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TOPIC:

**NEURO-PSYCHOLINGUISTIC
VALUE-INPUTS OF CULTURES
IN INTEGRATION PROCESSES:
FRANCOPHONIE PERSPECTIVES**

By

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NEURO-PSYCHOLINGUISTIC VALUE-INPUTS OF CULTURES IN INTEGRATION PROCESSES: FRANCOPHONIE PERSPECTIVES

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Distinguished Ladies and Gentlemen.

PREAMBLE

Science is a fence around wisdom - German Proverb

... And I say, like wisdom like foetus in the womb; it has an infinite capacity of neuronal value and can escape from the fence as clues of discourse patterns overwhelm the fence, sparking birthing process of new ideas.

As understood, an inaugural lecture ought to be the first public lecture of an appointed professor for a "chair" – funded chair, in which he or she explains to the public the viability of the funded chair in making impact to the society or making dividend in line with the interest of the stakeholders, for the progress of humankind in relation to the relay mission assigned to humankind by the Creator.

Somehow, it is subsumed in the discourse pattern unleashed with 'head': "searching for the truth". Hence, our outing in a public institution, since being elevated to that high trust level, is to explain what we have been doing and how such activities mainstream into that mission. Unfortunately, no express fund is allocated to professors for research as expected, and it is contrary to what a one-time pro-chancellor saw as "research funds are not accessed by professors as they prefer staying in staff club than doing research". He must be referring to the budgetary process that allocates money but is unmindful of the structural defect of such allocation for the education processes that incubate potentials for decades as the education processes are not like material industrial production or annual budgeting process for operation's profit purposes as against quality human production, which is enduring and is greatly demanding in its quest for sustainable living as well as protecting the environment. And, if you make effort to attract funds for research, it could be used as a means to get you into the territory of the "man died", courtesy Prof. Wole Soyinka (See also, Appendix Z). So far, I thank the University of Lagos for drilling me hard before allowing me access its research fund, upon which I had been strengthened to look "out of the box". So, as endowed as every human being is, there are axes to be set to help in keeping fit and balancing innate neuronal flux; so as to remain focused as your neuronal connectivity avails you. Setting axes, to us, is mere locating our decors and plotting their coordinates as indications of boundaries allowable by endowed capacity; as well as ponder about what next. Stability, as a human, comes with your neurons' connectivity mechanism and buildup, responding to shocks and staying unperturbed in their activities, either making sounds as speech patterns which are seen in your phonological output as well as keeping your mind

alive to tolerate any shock that comes your way and adapting to the changes such shock brings, as such changes are physically seen in your expressive capacity, voice or written, ever balancing the two, mind and neurons. As Keller (2017) puts it, for the sake of integration and tolerance; tolerance being the greatest gift of mind. All educational efforts are geared towards making the human stable and capable of balancing in binomial terms for their own safety and prosperity or at worst extinction as the environment, climate inclusive, remain undaunted, no matter the pressure of human power. So, learning and character are "indeed as well as in truth", education's twin purpose, so says UNILAG. From setting the axes, we proceed to establish the coordinates and state further interests in line with humanistic challenges for ever neuronal hypes that must engender expression that leads to prosperity and peaceful living among humans speaking over 6,500 languages driven by their individual neuro-psycholinguistic dispositions or group cultured specific neuronal disposition. Note, cold or heat affects how humans speak, write or their pace; and the neuron connectivity is not alienated in this process. So governments make efforts to keep the environment, within technology and human ability, conducive to learning. 'Neuron' to us is what drives intelligence, which *New Scientist* (2017, 55) sees as tricky to pin down notwithstanding all the measurement linked to assessing it. Psychology makes it available for measuring within its sphere. But linguistics, as a discipline, engineers it for generic, basic and specific purposes.

SETTING SOME AXES

As humans, we are continuously in a state of making an input to a collective behavioural disposition of a group, or failing in making any meaningful input and, so, extinction

headed. Knowledge production centres like universities make efforts in their research orientations to identify such valuable inputs and set them on motion to be part of greater humanity; somehow, such inputs are tangentially brought to awareness as we discover other humans in different locations like discovering or interacting with the Francophiles; especially as Africa heeds the notion of integration of cultures and economic activities so as to be more competitive. Integration of disciplines is also what goes on now in different language disciplines as Discourse Analysis, Pragmatics, Terminology and Traductology mainstream into the digital age. The environment is yet to be conducive in our part of the world to fully integrate those disciplines. So, the scale is still tilted heavily on human labour capacity.

Human beings are humans because they are internally stimulated, or fluidly set in motion, as energy level dictates for push and pull interaction, or pulse mediated outburst, to tap on their different physiological components to make speeches, coordinate the speeches and produce sentence patterns that are greatly significant when communicating with their fellow humans, either as cultural fellows or professionally cultural bound fellows. Hence, they move from maternal language exposure or first language exposure or native language exposure through languages of instruction to languages of professionals, and, at best, learn to integrate all into their day to day communication to achieve what Voltaire calls "a human being with endowed mind", distinct from "a human being with head full of information"; and information glut could lead to depression or internal anarchy like Einstein (2017) states: "any man who reads too much and uses his own brain too little falls into lazy habits of thinking". Hence, research and community interactive processes enhance local knowledge and

products so as to lift them out of depression or glut unto universal appreciation. We are into the function of observing them to create awareness of "curves" leaning more to outliers' positions, so as to think of innovation and realign in positive terms, human endeavours as we study how to set them in discourse modes and processes to agree, rejig or align in Franco and Anglo thought patterns or in their hybrid forms. In all, it takes literary outputs to enable their consumption and acceptance in as many languages as possible. And, as we know, humanity is yet to establish laws based on the findings of their research activities because humans and how they relate with language and expressive processes as they proceed to the journey of the unknown in life, still seeking for the truth, remains greatly dynamic and stochastic. Even the products humans initiate or generate in their localities need a discourse invention to set them for consumption outside the localities because "you don't wink, to woo, beauty in the dark", and silence reveals nothing. So, more work needs to be done to showcase Africa to the world. Africa is still "marginal" by capitalists' expression though not by the Truth.

As the Bible says, out of the abundance of the heart speaketh the mouth; hence, an endowed heart speaketh right; that is, feels the neuron flux, as a high tension loaded electron, brings to the mind level its carrying capacity, as step down process, and configures it for output process; that is, making it a psychological item before uploading it in linguistic bits. So, the neuro-psycholinguistic disposition of an individual or collectivity is a finite process that translates to "out of the abundance of the heart speaketh the mouth" and in all walks of life, people are viewed from how that speech process is uploaded for the consumption and the absorption of their fellow beings as either in monologue, dialogue or

plurilogue communication. The learning and teaching environment helps in channelling it to utilitarian purposes whereas the research inclination is to revisit the outlier outcomes and create means for their exploration as well as for innovation purposes. They are also affected or enabled by the environment (the people interact with). Eventually, when you are able to upload this in multilingual form, observing the constraints and the binding rules, then you are an endowed mind greatly exposed to face the current trends of integration and diversity. Even if a deviation occurs, it must be examined and be ascertained that it is not for evil purposes. Neuropsycholinguistics could be made to observe steady expressive patterns or deviant ones, scale them and give them values that are propagatable, or spikeable if undesirable. In classroom set-up such trends are found in the students and are explored or exploited. There was once a student in our class with great "neuronal push" and the system frustrated her out but she became a star in London.

Human beings and their behaviours as enabled by their expressions' capacity, seen in either the individual or in their collectivity as a people or as interest confined professions or even as value loaded or extinction headed species, had been of interest to our academic pursuit. However, as we are unable to catch up with the over 6,500 language grouped humans as well as profession grouped ones, we have been mostly interested in what they look like in a Francophone or Francophile set-up through translation, literature and direct observation of the Francophiles and how to make meaning out of the outliers they generate as we describe the expression patterns of those who fall into the group's norm as well as outliers. On such quests, we have been guided by the following hypotheses:

- a) any literary work emanating from a given cultural background often use that background to express its contents;
- b) beyond the assumption that language has an inherent constant universal component, translated documents in different languages expose the weakness of such "constant" and somehow give it a lower value of coefficient in relation to other factors immanent in that language universe;
- c) in any profession or esoteric interaction, ideal language is an empty set in any undefined target audience;
- d) syntactic structure in Africa does not operate as a function of Cartesian logic;
- e) genetic disposition combines with the environment and psychological disposition to create expressions that make a given people or profession unique and the Francophiles exhibit that.

In all, the following umbrella statement guided the application of what we did as model production for a pragmatic analysis of missions and visions of institutions in discourse terms.

The neurotic strength of a leader who sets a vision is measurable by the value chain occasioned by the expressions set in motion to motivate the activity, levels expected and how their projection sites behave in the "beams" they carry to steady observable patterns and goals expected; they are all linguistic driven (Example, as attached in Appendix IV, is Pragmatics).

These a – e hypotheses are in model forms and we have been working on them to situate them properly as acceptable or inadequate for either "licensing" purposes or for further studies' purposes. Like Albert Einstein

posited, "if you know what you are exactly looking for it would not be said to be research". So, in both our teaching and research, it has been a process of contributing to optimising the aspect of making human beings appreciate their psycho-linguistic interconnectivity as well as mindful of the neural constraints they face so as to keep and maintain better relationships in a plurilinguistic world of both the Francophiles and the Anglophiles, operating with French and English as superstructure incubating other languages as substrata, including African languages. Unknowingly, a journey that started as a research in Stylistics has now extended to Pragmatics and Discourse Analysis; and they have all created tools to appreciate better the digital world in which knowledge is easily accessible in any language as long as a software is designed to capture it. It is also a process that has made language students discover the language specifics available in other disciplines seen before as highly esoteric to their own space and capacity. Some of the works done towards such inputs are hereby presented in the guise of accepting or rejecting or reformatting the hypotheses already stated. One of our works, as Appendix I, was an outcome of a debated research effort presented at a conference in Harvard University entitled: "*African Syntactic Structure not a Function of Cartesian Logique*". From the perspective of the Writings of Ahmadou Kourouma, an Ivoirien author of Manliké origin who expresses himself in French with an African background, it was evident that a given syntactic theory as propounded by Chomsky in line with the seemingly Cartesian approach to language programming, needed reformatting as its weakness was observed through such African author.

COORDINATES AS RESEARCH EFFORTS AND FINDINGS

During our initial stages of research activities in Languages and Translation critiques, as culture alternatives or specifics, as in either collective style of a given culture and people or specific styles of renowned authors, seen in their creative literary works, we did something unusual as shown on the document in Appendix I entitled: "Des Mathematiques Linguistiques..." We tried to explain language evolution in mathematical terms, describing limits and derivatives as functions of neuronal dispositions of individuals or people. It was a time Chomsky's theory on universal grammar was seriously tested at the phases of "Principles and Parameters", we found our submission vindicated that languages from Africa do not conform to Cartesian logique. It also buttresses what Granger (1965) said, that the intuitive process could not be seen as not capable of making valid expression logical or not logical; that is; $a \rightarrow (a \rightarrow \dots)$ ($(a \rightarrow b)$ and $(b \rightarrow c)$) $\rightarrow (a \rightarrow c)$. The African myth could be adjudged valid by the $(a \rightarrow c)$ dimension. Today, French language process as "langue de partage" is embracing such knowledge process also. In education theory, it is like applying Thorndike's stimulus and response or conditioning experiment. When other peoples of the world talk about Africans as myth minded people, as seen in African authors, is like a "by-pass", establishing a new "headedness" which is $a \rightarrow c$; that is, a posteriori conditioned and taken-for-granted conditioning. On an eternal return myth process, it is seen as a priori condition, though at the time Africans lived in harmony with nature, like it is currently with Papua New Guinea Africans in Asia, who are still in the bush; such issues described as myths were indeed "scientifically" provable without calling it science.

Any literary work emanating from a given cultural background often use that background to express its contents. Understanding this background is necessary for better assimilation of the work. Our studies on postcolonial translations carried out by non-African translators have proved that. Hence, the need to felicitate and read, intensively, critics of African descents who are knowledgeable in the background in question. Critics of African descents are better placed to isolate issues and matters peculiar to Africa and translate them appropriately. This has been observed in our published works in which we recommended translation process that must isolate items for translation by grouping them as either universal items, alternative items or peculiar items. By so doing, the peculiar items are rendered in a target language, appropriately, to reflect their special cultural identities or rendered in adaptation form. We used Achebe's work and Kourouma's work to demonstrate the limits of translated works that are not mindful of the three processes. We used the works of the authors mentioned to probe the value contents of the background of those authors to the French integration process, either as exhibited in assimilation policies that evolved into granting political independence and keeping an eye on those who believe that the Francophone approach is more accommodating than other alternatives. It is part of sustaining the engagement rule agreed upon, and as Rousseau once said, "agreeing to be part of the association is the *basic* of social contract".

One of the papers in question analysed the difficulties in expressing into French, the African experiences of writers such as Ahmadou Kourouma, Camara Laye, D. T. Niane etc, all from Mandika or Mandé or Mandigo background. The constraints give room for adjusting the basis of association. We found out that notwithstanding the

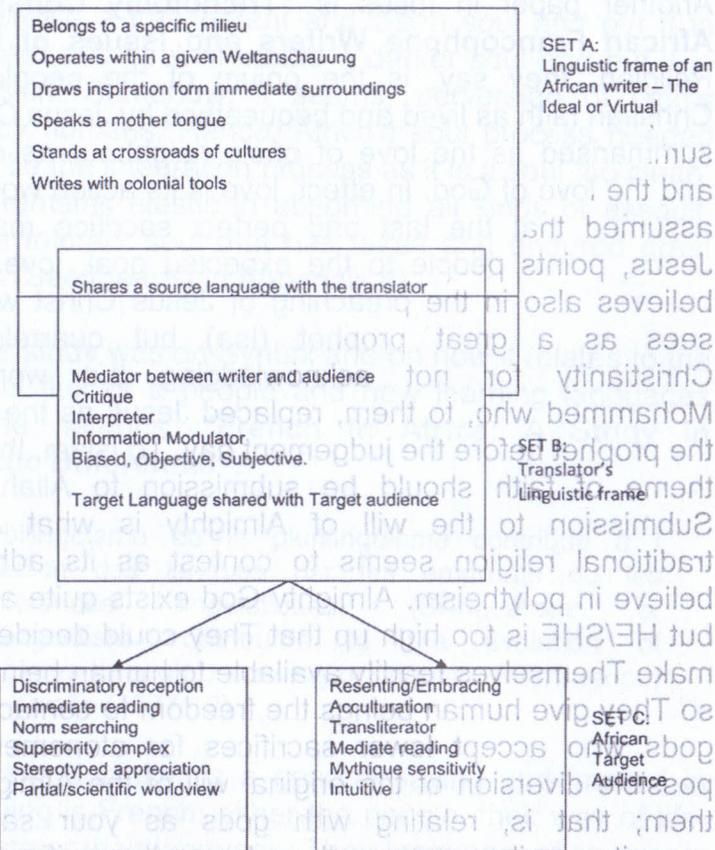
assumed universals in language contents of peoples of the world, language specifics exist to probe further on the language "genomics" of such people. French research approaches have come to agree that each people has what it takes to make progress on earth (see *AUF Document*, 2005, 4^e trimestre). Hence, it behoves research efforts to probe into people's language and unearth what is yet to be revealed by such people. Trying to work on reconstructing the narratives on African works as seen in French, after critiquing some of them, we posited that: "Postcolonial Approach to Translation Makes Ideal Language an Empty Set in Specific Target Audience Set" (Somehow, when the target audience is not defined).

