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Review

Social networking sites and journalism practice: a marriage of convenience

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The aim of this study was to understand the marriage of convenience between social networking sites and the journalism profession. Subjects were drawn from the concept of social media; its evolution, pros, cons and prospects, rise of networking sites as news platforms. This study is situated within the technological determinism and diffusion of innovation theories. Having surveyed practicing journalists in Lokoja, Kogi State, through the administration of questionnaire, the study gathered that journalists make adequate use of social media. This is as a result of the requisite level of knowledge they have in maneuvering the social media space. Other reasons are; having smart devices at their disposal, the demand to meet deadline, the quest to keep abreast with the latest happenings etc. This union perhaps cannot be divorced despite the many teething problems such as hate speech, cybercrime, cyber bullying etc. However, to improve the use of social networking sites by journalists in Nigeria, this study suggests that the provision of adequate infrastructure and more access to internet facilities should be a priority by governments and media establishments like other climes in order to engender a viral democracy, which will provide answers to the call for accountability in governance and corporate life.

Keywords: social media, networking sites, journalism, journalists, information, news.

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INTRODUCTION

For almost two decades, the new media has revolutionized how information is searched, processed, published, stored, and consumed. The growing sophistication of media business, undoubtedly, engineered stiffer competition in the media circle. This growing contribution between journalists and the audience have brought to the fore the concept of User Generated Contents (UGC). Internet is now a new way of news gathering, which gives the greatest amount of advantage to Nigerian journalists or journalists anywhere in the world. It has become an encyclopedia of virtually all the information in the world and most of the information are gathered freely unlike that of news agencies and wire services which requires media stations to pay for every story. This new form of media makes the transfer of text, photos, audio, video and information in general increasingly flowing among internet users.

In view of this, Agbanu and Nwabueze (2011), say throughout history, developments in technology and communication have gone hand-in-hand, and the latest technological developments such as the internet, which has resulted in the advancement of the science of communication to a new level. The process of human communication has evolved over the years, with many ground-breaking inventions and discoveries heralding revolutions. The latest revolution is the widespread application of electronic technology such as electronic waves and signals of communication, manifesting in the electronic creation and transfer of documents over the World Wide Web (Ruth, 2010). By implication, Social media which are forms of electronic communication have become the highest activity on the internet (Lynne, 2010). In their contribution, Ganiyu, and Akinreti (2011), submit that;

The emergence of social media has increased interactivity among people, making them be producers and consumers of information in a simultaneous manner. Social media such as Facebook, Twitter, 2go etc., have brought tremendous improvement in the communication system, it has provided different entertainment functions which serve as a tool for social change and fast exchange of information.

With the aid of the internet, a reporter can create his/her own page, receive news and send news online easily and upload patronage and advertisement online in order to get customers to purchase precise products. It is also an avenue to share or upload pictures of somebody as well as arrange for a meeting. Contributing to this assertion, Apuke (2016) submits that “the emergence of social media has increased interactivity among people, making them be producers and consumers of information in a simultaneous manner. “This implies that through social media and the internet at large different media houses and their reporters can develop websites to specifically help the masses share their views and stay in touch with their admirers, relatives and well-wishers as well as reply to certain breaking news online. This is evident in cases where a newspaper house uploads controversial issues online, such issues generates a lot of comments, giving the audience opportunity to participate. This implies that the advent of social media have increased both interactivity and participatory communication.

According to *Social Media* (2013), cited in Apuke (2016) social media represents a shift in how people discover, read and share news, information content which has brought about the democratization of information, transforming people from content readers into publishers. Social media are also internet sites where people interact freely, sharing and discussing information about each other and their lives, using a multimedia mix of personal words, pictures, videos and audio. (Bruce & Douglas, 2008, p.27). Analyzing the impact of social media on journalism practice, Ruth (2010, p.15), affirms that “social media via online newspapers can be used to spread information far and wide”. The “*Vanguard*”, the “*Sun*” and other well-known newspapers in Nigeria are projected in the social media where millions of adverts are placed for the consumption of the receiving public. Today, we now have online television where one watches the news and other related materials.

Advertisement is another aspect where social media promote journalistic and media practice session. Other aspects as outlined by Nigel, Graham and Ant (2012), is entertainment; social media bring sense of humour and entertainment to the public. The media practitioners set all forms of entertainment that arouse the interest of the public/masses. Social media also helps the reporter to post instant news, this gives the reporter ample chance for an audience to get news and information as well as give feedback (Ruth, 2010).

Statement of the Problem

One could agree that the coming of social media has increased the focal ratio at which journalism practice occurs. A reporter/journalist who goes out to the field could cover a story and instantly posts it via his media website. By implication, “social media is seen as the type of media that gives people (reporters) medium to create, share, and/or exchange information and ideas in communities and networks. It is also seen as the ideological and technological exchange of user generated content” (*Social Media*, 2013).

There is an ethical issue to the pocket of usage now obtainable in Nigeria. Unfortunately, there are limited studies suggesting the knowledge and utilization of social media among journalists. Against this backdrop, the study discusses that place of social networking sites and journalism practice in a bid to understand how this union has become convenient for the disseminators of information in Lokoja, Kogi State.

Objectives of the Study

The objectives of this study are thus:

1. To ascertain if journalists in Lokoja, Kogi State make adequate use of the social networking sites.
2. To examine whether social media enhance news gathering and dissemination.
3. To find out the extent social media have affected the performance of journalists in Lokoja, Kogi State.
4. To ascertain how to improve the use of social media by journalists in Kogi State.

Research Questions

The study will be guided by the following research questions

1. Do journalists in Lokoja, Kogi State make adequate use of the social networking sites?
2. Do social networking sites enhance news gathering and dissemination among journalists in Lokoja, Kogi State?
3. What is the extent to which social networking sites have affected the performance of journalists in Lokoja, Kogi State?
4. How can the use of social networking sites be improved among journalists in Lokoja, Kogi State.

Conceptualization/Theoretical Review

Communicating with family and friends across far places has always been a concern of humans for several years. As social beings, humans have always depended on communication to make their relationships wax stronger. Humans have always wished for plenty of creative solutions when face-to-face discussions are impossible or inconvenient (Drew 2013). But social media makes this relatively possible.

Social networking sites are the collection of online communications channels dedicated to community-based input, interaction, content sharing and collaboration. Interestingly, social networking sites, which refer to web-based platforms housed on the internet, is the main driver of this collaboration. Journalists, especially those in developed climes, are continuously using social media platforms to solicit new information or confirm reports. There are many social media platforms but the most commonly used are: Facebook, Twitter, YouTube, LinkedIn, Pinterest, Google Plus, Quant cast, Instagram, and a host of others.

Social networking can be traced as far back as the 1900s, although it appears like a new trend, sites like Twitter, Facebook, are naturally the outcome of the development of social media of many centuries (several years). The telegraph was invented in 1792, thus, allowing messages to be delivered over a long distance, fast. Telegraphs were a new way to convey news and information, although their messages were short. The discoveries of the telephone in 1890 and the radio in 1891 enabled people to communicate across great distances instantaneously. In the 20th century, technology began to change very rapidly. After the creation of the first super computers in 1940s, scientists and engineers started to develop ways to create networks between those computers, thus, later led to the birth of the internet. In 1960s, the earliest forms of the internet such as CompuServe were developed alongside the crude (primitive) forms of email. Networking technology improved by the 70s and users UseNet allowed users to communicate through a virtual newsletter in 1970s. Home computers were becoming more common in the 1980s, leading to social media becoming more sophisticated. In 1988, the Internet Relay Chats (IRCs) were used for the first time and this continued to be well known by a large number of people through the 1990's (Hendricks, 2013).

