussi évoqué pour fonder la guerre ''sainte''. Il s'agit de la notion chrétienne de guerre juste et celle appelée djihad chez les musulmans. En effet, la notion de guerre juste est propre au christianisme et remonte au Moyen- Age. Dans *La cité de Dieu*, saint Augustin affirme :

> On appelle guerres justes, les guerres qui vengent les injustices, lorsque le peuple ou l'Etat à qui l'on doit faire la guerre a négligé de punir les méfaits des siens ou de rendre ce qui a été enlevé par injustice[xlii].

Saint Thomas d'Aquin, dans *Somme théologique*, en précise les conditions qu'il énonce en trois points essentiels : l'autorité du prince, la cause juste et l'intention droite. L'Eglise a toujours soutenu la théorie de

la guerre juste et recommandé aux Etats de protéger la vie des citoyens. L'Islam parle lui, de djihad. Celui-ci découle de la foi et de l'esprit communautaire de cette religion. En effet, l'une des missions essentielles de la communauté de foi dans l'Islam est de faire prévaloir les droits de Dieu. Dans cette perspective, le djihad est la mobilisation de tous les musulmans pour faire respecter leurs droits et le règne de Dieu. Cette mobilisation peut faire usage de la force pour la diffusion et l'expansion de l'Islam. Mais en dehors de ces raisons avancées pour justifier la guerre, aujourd'hui on parle de légitime défense, de droit d'ingérence et de guerre préventive.

La notion de légitime défense, en effet, est celle qui est le plus souvent évoquée et l'on s'accorde à reconnaître bien des fois qu'on ne peut refuser à un Etat le droit de se tenir sur la défensive et d'exercer son droit de légitime défense quand il est attaqué ou menacé. Cela présuppose donc une attaque réelle ou imminente et non une simple possibilité. En effet, il est du devoir de l'Etat de protéger la vie des citoyens et de défendre leurs libertés fondamentales. Cette protection des droits inaliénables de l'homme a conduit à une certaine solidarité internationale en cas de conflit. C'est ce qui pose le problème du droit d'ingérence. Est-il permis à un Etat tiers de porter secours à un autre Etat attaqué ? Ou encore, est-il permis à des Etats de se liguer contre un autre ou de s'en prendre à lui s'il viole les droits de l'homme ? Cette épineuse question a trouvé solution dans le droit international qui répond par l'affirmative. Le droit d'ingérence devient alors une assistance nécessaire dans certaines conditions. Défendre un nécessiteux et lui porter secours, n'est-ce pas une obligation ? Il serait lâche de ne pas intervenir pour sauver une personne en danger. Gandhi, quoique non violent, disait *« Lorsqu'on a le choix uniquement entre la lâcheté et la violence, je crois que je conseillerais la violence »*. La guerre préventive quant à elle, est un terme nouveau. Elle est née en Amérique pour légitimer certaines de leurs guerres. En effet, le 1er Juin 2002, devant l'Académie militaire de West Point, avant d'attaquer l'Irak, le Président Georges W. Bush annonçait que la stratégie de Washington viserait désormais à empêcher que des menaces se matérialisent comme ce fut le cas le 11 Septembre 2001. Donald Rumsfeld, le Secrétaire d'Etat américain à la défense d'alors a confirmé ces propos en déclarant le 31 Janvier 2003 que *« la défense des*

Etats-Unis requiert la prévention, l'auto-défense et parfois l'action en premier ».Voilà une nouvelle façon de justifier les guerres et les agressions.

Les rapports de l'homme à la guerre restent donc ambigus. Tous réclament la paix mais ils font constamment la guerre. Le burkinabé Nazi Boni l'avait déjà dit : « *Les bouches réclament la paix, les actes préparent la guerre* »[xliii].Personne d'ailleurs n'avoue vouloir délibérément la guerre et tous aspirent à la paix ; c'est pour cela que de tout temps on assigne à la guerre des significations et des fonctions. On la légitime, on la valorise moralement. Elle est appréciée pour son efficacité et même perçue comme un moyen sacré pour parvenir à la paix. Mais devons-nous au nom de Dieu déclarer la guerre à nos frères créés à l'image de Dieu ? Devons-nous pour défendre les valeurs démocratiques et morales, nos intérêts personnels et égoïstes déchaîner les pulsions guerrières ? Est-il logique de parler de guerre sainte ou juste ? Bref, la guerre, quelle que soit sa forme, est-elle recevable ?