In translation, as mentioned by Mounin (1963: XII), one can only aim at relative success and presentation of a variable vis-a-vis levels of communication targeted. Thus, in postcolonial translation, the authors of the original texts stand as the repository of ideal language (their texts), whether the language is their mother tongue or not, while the translator, whether European or African, must define their target audience, so as to attain the required relative success. They also need to state the scope of their work by informing their audience about their background and their objective. As Whorf (in Mounin 1963:46) states, "language to people is how they classify and reorganise experiences they encounter in their own world" and Ade Ojo (1986; 293) puts it thus:

It must be admitted that every work of art is moulded into an artistic object from a varied level of human experiences: panhuman or universal level, ethnic level and the creative artist (...) while the translator of a literary product (born and nurtured in a European Country) has to take into consideration just two

cultures in contact, the translator of an African text finds himself battling with at least FOUR Cultures...

In cognisance of the above, we undertook the critique of the translation of two African authors, Camara Laye and Ahmadou Kourouma, by James Kirkup and Adrian Adams respectively. The translators are both Europeans and their translations need to be reviewed in line with the model hereunder. Set A relates to Set B in the shared source language, but Set A has no direct relationship with Sets C & D: thus, virtually, no element relates A and CD: an EMPTY SET. Our Set A in this study groups African Writers – Camara Laye and Ahmadou Kourouma. Both of them state the background to their writing. This model is outrightly ours and is still valid for digital conversion in approaching translation from current software production approaches.



Our research efforts have moved beyond describing and reconstructing the images of Africa in literary works – as presented in English or French and as represented in English or French through translation or stylistics endeavours to new trends in Terminology, Pragmatics and Traductology disciplines which target specific professions or knowledge boundaries hitherto closed to themselves – to critiquing and offering models for discourse processes that make them available to wider audience; they are also conceivable for software production.

Another paper in focus is **“Trichotomy Conspiracy: African Francophone Writers and Issues of Faith”**.

Religion, they say, is the opium of the people. The Christian faith as lived and bequeathed by Jesus Christ is summarised as the love of one's neighbour as oneself and the love of God. In effect, love is its action word. It is assumed that the last and perfect sacrifice made by Jesus, points people to the expected goal, love. Islam believes also in the preaching of Jesus Christ whom it sees as a great prophet (Isa) but quarrels with Christianity for not acknowledging the works of Mohammed who, to them, replaced Jesus as the last of the prophet before the judgement day. To Islam, the main theme of faith should be submission to Allah's will. Submission to the will of Almighty is what African traditional religion seems to contest as its adherents believe in polytheism. Almighty God exists quite all right, but HE/SHE is too high up that They could decide not to make Themselves readily available to human beings and so They give human beings the freedom to contact lower gods who accept lower sacrifices for atonement and possible diversion of the original will of the Almighty on them; that is, relating with gods as your sacrificial capacity avails you; small god, small sacrifice, small performance; that could be the fate of some Africans.

African Traditional religion, Christianity and Islam are three faiths to which Africans are adherents. Sembene Ousmane, Camara Laye and Ahmadou Kourouma, Senegalese, Guinean and Ivoirien writers respectively, have their background fully enmeshed in these three faiths and relate them one way or another in their novels. We attempted to portray their views as they mirror the societies in relation to these religions. It also proved that integration is easily obtainable in Africa, and it buttresses Montesquieu assumption that it could only be God that

could create a transparent and clean soul and put it in black skin and as well create a darker soul and put it in white skin. Somehow, it seems, perversion of God's intent by humans. Hence, Africa's soul process needed also to be the integration process as it is a soul "so clean" that it remains elastic in absorbing all kinds of assault. Quite a tolerant soul that has taken and endured great abuses (See the rest in Appendix II).

Another study was on Syntax and on how it relates to the neuronal flux of a people and how learning languages help the neurons, **“French in Africa: A Study in Syntactic Differential”**.

Le bilinguisme ou le plurilinguisme contribue à l'évolution des langues par les emprunts ou les interférences linguistiques. (Bilingualism or plurilingualism contributes to the evolution of languages through borrowing or linguistic interference)
E.N. Kwofie (1977:19)

"See Paris and die" is a general saying and implied in that saying is French: either the people, their way of life, their taste or their language. Their language, of course, is second to only English in the reckoning of the United Nations for setting the rules of this extant world. In Africa, more countries use the French language than the English language. These countries are Algeria, Tunisia, Morocco, Chad, Central African Republic, Cameroon, Congo Democratic Republic (Zaire), Gabon, Congo (Brazzaville), Burundi, Rwanda, Niger, Mauritania, Mali, Senegal, Côte d'Ivoire, Benin, Togo, Burkina Faso, Guinea, Madagascar, Comoros, Mauritius, Seychelles, Djibouti, and Reunion (French Island in Africa). Guinea Bissau, Equatorial Guinea and Cape Verde have also embraced French to vitiate their minority situation as

Lusophones. The use is partial in Egypt, and the Senghor University is situated there.

French has been in Africa as early as the 14th century. However, 1624 seems to be the official date of its introduction in Africa. Thus, the importance of the French language cannot be overemphasised. In that vein, just as the Paris to be seen and die has been simulated in many cities in Africa, now to be seen and lived with, the language used in Paris has also spread into all the nooks and crannies of many an African country. As it spreads, it absorbs borrowed terms and structures whether acknowledged or not by source speakers, crashes due to linguistic interferences, destructures and restructures itself for simplicity, dynamism. The spread has caused a dynamic evolution of the French language, especially in Africa where the works of Kwofie shed more light on its varieties. In this presentation, we intend to survey the syntactic substratum structures of these varieties and provide a clue for syntactic differential – derivation of African structures allowed to crash or converge in French syntactic structure or universal grammar constrained aspects. It is a derivation capable of facilitating the learning of French in Nigeria where it has assumed, in principle, the status of a second official language as per a decree in 1992 (See Appendix III for the rest).

We also looked into discourse patterns of leaders of organisations. One of it analysed the discourse patterns of Michaëlle JEAN, former Governor General of Canada, and current Secretary General of Organisation Internationale de la Francophonie (OIF). The pragmatic approach adopted, integrates her initial inaugural speech as the broad objective of her tenure and follows the sequences such speech generates in terms of actions to predict the end result of her tenure. Other tenure-based

assignments could be tracked in such patterns for accountability and transparency purposes (See Appendix IV).

Furthermore, we looked at how emotional disposition affects psycho-linguistic deductible characteristics of human beings in either workplace or among other people who operate in languages of high context or those of low context, either among given professions or cultures. They are enumerated here as i, ii, and iii.

i. Language Use for Centripetal Integration of 'Peoples': Analyses of Psycho-linguistic Prospects: This Paper is a Research on the Development of Humanistic Scale known as (HDIK) for a Better Integration Purposes as Dictated by Psycho-linguistic Metrics. However, this component is about psycho-linguistic prospects. It starts with a quotation from Nigeria's Vice President.

"The most successful of the nations of the world are [those] who through thick and thin forge unity in diversity. We are greater together than apart" ...
Yemi Osinbajo

After Hundred years of wars among the Europeans, culminating to first and second world wars in the 20th Century, the leading war-head nations – France, Germany, Russia and Britain saw great needs in integrating and synergising their economic strengths for greater entities hence the emergence of USSR and European Union. However, it seems that human factors, especially cultural dispositions trackable in their psycho-linguistic flux, are either driving or frustrating their integration projects. USSR disintegrated out of a linguistic disposition or expressed an attitude that sees

the “Trunk/Stem” language not accommodating very well the “roots” and the “branches”; that has given room, as at Putin’s era, to the language of “monotowns”. In all, behavioural patterns expressed in language use and performances are evident. They are evident in China, currently a two-system nation, and European Union contending with Brexit and its old “eastern” minded citizens. They are evidence of outliers in the psycho-linguistic analysis of model group behaviour seen in their expressions. Though, they (EU) seem to have a more accommodating process. Africa is the focus of this presentation and from success and failure of the mentioned experiences, their psycho-linguistic dimensions are surveyed as we view those dimensions as development stages already steadied for maturity process towards a sustainable integration of ‘peoples’; that is, surveying the language use of their authors who have, seemingly, psychoanalytically, produced enough creative works out of their creative writings which tend towards raising great awareness of integration success project of humans in a globalising world. Our approach is the evaluation of literary contents of the works of authors for and against integration, for a better integration project for Africa; and, furthermore, as part of the design of our kith, HDIK. In effect, we set out to identify and analyse psycho-linguistic markers that cement integration or fault integration of peoples as seen in the works of those authors so as to make them part of the content of our envisaged kit. Basically, a humanistically “charged” African can never answer “yes” to saving a pet in lieu of a human being.

ii. **Emotionalytic Study: An Analysis of Emotional Derivatives of the Francophone for Integration Purposes**

This is a research derived from the Freudian approaches as we see humans struggling in their collectivity to contain etiological problems as they find it difficult to relate with people of diverse origins. From our language studies, either in translation, terminology or literature, traversing the francophone literary works and ecology, we see the struggle to be united in one language - French - metamorphosing from purist approach to current diversity approach aka “Français langue de partage”. These are parcourse /movements that define the search for the emotional accommodation of those who care for assimilation and those who care for identity specifics or those who require sub identity or exclusivity/inclusivity in a global group identity. Our approach is the identification of emotional markers as expressed by writers of French origin and those sharing French influence either as colonised or annexed in France’s space as a country of multi-continental space. The expressions are analysed using psycho-linguistic parameters to ascertain if they create frustration or accommodation in the space to be shared as francophone emotional space for the avoidance of disaffection or terror prone sub-groups within.

iii. **Russians in Francophonie Environment: Analysis of Discourse Constraints as Functions of Integration**

Contemplating a proactive cross-cultural human resourced workplace and social discourse orientation process for the humanistic and sustainable workplace and given social environments, this research is focused on “*High Context*” discourse analysis. This is a research on a given “*High Context*” cultural mode – Russian,

interfacing with another given "High Context" cultural mode – French in Canada, and the cultural reconstruction model identifiable in it as the integration of cultures beckons. Their discourse behaviour in an interface mode gives clue to some aspects of globalisation constraints and how African discourse process could find meaning in the current global discourse. For example, a discourse in Russian "Startsy" of "Dostoevsky", comparing God and immortality, capitalism and socialism find a possible interface process; so, also, an observation of the discourse process of Russians in Francophonie Canada encounters some constraints. Interacting with some of them in a Francophonie set-up, and their adaptation conditions, give room to the testing of our hypothesis viz: Human beings are basically economic minded graduated personalities; and whether in Russia or in Canada, convergent or divergent discourse processes occur as convergent or divergent economic minded people interact. Our findings are that Russians in Montreal are driven by language pattern in French that tolerate liberal profession and frown at political expressions that limit the exercise of their profession. The research could help in the current African Union convergence processes, both in discourse and in activities that lead to the humanistic integration of Africans as well as presenting a template for psycho-linguistic tools in human resource cross-cultural management and sustainability. We also used its findings in checking the current discourse constraints in France as one of the planks of their discourse process, "fraternity" seems constrained.

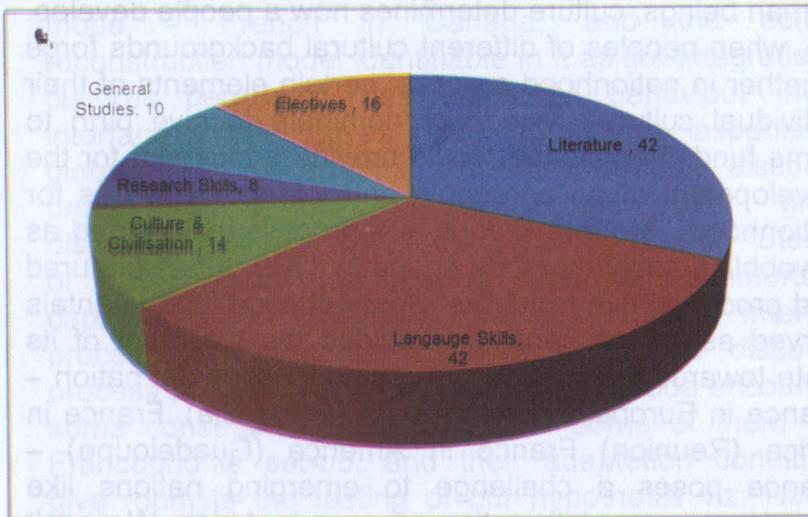
We were a bit worried about the challenges France was facing in its quest to sustain its integration process as we started looking into it. Hence, this paper: "**Minimalist Cultural Fundamentals for Nationhood Sustainability:**

Lessons from France's Approach". Like genes in human beings, culture determines how a people develop. So, when peoples of different cultural backgrounds forge together in nationhood process, certain elements of their individual cultures recede or dominate to give birth to some fundamentals that could provide a blueprint for the development of an agreeable and intended process for nationhood. Modern France is a process that started as a wobbling entity that took shape in 1789. It has endured and produced five republics. Some cultural fundamentals served as determinants that guided the fulfilment of its state towards nationhood. As a multi-continental nation – France in Europe, France in Asia (Polynesia), France in Africa (Reunion) France in America (Guadeloupe) – France poses a challenge to emerging nations like Nigeria or, even, integration process in Africa. We posit that France's approach is quite permutable in the Nigerian nay African context, with some modifications. Hence, our exposé of the approach and its permutable compartments for the benefit of Nigeria and Africa (See Appendix VII for the rest).