In 1997, the first known social media site, Six degrees, was created, which enabled users to upload profiles and make friends with other users. The first blogging sites became popular in 1999, producing a social media sensation that is still well known today. After the invention of blogging, social media began to explode in popularity. Sites like Myspace and LinkedIn gained prominence in the early 2000s, and sites like Photo bucket and Flickr facilitated online photo sharing. YouTube came out in 2005, creating an entirely new way for people to communicate and share with each other across great distances (Hendricks, 2013). Facebook and Twitter, both became available to users worldwide by 2006. These sites are still some of the most popular social networks on the internet.

Social Media (2013) cited (Facebook, Twitter), content sharing sites (YouTube, Flickr, Instagram), Wikipedia, blogging sites, social bookmarking sites (red it) etc., as representing the social media variety today. Social media, in fact, have extended news publishing to the street, giving the common man enough scope to share ideas and opinion with others. With the user's generous contribution to the web resources, today, User Generated Content (UGC) constitute a much valuable resource, despite all its limitations.

Understanding the Intercourse between Social Networking Sites and Journalism

Social networks are fantastic for generating conversations among people about stories. Many news media have found that the volume of readers' comments on a story posted on Facebook can exceed comments posted on the news organization's website. News organizations can develop devices (widgets) that provide feeds of news stories that can be shown on the personal pages of social network members. For instance, the Channels TV widgets page that people can use to fix news feeds from the Channel on their personal profile pages or on blogs or other websites. News media can tell first-person stories using Facebook postings, such as someone publishing online his experience in life. Journalists also can use social networks like Facebook, Twitter to find sources for stories. For instance, Facebook's Graph Search which can be used to locate people who work at particular companies or organizations, live in specific towns or cities or have particular interests. Interest lists can also be created on Facebook to create a custom feed of postings by people around specific topics, Drew (2013).

According to Liz Heron, who manages the team of social media editors at the Wall Street Journal, whenever possible, use images to tell a story. We often put photos and charts directly into tweets, and almost everything we post on Facebook has an image. Really, putting a priority on being able to tell a story in a visual way has been one of the biggest shifts for us and the most important shifts in terms of growing our community (Source: Five social media tips from the Wall Street Journal-Jouranlism.co.uk, vol 2, p. 4, 2014). Based on studies of the kind of content people are most likely to share with others, stories that are fun or cute or made people happy are most effective, followed by stories that

put in mind anger or disgust. Least effective would be stories that cause little emotion. Postings need to be regular, but not overwhelming. Maybe 5-10 posts a day. There is no ideal length and both short and long posts can engage people depending on the subject matter.

According to Ismail (2012), reporter of *Sunday Trust* Newspaper, in his publication on “how we use social media to source stories by Nigerian journalists”, pointed out that except for few who have their reservations on the social media, journalists in Nigeria are excited with the opportunities the social networks offer them. It has aided them in carrying out their tasks of news monitoring and gathering. Journalists explore various sites on regular basis daily to monitor what citizen journalists and newsmakers post on their Twitter, Facebook, YouTube, LinkedIn, Blogs, etc. The modern journalists today will need to make use of these new tools so as to gather information, produce material and get their audiences engaged in new ways. This has changed completely the way journalists deliver their stories, thus, transforming the way journalists break news. Didiugwu, Ezugwu and Ekwe (2015) Citing *Sunday Trust* newspaper of Sunday 9th September 2012, stated that;

Many journalists claimed they can reach their news sources, gather stories and make verifications on the authenticity of the stories with less difficulty through the social networks. Some information that would have been difficult is gotten with less difficulty from the social networks and some people in position of information can as well be reached. Social media breaks geographical boundaries and get instantaneous answers to questions. The discuss on the importance of the social media to the practice of journalism had railed for some years now, social media tools from early 2011 have finally attained the status of importance for journalists. The web has drastically changed everything such that with a blog, anyone can be a reporter, anyone with a cell phone can be a videographer and anyone on Facebook, Twitter or other platform can be a news editor.

Presently, people are using Twitter, Facebook and other social media sources to learn about what happening in the world as traditional news outlets has become increasingly less relevant to the digital generation. The news cycle has moved from a passive news cycle (in which the journalists finds news, reports it and the audience consumes it) to interactive applications of news. Initially, when the story went live, that was the end. But now, it's the beginning. The audience can comment, share, add or even change information. The period of 'I write, you read, you're welcome' is long gone. When stories are moved to open spaces like Twitter and Facebook, it means interesting stories will be read more often than they would have been if they were published in the middle of a newspaper.

Social Networking and Considerations for Ethics of the Journalism Profession

Years ago, Laitila (1995) analyzed 30 journalistic codes of conduct in Europe, observing that most of them (21) had been adopted or revised in the 1990s. Laitila claims that the introduction of new information technologies in addition to political changes, such as the fall of the Berlin wall and the European integration process was one of the main reasons the journalism ethics debate was rekindled during those years.

So, given the huge impact the Internet has had on the work of journalists, it is worthy to know whether a similar debate has again surfaced and whether the emergence of digital journalism has translated to new ethical guidelines. Let us remember that, in terms of ethics, journalism has been among the most doubtful professions in recent years. According to Mamonova (2013), most European press councils are actively involved with the Internet as well as print, radio, and television journalism. The case is not actually different for developing countries that have had long standing debates on the implications of misinformation, disinformation and fake news.

So it was that, in an attempt to adapt self-regulation mechanisms and, more specifically, journalistic codes of ethics to that new reality, a working group organized in the United States by American Society of Newspaper Editors (ASNE) and the Poynter Institute drew up a new code of ethics in 1997 in which the following issues are addressed (Mann, 1998): reliability of online content, usage of database information, linking, editorial control of potentially hurtful or harmful content, journalistic integrity and commercial pressure.

The next question, then, would be: to what extent has the content of deontological codes around the world been adapted to the new digital scenario? This is a question that has been explored extensively with a focus on certain scenarios; for example, in the United States (Whitehouse, 2010), the Netherlands (Deuze and Yeshua, 2001), and Spain (Ruiz, Masip, Micó, 2007) as well as in comparative studies of two countries (Micó et al, 2008). Until now, however, there has been no research of a global nature on this question. In contrast, in-depth studies on the current status and transformation of press councils have increased since the appearance of the Internet (Eberwein et al, 2011; Hulin & Stone, 2013).

Of all the research done on codes so far, probably the most ambitious is that of González *et al* (2011), which was conducted in Austria, Germany, Denmark, Estonia, Spain, France, and Poland; it examined other mechanisms, as well, such as press councils and the role of the ombudsman. These studies concluded that most of these countries lack any

type of self-regulation mechanism for online journalism, in general, and all the initiatives that have appeared were spurred by individual media outlets. No study to date, however, has systematically analyzed the degree to which journalistic codes around the world have been adapted to the new digital journalism reality.

Social Networking and the Erosion of Professionalism in Journalism

Internet has become a mass medium and relying on the internet diminishes the importance of the surveillance function of the traditional mass media. When a news event occurs, interested parties immediately post messages on the internet for others to read. This process represents a shift from tradition journalism, where the flow is from the top down. Editors decide what to cover and send reporters to collect the facts. Now the news starts at the bottom and is generated by people close to or with an interest in the news topic. In the light of the above, we will discuss some of the social issues posed by internet and social media.