2. L'irrecevabilité d'une justification de la guerre

Qu'elle soit aérienne, terrestre ou maritime, longue ou courte, quels que soient les lieux où elle se mène et les formes qu'elle revêt, quels que soient les discours qui la sous-tendent, toute guerre tue et entraîne de multiples conséquences dans la vie. Comment alors apprécier les guerres, qu'elles soient justes, saintes ou tout simplement conventionnelles ? Même là où l'on croit engager la guerre pour libérer les opprimés, défendre les droits de l'homme et les valeurs les plus sacrées, les plus universelles, même là où la cause défendue semble avoir de bonnes justifications, la guerre est marquée par la démesure, la déraison et la destruction. On ne saurait donc justifier la guerre sainte ou la guerre tout court.

En effet, comment comprendre que l'on attribue à Dieu qui se veut bon, l'horreur des moyens utilisés dans les guerres saintes ? Comment peut-on tuer ses frères et sœurs humains au nom de Dieu et pour Dieu ? Tuer au nom de Dieu, c'est fouler aux pieds Dieu, l'humanité et la création ; c'est aller contre Dieu, contre ses commandements. Aucune guerre ne plaît à Dieu et c'est un sacrilège de voir dans les guerres la main vengeresse de Dieu. Les guerres saintes utilisent la religion pour

sacraliser la haine et la barbarie, pour légitimer la volonté de réduire l'autre, or, seule la paix est sainte et jamais la guerre. On peut donc risquer de formuler que chaque fois que l'on tue un homme, on tente d'assassiner Dieu, scandale n'est-ce pas ? Même l'Islam à qui l'on attribue le monopole de la guerre sainte, reconnaît le caractère sacré de la vie et ne pose pas la guerre comme voie nécessaire pour aller à la paix. Hegel en pensant que la victoire ou la défaite a le sens d'un jugement de Dieu ou de l'histoire se limite dans son optimisme. La paix glorieuse qui vient au terme de la guerre n'est pas nécessairement bonne. La fin ne justifie pas les moyens en matière de la paix comme le prétend Nicolas Machiavel. En disant : « *qui desideratpacemdebetpararebellum* »[xliv], Végèce[xlv] ne convainc pas systématiquement l'homme épris de paix. Il existe toujours d'autres moyens pacifiques et nobles pour établir la paix. Si pour avoir la paix, il faut préparer la guerre, que doit-on faire pour avoir la guerre ? La guerre serait-elle alors le prix de la paix et la condition de sa réalisation ? Etonnante logique que de viser une fin en utilisant des moyens qui lui sont contraires. La paix ne peut être voulue à n'importe quel prix. Erasme[xlvi] disait : « *La guerre naît de la guerre, d'une guerre restreinte on passera à une guerre large ; une guerre en entraîne une autre* »[xlvii]. Pour preuve, quand la coalition occidentale ayant à sa tête la France attaquait la Libye de Kadhafi, elle était loin d'imaginer les conséquences de cette guerre dans la sous-région. A cet effet, Lucien Pons écrit :

> Le groupe Etat islamique (EI) a exhibé la décapitation de vingt et un travailleurs chrétiens coptes enlevés dans la ville de Syrte en Libye. Cet acte barbare fait suite à d'autres tueries similaires qui vont de la décapitation au meurtre d'otages dans cette région du monde. Washington, Paris et leurs alliés sont responsables des atrocités tant au Caire qu'en Libye. Ces décapitations islamiques en Libye sont le résultat de la guerre menée par l'OTAN, en 2011 dont l'objectif était de chasser le régime du colonel Kadhafi. Avant l'intervention de l'OTAN, il n'y avait ni assassinat de chrétiens en Lybie, ni milices islamistes liées à Al-Qaïda[xlviii].

Les attaques terroristes au Mali, au Niger et au Burkina-Faso (jadis un oasis de paix) sont aussi le prolongement ou le corollaire de cette guerre. Déclencher une guerre, c'est libérer les forces aveugles dont nul ne sait si l'on pourra en reprendre le contrôle. Ce que le vaincu est obligé d'accepter, il le remettra en cause dès qu'il percevra la possibilité de sortir vainqueur d'une nouvelle épreuve de force. L'exemple des vaincus

de la première guerre mondiale dépouillés et humiliés nous démontre les conséquences spectaculaires dans la deuxième guerre qui s'est montrée la plus sanglante de l'histoire de l'humanité. L'efficacité de la guerre est donc douteuse pour ne pas dire illusoire. Une analyse semblable peut être faite sur la situation israélo-palestinienne et la lutte contre le terrorisme. En choisissant de lutter contre les terroristes par des frappes militaires et des bombardements, les Etats-Unis et leurs alliés ont inauguré une nouvelle ère de barbarie et ont aménagé le puits sans fond du désespoir, de l'ignorance et de la brutalité auquel les terroristes puisent l'eau pour arroser les jardins de la terreur. Pour répondre au terrorisme, le monde qui est esclave de ses avidités impérialistes et qui se dit « libre » doit s'attaquer aux racines du terrorisme sans toutefois déclencher une spirale de violence par laquelle ce dernier sera plus nourri que défait, plus développé et plus propagé. Que dire alors de la nécessité de la guerre ?