TEACHING AND COMMUNITY SERVICES' COORDINATES

Next interest in our research efforts is the teaching aspect and how it relates to building human capacity and as part of community service. We have always thought of linking the teaching curriculum with community expectations, either local or the world community. We are, also, into making the course contents and structure of French to imbue confidence in the employability of its products. We examined the course structure available to us as moulders of generations of African leaders with Nigeria and the University of Lagos as our base.

Course Structure as at 2016



Literature	42 Units
Language Skills	42 Units
Culture and Civilisation	14 Units
Research Skills	8 Units
General Studies	10 units
Electives	16 Units

University education as stated by the Revised National Policy on Education (2014) aims at:

- the acquisition, development and inculcation of the proper value orientation for the survival of the individual and society;
- the development of the intellectual capacities of individuals to understand and appreciate their environment;
- the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community; and
- the acquisition of an objective view of the local and external environments.

French teaching must find meaning in the above stated aims. Thus, the appropriate value orientation level for University students must definitely be above the low levels in moral, physical and intellectual paradigms. Intellectual capacity must make abstraction of lower levels of knowledge paradigms and launch itself to the level of application, synthesis and evaluation; while the added advantages of the French graduates must be a complete grasp of Nigeria's external environment using French language and studies as springboards. As the aims are set, the course contents must reflect action activities that lead to the accomplishment of those aims and such courses are what this paper intended to stimulate discussions on. Globalisation and marketability of French graduates call for immediate action on such discussions, and research efforts must go on to address them.

It is known that – unlike products like Coca-Cola, soap or any other manufactured goods whose quality is known immediately – the products of an educational process take some time to make its quality manifest. In effect, it is the presence and activities of such products in after-school, as they assume functions in the larger society that indicate quality. Hence, the need for both learning and teaching to be continuously directed towards either the societal needs or the learners' needs. The society, whether local, national or international, is need-driven and fulfilment of need is carried out by individuals who are trained or moulded to function towards satisfying any need, hence the adage that 'necessity is the mother of invention' becomes relevant. So, any person aspiring to be a graduate must aim at satisfying a societal need by bringing to bare his or her potentials in the process of enculturation which education is all about. Note that acculturation is not the aim. So we presented a reviewed

content that was approved by the University authorities and it encompasses knowledge integration values as contained in French studies found in their literary productions where other disciplines are expressed or implied. With the structure of the courses above in which the French Language written skills and French literature remain prominent, it is apparent that the (b) and (c) aims of the National Policy on Education are taken care of, but the (a) and (d) components seem to be inadequately catered for. Hence, what is to be done to enhance the value orientation of French students for their survival in terms of relevance in the Nigeria society and, again, to expose them towards having objective views of their local and external environments. It is expected that their choice of courses and electives could help in bridging the gap between French contents and what the Nigerian society expects of them to be able to survive within. However, an observation made and in the interest of keeping the French or European languages' students relevant we reexamined the curriculum process. The Strength (S) of the course structure as currently obtains is that the students will be exposed to the history of the French people as read and as well as studied in French and Francophone literature. The literary items to be studied matter also. They are expected to contain elements of philosophy, psychology, politics, economy, etc. among many other disciplines and subject. Literature synthesises and focuses on many aspects of human experiences and understanding. It is concerned with life as a whole. It is inextricably interwoven with an understanding of language as a means to an end. The study of literature ultimately aims at a controlled and comprehended synthesis of human awareness (cf Cook in Okenimkpe 2004:26). Another of its strength is the improvement of writing skills. These writing skills need to be extended to fit into careers like Journalism,

Bilingualism, Businesses, International Public Relations, Secretariat Leadership in Companies and International Organisation, Multilingual Conferencing Management, and, even, its liberal arts content of producing bilingual software tools for discourse processes.

The Weakness (W) of that course structure is less credit load on African literature as a whole not only the one written in French. It, also, lacks content that exposes the student to a technologically oriented career which calls for more computer-oriented learning materials like software design and programming in FRENCH towards preparing the students for Immigration work, Intelligence gathering work, ECOWAS, NEPAD, AFDB, AU, UN work and AU duties.

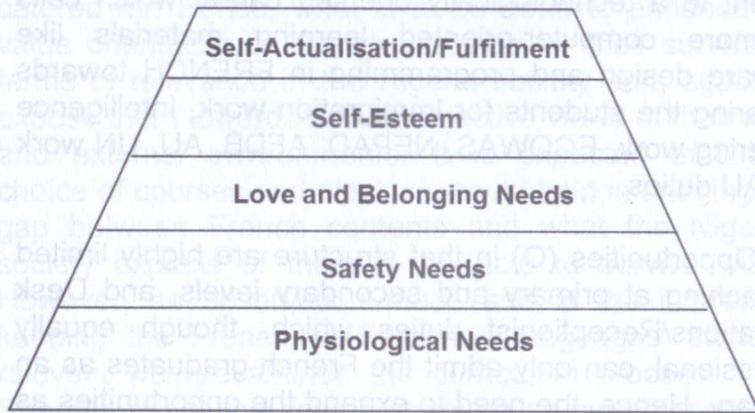
The Opportunities (O) in that structure are highly limited to teaching at primary and secondary levels, and Desk Operations/Receptionist duties which, though equally professional, can only admit the French graduates as an auxiliary. Hence, the need to expand the opportunities as the Department extends to integration studies.

The Threats (T) also abound in this world that is highly in constant change. Those threats made the Department resolve to have European Languages Department, transmute to European Languages and Integration Studies, as we thank the University Management and Senate for allowing it. The threat segment of our SWOT instigated another model of relevance which is produced hereunder. They take inputs from educational theories and practices.

RELEVANT KNOWLEDGE CONTENTS AS FUNCTIONS OF NEEDS PARADIGM POSITIONING

We explored the extrapolation of these two paradigms to get to the paradigms that the French student ought to mirror himself in, so as to be on their toes in the ever changing world of labour and skill marketability.

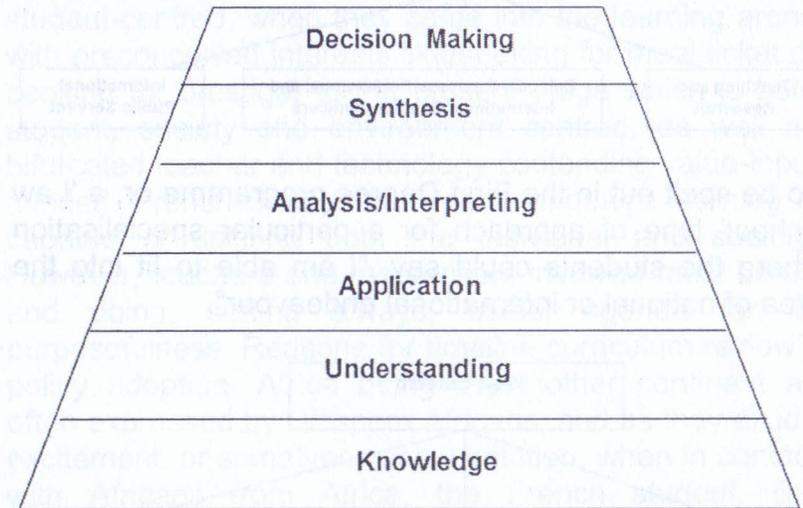
Maslow's Hierarchy of Needs (Chauhan S.S 1978: 194).



Maslow lists physiological needs as the lowest of all needs; but the most potent because if that level of need is not satisfied, it will be difficult to aspire to higher level needs. It is a mere need to feed oneself which is still the case of the majority in Africa. All things being equal, a university student should start-off on Love and Belonging need level because parents and society had projected them there as sacrifices were made by both to get them there. That is, they should be able to adapt their mind to conquer the two lower needs so as to progress. They must see their French studies as capable of having an impact on the group life of Nigeria and the world as a whole. Thus, the learning environment must help them to grow to Self Esteem level by exposing them to learning

experiences that make them relevant in the scheme of things in both Nigeria and beyond. For example, a composition class must be able to introduce them to News Writing, Editorial Writing, Features Writing, Impressive Writing which are all relevant in Journalism, Public Relations and Advertising, as well as Discourse Processes in Organisations of International Repute. The current technology of software designs takes their input as trained liberal arts students very seriously for such designs. We need to plan the educational environment in line with that.

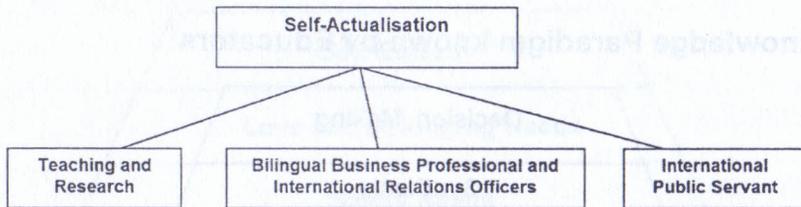
Knowledge Paradigm known by Educators



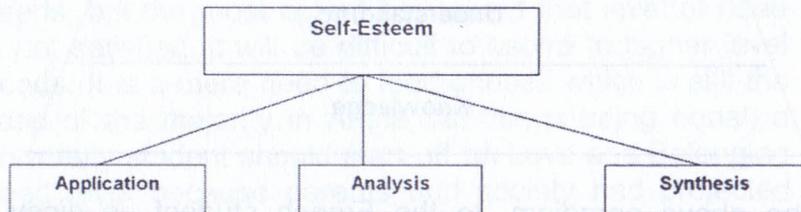
The above paradigm, to the French student, is dicey because their counterparts in other disciplines could skip the lowest level which is knowledge or information acquisition of mere facts like, metaphorically $1+1=2$; but they could still be at that level because they need to be instructed on the basic things in French, like conjugation. At the university level, it should not be so. They need,

therefore, to double their efforts; learning to be able to conquer the two worlds – English and French, so as to be comfortable at the belongingness need level. Though it is quite difficult to conquer the two worlds at first-degree level, the course structure and content need to be redirected to give an equal load to all the components. So, based on the two paradigms, we proceeded with the pertinent paradigm below.

French Student Paradigm of Need and Knowledge

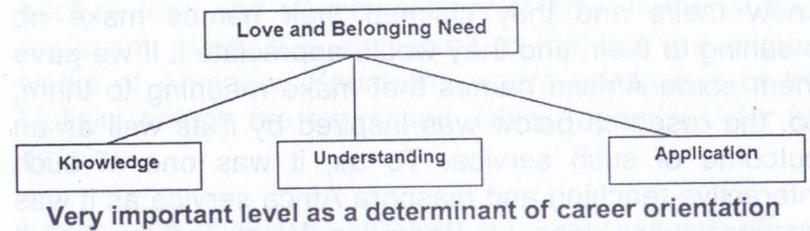


To be spelt out in the First Degree programme or, a 'Law School' type of approach for a particular specialisation where the students could say, "I am able to fit into the area of national or international endeavour".



Necessary for all areas of work

That is, courses that will task his application, analysis and synthesis capacities and are required for his social mobility.



Here, courses must be designed to enable them have a grasp of their environment, local and international.

Education had moved from teacher-centred, when the learner was assumed to be a tabula-rasa and capable of accepting anything the teacher inputs in them, through student-centred, when they came into the learning arena with preconceived interests like seeking for meal ticket or seeking for prestige, to the present stage which is both student, society and environment centred, as well as bifurcated teacher and technology contending value-input minded. French Studies or French language learning is capable of uplifting both the individual and society. However, teachers and researchers involved must be up and doing, setting always, useful agenda for its purposefulness. Reasons for timeline curriculum review's policy adoption. Africa being the mother continent as often expressed by Diaspora Africans, and as they exude excitement, or sometimes show irritation, when in contact with Africans from Africa, the French student, like Senghor did during his studentship period, could reawake great African consciousness in Africans in the Diaspora. Senghor met Damas and Cesaire – Africans in the Diaspora who had never seen Africa – and they affected the consciousness of each other as students in France.

In a conference in West Indies (Barbados), some students there wanted to know more of Africa when we told them that names are important as we wanted to

know theirs and they claimed their names make no meaning to them and they would appreciate it if we gave them some African names that make meaning to them; so, the research below was inspired by it as well as an outcome of such service. To us, it was one of such interactive teaching and diaspora Africa service as it was unconsciously done in Barbados West Indies. So, it prompted the research on African names, via: **“Translating African Names: A Study in Semio-Syntactic Fossilisation Markers”**.

Names given to people in Africa are not for fun. Some of the African names form part of the process of inviting God to be part of the household. Our study of names given among Nigerian tribes like Igbo and Yoruba, Akan people in Ghana and Côte d'Ivoire, Malinké people in Côte d'Ivoire, Mali, Guinea, Senegal, etc., reveals a lot about apostrophising, proverbialising, collocation, abstracting meaning, and making myths out of personalities for just the name they bear. In all, it seems a movement that is in continuous reform as traces are lost or covered the same way some African roots or stem are destroyed or forced to accommodate grafts. Either in the shrinking form or acronym form, names of African origin are tending towards fossilised names as other cultures interfere in Africa. For example, the name “Chukwuemekaram” or “Chukwuemekalum” (God has done great things for me) is now assuming a simple form as “Emeka” thereby losing its roots and other collocating elements. The same goes with “Oluwatisefunmi” (God has done it for me) for the Yoruba; which is simply put as Funmi. For Akans, names like Mebaku (my firstborn) Meanan (My fourth born) or Adjuadaba (a child of Monday) are simply put as Baku, Anan and Adjua. For the Malinké people, it is a caste issue –Camara, Sekou, Keita, represent mythical and totemic names which carry,

each, a long and unending story of how and what they represent. Here, it is significant to mention the original works of Ahmadou Kourouma where revelations of the Malinké beings are expressed. (See Appendix V for full details).