Lack of gatekeepers (arguably): there are gatekeepers in the mass media but social networks such as Facebook,

Twitter, Yahoo, YouTube have no gatekeepers. This has several implications, first is the risk of overloading the system with unwanted, unrequested, trivial, irrelevant, worthless or inconsequential messages. Gatekeepers also function as evaluators of information. Newspaper editors and television news directors consider the authenticity and credibility of potential news sources. If the system works properly, bogus news tips, unsubstantiated rumors, and false information are filtered out before they are published or broadcast. Information obtained on the internet, however, come without a guarantee. Some of it might be accurate, some of it you must use at your own risk. Example, some social media pages containing profiles of prominent people in the society may be operated by a computer junky somewhere who may not have any relationship with the said prominent person. Information coming through this channel about the person may be false and thus, require verification before use. Having no gatekeeper means having no censorship.

Lack of interpretation: the internet may diminish the interpretative function of the media. Many computer bulletin boards and social media sites as we have seen exist for an impressive array of topics (Dominick, 2002 p.318). Information from the internet is mostly raw, and has no interpretation; readers are left to make their own interpretation thereby, generating different opinions on an issue or event.

Privacy concern: social media and internet also raise a number of privacy concerns. Maintaining a person's privacy in the electronic age is not a new problem, but before the advent of the internet, compiling a detailed dossier on someone required days or even weeks of searching through records scattered in dozens of places. Today, computerized database lets a person accomplish the same thing with only a couple of clicks of a mouse. For the past few years, many governments wrestled with these privacy problems to restrict the availability of personal information. The issue is complicated because many are concerned that government regulation will be so rigid that the legitimate searches for information would be difficult. Many prefer voluntary guidelines to laws (Dominick, 2002).

Information Overload: The internet represents an information retrieval tool that is unparalleled-provided a person knows how to use and understand it. In the days before the internet, students doing research, columnists and commentators will have to look things up in the text, reference book or encyclopedia source that had some recognized authority. Today, students, journalists, and other researchers can post a request for information with the relevant news groups or use a search engine to look for the topic. The credibility of response on the news group however, is open to debate when the web search indiscriminately displays a list of "sources" which may number in the thousands. Every source on the screen seems to have the same credibility, even though some may be from scientific documents and others from comic books.

Need for Regulation: the whole notion of how to regulate the internet is a vexing problem. Technology has out-paced legislation. The overall legal implications of internet are still nebulous. Copyright law is a good example: a 1997 conference organized by the United Nations World Intellectual Property Organization proposed new guidelines that cover digital forms of writing, music, artwork, but the guidelines are yet to be ratified by the 160 nations that participated in the meeting. Even with these guidelines, questions remain. If copyright holders are given exclusive right, would there be a per-use charge for anybody who accesses the material? How would this fee be collected? Or supposed your website has a link to another site that contains copyright material used illegally? Are you liable for a copyright violation? (Dominick, 2002).

On another front, if someone posts a libelous message on a social networking site or bulletin board, is the operator

liable? What about pornographic content? Will the computer encourage escapism? Some people are already spending lots of time (and money) engaging in computer chats, computer games, computer shopping, sourcing for news. As more and more fun things come online, will we spend even more of our lives staring at computer screen? What happens when virtual reality becomes more appealing than “real” reality? Will large number of us, especially journalists and other stakeholders, abandon socially relevant pursuits for a romp in the media world?

Theoretical Perspective

This study is based on technological determinism and diffusion of innovation theories. Technological determination coined by Thorstein Veblen and further developed by Marshal McLuhan in 1964. It states that media technology shapes how we as individuals in a society think, feel, act, and how society operates as we move from one technological age to another (Tribal-Literature-Print-Electronic). The theory explains that when new systems of technology are developed, the culture or society is immediately changed to reflect the senses needed to use the new technology. Society will always change and adapt to the new system of media technology. This theory for the above reasons is very relevant to this study since it describes human nature in its society in the digital era. Wherever the media exert forceful influence, they also cause change (Anderson, and Ross, 1998).

Diffusion of Innovation (DoI) Theory, developed by E.M. Rogers in 1962, is one of the oldest social science theories. It originated in communication to explain how, over time, an idea or product gains momentum and diffuses (or spreads) through a specific population or social system. The result of this diffusion is that people, as part of a social system, adopt a new idea, behaviour, or product. Adoption means that a person does something differently than what they had previously (i.e., purchase or use a new product, acquire and perform a new behaviour, etc.). The key to adoption is that the person must perceive the idea, behaviour, or product as new or innovative. It is through this that diffusion is possible. Rogers argues that diffusion is the process by which an [innovation](#) is communicated over time among the participants in a social system. The origins of the diffusion of innovations theory are varied and span multiple disciplines.

Rogers proposes that four main elements influence the spread of a new idea: the innovation itself, [communication channels](#), time, and a social system. There are **five established adopter categories**, and while the majority of the general population tends to fall in the middle categories, it is still necessary to understand the characteristics of the target population.

1. Innovators – These are people who want to be the first to try the innovation. They are venturesome and interested in new ideas. These people are very willing to take risks, and are often the first to develop new ideas. Very little, if anything, needs to be done to appeal to this population.
2. Early Adopters - These people represent opinion leaders. They enjoy leadership roles, and embrace change opportunities. They are already aware of the need to change and so are very comfortable adopting new ideas. Strategies to appeal to this population include how-to manuals and information sheets on implementation. They do not need information to convince them to change.
3. Early Majority - These people are rarely leaders, but they do adopt new ideas before the average person. That said, they typically need to see evidence that the innovation works before they are willing to adopt it. Strategies to appeal to this population include success stories and evidence of the innovation's effectiveness.
4. Late Majority - These people are skeptical of change, and will only adopt an innovation after it has been tried by the majority. Strategies to appeal to this population include information on how many other people have tried the innovation and have adopted it successfully.
5. Laggards - These people are bound by tradition and very conservative. They are very skeptical of change and are the hardest group to bring on board. Strategies to appeal to this population include statistics, fear appeals, and pressure from people in the other adopter groups.

In explaining this theory as it relates to this study, Diffusion is the process of spread of a given idea or practice, over time via specifiable channels (Katz *et al* (1963). This theory holds that for a new idea or innovation to diffuse, there must be awareness stage, interest stage, evaluation stage, trial and adoption stage. They added that different types of innovations require different kinds of adoption units. This implies that the success of any innovation depends highly on the level of awareness, interest and adoption that is given to that innovation. Therefore, for new media technologies to have influence on product promotion and patronage, the professionals must be aware of the technologies, it must interest them to use. Also they should be able to evaluate the output and see how effective it is and decide whether to adopt it or not.

METHODOLOGY

This study adopted the quantitative method in data gathering and analysis. Therefore, survey research design was used for the study. This however means that the focus was on media professionals in the practice of journalism in Kogi state, which brings the number to a total of 205 registered members (Source: Nigerian Union of Journalists, Kogi State Chapter Secretariat, 2021), in Kogi state from where a sample size of 136 was drawn using Taro Yamane formula, which states thus:

Table 1. personal data of respondents

Category	Frequency	Percentage
Gender		
Male	103	75.7%
Female	33	24.2%
Age		
18-25	27	20%
26-35	19	14%
36-45	61	45%
46 and above	39	29%
Educational Qualification		
ND/B.Sc.	48	35.2%
HND/M.Sc.	88	64.7%
Ph.D.	-	-
Total	136	100%

Source: Field survey, 2021.

Table 2. Do journalists in Kogi state make adequate use of the social media?

Responses	Frequency	Percentage
Yes	136	100%
No	-	-
Total	136	100%

Source: Field survey, 2021.

Responses on table 2 is indicative that majority of the journalists enquired of agree that they make adequate use of social media. Perhaps, this is as a result of the requisite level of knowledge they have in maneuvering the social media space. Other reasons could be, having smart devices at their disposal, the demand to meet deadline, the quest to keep themselves abreast with the latest happenings etc.

Table 3. Does social media enhance news gathering and dissemination?