Aucune forme de dénouement des conflits n'est logiquement nécessaire. Croire que la guerre est nécessaire, c'est méconnaître la raison humaine qui peut toujours réinterpréter les événements et les faits dans de nouvelles synthèses. Si la guerre était inévitable en toute situation, pourquoi toutes les guerres finissent-elles par une négociation et un accord de paix ? La guerre, pour Kant, est un non-sens. Il écrit à cet effet :

> Quand aujourd'hui, je vois les nations se mettre en guerre les unes contre les autres, c'est comme si je voyais deux individus ivres se frappant avec des gourdins dans un magasin de porcelaine. Car il ne leur suffit pas d'avoir à guérir lentement les bosses qu'ils s'infligent réciproquement, mais en outre ils devront encore payer tous les dégâts qu'ils ont provoqués[xlix].

L'homme demeure un être doué de raison et de liberté, et ses facultés peuvent toujours lui permettre de donner un sens positif aux situations, d'accepter le compromis et le dialogue, de préférer la non-violence à la guerre. Malheureusement, c'est au nom de la liberté, des valeurs morales et les droits de l'homme que les guerres se multiplient. Mais à vrai dire, y a-t-il un lien entre guerre et droits de l'homme ou la morale tout court ?

Il n'y a aucune proportion entre les valeurs que l'on prétend défendre et les crimes que l'on commet au nom de celles-ci. La notion de dignité humaine appelle celle de droits inaliénables de l'homme. Il est

difficile de concevoir comment la guerre peut protéger et promouvoir la dignité humaine pendant que l'on tue, dépouille et massacre les populations. Qu'il nous souvienne que la seconde guerre mondiale a laissé un monde meurtri et traumatisé avec soixante millions de morts et de graves séquelles. Mais tout ceci au nom de quelle morale, au nom de quel bien ? Les intellectuels américains, pour soutenir la guerre des Etats-Unis d'Amérique contre les pays de *« l'axe du mal »* ont affirmé qu'il arrive que la guerre soit non seulement moralement permise, mais aussi moralement nécessaire, pour répondre à d'ignominieuses démonstrations de violence, de haine et d'injustice. Ridicule n'est-ce pas ? A cause de la guerre du Golfe en 1991, l'embargo imposé à l'Irak avait fait des milliers de morts constitués essentiellement d'enfants. Sous prétexte de libérer le peuple irakien d'un régime tyrannique et aussi neutraliser les armes de destruction massive de l'Irak qualifié *« d'Etat voyou »*, les Etats-Unis et leurs alliés ont lancé une deuxième attaque contre l'Irak. Les milliers de tonnes de bombes dites *« intelligentes »* déversées sur l'Irak ont fait des milliers de victimes civiles. Les enfants sont morts, abdomens ballonnés, atteints de tous les maux de la terre, des blessés de guerre étaient ici et là, voilà le propre de la guerre.Que dire aujourd'hui de la guerre en Syrie, en Afghanistan et en Libye ? C'est le même scénario. On trouve toujours presque les mêmes alibis pour attaquer les innocents et faire une boucherie humaine.Si tout le peuple innocent doit à chaque fois subir les folies meurtrières de son dirigeant, que faut-il faire ?Trouver une justification morale à la guerre est donc une aberration. Derrière beaucoup de guerres se cachent des intérêts économiques, des prétentions ou visées impérialistes et des appétits hégémoniques. Les vainqueurs de la seconde guerre mondiale ont avant même la fin des combats, à Yalta en février 1945, puis à Postdam en août 1945, dessiné une nouvelle carte du monde. Certains pays comme le Brésil ont propulsé leur économie en profitant du temps de guerre.