Beyond the above aspects which in our research efforts get me involved as I go to conferences where Diasporan Africans come, in UNILAG I publish often in Nigerian Dailies, analysing current affairs on TV channels, as their platforms invite us as UNILAG experts to analyse current issues and I am prominent in analysing issues that affect the Francophonie and Africa. So far, I have about 500 newspaper articles.

The immediate or operational contents of our efforts are as follows: no fewer than 60 postgraduate students have been under our supervision. Co-supervision of Ph.D. Candidates accounts for five (5). For undergraduate students, it has been an average of 6 per year for the 26 years going. The teaching load has also been enormous with sometimes over 10units a week and an average of 50 students in the class especially when students offering Education/French are involved. I left the teaching of French to Science students and Business students in 2002 to the younger academics, and the class is as large as 2000 students for almost 6 years I taught them.

For on-going Research Seeking for Funds, the following obtains:

- i. Probing a New Parameter towards the Search for Language Universals via Translation and Identification of Syntactic Nuclei Specific to Africa in Literary Works of Francophone African Writers.

- ii. The Architecture for Functional Multicultural Integration for a Purposeful Economic Integration in Multilingual Africa.
- iii. Tortoise and Spider Approach to Integration and Development in Africa as Explored in Francophone Literature.
- iv. Arab, Mandika and Fulani Trichotomy Misadventure: A Study of Buckled Vassals.
- v. Translation & Terminology: Identifying & Analysing Globalisation Evolving Determinants.
- vi. Language Policy in Nigeria: The Scenario Approach.
- vii. The Haitian Factor in Rekindling Pan-Atlantic Africa: A Critical Survey.

Research efforts in universities are continuous and they hardly end as new findings prompt new research directions.

RESEARCH AND CONSTRAINTS IN PARADIGM SHIFTING AS CONCLUSION

Coordinating human neuronal disposition, genetic endowment and what the environment provides or is capable of providing, as humans invent the tools of enablement ignited in their expressive and communication patterns for progressive ends, is what research in the humanities must advance. Humans are research subjects in or out of the classroom, and research is carried out for their (humans) own benefit. The environment includes climate and how its impact affect life on planet earth and how humans relate to it in their expressive disposition, either in what they learn, or refuse to learn, as a result of right or wrong educational system or stubbornness to relearn or reposition for paradigm shift, as occasioned by the study of outliers expressed in constraints or needs unattained. In all, humans remain the target of the research efforts and so,

shall it be till they learn to be restless as their neurons adjust to the singularity, the quest for the state of relative Eldorado; that is contentment. From the abundance of the neuronal surge the snake's skin turns anew; so who says humans cannot be in a steady state for renewal purposes if the best of their expressive patterns are kept in the best of coordinating forms with what the environment gives clue for in its great abundance. Everything is in abundance on earth as Voltaire says – all is in its best for the best of all possible universes; and, also, for integrative purposes so as to shift the paradigm. Leopold Sedar Senghor proclaims marriage from different cultures for abundance as well as great organisational capacity for a better panhuman existence. Montesquieu whose own research doubts are expressed in what he says as per “what a great God who put in black skin white soul and in white skin the opposite”, hence the need to find means of integrating them for the best of humans and what the environment provides. It is also not far from what educators assume in a child as a tabula rasa, on one hand, and as small adult ab initio sinful, on the other hand. It also flows from Abel and Cain of the Bible as well as what Africans see as the myth of eternal return; that is, coordinating the two extremes forever movement prone – regression, newborn, rebirth, etc. until clues for new directions appear. Even the Bible made it so simple but quite incomprehensible, to date, to human beings after over 2000 years of the appearance of the Christian faith followed, after over 1400 years, by the Islamic faith that Adam and Eve were to live eternally surrounded by all it takes to coordinate God's wish on earth. Even the “snake” that ought to be the antithesis' spinner, turned out being obeyed as human alchemy responded in hedonistic intent, restructuring God's intent by making the snake's proposal their own thesis. Between the neuronal push outburst that expresses itself

in destructive nuclear devices – nuclear energy abundant in Africa – there is need for a neuronal pull of African narrative to keep it to the level of positive expression and development pattern for electrical needs of Africa as it is the level of psycho-linguistic bearing that creates expressive patterns that could be observed for positive ends or isolated for further studies as humans advance in age and space. The Francophonie age and space had been mindful of that and are making efforts to relate humans of diverse ecology to that pattern as observed in the seven continents, specifically in the hardcore literature of the Francophile minded peoples found in Africa. They are spread in West Africa, the Maghreb and the Central Africa to the Indian Ocean axes. They link the oceans of Atlantic, Antarctica, Indian and the Mediterranean Sea. What people contested as assimilation policy, which was gradual and reviewable as Negritude of Senghor – Damas – Cesaire beckoned, has now turned to globalisation in “tigritude” form, as the world struggles to establish a compass that directs either for the unchaining of expressive patterns of “Honi Soit Qui Mal Y Pense” or “Liberté, Egalité et Fraternité”, Coats of arms of Britain and France respectively. Africans must advance the expression: The planet Earth is the habitat of all, full of abundance, and must be protected. Sustainable sea life, sustainable fish life. The basic prayer of the fish is that, as its life is dependent on a healthy sea, let the sea live, first. The outliers, with great neuronal surge, whether humans or animals, must start by giving out expressions in psycho-linguistic values so as to discern the “Abels” and the “Cains” that could lead to next planet or abort human extinction prone activities; it is only possible if fulfilment of humans reign in abundance, first, on Earth. It agrees with a human neuronal surge to create or to destroy as it aligns with “when you see a greater possibility beyond yam farming,

you sell the yam barn and get to the next uplifting level”. It is education driven; it is language patterns’ designed, embedded in the educational process. The Francophile psycho-linguistic disposition is a brand of human style and part of the humanistic ecology for diversity appreciation. Beyond Francophile, which brand do you fit in, or are you drifting from?

Recommendations

A. On governance, beyond NUC as regulator, the Council, Management and Senate must decide the strategic value of any Federal University and provide the fund for it to excel either by stretching hands of fellowship to the Alumni, Supranational Organisations and Industries and Business concerns; because if university must be seen as strategic institution where visions for loftier height and for future high manpower are produced, the list reviewable time for vision should be 20 years for strategic planning purposes, 15 years for tactical implementation and 10 years for teaching contents’ review. NUC could stand as the coordinator of efforts of universities and could be rewarding them for being visionary in predicting 20 years “headedness” of the world and accomplishing it; somehow it is seen in scenario vision planning; it could also make NUC a Central Knowledge Blueprint Bank; that is, geared towards unfolding means of attaining human needs. “Education Governor” should be elected or appointed to remove education from political manipulation, just like in some countries. I know a country with five ministries relating to education so as to make it a priority; closer to Nigeria, Ghana has 17% of its budget for education with its no fewer than, 28 million people. Nigeria is still below 5%.

B. Research is like “operating in chaos”, like the research in space and Antarctica which have engulfed world resources and still remain uncertain – no one knows whether in the course of the journey human extinction or progress, or in-between is expected. Surreptitious outcomes, sometimes not intended, had been of progress to mankind like the internet/accurate weather forecasting; and, so, it is what most universities do. In Africa, we need to redirect such energy and create narratives and actions that must arrest human extinction. Research is to be encouraged and it should never be seen as waste till it translates to usefulness. Hence, both individual and collaborative research efforts must be encouraged; and for those in humanities, even more, production of imaginative and fiction writings must be encouraged and examined for real application, like revisiting African myths and even making more myths of Africans’ cosmogony out of the current observations, and relating them with the views of other people of the world beyond Africa. Out of the abundance of such outputs comes possible humanistic progress as well as more narratives on pro-life. There is no waste in any human imaginative activities. It can only remain dormant while awaiting “renaissance” when the time comes. With the approval of the Management led by Prof. R. A. Bello, and as Head of the Department, we faced the rigour of processing forms and defending the admission of UNILAG into Agence Universitaire de la Francophonie (AUF) in 2016, as a broader umbrella collaborative vision with ALL the French speaking Universities in the world and they remain open to collaborative works in all disciplines including awarding scholarships to UNILAG students; that opportunity remains to be exploited. Mr Vice-Chancellor, Sir, please make the effort a lasting one, as it took us two years to reach the point of acceptability.

C. For Teaching and Community Service, Supranational organisations like the UN, AU, others in Africa, as well as Nigerian organisations must be used as the teaching and community service operations beyond the lecture rooms, as well as a value chain of University endeavours. Students, under Federal Government subsidised education, are part of agents of community service, through the University, as they couple with their lecturers to render extension services to their communities, no matter how small they are. Apex organisations like United Nations and the World Bank must be of interest to the University; hence, the strategic teaching outlook should aim at having at least 1% of the products of UNILAG applying for voluntary work in these organisations, so as to lead them to have interest in such organisations. What most of our students do not know is that such organisations are multilingual and they recruit people with such aptitude, and the minimum salary they could get there in a month is almost 100 times, not 100%, of what they get in Nigeria. UNICEF accepted two of our undergraduates when I was the HOD for their voluntary library attendants, during their vacation, as they spoke and interacted in French and English; the outcome was, also, asking the University for a space for the library on UNICEF interests. University should encourage its students to apply for such voluntary works as some teaching contents should connect in that direction to provide what it takes to work in such places in all the disciplines. Even among medical students, there have been two UNILAG graduates known to me who are now in Belgium and were good students of ancillary French. Teaching must also include exposing students to the outside world even if only 1% of about 6,000 yearly intakes show interest and are given the opportunity. Most of the universities I visit abroad do that for their students. Just presenting myself as a lecturer in Gainesville,

Florida, I enjoyed enormous rebate at such Travelling – Facilitating - Desk meant to encourage travelling. Incentives must be made available for them to visit places of interests in the world that could enhance their education. Such Desk, in collaboration with sponsors, is needed in UNILAG.

D. In all, the unique selling proposition of Africa, led by Nigeria, is to rediscover its “myth of eternal return” and what that myth teaches for humanity as well as reappraising it for the current world; that is, its value chain for sustainability of life on earth and adaptation for modernity. For example, what was said to be the evil forest when the West colonised Africa is now seen as a conservation strategy and carbon credit worthy forest reserve. The same also goes for herbal remedies as I see everywhere in the pharmacies of the West special counters for herbal medicine. Our expression in Discourse Analysis should work towards capturing our myth to the understanding of French, English, Spanish, Russian, Chinese, Arabic; the first two being the official languages of the United Nations while the others form its working languages. Nigerian endeavours – universities inclusive – must revitalise Africa’s dormant experiences or established myths and get them to the world level. It is also where most indigenous languages could find their strength renewed to avoid their extinction. There is nothing wrong in developing a Ph.D. programme in “Herbal Medicine Discourse Analysis” either in Yoruba, Igbo or Hausa and make it available in software in French and English.

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To AGENCE UNIVERSITAIRE DE LA FRANCOPHONIE through Amelie Nadeau.

**May God Reward You ALL. And, To God Be The Glory
In the slippery paths of youth
Thine arm unseen conveyed me safe
And led me up to man (J. Addison 1712)
O let me see Thy footmarks
And in them plant my own. (Rev. Bode 1868)
O Lord, in Thee have I trusted
Let me never be confounded (Te Deum).**

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APPENDIX I

Introduction

L'Etat diachronique du français aujourd'hui est une fonction d'évolution; une évolution fondée sur l'immixtion gréco-latine. Ainsi, on ne saura nier la nature dynamique de la langue française. C'est une langue capable d'adaptation. Elle touche tous les continents du monde et reste la deuxième dans l'ordre d'importance au niveau des Nations Unies. En Afrique de l'Ouest où se situe le Nigeria, elle s'étend sur presque tout le territoire. Le Nigeria accuse déjà un retard dans l'adoption du français et il lui faut un programme de rattrapage.

Il s'avère alors nécessaire d'introduire le français d'une manière abordable au Nigeria. Cela nous a poussé à examiner des théories qui expliquent mieux les phénomènes langagiers français comme présentés dans l'œuvre d'Ahmadou Kourouma. Ce faisant, nous avons rétréci notre champ d'étude au français de spécialité ou encore au français pour des buts spécifiques. Et ils sont multiples. Notre but spécifique dans ce travail c'est de décrire le français de Kourouma et voir dans quelle mesure l'on peut s'en profiter pour propager le français au Nigeria. Présenter un français premier abord, stimulant pour encourager un apprentissage massif.

Kourouma est d'origine mandingue ou malinké plus précisément. Le monde mandingue traverse le Mali, la Guinée, la Sierra Leone, le Liberia, la Côte d'Ivoire; il est parsémé ici et là dans d'autres pays de l'Afrique de l'ouest. Ainsi, l'œuvre de Kourouma touche un territoire énorme; un grand peuple. Kourouma est un romancier; or, d'après les critiques le roman sert de miroir pour une société ou un peuple donné, Kourouma s'en rend compte et peint certainement ce grand peuple dans son œuvre.

Ses romans peuvent se dire une incarnation du mythe des Malinké. C'est aussi indicateur du niveau de civilisation du peuple en contact avec le français. Le Nigeria en contact avec le français reflète plus ou moins des influences semblables de celles du peuple malinké.

Ces expressions ne sont pas absolument fausses sur le plan psychique. Ceux qui utilisaient ou avaient utilisé ces expressions avaient un problème psychique qui les poussait à s'aliéner aux autres; ou encore ils voulaient se libérer des exigences littéraires et sociales de l'époque.

Nous parlons de la psyché car, il est évident, à travers les titres que Kourouma donne à ses œuvres, qu'il y a une sorte de refoulement relâché dont avait parlé Sigmund Freud dans ses études psychanalytiques. Il n'est pas question d'accuser Kourouma d'avoir "bâtardisé" la langue française comme d'aucuns disent, si l'on tient compte des théories de Freud (la psyché encode des répressions et elles peuvent se déchaîner n'importe quel moment (cf *Grande Encyclopédie*). Il y a lieu donc de pourvoir des explications aux manœuvres linguistiques d'Ahmadou Kourouma.

Déduction Mathématique des Principes Kouroumiens

Force nous est de déduire des formules bien connues en mathématique pour corroborer davantage les théories syntaxiques structurales et fonctionnelles selon André Martinet et aussi pour faciliter l'explication de l'attitude langagière de Kourouma quitte à proposer une attitude nigériane.