Responses	Frequency	Percentage
Yes	136	100%
No	-	-
Total	136	100%

Source: Field survey, 2021.

In relation to their opinion on adequate use of networking sites, journalists also strongly affirm that social networking sites have enhanced news gathering and dissemination. This stance is probably as a result of the speed with which information travels on the internet and the seeming accuracy of information; fake news notwithstanding.

Table 4. To what extent has social media affected the performance of journalists in Kogi State?

Responses	Frequency	Percentage
High	91	66.9%
Moderate	45	33.0%
Low	-	-
Can't say	-	-
Total	136	100%

Source: Field survey, 2021.

Journalists further aver that social networking sites have affected the performance of journalists in Kogi State. This could be along the lines of positivity; fast and accurate delivery of news, and on the negative; the proliferation of news pages that engender quack journalism.

How can the use for social media by Nigerian journalists be improved?

The respondents suggested thus, that the provision of adequate infrastructure and more access is necessary in order to motivate journalists in the provision, always verify the authenticity of stories through crowd sampling (many people at a particular place reporting the same thing), financial support from both government and private sector, journalists adopting necessary digital media skills to reinvent the media so as to remain relevant and succeed in this digital age, and the rapid intervention force to tackle ethical problems.

Discussion of Findings

From the findings in this study, it is revealing that journalists in Lokoja, Kogi state make adequate use of the social networking sites. This is contrary to the study of Apuke (2016) who noted 192 (48.12%) number of respondents said Nigerian journalists do not make adequate use of the social media, 163 (40.85%) respondents said Nigerian journalists make adequate use of the social media while 44 (11.03%) respondent can't say.

This implies that a lot may have changed between the period of that study and the current study because a greater number of journalists in Kogi state agree that journalists do really make adequate use of the social networking sites. However, data further showed that social networking sites enhance news gathering and dissemination. Thus the use of social networking sites should be encouraged even amongst journalists. More so, findings of this study as shown means that social networking sites have highly affected the performance of journalists in Nigeria, and that social networking sites also pose negative effect on journalists and the profession in Kogi State.

The findings further revealed the need for the provision of adequate infrastructure and access; verification of the authenticity of stories through crowd sampling (many people at a particular place reporting the same thing); financial support from both government and private sectors; adoption of necessary digital media skills by journalists to reinvent the media so as to remain relevant and succeed in this digital age and finally, rapid intervention force to tackle ethical problems.

Conclusion/ Recommendation

The study emphatically highlights the strong points of social networking sites and how the evolution has become necessary to factor the present generation of news consumers into the scheme of things. This union perhaps cannot be divorced despite the many teething problems; hate speech, cybercrime, cyber bullying etc. However, to improve on the use of social networking sites by journalists in Nigeria, this study suggests that the provision of adequate infrastructure and more access to internet facilities should be a priority in order to engender a viral democracy, which will provide answers to the call for accountability in governance and even in the private sectors of national life. Furthermore, the adoption of necessary digital media skills by journalists to reinvent the media is needed so as to remain relevant and succeed in this digital age, which should also be backed by rapid intervention force to tackle ethical problems.

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Review

Personal names speak for themselves: exploration into anthroponymy among Fulah in Mali

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The Fulah ethnic group of Mali, though strongly Islam-influenced still keeps some authentic personal names, tainted with the Fulah cultural history. This paper is interested in identifying the typologies of Fulah personal names and determining the socio-cultural circumstances surrounding their emergence. It makes use of Duranti's (1997) theory of performance, indexicality and participation. The qualitative method was adopted for data collection and analysis. The findings reveal that Fulah personal names are the result of particular life events including, inter alia, the birth order in the family, the birth period, week days, gender, and survival desire.

Keywords: anthroponymy, Fulah, Fulfulde, onomastics, personal names.

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INTRODUCTION

Conferring names to people is a common social practice world-wide. Children are traditionally named according to specific life circumstances in which the birth took place. The Fulah ethnic group of Mali makes no exception in that, at birth, children are named with respect to particular sociocultural events; names become part of the bearers' identity, the expression of the expectations from the name giver and a valuable source of information about gender, birthplace, order and period of birth, ethnicity, and religion, etc. (Viriri, 2018, Minkailou, 2017, 2020). Research in Malian anthroponomastics has paid little attention to Fulah personal names and naming practices.

This paper aims i) to explore Fulah personal name typologies; and ii) to determine the sociocultural events surrounding their creation. These objectives will be achieved in answering the following research questions: What are the typologies of Fulah personal names? And What are the circumstances which induce their creation and use?

The theoretical background to this paper is offered by Duranti's (1997) concepts of performance, indexicality and participation. *Performance* relates to how communicative acts are carried out. Bearers of highly meaningful traditional personal names act within a particular socio-cultural framework: their names perform some socio-cultural actions expressed in terms of social status or power of action. *Indexicality* is the property of signs that stand as indexes and that are characterized by their existential relation with what they refer to. To recognize that words are indexically connected to some object or aspect of the world is tantamount to recognizing that words are carriers of a power that goes beyond the description and identification of people, objects, properties, and events. Fulah traditional proper name bearers are indexically connected to their world which is constantly described and referred to and interpreted through those names. *Participation* involves taking part in social activities. Speaking a language involves the ability to use sounds which allow participation in interaction with other members of society. The connection through this world, real or imaginary, is partly realized through the performative power of words, partly made possible thanks to the power of words to point to something beyond themselves (Duranti, 1997). Adopting Fulah traditional personal names is part of the bearer's active participation in sociocultural activities. This tripartite perspective from Duranti stands very useful to the present paper in that it provides the ethno-sociolinguistic background for the Fulah proper name analysis.

RESEARCH METHODOLOGY

The site for the study is Macina, in the region of Mopti in central Mali. The area is known to be one of the Fulah strongholds. A research assistant, native speaker of Fulfulde from the English Department was used to collect data from native Fulah people.

The research methodology adopted to collect information from the respondents is the interview. The unstructured type, highly flexible, was adopted with the aim of getting in-depth information. In some cases, phone calls were necessary to collect data from well-versed people in the domain of traditional names, their meanings and circumstances which generate them. The cell phone was used for recording information that was saved, later listened to and transcribed.

The population is made up of Fulah villagers. The sample is made up of forty interviewees. The main criteria for an informant inclusion are to be over forty (40) years old and to be a native speaker and resident from the site. The study does not include family names in its scope, nor does it concern toponyms. It focuses on traditional non-Islamic and non-Christian personal names which are about to completely disappear under the influence of the two main monotheist religions.

RESULTS AND DISCUSSION

Research on anthroponomastics relies on the theory that there is a strong interface between a people's language and their cultural practices; language use is seen as a cultural practice as well as a powerful instrument to view and understand how a particular social group structures their environment, including their naming practices. Naming is seen as a process whereby individuals organize and classify their social and cultural environment. It is universal in that all people are named or at least are linked to a naming system. The language of a community therefore appears as the means whereby their beliefs and thoughts, cognition and experiences are expressed. It is equally manifested in their naming systems and practices, marriage, kinship, politics, economics, healthcare systems, religious beliefs and practices, etc. In this respect, names appear, as the most meaningful constituent of the lexicon of a language (Mphande 2006).

The findings of this study have displayed a number of personal names classified into typologies and the social and cultural circumstances which induce their creation in traditional Fulah society. Determinants of Fulah personal names include the birth order in the family, gender, the period or date of birth, the social status, protection or survival, blessing, beauty, flora and fauna, and traditional gods thought to ensure the protection of name bearers or to thank those idols.

Types of traditional Fulah personal names

The analysis of the data collected has displayed several Fulah personal name typologies.