Aujourd'hui, des mouvements rebelles fourmillent un peu partout en Afrique, et les régions les plus menacées sont celles où de grands enjeux économiques et géopolitiques existent. N'y a-t-il pas derrière ces foyers de tensions, des marchands occidentaux, des gens obnubilés par la recherche du gain, de l'argent à tout prix ? Etait-ce vraiment par solidarité internationale que certaines puissances comme la France

s'intéressaient sans limite à la question de la Côte- d'Ivoire ? D'où venaient les armes utilisées par les rebelles ? Même aujourd'hui, d'où viennent les armes utilisées par BokoHaram ? Pourquoi les Américains et leurs alliés n'accordent-ils pas leurs violons avec la Russie et la Chine sur la crise syrienne ? C'est tout simplement parce que les intérêts sont divergents. Les grandes puissances alimentent les guerres pour sauvegarder leurs intérêts personnels. Au motif de libérer l'Irak les dirigeants américains et leurs alliés n'ont eu besoin d'aucun mandat, ni de leurs concitoyens qui les ont élus, ni de l'opinion publique, ni même des instances internationales comme l'ONU. La prétendue libération était à peine terminée que le partage du butin de la guerre et des autres intérêts économiques affolait déjà certains esprits. Libère-t-on des gens pour s'approprier leurs richesses, leurs poids de pétrole ? Même les pays qui, aux premières heures de la crise irako-anglo-américaine, semblaient condamner l'idée d'une guerre de libération en Irak, étaient subitement intéressés par la répartition des marchés de reconstruction de l'Irak avant même la fin de la guerre. Oh ! Quelle hypocrisie ? Quelle comédie politico-économique et impérialiste ? Le prix Nobel de la paix et ancien secrétaire d'Etat américain KISSINGER affirmait au début des années 70 que le pétrole est une chose trop précieuse pour être laissée aux arabes. Aujourd'hui, une *« si belle opinion »* est ressuscitée et les alliés ont poussé leur cynisme jusqu'à vouloir faire payer par l'Irak ce qu'ils ont détruit. Le comble, c'est la volonté américaine de diriger politiquement l'Irak, l'Afghanistan, le Pakistan, etc. Que dire de la politique française en Côte d'Ivoire, en Lybie ? Tout se passe comme si le choix de la démocratie n'appartient plus au peuple concerné. Que deviennent alors les notions de souveraineté et d'autodétermination des peuples ? Que vaut encore l'ONU aujourd'hui ? Comme quoi l'ONU n'est utile, et ses résolutions ne sont suivies à la lettre que lorsqu'elles rejoignentles intérêts des grandes puissances. Il faut donc repenser l'ONU, le droit international et les déclarations des droits de l'homme dites universelles.

Une analyse minutieuse des règles du droit international montre bien que ce droit est inégalitaire. L'ONU qui, depuis la fin de la seconde guerre mondiale, est appelée à maintenir la paix et à favoriser le développement des peuples n'a pas encore atteint ses objectifs. Elle reflète en effet le monde issu de la guerre ; car si les vainqueurs

détiennent toujours le droit de veto, cela leur procure automatiquement une place privilégiée. Le Conseil de sécurité n'est plus libre et ne représente pas la volonté de tous. On se rend bien compte que les règles de fonctionnement de cette organisation portent en elles-mêmes les germes de sa destruction. On ne peut promouvoir la paix sur des bases injustes et inégales. Tant que les puissances économiques chercheront à diriger le monde et à faire de l'ONU un robot, leur instrument personnel, le monde saignera toujours. Il faut donc revoir le droit international pour plus de justice et de solidarité. Si la guerre est un mal, elle ne peut avoir légitimité que si tous les Etats l'approuvent. L'ONU doit donc canaliser les opérations militaires et au-delà des affrontements, il faut œuvrer pour une réelle culture de la paix. Ceci suppose en premier lieu qu'aucune armée au monde ne soit aussi forte que les « *casques bleus* » de l'ONU ; histoire de servir à tout point de vue de véritable force tampon dissuasive et efficace.