En premier lieu: Kourouma est conscient de sa dépendance de l'écriture et structure de base française et cela est nécessaire pour l'apprentissage du français au

Nigeria. La première formule se dégage, fonction primitive. $Y = ax+k$

x: structure de base française, a des éléments qui permettent l'expansion de x ; k: input linguistique reconnu et acceptable en français pour la progression de la chaîne syntagmatique. Par exemple: Les Soleils = x = syntagme = a = monème fonctionnel qui aide à marquer les fonctions

Indépendances = k = syntagme nominal ou encore plus complexe: Le Soleil des indépendances maléfiques remplissait tout un côté du ciel. Il s'agit de: Sujet (+ attribut) + verbe + complément (remplaçable par objet).

En second lieu: Tout en conservant la structure de base, il y en chasse des éléments qui n'appartiennent pas au français en tant qu'un ensemble ou un phénomène entier. Il s'efforce de démontrer que: $Y = f(x)$

Y: le résultat de l' "échappatoire" linguistique reste toujours possible par le support de x. Par exemple, on pourra excuser un Igbo au Nigeria qui dit en français que: "Il porte le visage haut" pour représenter: "Il dédaigne les gens". Et chez Kourouma nous avons: "La présence de tirailleurs balafrés et comblait de joie. Elle apprenait aux insoumis que l'amusement avec la queue du fauve devait cesser, que ceux parmi les indigènes qui avaient les masculinités en érection devaient se calmer, le baisser et les entrer dans les gaines" (MOD: page 260). Cela pour dire que tous les vauriens doivent rester soumis et humiliés. Un autre exemple c'est: "Consommer les sacrifices ne ni recommandable ni honorable; c'est une chère qui fainéantise, varuriennise et affaiblit". (MOD page 97). Cela pour dire que l'impact de consommer les sacrifices anéantit ou réduit la dignité d'une personnalité.

En troisième lieu: Kourouma s'exprime de manière aperçue parce que l'input linguistique présent dans le phénomène entier qui est le français ne lui offre pas des éléments qui croisent avec les éléments linguistiques de l'ensemble de sa vision du monde africaine ou malinké. Ainsi, son attitude linguistique, voire son input linguistique accuse une "différentielle" syntagmatique et paradigmatique de temps en temps et d'une manière spontanée; cela introduit la troisième fonction: $dy = f(x) dx$.

dx étant inputs linguistiques ésotériques aux Français ou à la langue française originale. Alors, « dy » devient fonction dérivée x.

La fonction dérivée x; c'est-à dire, compte tenu des principes d'immanences et de pertinence chers à la linguistique structurale, reste possible pour dynamiser le français. Pour une emphase, nous reproduisons ici les énoncés qui expliquent le « dx » - fonction dérivée. Ils sont tirés de ses deux romans. (See the rest in *Journal of West African Literature and Linguistic Teachers*. Université du Bénin, Cotonou).

Introduction

Religion, they say, is the opium of the people. The Christian faith as preached by Jesus Christ is summarised as the love of one's neighbour as oneself and the love of God. In effect, love is its action word. It is assumed that the last and perfect sacrifice made by Jesus, points people to the expected goal love. Islam believes also in the preaching of Jesus Christ whom it sees as a great prophet (Isa) but quarrels with Christianity for not acknowledging the works of Mohammed who, to them, replaced Jesus as the last of the prophet before the judgement day. To Islam, the main theme of faith should be submission to Allah's will. Submission to the will of the Almighty is what African traditional religion seems to contest as its adherents believe in polytheism. The Almighty God exists quite all right, but They are too high up that Themselves could decide not to make Themselves readily available to human beings and so They give them the freedom to contact lower gods who accept lower sacrifices for atonement and possible diversion of the original will of the Almighty on them. Lower gods that could be intermediary, the way Camara Laye describes beggars in his *Radiance of King*.

African Traditional religion, Christianity and Islam are three faiths to which Africans are adherents. Sembene Ousmane, Camara Laye and Ahmadou Kourouma, Senegalese, Guinean and Ivoirien writers respectively, have their background fully anchored in these three faiths and relate them one way or another in their novels. This paper attempted to portray their views as they mirror the societies in relation to these religions.

Sembene Ousmane and the Three Religions

Sembene Ousmane is the author of *Les Bouts de Bois de Dieu* (God's Bits of Wood), *Le Mandat*, The Mandate) *Xala* (Impotence), *Le Docker Noir*, *O! Pays Mon Beau Pays*, *Voltaïque*, *L' Harmattan*, *Vehi-Ciosane*, etc. *Les Bouts de Bois de Dieu* (1960) is a historical novel spiced with psycho-logical thoughts. It revolves around the strike of railway workers, the Dakar - Niger railway. He used it to demonstrate how the people could be mobilised to fight a collective battle. *Le Mandat* (1966) is a portrayal of a Senegal that ought to have been better at independence but turned out to be a country of 'the nest left by the white bird and had been occupied by the blackbird'. The treatment meted out to the majority illiterates by the few literates occupying the post left by the whites - the senior civil servants became more deplorable. *Xala* (1973) is a story weaved on the attitude of a sexually impotent person, followed by *Ceddo*, which is on those who refuse to submit to the dictates of Islam. *O pays mon beau pays* (1957) is the story of a Senegalese who was assassinated for daring to continue with a study that would have led to an economic blueprint completely different from what has been known to the world.

L'Harmattan (1964) is a quest in support of Marxism as seen then as a system capable of reversing colonial misdeeds and a smear to the colonialists. *Le Docker Noir* (1973) is the experience of the author as a dockworker in Marseille, France. Senegal, where he comes from, is a quasi-Islamic state. Senegal started with a Christian president, Leopold Sedar Senghor ruling over 90% Muslims. The same Senghor started off his early childhood in marabout dominated Senegal. Whether a Christian or a Muslim, the consultation of a marabout, the seer, in their traditional religion is a fact not to be

Impact of the Language of Substratum on French

In Africa, the following varieties of French exist:

1. General or common French employed by members of different social groups. It is described variously as "neutral", "central", "common" and "standard".
2. Regional French employed relatively and distinctly in a geographically delimited or circumscribed area. They are many: Paris, North and South of France, Quebec, Algeria, Belgium, Vietnam, Africa, Caribbeans, etc.
3. Technical French employed by professions as it relates to different fields and walks of life.
4. Popular French employed by certain strata constituted largely by Frenchmen and other Francophones who have not had secondary education. In Africa, patois, creole, Algerian cagayou, the French of "mousa", rifleman and "Gorgi" exist (See Kwotie 1997:21). "Wazobia" (acronym for the three main Nigerian languages) French, though not yet in existence, is anticipated.

As noticed by Voegelin & Voegelin in Kwofie (1977:51), when many people speaking language 'A' come into contact with many people speaking language 'B', they will, under the appropriate cultural conditions, mix 'A' and 'B' to create 'C' which is called a pidgin language. Kwofie adduces that the European language contributes lexical elements while the other language, usually a non-European language, provides elements of the structure where hybridisation or mixing takes place.

Hale (1982) emphasising on the linguistic perspective of change distinct from language change, perceives it as the set of differences between the source grammar G₁,

neglected. Sembene depicts the confused African in the triad of faith in the person of his principal character in *Le Mandat*, Dieng. In writing to his nephew, he states:

Je te remercie encore. Je n'oublierai jamais ta confiance. Tes tantes, Mety, Aram et toute la famille te saluent. A la prochaine lettre, je t'envverrai des gris-gris. Malgré que tu ne sois pas à Ndakaru, tu dois te protéger. On peut te jeter un mauvais sort. Il y a un vrai marabout que j'irai voir pour toi. Je suis très content de savoir que tu fais tes cinq prières par jour. Il faut continuer. (*Le Mandat*: 182-183)

(Thank you once more. I remain mindful of the confidence you have in me. Your aunties, Mety, Aram and the entire family send their greetings. In my next letter, I will send you some gris-gris. Notwithstanding your not being in Ndakaru, you still need to protect yourself. Evil can befall you. A good marabout exists here and I will see him on your behalf. I am very happy to know that you observe your five daily prayers. Keep it up).

Here is a society where people believe in Allah and his protective powers and would like to be submissive to his will but still feel the need to seek protection in the African marabout. And, upon the poverty which Dieng carries as a burden, he still wants to be a husband of many wives (the aunties) visiting mosques and marabouts for the stability of his home. A home that has lost its traditional setting as the entire family look up to the nephew that is in Paris as a breadwinner; a nephew toiling in the land of Christians. (See the rest in *IHAFA Vol. 5:1*, A Journal of LAAS UNILAG).

and the constructed grammar G_2 . He presents the following diagram to make his point:

As he explains, S_0 represents Universal Grammar (UG), the initial state of the acquirer. On the basis of evidence (the primary linguistic data PLD) generated by G_1 (the "source" grammar for the acquirer), this knowledge state is transformed into S_1 . He further explains that presented with additional evidence, "learning" continues through an indeterminate number of intermediate steps terminating in what is seen as a steady-state grammar, G_2 . Change comes into being at the moment G_2 is established. To this presentation, G_2 is a differential. We intend to survey its manifestation in different substratum languages in Africa in relation to French.

A look at the following Bambara sentences may give clues to one of the popular varieties of French known as "Français de Moussa".

- I. Sekou aide Adama / Sekou is helping Adama
 * Seku be Adama deme
 (Sekou) (lui) (Adama) (aide)
 (Sekou) (himself) Adama (help)
- II. Ils s'aident l'un l'autre / They help each other
 * U be $\pi\alpha$ go deme
 (Ils) (eux-mêmes) (l'un l'autre) (aide)
 (They) (themselves) (each other) help
- III. Sekou a donné de l'argent à Adama / Sekou gave Adama some money
 * Seku je wari di Adama ma
 (Sekou) (a)(l'argent)(donne)(Adama)(lui) a Adama
 (Sekou) (?)
 (money) (gave) (Adama)(himself)
 Moussa n'a pas laissé Sekou épouser Fatou/

Moussa did not allow Sekou to marry Fatou

* Musa ma fatu furu Seku ma

Moussa n'a pas Fatou marier Sekou lui-mêmes
 (Moussa) (did not) (Fatou)(marry)(Sekou (himself)
 (cf Creissels 1991:365-366).

Thus, with what provides such a substratum language, the following locution appears:

- IV. a. Moi parler française/Me speak French
- b. Tout moi 's'enfants va l'école All me children go to school
- c. Toi, moi, partir voir lui/You, me go see him
- d. Lui donner moi l'argent beaucoup/Him give me money plenty
- e. Lui pas d'accord moi marier Akissi/Him no agree me marry Akissi

It is also evident in the structure of baoulé, an Ivoirien language of the Akan (Kwa) group.

ako ble nsa $\pi\alpha$ mu
 poule/ noir/trois/ce/ les/
 fowl/ black/three/ these

to say: these three black fowls ces trois poulets noirs
 Kanuri structure also presents such features.

tata kamu kura at ga ruskcna/enfan/ femme/
 grosse/ cette/ j'ai vu child/woman/ fat/this/ saw/"J'
 ai vu l'enfant de cette grosse femme"/"I saw the
 child of this fat woman"
 (cf Creissels 1991:365-366)

Hausa also: jaaroo ja-kan-zoo da raanaa/ garçon/
 il vient /avec/soleil/ boy/ he comes /with/sun
 "Le garçon vient (toujours) pendant la
 journée"/The boy comes (always) during the day.
 (cf Creissels 1997:327)

Ndimele (1997:1-6) examined as much as possible the construction in which the open vowels suffix (OVS) occurs in aspects of Echie (a variant of Igbo language) morpho-syntax with a view to finding out whether there is something common to all the various uses of the suffix. He identified manifestation of OVS in: Simple Imperatives, Hortatives, Serial Verb Constructions (SVC), Conditional Clauses, Negative Constructions and Perfect Aspects. As our interest is in Logical Form (LF) rather than Phonetic Form (PF), the following samples serve our purpose. Our emphasis is also on the impact on French structure.

With the above examples, it is obvious that a "Wazobia" (the three main Nigerian languages) structure is hardly agreeable with French syntactic structure. Movement rules are seriously violated here and their consideration calls for the differential in syntactic structure, UG notwithstanding. We will look at Hale's study in syntactic change and see how French in Africa extends in differential terms the French Syntactic structure.

Towards Structural Differential in French

There have been arguments on whether the syntactic structure of a natural language could change or be subject of modification in a given time and space. It could also be argued how natural the standard of a National European language like French is. Many other languages that have come into contact with French have naturally made impact/inroad on its original structure; and for dynamism, adjustment or, to an extent, change has taken place. Providing a clue to syntactic change, Chomsky cited by Hale (1998) posits:

The standard idealised model of language acquisition takes the initial State S^0 to be a function mapping

experience (primary linguistic data, PLD) to a language. UG is concerned with the invariant principles of S^0 and the range of permissible variation. Variation must be determined by what is "visible" to the child acquiring the language, that is, by the PLD. It is not surprising then, to find a degree of variation in the PF component, and in the aspects of the lexicon ... Variation in the overt syntax of LF component would be more problematic since evidence could only be quite indirect.

Chomsky in his Minimalist Programme had felt that the PF component is more direct in making an impact on syntactic change than the LF component which is a function of PF activity. To a greater extent, it holds for an African whose language is from origin never to be seen as static and who had felt recording meant keeping it static. Hence the preference for orality, the griots and the praise singers, abundance in proverbs. (See the rest in *Issues in Language and Communication* in Honour of Prof. Kwofie).

Résumé

Compte tenu du rôle de Michaëlle Jean (MJ) en tant que Secrétaire générale de l'Organisation Internationale de la Francophonie (l'OIF), une organisation qui reconnaît l'importance de la diversité, du moins parmi les pays qui ont le français comme langue de partage, MJ donne sans doute à entendre une voix d'altérité contre une mondialisation sans bride. Des discours qui portent foi à cette altérité, les matériels mis à sa position pour actualiser les discours par le monde entier sont à la disposition de cette présentation pour une analyse pragmatique une analyse qui fait délinéer un cheminement pragmatique qui aboutit à la réalisation des buts fixés par MJ au profit de l'entrepreneuriat, de la jeunesse et de la paix dans le monde.