Birth order gender-based personal names

Table 1. Traditional Fulah society names children using a combination of gender and the birth order in the family as a determinant. In this sense, personal names become birth order gender-based as illustrated in the table below.

Birth order	Boy	Girl
1 st	Hammadi, Haadi, Haadiire, Afo	<i>Diko, Dikooru, Dikel, Dikal, Dikere, Dikoore</i>
2 nd	Sammba, Sammburu, Cammbel, Cammbal.	<i>Kummba, Kummbaare, Kummburu, Kummbel</i>
3 rd	Demmba, Demmburu, Demmbel	<i>Pennda, Pennduru, Penndere, Penndel, penndo</i>
4 th	Yero.	<i>Takko, Takkel, Takkuru.</i>
5 th	Paate.	<i>Daado, Daaduru, Dadel.</i>
6 th	NJobbo.	<i>Demmo.</i>
7 th	Dello.	//
Last child	Kodda.	<i>Kodda (last one)</i>

While this order displayed in the above table appears as a general principle among most Malian Fulah communities, children may also be attributed names of relatives (namesakes), this time, regardless of any birth order.

The same birth order gender-based personal names, particularly for boys, appear to be dedicated to traditional gods (idols). They are **meant to keep children under the protection of those gods (idols) and pay tribute to them to**

show that they are highly venerated and by the same token, that society recognizes their authority:

**Hammadi is the name of the first son dedicated to the god Ham;
 Sammba is the name of the second son dedicated to the god Sam;
 Demmba is given to the third son to dedicate him to the god Dem;
 Yero is given to the fourth son to dedicate him to the god Yer;
 Paate is the name given to the fifth son to dedicate him to the god Paat;
 Njobbo is the name given to the sixth son to dedicate him to the god Njob; and
 Delo is the name given to the seventh child to dedicate him to the god Del.**

Names of week days as slave personal names

Fulah communities also name children according to the day of birth, regardless of gender. Names, therefore, act as archives which store all significant facts about history and other daily activities (Mandende et. al., 2020). So the Arabic names for week days borrowed by Fulah people are adopted after they have undergone phonological adaptations to the structure of Fulfulde. For *Altinè* and its variant *Altinèrè* (from Arabic [al ienain]) are personal names given to children, boys or girls, born on Monday. Similarly, *Talataarè* (from Arabic [æulaæa:u]) is given to children of either sex born on Tuesday. *Alalbaarè* (from Arabic [al arbia:u]) is attributed to children from either sex, born on Wednesday. *Alkamisaarè* (from Arabic [alhami:s]) is given to children from either sex born on Thursday. *Aljumaarè* (from Arabic [aldʒuma'a]) is attributed to children from either sex born on Friday. *Asowere* or *Asawèrè* (from Arabic [assabtu]) is given to children from both sexes born on Saturday. *Alam* and its variant *Aalaite* (from Arabic [al ahad]) are given to children from both sexes born on Sunday.

The use of the names of week days as personal names does not mean that it is not possible to create and use personal names from other circumstances. *Beydaari* (the added one) is a good illustration in that it is a slave personal name which has no connection with week days.

Superstitious survival and protective personal names

Many African societies name children according to specific life circumstances. The names are often superstitious and are used as protective shields against early child death. Ennin and Nkansah (2016) recognize that in African societies, names are not randomly assigned to people, but for specific reasons and argue: "for example, for a woman whose babies die a few days after birth continuously will have recourse to giving subsequent babies death prevention names" (p.70). They further argue that such names have the power to assure the bearer's survival. The researchers equally sustain that death prevention names are drawn from names of strangers or migrants, destructive or dangerous animals, low status objects or jobs. Equally used are various sorts of negative names including ugly or low-priority names all of which meant to ensure the survival of a child or an adult from harm, a strategy devised to fool evil spirits to leave the bearer alone. Renaming is also used during illness or danger that often occurs where danger is rampant and life is fragile. Similarly, Fulah people attribute protective names drawn from their sociocultural environment with the aim of fooling death. That is why they give ugly personal names such as *Tiddal* and *Nyaga* (rubbish), *Jukkiri* (garbage) and *Birgi* (animal excrements) with the aim of informing the evil spirits and witches behind the repetitive deaths in the family that the bearers of these names are not loved by their people, and therefore should be left alone. The same holds true with *Geeda* and its variant *Gida* (I do not like him any more) used to ensure the survival of the child because death tends to like what people like most, and not what they do not like. *Dinnda* (pen or enclosure) and its variants *Dinndadakiji* (donkey enclosure) and *Dinndabâli* (sheep enclosure) are used with the same protective intent.

Other instances of Fulah protective survival personal names include the male personal name *Guuro* and its female counterpart *Wuuri* (the one who is going to survive), *Jubbalo* (he who will live long), *Suturaare*, an Arabic loan (protected by God) and *Ala'accu* and *Alla'reeni* (a God protected child) are all attributed to new-born babies to wish them protection and survival.

Blessing, wish and beauty-related personal names

At times, names appear highly communicative in that they become allusive in terms of the expectations, feelings and opinions they express (Batoma, 2009). In this sense, they may be ontological to capture and express the ontological identity of the name bearer, pedagogical, to express the plurality of their socio-cultural identities and allusive, to convey messages in an indirect way. In similar ways, Fulah personal names are sometimes used to express wishes, blessing and beauty (both physical and moral) to their bearers. For instance,

<https://www.academicresearchjournals.org/IJELC/ijelc.html>

Moyfere (he who brings happiness or well-being) and its variant *Moyfuru* (good person) are given to babies so as to satisfy a parent's wish and expectation for his children. Such names often shape the future life of their bearers. Personal names carry with them long-term consequences because they act as labels which usually influence the socialization of children and contribute to the development of personal identities and at times, their behaviors in life (Viriri, 2018). They are believed to determine the type of person the bearer will be (Guma, 2001). *Malel* and its variant *Malal* (the blessed one) are attributed in the same conditions with the hope that the child will really be a blessed person in his future life. Similar conditions guide the attribution of *Cehido* (the joyful one) generally to women.

Other such traditional Fulah personal names meant to shape their bearers' future life include *Malaado* (the blessed one), *Seebo* (the most loved one), *Naydo* and its variant *Nayraado* (the lucky person), *Belko* and its variants *Beldohoore* (the lucky one) and *Welloore* (the lucky woman), *Arsukunte* (the rich person or he who can bear all kinds of difficulties), *Kawdo*, *kowy*, *Ceydo*, *Seyoor Sewo* (the happy woman), *Gelaajo* (a good wish), *Jannji* (as beautiful as the moon), the male name *Nafannde* and its female variant *Nafooore* (he who is interesting or important), *Lobbo* (the beautiful one), *Warjam* (he who brings peace), and *Kola* and its variant *Kolaado* (the trustworthy). These names and several others are all attributed with the intent of shaping the conduct and the physical appearance of their bearers.

Special circumstantial personal names

In African societies, personal names serve to give an identity and define their bearers (Nyambi et. al, 2016); they also tend to carry a symbolic and usually less transparent meaning (Bagwasi, 2012). In the same sense, Fulah people like to attribute names to their children according to special social events including feasts such as Ramadan. **Julde (feast), Korka (Ramadan) and the Arabic loan lidi (feast) are parts of those special personal names drawn from special social events. Julde is given to a baby born during a feast like Ramadan or Tabaski. His name becomes his identity which reports about his birth period. In the same vein, Korka and lidi are given to children born during the fasting month of Ramadan.**

Other special circumstantial personal names concern Cerno, Mobbo and Modibbo given to people versed in Islamic sciences. At this stage, the specificity of these names lies in the fact that they are not given right from birth, but appear in the course of life and eventually replace the name given at birth. When Modibbo in particular becomes a sufi, he is renamed Seeku (from Arabic Sheikh). A last special circumstantial name is Egguru given to children born during nomadic periods.