3. Conditions d'une paix véritable

La paix est la condition sine qua non pour une cohésion véritable des races, des peuples et nations. L'aboutissement de l'application raisonnable des différents articles de la Déclaration Universelle des Droits de l'Homme, c'est la paix. Pour que cette paix se concrétise dans l'intérêt de tous, il faut qu'elle soit subordonnée à une égalité dans les rapports. Elle doit également être une conséquence de la vérité, de la justice et de la solidarité. C'est dire que pour que la paix advienne, nous devons promouvoir la justice sociale et bannir les inégalités. La lutte contre les injustices dans le fonctionnement des institutions internationales et contre la faim et la pauvreté dans le monde doit être le credo de l'ONU ou de la communauté internationale. La mondialisation qui exacerbe aujourd'hui la pauvreté des pays du Sud et favorise le développement des pays du Nord mérite d'être revue. De cette mondialisation unilatérale, on doit passer à la mondialisation de la solidarité où règne le co-développement. Lors de la remise du prix Nobel de la paix en 1987 à Monsieur Oscar Arias Sanchez, ce dernier affirmait : « *La paix n'est pas une question de récompenses ou de trophées* ». Par-là, il voudrait insinuer que la paix ne s'obtient pas par le truchement d'une victoire ou d'un ordre. La paix ne connaît ni date, ni limite, c'est un processus sans fin. La paix est une valeur que nous devons chercher, et

quand nous l'avons trouvée, nous devons la rechercher encore. La paix est un mode de vie. Pour qu'une paix soit conservée pleinement, elle exige l'édification de la société fondée sur des principes de vérité, de justice et de solidarité. Il faut reconnaître avant tout que les droits humains sont inscrits dans la nature même de la personne humaine. Ces droits reflètent les exigences objectives et inviolables d'un droit universel. Voilà une terre fertile qu'on peut exploiter fructueusement pour faire éclore les germes salvateurs de l'éducation. Il faut former la conscience de tout homme aux valeurs nécessaires pour que règne la paix sur tous les plans. Eduquer la conscience de tout citoyen aux valeurs qui fassent régner la paix est d'une nécessité vitale pour toute société. Cette éducation doit se faire depuis la cellule familiale jusqu'à atteindre toutes les couches de la société. Les parents, les églises, les mass media, les écoles, etc., doivent être des canaux privilégiés pour véhiculer ce message de paix. Il s'avère donc capital, pour faire régner la paix, de mener une action patiente, organisée et continue sur la mentalité des hommes. Il est question de négocier progressivement et très tôt, en agissant sur les esprits encore innocents parce que jeunes. Ceci afin de promouvoir de nouveaux modes de penser, de nouveaux comportements et de nouvelles attitudes favorables à la cohésion et à l'harmonie entre les tenants des sociétés contemporaines et futures.

L'éducation pour la paix est une conscientisation de tous les hommes, selon leur niveau de réceptivité et de compréhension. La paix est alors ventilée à tout point de vue. Dans ce domaine, l'aide de l'UNESCO et des ministères chargés de l'éducation dans chaque pays est d'une importance capitale. Ainsi par l'éducation autocentrée, l'éducation populaire grâce à l'alphabétisation, la science et la culture, la paix se cultivera et s'instaurera chaque jour un peu plus dans nos sociétés. Car, si les guerres prennent naissance dans l'esprit des hommes, c'est dans l'esprit des hommes qu'il faut élever les défenses de la paix. Et l'éducation dans ce sens apparaît comme l'instrument le plus glorieux que l'humanité ait inventé pour assurer sa propre survie. Ainsi faudrait-il renforcer la dynamisation du réseau des écoles associées à l'œuvre de la paix, une entreprise salutaire de l'UNESCO mise en chantier depuis 1953 au plan mondial. Cette entreprise semble aujourd'hui piétiner du fait des incohérences des réformes en matière d'éducation. Cette

dynamisation pourra désormais passer par une systématisation de l'enseignement des droits humains à partir des moyens disponibles offerts par le développement des Technologies de l'Information et de la Communication.

CONCLUSION

La guerre s'exprime dans la vie quotidienne de l'homme par des actes destructeurs. Elle commence toujours là où s'arrête le pouvoir du verbe. Le dialogue et le compromis n'étant plus, alors s'installe la force. Cette force qui anéantit l'homme, n'a pas sa raison d'être. Aucune justification ne cautionne les scènes macabres qui accompagnent la guerre, voilà son absurdité. L'être humain, dès qu'il est posé au monde, subit une éducation. Il vit avec ses semblables et c'est ainsi qu'il doit s'adapter à eux. Il milite en faveur de la paix. Ceci passe par la connaissance de ses droits et devoirs. La lecture des droits de l'homme aujourd'hui nous autorise une simple condamnation de la guerre. Mais doit-on seulement condamner verbalement la guerre et observer malgré nous les forts exercer leur force sur les faibles ? En disant : « *Nul n'est méchant volontairement* », Socrate préconise une condition pour une paix véritable ; celle de la connaissance du bien. Toutefois, peut-on affirmer que la connaissance et la maîtrise de ses droits et devoirs implique *de facto* leur respect ?