Mots clés : Discours, analyse, réalisation pragmatique, innovation, entrepreneuriat.

Introduction

Dans un monde où la rhétorique se définit en pragmatique, c'est-à-dire ayant pour chaque activité et profession son langage précis et action précise, les intentions et actions en politique ne peuvent pas échapper à une évaluation scientifique. S'il y a lieu de noter que l'ère d'Abdou Diouf à l'Oif a été active dans la résolution des conflits et crises selon Justin Massie (2014), celle de Michaëlle Jean, soutenue par les gouvernements du Québec, du Nouveau-Brunswick, et du Canada dans son ensemble, vise, d'après Stephen Harper (2014), à la promotion du français et des valeurs de l'OIF. Trajectoire pour laquelle Michaëlle Jean se veut être un symbole de renouveau et de modernité en ce début de XXI^{ème} siècle. Elle-même l'affirme en disant que des pays, peuples et des civilisations se nouent

davantage au niveau des affaires et que l'Oif emploie le français, une langue très riche en culture avec l'espace extraordinaire et trans-territorial qu'il occupe, pour développer les économies, si variées, des pays adhérant aux valeurs de l'OIF. Ainsi, dans cet article nous relierons les intentions et discours de Michaëlle Jean d'une manière pragmatique pour pouvoir exposer leurs directions et projeter des résultats possibles comme elle-même en propose. Suite à la présentation des repères théoriques, nous analyserons ses discours et terminerons par leur interprétation et une conclusion.

Quelques Repères Théoriques et Revues Littéraires

Une analyse pragmatique se veut, d'après Moeschler et Auchlin (2013 : 143):

l'examen d'énoncés de forme affirmative, à la première personne du singulier de l'indicatif présent, voix active, énoncés qui ont pour caractéristiques de ne rien décrire, de n'être donc ni vrai ni faux et de correspondre à l'exécution d'une action.

Il y a lieu d'indiquer qu'un énoncé prévu pour se traduire en action reste en état d'a priori jusqu'à l'exécution de l'énoncé et il peut être, a posteriori, prononcé comme réalisé vrai ou faux à la fin d'un exercice ou d'un mandat. Cependant, il y a lieu d'observer « les conditions de félicité »- proposition, feuille de route, sincérité à accomplir la tâche prononcée et matériaux essentiels pour l'accomplir (Levinson, 1983 : 238). Dans un contexte où il y a lieu de rétrécir les vastes cultures des États membres de l'OIF en identifiant et en trouvant des éléments qui peuvent intercéder et appartenir à un ensemble répondant aux exigences de l'économie, de la paix, de la jeunesse et de l'entrepreneuriat, Varvaro

(2010 : 115) souligne l'importance du contexte dans l'analyse des actes linguistiques :

Basé sur d'anciennes traditions de recherche scientifique, la pragmatique moderne étudie la langue dans ses contextes et en relation avec les circonstances de son usage, en particulier avec les dynamiques relationnelles. Opposé à J-L Austin, J. Searle considère les énoncés non en fonction de leur grammaticalité mais comme des actions gouvernées tant par des règles linguistiques que socioculturelles [...], un acte linguistique peut se réaliser dans des énoncés divers...

Le parcours de Michaëlle Jean est pour le moins iconoclaste. Après une enfance en Haïti, elle fait des études de littérature comparée à l'Université de Montréal. Elle enseigne, puis devient journaliste à la radio et à la télévision avant de devenir Gouverneure générale d'un pays marqué par la diversité, le Canada. Elle est polyglotte, maîtrisant parfaitement l'anglais, le créole haïtien, l'espagnole, le français et l'italien. En accédant au poste de Secrétaire générale, l'OIF a en Michaëlle Jean, a priori, un « traduttore mediatore » selon les propos de Patrick Chardenet (2005). Cependant, les discours de Michaëlle Jean répondent-ils à l'économie, et forces variées de renouveau qu'avouent les États membres de l'OIF tant assoiffés à bannir la pauvreté et redynamiser leur jeunesse ? Elle est sans doute appelée à traduire les intentions et à fédérer plusieurs tendances idéologiques et culturelles comme l'avait fait, il faut le reconnaître, Felix Éboué autrefois. Elle est aussi, le symbole de la reine Estelle biblique pour l'Afrique et sa diaspora.

Analyse Textuelle et Pragmatique des Discours de Michaëlle JEAN

Les énoncés en italique sont des mots de Michaëlle Jean, ils sont présentés en relation aux trois mots directeurs de cet article – Paix, Jeunesse, Entrepreneuriat. Avant même de parvenir au plus haut poste de l'OIF, MJ accordait déjà une place prépondérante à la jeunesse dans ses déclarations et annonçait ainsi un thème récurrent dans ses messages futurs:

Whether in graffiti galleries, indigenous communities, after school drop-in centers, boys and girls clubs, recording studios, organizations for homeless youth, high schools, universities, and even a prison, the young Canadians I encountered are at the forefront of cutting-edge community-based initiatives. [...]History teaches us that we need ideals to inspire us to fight for a better world. [...]But History also teaches us that we need youth to help us achieve our collective aspirations.

(Saskatoon, au Canada, 23 août 2010)

Traduction

Qu'ils soient dans des galeries d'exposition de graffitis, des communautés indigènes, des centres d'accueil des enfants après l'école, des clubs de jeunes, des studios d'enregistrement, des organisations pour les jeunes sans-abri, des lycées, des universités et même dans des prisons, les jeunes Canadiens que j'ai rencontrés sont à l'avant grade des initiatives communautaires de pointe.[...] L'histoire nous enseigne que nous avons besoin d'idéaux pour nous inspirer à lutter pour un meilleur monde.[...] L'histoire nous enseigne également que nous avons besoin des jeunes pour nous aider à atteindre nos aspirations collectives.

Nous avons noté à partir de ses discours avant sa fonction de Secrétaire générale qu'elle continue à prononcer des discours et mener toujours des activités humanistes. D'abord en Corée, au nom de l'OIF:

La population des jeunes... n'a jamais été aussi nombreuse dans toute l'histoire de l'humanité.[...] Qu'avons-nous à leur offrir? [...] Ils expriment et manifestent un sentiment d'impasse, d'impatience, de désenchantement et de frustration. [...]. Prenons les devants. Transmettons à ces jeunes générations les connaissances, les compétences, les valeurs qui leur permettront de devenir les architectes de leur vie et de la transformation du monde.[...](SN¹).

Dans ces discours, nous reconnaissons un noyau directionnel que nous dénommons SN¹ Syntagmes notionnels : « ...Transmettons à ces... » qui sert de point d'incidence à tous les énoncés présents. Dans la pratique d'un enseignement ou programme d'éducation vouée à la transformation de la société, les jeunes sont toujours en formation continue faute de quoi société devient stagnante et par conséquent semer la pourriture et la pagaille. (See the reste in L'Harmattan *Nouveaux Discours de la Francophonie*).

APPENDIX V

TRANSLATING AFRICAN NAMES: A STUDY IN SEMIO-SYNTACTIC FOSSILISATION MARKERS

Abstract

Names given to people in Africa are not for fun. Some of the African names form part of the process of inviting God to be part of the household. Our study of names given among Nigerian tribes like Igbo and Yoruba, Akan people in Ghana and Côte d'Ivoire, Malinké people in Côte d'Ivoire, Mali, Guinea, Senegal, etc. reveal a lot about apostrophising, proverbialising, collocation, abstracting meaning and, making myths out of personalities for just the name they bear. In all, it seems a movement that is in continuous reform as traces are lost or covered the same way some African roots or stem are destroyed or forced to accommodate grafts. Either in the shrinking form or acronym form, names of African origin are tending towards fossilised names as other cultures interfere in Africa. For example, the name "Chukwuemekaram" or "Chukwuemekalum" (God has done great things for me) is now assuming a simple form as "Emeka" thereby losing its roots and other collocating elements. The same goes with "Oluwatisefunmi" (God has done it for me) for the Yoruba; which is simply put as Funmi. For Akans, names like Mebaku (my firstborn) Meanan (My fourth born) or Adjuadaba (a child of Monday) are simply put as Baku, Anan and Adjua. For the Malinké people, it is a caste issue –Camara, Sekou, Keita, represent mythical and totemic names which carry, each, a long and unending story of how and what they represent. Here, it is worth mentioning the original works of Ahmadou Kourouma where revelations of the Malinké beings are expressed.

Introduction

One of those things that make some Africans believe that other races are not quite sensitive to the African mode of knowing and transmitting knowledge is the way others misrepresent names of both human beings and elements in Africa. In Nigeria, places like Ibadan – eba-idan (close to the swampy ground), Kabba (let's hang our clothes on the branches), Awka – bore full names like “eba idan” “ka aba” Awa aka respectively. In Côte d'Ivoire, Baoulé, Seguela, bore meaningful names like “ba awu ri” (the child died) showing the sacrifice done by the ancestors to cross over and, “n se gue la” (we are tired); showing courage to resist the enemy respectively. Some of the African names have to be abridged to reduce what seemed tongue twisting to the other races, especially the whites who colonised Africa. African youths seem to have bought into those types of appellation and, are, in so doing killing gradually the “soul” of the African; hence turning names to fossils. African names seem to be reduced to empty “signifier”. For example, in naming, the Yorubas, according to Babalola, A. and Alaba, O. (2003 ii), take into consideration the following:

On the basis of Yoruba Grammar, the variety in the structure of Yoruba personal names can be identified and appreciated. Many a Yoruba personal name is a complete simple sentence. On the other hand, many a Yoruba personal name is the abridgement of a sentence. Furthermore, many a Yoruba personal name is a nominalisation.

However, on the basis of the meanings cohering in Yoruba personal names, a variety of patterns can also be identified and appreciated.

- (i) *Praise name indicating a prominent possession, e.g. Oloko (Possessor of a vehicle, especially a boat) - Obanléaró (King in the smithy)*

- (ii) *(Praise name based on some existing proverbs or some other wise sayings, e.g. Àbànikánná [Termites merely make an attempt (they cannot eat away a rock.)]. - Awòlumatèè [One who arrived as a stranger in a town and suffered no disgrace (must have behaved within the limitation of his status)].*
- (iii) *Praise name reflecting a person's appearance, e.g. Òdùdùgbedù [A huge man (huge as a woman heavy with child)]. Séwèjé [A willowy person (tall and supple.)]*
- (iv) *Praise name reflecting a person's gait, e.g. Afilaka (a tall person who takes long strides, leaning backwards as he moves along). Abiringbèrè (Person who walks slowly.)*
- (v) *Praise name reflecting a person's character and/or status, e.g. Àdàbànjà (A dove in combat). Abèrùàgbà (He who reveres his elders). Adáranísàngó (Person whose performance is very good when he is playing the part of Sàngó, the god of thunder). (See Babalola and Alaba, 2003).*

For the Igbos, naming is part of inviting God to be part of the household hence a lot of rituals and ceremonies go into naming so as to give what is to be named a name with “soul”. When a child is born in Igboland, both the maternal and paternal grandparents give him or her names if they are still alive or as an alternatives, the eldest among the two families give the child names before the direct parents give theirs. Hence a child could have multiple names with one dominating as he/she grows. In some cases, divination is carried out to identify which of the ancestors the child is reincarnating so as to give him/her a befitting name reflective of the past deeds of that ancestors. Hence bastardising of such names could create hollow in the person bearing it and reduce, if not remove, the vital force, inherent in the name that makes him or her be on his/her guard.

According to Unah (2002:26) and as corroborated by Okolo (1988: 87) "every act, every detail of behaviour, every attitude and every human custom which militates against vital force or against the increase of vital force or against the increase of the hierarchy of the Muntu is bad". Names remind people of their moral duties in a community of interacting and interpenetrating life-forces. We will look at some names, their syntax and semantic fossils and, attempts to reverse fossilisation.

2. Names and Their Fossilised Forms

2.1 Akan Names (Ghana/Côte d'Ivoire)

Original and the English Translation	Abridged Version
Mebaku (My first child)	Baku/Bakou
Mebenu (My second child)	Beno
Mebansa (My third child)	Mensah
Mebanan (My fourth child)	Anan
Mebaenum (My fifth child)	Eno
Mebesias (My sixth child)	Nsien/Nguesan
Mebesan (My seventh child)	Esuen /Esan
Mebawochi (My eighth child)	Ngoran
Mebekron (My ninth child)	Ekra
Mebedu (My tenth child)	Du/Bedu/Beidou
Mebeduku (My eleventh child)	Duku / Donkor
Mebedunu (My twelfth child)	Dunu
Meajuaba (My Monday child)	Kojo/Ajua
Meabenaba (My Tuesday child)	Kobena/Abena
Meyawaba (My Wednesday child)	Yao/ya
Mekwuaba (My Thursday child)	Kweku/Ekua
Me fuaba (My Friday child)	Kofi/Efua
Meaminaba (My Saturday child)	Kwame/Ama
Mesiba (My Sunday child)	Kwesi/Esi
Mekatia (My small child)	Nketia
Menana (My elder)	Nana
Mekakra (My younger twin) (big also)	Kakra
Mepanyin (My elder twin)	Panyin

Akan names are now adapted to either English or French orthography. For example, Kwame for the English

speaking is Kouamé for the French speaking; Bedu for Beidou.

Here, the phrasal chains: My first Child, My Monday Child, My small child, are either reconstructed or contracted to reflect the masculine or feminine name. However, some morphemes are eliminated and meanings shrink.

In Côte d'Ivoire the O, U and 'W' represent 'OU', hence Kwaku becomes Kouakou while Kojo becomes Kouadio. So, the phonetic structure changes also.

Again, while the Monday child is Kojo for male or Ajua for a female in Ghana, it is a day forward in Côte d'Ivoire; that is, Kobena Koesse Kouabena or Abena. Monday child is Kouessi for male or Essi for female.

Migration and antagonism could be the reason for the variation. For the Ivoirien Akans were chased away by the Ghanaian Akans to settle in Côte d'Ivoire hence, the need to dissemble with them. For the Igbos in Nigeria, it is not the same phenomenon.