Flora and fauna-based personal names

Hussein (1997) underlines the importance of names which, he finds, basically derive from social and religious beliefs and values, geographical locations, natural phenomena and objects, wild and domestic animals, and colour or occupation. Similarly, traditional African personal names reflect cosmological and sociolinguistic information encoded in varying surface linguistic structures basically meant for identifying individuals in any given culture and society (Ogunwale and Bamigbade, 2014). Following those general principles, Fulah people being nomadic cattle breeders, draw parts of their personal names from their flora and fauna. Therefore, *Bigal* (heifer) is attributed to new-born babies to express beauty and love for them. The name bearer is compared to a heifer, a young female cow which has not calved yet, with all its physical beauty. *Ngaari* and its variant, *Ga'al* (ox) are given to new-born babies, especially when they are big, to wish them the strength of an ox. Likewise, the traditional ugly name *Fowru* (hyena) is given to a child to ensure his survival; the hyena being an ugly animal most often disliked in African societies, its name is given to a child so that he (unlike his elders who did not survive) can survive. If nobody likes him, death in turn, will not like him and will let him alone. In plain words, *Fowru* is used by Fulah people to fool death. In like conditions, *Koorooru* (cobra) is given to babies to wish strength and killing power (especially in the domain of wars) for a child, just like a cobra.

Personal names for children born after twins

In traditional Africa, the birth of twins appears as a special event. Twins therefore receive special attention and names according to cultures and a child born immediately after twins also receive a special name in relation to the twins again. Fulah communities do not have many such personal names. The findings of this study have uncovered a single case, *Saajo*, given to a child from either sex, born right after twins. The same personal name *Saajo* is however found among Bamanan people who use it to indicate that the bearer is fifth in the family birth order (Minkailou, 2017).

CONCLUSION

Traditional Fulah personal names remain full carriers of Fulah cultural and linguistic history. They look unpredictable in that they are guided by the circumstances under which the birth took place. For until the child is born and under what social and cultural circumstances it is born, the name cannot be predicted with accuracy (Agyekum (2006). Individuals receive names as identities that inform about the bearers' birth circumstances, including the birth order, period and place, gender, flora and fauna, etc. These events help shape the basic Fulah personal names and their typologies; they may equally help shape the future conduct of their bearers. While children born after twins have special names, twins themselves do not seem to have any such names; the neighboring Bamanan ethnic group does have special names for twins. There is however the twin personal name *Fune* (twin) used across various languages such as Bamanankan, Fulfulde and Songhay. A structural analysis of Fulah personal names shows that most of them are simple nouns (94.53%); very few are phrases (3.12%), followed by full sentences (1.56%) and adjectives (0.78%). This study is just a start; further research on Fulah anthroponymy with a special focus on family names (their diversity could make them particularly interesting) and Fulah toponymy is recommended.

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Review

Influence of Social Media on Academic Achievement of Students in Yobe State College of Agriculture, Science and Technology Gujba, Nigeria

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The purpose of this research study is to examine the influence of Social Media on Academic achievement of students in Yobe State College of Agriculture Science and Technology Gujba. Two Research objectives and two Research hypotheses were formulated. To achieve this, the descriptive survey research design was employed. The population consists of all total 500HND I, HND II, ND I and ND II students. The simple random sampling technique was used to select a sample of 100 students. A four point Likert Type Rating Scale Questionnaire type, titled: Social Media and Academic Achievement of Students Questionnaire (SMAASQ) was used to collect data from the participants. The descriptive statistics of frequency counts and percentage were used to analyze the demographic data while inferential statistics of Chi-square(x²) was used in testing the research hypotheses. Research findings showed that Student's exposure to social media network has significant influence on students' academic achievement at the calculated chi-square value of 151.907. Findings also showed that Students' addictiveness to social network has a significant influence on their school academic achievement at the calculated chi-square value of 75.907. To this end, the researcher recommended that Students should be educated on the influence of Social media on academic achievement. Also Students should be monitored by teachers and parents on how they use these sites to avoid the negative influence on academic achievement of students.

Key Words: Social Media, Academic Achievement, Students, Influence

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Background to the Study

The world is today celebrating the improvements in communication technology which has broadened the scope of communication through Information and Communication Technologies (ICTs). Modern Technology in communication no doubt has turned the entire world into a "Global village". But as it is, technology like two sides of a coin, bring with it both negative and positive sides. It helps people to be better informed, enlightened, and keeping abreast with world developments. Technology exposes mankind to a better way of doing things. Social networking sites include: Twitter, Yahoo Messenger, Face book Messenger, and Blackberry Messenger (BBM), Whatsapp messenger, 2go messenger, Skype, Google talk, Google Messenger, iPhone and Androids. These networking sites are used by most people to interact with old and new friends, physical or internet friends (Asemah and Edegoh, 2012). The world has been changed rapidly by the evolution of technology; this has resulted into the use of technology as the best medium to explore the wide area of knowledge.

In today's world, the evolution of internet technology has led to its uses as the best channel for communication in which most of the internet population visits social networking or blogging sites to interact with one another. Social networking sites (SNSs) are online Communities of Internet users who want to communicate with other users about areas of mutual interest, whether from a personal, business or academic perspective (William, Boyd, Densten, Chin, Diamond & Morgenthaler 2009). The millions of social networking sites have transformed the thought of global village

into a reality whereby billions of people communicate through social networking sites. Numerous advantages and disadvantages have been obtained through distant communication by the use of social networking sites.

The emphasis on academic excellence which is also prevalent worldwide has encouraged many studies about the conditions promoting it. The role of academic performance as one of the predictors of one's life success and also in the aspect of academic placement in schools to higher institutions as well as the level of employability in one's career is inevitable (Kyoshaba, 2009). Academic achievement is the outcome of the students' results. It is the extent to which a student has achieved his or her learning objectives. Martinez (2007, as cited in Lamas, 2015) defines academic achievement as the outcome of a student's effort at educational establishment, which was usually expressed through educational grades. The research on academic achievement has formed significant contribution to educational system in many Countries and Nigeria in particular. Academic achievement was once thought to be the most important outcome of formal educational experiences and while there was little doubt as to the vital role such achievements plays in student life in the schools and later (Kell, Lubinski, & Benbow, 2013). Also the researches on academic achievement were initiated to discover avenues by which academic achievement could be managed and improved.

However, a direct relationship exists between Social media usage and the academic achievement of students. While, the negative side within technological evolution has resulted in dilemmas such as the setback of real values of life especially among students who form the majority of users interacting through the use of social networking sites. Online social networking sites focus on building and reflecting social associations among people who share interests and or activities. With so many social networking sites displayed on the internet, students are tempted to abandon their homework and reading times in preference for chatting online with friends. Many students are now addicted to the online rave of the moment, with Face book, Twitter etc. Today most youths and students possess Face book accounts. The reason most of them perform badly in school might not be far- fetched. While many minds might be quick to blame the poor quality of teachers, they might have to think even harder, if they have not heard of the Face book frenzy (Oche & Aminu, 2010); Olubiyi (2012) noted that these days' students are so engrossed in the social media that they are almost 24 hours online. Even in classrooms and lecture theatres, it has been observed that some students are always busy pinging, 2going or Face booking, while lectures are on. Times that ought be channeled towards learning, academic research and innovating have been crushed by the passion for meeting new friends online, and most times busy discussing trivial issues. Hence most students' academics suffer setback as a result of distraction from the social media. In (Obi, Bulus, Adamu & Sala'at 2012), it was observed that the use of these sites also affects students' academic achievement negatively.