Notes

[i] Chimamanda Ngozi Addichie.*Purple Hibiscus.*London :Collins. 2010
[ii] *Webster New world Dictionary*. New York: William Collins and World Publishing Co.2002. p. 43
[iii] Katie Wales. *A Dictionary of Stylistics.* London*:* Longman. 1997. p. 60
[iv] Op.cit..Webster Dictionary. p.1147
[v] id.
[vi] *Purple Hibiscus*. op. ct., p.4
[vii] Id.
[viii] Ibid., p.58
[ix] Ibid., p.22
[x] Ibid., p. 8
[xi] Ibid., p.31
[xii] Ibid., p.109
[xiii] Id.
[xiv] Ibid.,p.21
[xv] Ibid., p.54
[xvi] Ibid., p.3
[xvii] Ibid., p.102
[xviii] Id.
[xix] Ibid.,p.62
[xx] Ibid., p.61

[xxi] Sigmund Freud. *Abrégé de psychanalyse,* trad. Berman*. P*aris : PUF1.955,pp.3-5 :An increase of tension generally brings about displeasure. (my translation)
[xxii]Ibid., p.96
[xxiii]Ibid., p.124
[xxiv] Ibid., p.140
[xxv] Ibid., p.141
[xxvi] ibid., Pp. 141-142
[xxvii] Ibid., p.31
[xxviii] Ibid., p.27
[xxix]Ibid., p.6
[xxx] Ibid., p. 3
[xxxi] Ibid., p. 5
[xxxii]P. Fraisse « La méthode expérimentale » in P. Fraisse et . Piajet. *Traité de psychologie expérimentale.* fascicule1. Paris : PUF.1967,pp.75-78 :A conduct is the manifestation of a personality in a given situation. If behavior (R) which stands for Reply or Reaction, (R) depends on the nature of the personality (P) confronted with a given situation(S). We can therefore write: $R = f(S \rightarrow P)$
[xxxiii]*Purple Hibiscus*. p. 102
[xxxiv]*Advanced Learner's Dictionary.* Oxford : O.U.P.2002. p.782:a person suffering from emotional or mental disorder(and who needs to go for psychotherapy).
[xxxv] Op. cit. p. 85
[xxxvi] Id.
[xxxvii]Ibid., p.78
[xxxviii] Ibid., p.81
[xxxix] Ibid., p.84
[xl] Ibid., pp. 188-189

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6. Wales, Katie. *A Dictionary of Stylistics.* London: Longman. 1997.
7. *Webster New world Dictionary*. New York: William Collins and World Publishing Co. 2002.

[xli] G. W. F. Hegel, *Principes de la philosophie du droit*, trad. André Kaan, préface de Jean Hyppolite, Paris, Gallimard, 1940, Nouvelle édition, 1995, p.17.
[xlii] Saint Augustin, *La cité de Dieu*, XIX, 7.
[xliii]Nazi Boni, *Crépuscules des temps anciens*, Paris, Vrin, 1994, p.26.
[xliv]*« Qui veut la paix, doit préparer la guerre ».*
[xlv] Végèce est un écrivain romain de la fin du IVè et du début du Vè siècle qui a laissé deux livres dont le succès ne s'est jamais démenti tout au long du Moyen Age et de l'époque moderne, l'un sur la tactique militaire romaine, *Epitomareimilitaris* (ou *De re militari*), l'autre sur la médecine vétérinaire, *Digestaartismulomedicinae* (ou plus simplement *Mulomedicina*).
[xlvi] Erasme, également appelé Erasme de Rotterdam, né dans la nuit du 27 au 28 Octobre, en 1467 (ou en 1466, ou en 1469) à Rotterdam et mort le 12 Juillet 1536 à Bâle, est un chanoine régulier de saint Augustin, philosophe, écrivain latin, humaniste et théologien des Pays-Bas bourguignons, considéré comme l'une des figures majeures de la culture européenne. Il est essentiellement connu aujourd'hui

par sa satirique *Eloge de la folie (1511)*, et dans une moindre mesure pour *Adages* (1500) et pour *Colloques* (1522).

[xlvii] Erasme, *DulceBellumInexpertis* (1515).

[xlviii] Lucien Pons, *Lybie : Les conséquences de la guerre impérialiste*. (http://lucien-pons.over-blog.com/2...) 27/2/2015.

[xlix] Emmanuel Kant, *Conflit des facultés*, in La Pléiade, t.3, Paris, Gallimard, 1985, p.905.

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