2.2 Igbo Names

Original and English Translation	Abridged form
Nwoke amuru n'eke (man born on eke day)	Nweke (Okeke)
Ngboto amuru n'eke (lady born on eke day)	Ngbeke
Nwoke amuru n'orie (man born on orie day)	Nworie (Okorie)
Ngboto amuru n'orie (lady born on orie day)	Ngborie
Nwoke amuru n'afo (man born on afo day)	Nwafo (Okafor)
Ngboto amuru n'afo (lady born on afo day)	Ngbafo
Nwoke amuru na nkwo (man born on nkwo day)	Nwankwo (Okonkwo)
Ngboto amuru na nkwo (lady born on nkwo day)	Ngbankwo
Ada eze (first daughter of a king)	Adeze
Olu ada (the neck that follows the first)	Olu or Nwúlú
Obiara eri aku (she came to enjoy wealth)	Obiageli/Obianuju
Chi m ama kwem da (my God will not allow me fall)	Amanda
Chi m amaka (my God is good)	Amaka

U m omekaram ihe uku (my God has done things for me)	Emeka
Uwe ike (power belongs to God)	Chike
Chi Nyere m (The blessing God gave me)	Ngozi
Chi mere rem (Good thing God has done to me)	Ifeoma
So m to Chukwu maka ihe Omere (let's praise God for what He did)	Somto
Ike Chukwu Nyerem (The Strength God gave me)	Ikechi
Chim no nso (my God is close to me)	Chinonso
Chi m Ama Nda (Chimamanda) (my God will not fail)	Amanda
Chi na Sara m Okwu (my God takes revenge for me)	Chinasa
Obi di ya (the husband's mind)	Obidi
Ute di ya (the husband's mat)	Utedi
Onu di ya (the husband's mouth)	Onudi
Anyadi ya (The husband's eye)	Anyadi
Onye ma echi (who knows what tomorrow will be)	Onyema
Onye ma eze (who knows who will be king tomorrow)	Eze
Nwa ama di ala (The son of the land)	Amadi
Nwa Osu ala (The son of the sacred)	Nwosu

Note: Some Igbo names lose their tone marking as a result of duplication of a consonant before a vowel or even an introduction of a consonant. For example, "Nna" (father) is differentiated from "na" (and); "aka" (hand) is differentiated from "akpa" (bag).

Here again, names are both of phrasal and clausal forms. However, they are restructured or reduced to two or three syllabic or morphemic forms for easier pronunciation.

With the Igbos, syntax semantic fossilisation is not as bad as one witness in Malinké names.

2.3 Malinke Names

Keita, as a name, is a story of how the lion behaves and acts among other animals. The bearer of the name must show courage and ferocity in his action. The same goes with the name *Djata* or *Djato*.

Soumahoro, as a name, is the rival of the lion and anything that seems an obstacle to the lion hence a totemic enemy of the lion – Keita. Sometimes it is seen as a hyena.

Diabaté, *Kouyaté*, *Bakayoko*, and *Djeliba* are the names born by the praise singers of the lion and his adversary respectively. They are also known as griots. They are the ones that tell the lineage story of great personalities. Their story is taken as the gospel truth.

Names in Malinké are patterned along those who are faithful to *Keita* or *Djata* and those who are faithful to *Soumahoro* or *Kanté*, not *Konaté*. *Konaté* is not *Kanté* and *Koné* is not *Konaté*.

Here names are quite mythical. In effect, symbols are used to represent what they mean. It requires a griot's exposé to decipher whatever mythical content a name encapsulates.

For the Yorubas in Nigeria, the meanings of names are explicit (See the rest in Babalola and Alaba 2003).

This study was motivated by some experience with South Africans and Zimbabweans as well as Africans in the Diaspora. When they were asked to tell what their names like Muzeruwa, Mugaba, Chiluba, etc, names that means "be careful with the world", "should I go", "God is wealth", in Igbo, and they could not link them to any "signifié" – physical meaning, then it provoked some epistemic interest. Our intention is to draw attention to the import of retracing origins of names in Africa so as to redirect the spirit being for a purposeful physical performance and progress. The synthesis of knowledge which the African

appropriates as base knowledge is part of what is seen in naming. According to Unah (2000: 38):

Against the background of a culture that assumes the universe to be permeated by a life-force, the African who comes in contact with an object of knowledge not only sees the object but also imagines a life-force interacting with another life-force ... He neither logically analyses these concepts nor carries out any rigorous empirical study of the epistemic object. This is because he neither doubts the evidence of his senses in the Cartesian fashion nor does he dispute his intuitive experience.

Names and naming are part of the great African art in which the taken-for-granted observed phenomena of ages, now seen as myth or superstition, as well as their inherent aesthetics, are manifest. They form the continuum that must be allowed to form the foundation of the knowledge process of the African and, also, his way of causing others to know. In essence, the African epistemology driven by names and their studies could give clue to original "end-meaning nominal phrases" peculiar to Africa.

COMMUNITY SERVICE AS DERIVATIVE OF RESEARCH EFFORTS AS JOURNEYS TO CONFERENCE SPACES PROVIDE

About 50 conferences I have attended provided instances of relating with people who seem to be Eurosceptic about Africa, and our interacting with them helped in enlightening them as well as helping me place the world cultures in an appreciative perspective. Even issues that relate to the integration of cultures were of great interest to me, as I tried to understand their views.

Today, Great Britain is still struggling to keep the United Kingdom as one entity as clamours for devolution of power persist, including the current wave of Pro-Brexit and counter-Brexit. Indeed, power has been devolved to Northern Ireland which made Blaire, former Prime Minister, with his children raised in Roman Catholic norms, to wield power before the Anglican throne. Scotland is about to enjoy full devolution also. In Britain, it is both veiled religious and cultural wars. Today, also, Belgium is battling linguistic and cultural war where the Francophiles and Francophobes are tearing themselves apart instead of adopting the Swiss model of a confederation of cantons. The Swiss Canton federation, aka CHS model, subsumes all wranglings in the economic viability of a canton which makes everybody in a canton, no matter his/her linguistic or cultural creed, fit in or fit out in any canton he or she decides to live in without grumbling. The cantons provide vast alternatives and are streamlined in six linguistic divides – French, Italian, German, Tessinois, Romanche; as well as roaming, unofficial and non-recognised English language

though highly solicited, competing with French in Geneva.

Indeed, each of the divides provides an economic practice someone could decide to fit into no matter his/her original linguistic upbringing. It swings between hard capitalist Zurich end to sustained welfarist Berne end. Capitalist minded people operate mostly in Zurich axis, liberal minded people in Geneva axis, while welfare minded people populate the capital – Berne.

Indeed, Nigeria could toe that line of aligning its citizens on such divides and promulgate the six zones already identified as the basis for processing a Nigerian nation. From Isaac Boro's clamour for Izon nation through Tarka of middle Belt, to Ojukwu's Biafra to Abiola's Aare Onakanfo stance, Boko Haram is about concluding the round. All the agitations or uprisings contain messages for a national conference and make clamour for a statutory national conference a déjà-vu issue. Intelligence approach demands that the current National Assembly itemises the marginal issues relative to the zones and see how to incorporate them in the constitution. After all, the marginal Sharia issue that confronted Obasanjo presidency is seen as fading away. Hence, in effect, Nigerians, in general, are not dogmatically religious. Like other human beings, basic needs matter to them, either by a welfare approach or by the competitive approach. It would have been expected that the Sharia States attract and confine all dogmatic religious Nigerians to the States where Sharia is practised for Nigerians to appreciate its goodness; and indeed, the morals are there.

In effect, Nigerians should be institutionalising by now the six zones by adopting one President and six Vice Presidents to avoid having the "tail wagging the head"

which could be seen as the only flaw of the Swiss model. The Switzerland President rotates annually among the cantons; hence, the cantons are mostly interested in having a strong local head as against a strong national head. Indeed most Swiss people do not know who their President is. On the contrary, they know the chairman of their Cantons.

It is necessary to know what each zone wants. Those agitations and needs are expressed through their leaders. Basically, the items to be debated which National Assembly can articulate and vote on are: for the South-South it is a derivation, 50%; for the North-North, that is North-East and North-West, it is the Islamisation status of their States and so on. Give it to them as Zamfara State has not proved fantastic economically. These two poles are the main trouble spots. Language processes are relevant in these statehood or Nationhood aspirations.

Finally, like Canada, a Francophile/Francophone country, where you must be bilingual to aspire to be a leader in the central government if a Nigerian cannot speak any of the two major languages of the country, he/she should not aspire to be a National leader. Let it be adopted for cultural tolerance. Boko Haram is, indeed, rounding up identification of items for national debate and it is high time they were tabled for discussion at the National Assembly. The Boko Haram issues was a great debate in an International Conference convened by research group we head, on this great University Campus entitled: "Organization Internationale de la Francophonie et Les Balises de la Paix en Afrique". The conference participants who came from the Boko Haram invested Cameroon and Nigerian borders agreed that it was traditionally and inequality instigated insurgency that

assumes that the alternative development pattern afforded by language content of Arabic inspiration could solve their problem as such preachings abound there. However, our research on what goes on in the Maghreb region of Africa where such thought pattern once dominated the space prove the contrary. Mauritania shifted to Maghreb region on such thought but it is now seeking to come back to ECOWAS as Morocco also struggles to be part of ECOWAS. Both of them including Algeria, Tunisia and partially Egypt are Francophone/Francophile countries. They, all, speak Arabic but they also have come to agree that for their youths to be relevant in the globalisation dispensation French and English languages are necessary.

MINIMALIST CULTURAL FUNDAMENTALS FOR NATIONHOOD SUSTAINABILITY: LESSONS FROM FRANCE'S APPROACH

Search for accommodating diversity had been paramount in General Charles de Gaulle's mind as he found out that Algeria in 1958 needed to be freed and allow some French nationals who saw in Algeria, a better place to live, a rethink of their oppressive mentality. So, today, with Emmanuel Macron, such thought pattern of De Gaulle is re-enacted and the current Maghreb migrants in France are also part of the approaches to adjust as terrorism disturbs France

1. Introduction

France as presently constituted an offshoot of a germ or "chromosomal pair" of aristocracy and peasantry. It developed to be dominated by what the world knows today as "la bourgeoisie. That is, from an aristocracy that was a leech to an aristocracy that became highly entrepreneurial (entrepreneur), and from a parochial peasantry to an entrepreneurial peasantry cumulating to, "la petite bourgeoisie". The convergence has now eliminated "la petite" to have just "la bourgeoisie". It is an economic culture that abhors privileges for certain people. It accepts entrepreneurial spirit as well as building a collective wealth that sees a preceding generation bequeathing to a future generation more than it received from its predecessor. In all, there were processes; processes which asserted, rekindled, eliminated or positioned some favourable cultural traits; processes helped by a maturation process or environmental readiness which in turn fast tracked a sustainable nation known today as France. As France

moved from pre-revolution to revolution (1789) and through progressive republics, certain minimalist cultural fundamentals assumed maturation forms upon which growth and development were possible. Conflicts arose but were nipped in the bud by such fundamentals. Basically, French people stood for values that are not demeaning to humanity.

The appearances of such fundamentals as seen from one stage of development to another are the interest of this presentation. We posit that such stages could be simulated and/or avoided in the Nigerian case for a better development of the Nigerian entity.

2. Pre and Revolution Eras in France

France had had a chequered and variegated social order before the emergence of Louis XIV. Two languages dominated France out of many, "langue d'oïl" and "langue d'oc". The two languages provided the basis for a cultural smoothening. However, most of the cultural content of langue d'oïl dominated the pre and revolution era. It was the language of the "trouvères", praise singers of the North, who, coupled theirs with that of the ways of the "troubadours", praise singers of the south, and perfected the praise singing manners. They brought in a cultural germ that made the king see himself as coterminous with the State. Hence, Louis XIV could say, "*L'Etat c'est moi*", "*I am the State, the State is me*". It was part of the abhorred "Ancient Regime". In effect, it embedded, paradoxically, some communists' or communalists' intent but retained the feudalist classification of the society; the king on top, followed by the lords, both spiritual and temporal, then, the haut and bas clergé and, finally the peasants at the bottom; all in a pyramidal shape. The king pretended to be benevolent and was the dispenser of reward and punishment. Each class deserved distinct

reward or punishment as pleased the king. The peasants who were in the majority and embedded the germ of communalist intent suffered in that feudalist arrangement. Authors like La Fontaine, Molière and Montaigne expressed such suffering in their allegoric writings. Their writings or works buoyed a spirit of enlightenment which exploded in the Encyclopedists – Diderot, d'Allembert, Voltaire, Rousseau, Montesquieu, etc. Those writers remain exalted in the annals of modern France.

Protected Encyclopedists, the readiness for revolution matured. They have to present to the people, both in theatres, saloons and written forms, some kind of hypodermic language that seemingly caused the awakening of a dormant gene in them. Rousseau saw nature and the ruins it occasioned as an inspiration for cyclic renewal and ephemeral opportunities not to be wasted for a sustained human existence and well-being. Voltaire saw in absolute stratification of the society, a defeat of optimism and, upon which human existence could be jeopardised. To Diderot and d'Allembert, knowledge must be made popular and accessible to all; hence, the people must be engaged in all facets of life so that creative minded ones would cause regeneration to perpetuate. The French revolution of 1789 was the 'apogée' or the culmination of the embitterment of the suppressed majority of the French people and, the ushering in of a new era. In effect, it was called the death of the "Ancien Regime". It was also the re-awakening of a collective people-oriented consciousness. Stratification was not completely discarded but new rules on how to belong to a particular stratum of the society unconsciously emerged. It started with the rule of the enlightened; that is, being educated; that is, also, to participate in enlightening others via the synchronised and formalised French language. Women were not the

only ones initially disenfranchised, even men who could not allow themselves to be assimilated into the emerging culture of enlightenment were also disenfranchised. So, assimilation policy did not start with colonialism. So, to be a full-fledged French person at the time, one must imbibe the education of Frenchness; accepting rules that allow for the functional emancipation of a human being. At least agreeing to be part of the association makes you amenable to the assimilation process for the production of "fine" personality. These rules kept on shifting for the better as France moved on, but they never destroyed the basic fundamentals – basic human rights. From the 1st Republic to the current 5th Republic, the shifts show the constants and the variables or, in terms of "cultural genetics," the mutations. All about the shifts, which are diverse and varied, are not exposed here but suffice it to say that they were of social and economic orders. They also reflected threats to given inalienable constraints that creep in as nationhood processes consolidate. Breeding ruling elites, diversifying the economy to accommodate both capitalist/bourgeois and welfare-minded beings remain constant challenges. Such challenges often create needs for renewal; hence, needs to revisit and review the constitution. France was the first colonial "master" to give slaves of African origin the rights to discard the masters' name and bear one name to mark a fresh beginning. Hence, you see their people in Guyana and Guadeloupe with just their first names.