The students are used to short forms of writing words in their chat rooms; they forget and use the same in the classrooms. They used things like 4 in place of for, U in place of You, D in place of The etc. and this could affect their class assessment. Social networking sites although has been recognized as an important resource for education today, studies however shows that students use social networking sites such as Face book for fun, to kill time, to meet existing friends or to make new ones (Ellison, Steinfield, and Lampe 2007). Although it has been put forward that students spends much time on participating in social networking activities, with many students blaming the various social networking sites for their steady decrease in grade point averages (Kimberly, Jeong and Lee, 2009), it also shows that only few students are aware of the academic and professional networking opportunities the sites offered.

Statement of Problem

The educational system in Nigeria is faced with so many challenges which have certainly brought about a rapidly decline in the quality of education. There is a deviation, distraction and divided attention between social networking activities and their academic work. It is observed that students devoted more attention to social media than they do to their studies. Students' addictiveness to social networks, frequency of exposure to social network and the influence of social media as a medium of interaction between students have been part of discussion in recent times and which have imparted on their academic achievement. Instead of students reading their books, they spend their time chatting and making friends via the social media and this might definitely have influence on their academic achievement. It is a common sight to see a student chatting in sensitive and highly organized places like church, mosque and lecture venues. Some are so carried away that even as they are walking along the high way, they keep chatting.

Influence of social media on academic achievement is a great concerned which causes a lot of drastic measure by students, teacher and even educational administrators. It is therefore of great importance to explore some of the trending issues facing students' academic achievement as a result of social media. Students at all levels of learning now have divided attention to social media, as a result of available opportunities to be harnessed from social media. Whether these opportunities promote studies is a question that needs to be answered. Hence, this study was conducted to investigate the influence of social media networks on academic achievement of students in Yobe State College of Agriculture Science and Technology Gujba Yobe State.

Research Objectives:

1. To ascertain how the use of social media has influence the academic achievement of students in Yobe State College of Agriculture Science and Technology Gujba.
2. To examine the level of student addictiveness to social media and the influence on their academic achievement.

Hypothesis

1. Student's exposure to social media network has no significant influence on students' academic achievement.
2. Students' addictiveness to social network has no significant influence on their academic achievement.

Theoretical framework**Uses and Gratification Theory**

This current study was guided by Use and gratification theory which was developed in 1974 by Katz, Blumler and Gurevitch (Wimmer & Dominick 2011:294). The theory places more emphasis on "what people do with media" rather than "what media do to people" (Katz, 1959 cited in Idakwo, (2011:24). Uses and Gratifications theory is the study of the gratifications or benefits that attract and hold audiences to various types of media and the types of content that satisfy their social and psychological needs.

Social networking sites as new media of communication also lends itself to uses and gratifications approach, in part due to its interactive nature (Grant, 2005:627). Uses and gratifications research has typically focused on how media are used to satisfy cognitive and affective needs involving personal needs and entertainment needs (Rubin, 2002:46). This hypothesis specifically puts power in the hands of the crowd. Instead of expecting that media messages have immediate, uniform impacts on the individuals who devour them, the Uses and Gratifications point of view suggests that beneficiaries make planned, purposeful choices about the media messages they open themselves to and at what recurrence taking into account individual needs and cravings independent of its impact on them-positive or negative. Relating this theory to this current study, it shows that students use Social networking sites likeface book, whatsapp, 2go, twitter etc just to satisfy their needs- which may either be physical or psychological- irrespective of the direction of its influence on their academic achievement. Also, it further offers explanations to suggest that students use this site for varying reasons. In other words, users select media based on how well each one helps them meet specific needs or goals. Hence, this study tries to find out how this uses and gratification derived from the use of social media by students of Yobe State College of Agriculture, Science and Technology Gujba and their influenced on students' school academic achievement.

Conceptual Framework

Social media is that means that employs mobile and web based technology to create highly interactive platforms via which individuals and community share, co-create, discuss and 12 modifies user-generated content (Kietzmannn, 2012). Social media is a phrase being tossed around a lot. It is a website that does not just give you information but interact with you while giving you information. It is a group of internet based application that allows the creation and exchange of users generated content. It is easy to confuse social media with social news because we often refer to members of the news as the media. Adding to it, that social news site is also social media site. Some media website includes: Social Bookmarking, Social News, Social Networking: interact by adding friends, commenting on photo and profiles, sharing groups for discussions (Facebook, 2go, BB chat) Social Photo and Video Sharing Social media refers to the means of interaction among people in which they create, share, exchange and comment among themselves in different networks. Andreas and Michael (2010) are of the opinion that social media is a group of internet based application that builds on the ideological foundation and allows the creation and exchange of users – generated content. Social media has become one of the major channel of chatting through platforms such as 2go, BB chat, blogger and wiki a. There has been an increase in the mobile social media which has created new opportunity for browsing.

Students' Exposure to Social Media and its influence on Academic Achievement

It has been observed in recent times that students have unlimited access to the internet as well as the social media. Students connect with computer to send and receive information's anywhere on the globe. The manufacturing and distribution of equally sophisticated cellular phones has complicated the situation, as students no longer need to visit a cybercafé before they send and receive messages. Some schools are so equipped that there is internet connection made available within the school premises as well as in the library. Online Wikipedia and blogs are the main resource centers for students as attention have been shifted from making research in the library to overall dependence on these social 28 platforms. It is a common thing to see a student reading in the library and putting the books aside on hearing the sound of a ping on the phone. Many people had quicken to blame the poor quality of teachers, they might have to think even harder, if they have not heard of the Face book frenzy (Oche & Aminu .2010). Olubiyi (2012). It further noted that these days' students are so engrossed in the social media that they are almost 24 hours online. Even in classrooms and lecture theatres, it has been observed that some students are always busy pinging, 2going or Face booking, while lectures are on. Times that ought be channeled towards learning, academic research and innovating have been crushed by the passion for meeting new friends online, and most times busy discussing trivial issues. Hence most students' academics suffer setback as a result of distraction from the social media. In (Obi, Bulus, Adamu & Sala'at 2012), it was observed that the students' exposed to these sites also affects students' academic achievement negatively. This was because, students might spend 3-6 hours a day with their cell phones and smartphones, computers, TV's, handheld gaming devices and spend less time in their studies which contributed to students poor academic achievement in the schools.

Student's Addictiveness to Social Media

On the internet, students engage in a variety of activities some of which may be potentially addictive. (kuss and Griffiths, 2011). The mass appeal of social media on the internet could be a cause for concern, particularly when attending to the gradually increasing amount of time students spend online. Students spend more time on Face book, Twitter and other social media through smartphones that are now in abundance among these youths. Many students cannot go for two-three hours without checking and updating their profiles on these social networks even at the detriment of other activities such as educational and career pursuit. (Morahan- Martin and Schumacher, 2000) explain social media addiction as the excessive use of the internet and the failure to control this usage which seriously harms a person's life. This social media addiction influenced students negatively which caused less concentration on studies and performed poorly in their school academic tasks.

Empirical Studies

Asemah, E.S and Edegoh, L.O.N. (2013). Influence of Social Media on the Academic Performance of the Undergraduate Students of Kogi State University, Anyigba, Nigeria. The study conducted to find out whether the exposure of the students to social media has influenced on their academic achievement. The survey research method was employed, while the questionnaire as an instrument of data collection was used. The findings show that undergraduate students of Kogi State University, Anyigba, Nigeria, have access to social media and that their exposure to social media is to a very great extent. Findings also show that exposure to social media has effect on the students and that the effect is negative. Findings also show that face book is the most used social media by undergraduate students of Kogi State University. Based on the findings, the paper concludes that exposure to social media by the undergraduate students of Kogi State University has negative effect on their academic performance. To this end, the paper recommends that the students should pay minimal attention to social media and focus more on their academic activities. This study was in line with current finding of this study that students exposed to social media influenced their academic achievement negatively.