3. French and Their Republics

At any time the established constant in the French polity is threatened, there had been the cause to resort to a new arrangement that still protects the established constant; the dependent variables may be eliminated, substituted or permutated for progressive continuity. For example, remaining in Algeria as an extension of France

in Africa and respecting the dictates of freedom, once threatened France. France quickly retraced its steps by allowing Algerians to be independent. The First Republic in France started officially on the 22nd September 1793 and ended on the 25th of October 1795. Four years after the revolution; and it survived for only two years. The Jacobins (liberal) and the muscadines (royalists) were still in contention of how best to protect the earned freedom of enlightened citizens. Before the Second Republic, there were: The Directory; 23-9-1795 to 9-11-1799; The Consulate 13-9-1799 to 18-5-1804; The First Empire 18-5-1804 to 6-4-1814; The First Restoration April 1814 to March 1815; The Second Restoration after 100 days interim: from 22-6-1815 to 7-8-1830; July MONARCHY: 9-8-1830 to 24-2-1848. The Second Republic started on 25th February 1848 and ended on 7th November 1852. To strengthen the freedom of citizens, social welfare was introduced for the unemployed. The Second Republic was also interrupted on both social and economic grounds. Corrupt individuals, especially with aristocratic background felt displaced as whatever remained of their privileges, even on mere nominal status, were abolished. It created room for the advent of the Second Empire on 2-12-1852 to 4-9-1870. Those were the times of Napoleon III. It was also times of skirmishes in Europe and at a time national pride reigned supreme and caused all individual pride to be subsumed in that of the nation. The Third Republic emerged on the 4th September 1870 and ended on the 13th August 1940. It was a period of world wars and France suffered enormously in both; vicariously and, directly for the 2nd World War. General Charles de Gaulle, even as a descendant of aristocratic background had come to terms with the freedom all the French people cherished. He established a government of Free France abroad as Germans occupied France and placed

it under the rule of Marshal Pétain in Vichy. After liberating France, De Gaulle continued his reign which ended with his resignation on 19-1-1946. He could not reconcile the freedom fought for, and still remained the constant in France's spirit, with not allowing the communist spread and its discomfort in the French polity. As from 1958, France knew it could not do without a benign "prince" like de Gaulle. After a referendum, avoiding any other interregnum, a new constitution was favourably plebiscited and De Gaulle became an elected president with greater powers. France had to do away with exploitation and oppression processes in its overseas' colonies hence it recognised the need to give greater autonomy to its colonies and overseas' departments. France is also the first among the colonial masters to grant citizens of slave origin to adopt just their first names to avoid linking their names to any slave master. It also acknowledged the fact that its progress depended on the progress of a great Europe; hence, the need to promote and establish a European Union. Even as the Fifth Republic thrives on, as *Republique laïque* (secular), there are moments it had witnessed some disturbances without destroying the freedom of association of adherent of diverse religions therein. However, no public speech or display showing bias for a religion or a race is tolerated in France. The current ban on public display of burqua cover had also been a threat. The French person is in Reunion (Africa), in Martinique and Guadeloupe (America) in Polynesia (Asia) as a French citizen in overseas' Departments or *collectivité d'outre-mer* – France d'outre-mer. Thus, it makes France a multicontinental nation and, also, in forefront of the maintenance of freedom in diversity. It has made the French people ignore calls from their extreme right candidates during Presidential elections, like the Le Pens – both father and daughter – in creating xenophobic

feelings. "Never again" is what their national hymn – *La Marseillaise*, flag: blue, white, red and coat of arm – justice, brotherhood, fatherland and freedom, reminds them of. Never again should oppression be allowed from any group claiming privileges, even religious privileges. Both class privileges and religious privileges must not be allowed.

4. Implication for Nigeria

The difference between Nigeria and France is the multicontinental stance of France which is not in Nigeria. However, they have in common diverse races, tribes, languages, religions and both xenophobic and xenophilic personalities. Hence, the same cultural germ or gene that grew to sustain the nationhood known as France today could be simulated in Nigeria to have the same sustainability traits. They are quite minimal demands that control other growth variables. For example, France knew it could only grope as a nation if no academy of the French language is instituted. It is a unifying factor. In Nigeria's case, the languages are enormous but it does not obviate a unifying cultural trait. So, like the academy in France, there should be foundations for Nigeria's competitive languages. Such foundations must continuously work on the cultural genes of their respective languages and upload the strength of such genes in the national grid for acceptance or rejection. Here, the unifying language could still remain the colonial language – English; or if Nigeria intends to go Africa, English and French. Nigeria must indeed aim at a global Africa. The current election that saw the emergence of Macky Sall in Senegal implies that language cohesion can neutralise ethnic intolerance. Wolof is the cohesive language in Senegal, notwithstanding French as their official language. Both Wade and Sall spoke to their rural people in Wolof; and Wade, being Wolof, did not weaken

the chances of Sall, non-Wolof origin. Ghana has the same inclination with Twi as their cohesive language notwithstanding English, the official language.

Second minimal fundament is a most cherished value or set of most cherished values. The French say it is: "freedom, equality and brotherhood". So, anything or any behaviour that goes contrary to such cherished value is quickly thwarted or, is allowed to force the president to subject the constitution to a referendum for a shift in paradigm. It is exactly what De Gaulle did in 1958 by resigning and in the process causing a moral suasion that prompted the French people to rethink their stance and review the constitution and adopt the constitution of the fifth republic which vindicated De Gaulle. It was about happening with Jacques Chirac when the French people were about voting a xenophobic candidate, Jean – Marie Le Pen as President. They quickly retraced their steps when reminded of their minimalist fundamentals. Sarkozy seemed to have drifted hence served only one-term tenure and entered a stage of irrelevance. As former President, Sarkozy missed the point of a Geographic France that resides beyond Europe, a multi- continental France. The socialists understand that. Hence François Hollande, as the president made effort not to drift and, finding impossible to carry French people along decided not to contest for the second term. Emmanuel Macron's 'Republic En Marche...' seems to be a paradigm shift process and the French people embraced it.

In effect, the French people had, for now, a dominant cultural gene that frowns at racism, inequality and autocracy. It does not mean that there are no racial discrimination minded people in France but it is seriously frowned at. Initially, Nicolas Sarkozy seemed autocratic in the quest to assure security which was the outcome of

post 9/11. However, his disregard for economic values of France where both the bourgeois and the welfarists must coexist, adopting French dirigist approach, was worrisome. Like posited by Rousseau, French people are not averse to a president who asserts authority in the somewhat autocratic manner in line with being a benevolent prince as long as the basic which is "agreement to associate" or dissociate is allowed to rein or hot rain. French Presidents always subject themselves to test as they adopt cohabitation or winner-takes-all stance. Cohabitation stance is when the President allows an opposition party to lead a government without undermining the president's power. Winner-takes-all stance is when the President's party is leading the government. Nigeria needs to adapt to such rules or posit some fundamentals on which the president's performance could be tested. Same also goes for Africa in search of functional integration. France has proved in a referendum that the European Union fundamentals are yet to converge to their full appreciation. Though France cherishes European Union, their president's stance needed to be tested in a referendum. Jacques Chirac said that as he tested the Euro values of the French people. Jacques Chirac failed in carrying them along but he did not fail in upholding their collective cultural fundamentals. They said "No" to certain traits of E.U. constitution in a referendum. So, Nigeria ought to act to save Africa as the most populated nation in Africa. The Nigerian President must always submit him/herself to test by allowing his/her programmes face Nigerian value tests. In lieu of cohabitation in France, any minister that fails within a year in office should be replaced by an opposition party's alternative. Hence, for every ministry, there should be an alternative minister paid and as a stand-by, not from the President's party. In Britain, they

call it shadow minister. Africa as a continent and its progress must also be a test item for the President.

Conclusion

France as a nation has an accumulated experience which any upcoming nation could explore to make a better take-off in nationhood sustainability. It is to be noted that the French past kept on hunting them but they refused to bow to what they had seen as past abomination in the "Ancient Regime". Hence, 1789 remains a milestone yet to be upturned. It is a benchmark for any constitutional review or constitutional troubleshooting. What happened in 1789 was like a genetic mutation or the taking over by a recessive chromosome; oppressive feudal traits yielded to hitherto passive entrepreneurial traits of the French people seen among the peasants and the bas clergé. It blossomed into a bourgeois culture. Such mutations are possible in the Nigeria nay Africa's polity. The language of brotherhood must be rekindled in Africa. With it comes the economic language of "strength in collective wealth", not necessarily "communism" of the flock movement-like". There is strength in diversity or put economically, strength in the matrix of wealth cells, founded on a collective cultural value convergent enough to make freckle divergent views succumb. Africa's wealth, both cultural and economic, are so diverse that they need a derived French approach of nation sustainability to excel in the current beleaguered world. Constant research is advised to identify minimalist cultural fundamentals that can sustain collective interest in Africa for brotherhood that begets sustainable economic prosperity.

APPENDIX VIII

COLLECTION UNESCO D'ŒUVRES REPRESENTATIVES UNESCO COLLECTION OF REPRESENTATIVES WORKS

ANICETI KITEREZA: *Le Tueur de Serpents*, translated from Kiswahili by Simon Baguma Mweze and Olivier Barlet, published by UNESCO, 1 rue Miollis. 75732 Paris Cede x 15. ISBN 93-3-20350-1-3. And published also by L' Harmattan. 5-7. rue de l'Ecole Polytechnique. 75003 Paris. ISBN 2-7384-6826-8. 1999. 351 pp.

The book "Le Tueur de erpents" is a translation from Kiswahili to French; original title being Bwana Mboymbekere na Bibi Bugonoka na Ntulanalwo na Bulihwali. It is a socio-cultural document on a people, the kerewe people, presented in a story form, sketched alongside the life of a family. The family of Bwana Myombekere, inhabitants of the land of Great Lakes of East Africa. The book has 25 chapters.

The introductory chapters, two of them are the translators' presentation of the author and other works of the author, and the main characters of the story. The translators are Simon Baguma Mweze and Olivier Barklet. The author, according to them, was born in 1896 at Sukuma in Central Tanzania. The author himself is from Ckerewe, the place of the plot, the stage and decor of the story. The author died in 1980. The translators are quick to inform readers that the) tried as best they could to keep the African flair of the text, repeating in some cases some African mannerism therein. As they put it must be excused as it is an expression of a culture and the art of living of a people. It is indeed a trajectory of initiation procedures of a man from birth to death. The

man is Ntulanalwo, a name that means: "I live day to day with". With what? Death. (See UNESCO Portal for details).

It is indeed a story that is relevant and pertinent to most of Africans who feed on roots – cassava, yam, potato, etc. like the kerewe people. It needs to be complemented by the story of those who feed on milk and meat and rear cattle like the Massai. In the Kerewe people, the Bantus are represented. One can say with certainty that the tribes in the southern part of Nigeria especially the Igbo are highly represented here.

This article is full in *Babel*. It was at the instance of UNESCO's interest in sustaining traditional heritages all over the world.

The EHMs have radically expanded their ranks and have adopted new disguises and tools. And we in the United States have been "hit" - badly. The entire world has been hit. We know that we teeter on the edge of disaster - economic, political, social, and environmental disaster. We must change. This story must be told. We live in a time of terrible crisis - and tremendous opportunity. The story of this particular economic hit man is the story of how we got to where we are and why we currently face crises that often seem insurmountable.

This book is the confession of a man who, back when I was an EHM, was part of a relatively small group. People who play similar roles are much more abundant now. They have euphemistic titles; they walk the corridors of Fortune 500 companies like Exxon, Walmart, General Motors, and Monsanto; they use the EHM system to promote their private interests.

In a very real sense, *The New Confessions of an Economic Hit Man* is the story of this new EHM breed. It is your story, too, the story of your world and mine. We are all complicit. We must take responsibility for our world. The EHMs succeed because we collaborate with them. They seduce, cajole, and threaten us, but they win only when we look the other way or simply give in to their tactics. By the time you read these words, events will have happened that I cannot imagine as I write them. Please see this book as offering new perspectives for understanding those events and future ones. Admitting to a problem is the first step toward finding a solution. Confessing a sin is the beginning of redemption. Let this book, then, be the start of our salvation. Let it inspire us to new levels of dedication and drive us to realise our dream of balanced and honourable societies. I'm haunted

every day by what I did as an economic hit man (EHM). I'm haunted by the lies I told back then about the World Bank. I'm haunted by the ways in which that bank, its sister organisations, and I empowered US corporations to spread their cancerous tentacles across the planet. I'm haunted by the payoffs to the leaders of poor countries, the blackmail, and the threats that if they resisted, if they refused to accept loans that would enslave their countries in debt, the CIA's jackals would overthrow or assassinate them. I wake up sometimes to the horrifying images of heads of state, friends of mine, who died violent deaths because they refused to betray their people. Like Shakespeare's Lady Macbeth, "I try to scrub the blood from my hands. But the blood is merely a symptom".

Treacherous cancer beneath the surface, which was revealed in the original Confessions of an Economic Hit Man, has metastasised. It has spread from the economically developing countries to the United States and the rest of the world; it attacks the very foundations of democracy and the planet's life-support systems. All the EHM and jackal tools-false economics, false promises, threats, bribes, extortion, debt, deception, coups, assassinations, unbridled military power - are used around the world today, even more than during the era I exposed more than a decade ago. Although this cancer has spread widely and deeply, most people still aren't aware of it; yet all of us are impacted by the collapse it has caused. It has become the dominant system of economics, government, and society today. Fear and debt drive this system. We are hammered with messages that terrify us into believing that we must pay any price, assume any debt, to stop the enemies who, we are told, lurk at our doorsteps. The problem comes from somewhere else. Insurgents... PERKINS, John (2016).