Ifeanyi-obi, Olatunji, and Akpala, (2014) Perceived Effects of Facebook on Academic Activities of Agricultural Students in University Of Port Harcourt Nigeria. The study assessed the perceived effects of Face book on academic activities. Survey design was adopted. Data were collected with the use of structured questionnaire from randomly selected 80 agriculture students and analyzed using descriptive statistical tools namely frequency, mean and percentages. Result shows that 64% of the agriculture students were females and fall mostly (87.4%) within the age brackets of 21-30years. Face book (94%), blackberry messenger (90%) and Whatsapp (72.5%) were found to be the most frequently used social media by the students. Result on frequency of use of face book shows that students visit face book page mainly once in

three days (60%). Majority (60%) spends an hour or less on Face book daily while the major action mostly performed is chatting (36.25%). The agriculture students agree that facilitation of networking with other agric students (Mean = 3.00), collaboration with other students (Mean = 3.00 and ease of information flow (Mean = 3.41) were the major effects of face book on their academic activities. The overall rating of effect of face book shows that face book affect the academic activities of agriculture students positively (67%). Based on the findings of the study, it was recommended that the positive effect of face book among students should be encouraged while the excessive use of face book for recreational purposes should be discouraged in order to avoid students' destructions from study which might lead to poor academic achievement. These findings contradicted the present research work, this was because the social medial has influence academic achievement of students in Yobe State College of agriculture science and technology Gujba.

Ndaku (2013) Impact of social media on students' academic performance -A study of students of University of Abuja Nigeria. The aim of the study was to analyze the impact of social media on the student's academic performance. To achieve this, the survey research method was used. Subjects were drawn from the University of Abuja, using the simple random sampling technique and purposive sampling. Four research questions guided the study. Research findings showed that a great number of students in University of Abuja, had access to the internet. To this end, the researcher recommended that sites should be created for educational purposes as well. This is to create a balance between social networking and academic activities of students to avoid setbacks in the academic performance of the students.

Material/Method

The research design adopted for the current study was a descriptive survey. The total population comprised 500 full time students of HND and ND students. A total sample size of 100 students were randomly selected using confidence interval of 5 and confidence level of 95% (0.05) from the total population of 500 full-time students in the Yobe State College of Agriculture, Science and Technology Gujba. A well-constructed and self-developed questionnaire titled "Social Media and Academic Achievement of Students Questionnaire (SMAASQ)" was used to get the desired information from the students. The questionnaire was divided into two sections (A and B). Section A was for collection of information on personal data of respondents while Section B consisted of questions that elicited responses from the respondents with response options: Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). Responses from the questionnaire were analyzed using the inferential statistics of Chi-square(x²) and test the stated hypotheses at 0.05 level of significance.

Data Analysis

In testing the hypotheses stated, the researcher used chi-square(X²) inferential statistics.

Hypothesis 1: Students' addictiveness to social network has no significant influence on their academic achievement.

Table1. Chi-square Analysis for the Influence of Students' Addictiveness to Social network on their academic performance.

	Variables	N	Df	LS	Crit X ² value	Calc X ² value	Decision
Students Addictiveness	100	2	0.05	5.991	151.907	Rejected	
To Social Network and Academic Achievement.							

Table 1 above showed that the calculated chi-square value of 151.907 was greater than the Critical chi-square value of 5.991; hence, the null hypothesis which states that Students' addictiveness to social network has no significant influence on their academic achievement was rejected. This finding indicates that Students' addictiveness to social network has a significant influence on their academic achievement in their various school activities.

Hypothesis 1: Student's exposure to social media network has no significant influence on their academic achievement

Table 2. Chi-square Analysis for the influence of Student's exposure to social media network on stnts' academic achievement

Variables	N	Df	Ls Crit X2 value	Calc X2 value	Decision	
Student's expose to Social Media Network and Their Academic Achievement	100	2	0.05	5.991	75.907	Rejected

Table 2 above indicated that the calculated chi-square value of 75.907 is greater than the Critical chi-square value of 5.991; therefore, the null hypothesis was rejected. Finding of this study shows that Student's more exposure to social media network has significant influence on their academic achievement in Yobe State college of Agriculture science and technology Gujba.

DISCUSSION OF FINDINGS

The finding on hypothesis one of this study; shows that Students' addictiveness to social network has a significant influence on their school academic achievement. It also indicated how social media have become a part and the parcel of the lives of students. As a result, students performed poor in their school academic tasks. Oye, Helou and Rahim (2012:25) buttress this in their assertion emanating from their findings that "as a result of more time being dedicated and addicted to the use of Social networking sites for non-academic usage and less time to academic usage by students, it tells considerably on what becomes their academic output." It was also supported by (Ifeanyi-obi, Olatunji, and Akpala, (2014) shows that social media such as facebook and Whatapp influenced the academic activities of agriculture students negatively.

The finding of this present study on hypothesis two reveals that Student's exposure to social media network has significant influence on students' academic achievement. And was in line with finding of Asemah, E.S and Edegoh, L.O.N. (2013) that more exposure to social media by the undergraduate students of Kogi State University has negative effect on their academic achievement. It also corresponds with the findings of Olubiyi (2012) which states that these days' students are so engrossed in the social media that they are almost 24 hours online. Even in classrooms and lecture theatres, it has been observed that some students are always busy pinging, 2going or Face booking, while lectures are on. Times that ought be channeled towards learning, academic research and innovating have been crushed by the passion for meeting new friends online, and most times busy discussing trivial issues. Hence most students' academics suffer setback as a result of distraction from the social media.

SUMMARY/CONCLUSION

This study investigated influence of social media on academic achievement of students in Yobe State College of agriculture science and technology Gujba. The descriptive survey research design was adopted in the study. A sample of 100 respondents was selected from a population of 500 using confidence interval of 5 and confidence level of 95% (0.05). A simple random sampling technique was used for the selection, where twenty five (25) students were randomly selected from each of the four levels (4) randomly selected HND I, HND II, ND I and ND II respectively. A self-developed Likert-type scale titled "Social Media and Academic achievement of Students Questionnaire (SMAASQ)" was used for data collection. The instrument was validated and found to be reliable. It was personally administered by the researcher. The data collected were analyzed and the hypotheses formulated were tested using the inferential statistics of Chi-square (χ^2) at 0.05 level of significance.

The results obtained showed that, student's exposure to social media network has significant influenced on students' academic achievement. Also finding revealed that, students' addictiveness to social network has a significant influence on their schools academic achievement negatively.

RECOMMENDATIONS

Based on the findings of this current study, it was recommended that:

1. Students should be educated on the influence of Social media on academic achievement of Yobe State college of Agriculture.
2. Also Students should be monitored by teachers and parents on how they use these sites to avoid the negative influence on academic achievement of students.

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Review

Influence of Self – esteem on Academic Achievement of Public Senior Secondary School Students in Gashu'a Education Zone, Yobe State Nigeria

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This study investigated the influence of self – esteem on academic achievement of public senior secondary school students in Gashu'a Education Zone Yobe State, Nigeria. For the conduct of the research, two objectives and two hypotheses were used. A correlational design was adopted for the purpose of this research work. The total population of the study was (7117) from six public senior secondary schools. A sample of 364 students was selected which made up of 184 male and 180 female students (SS 1 and SS 2) through purposive random sampling technique. Rosenberg Self-Esteem Scale questionnaire was used to measure self – esteem and end of term academic examination scores of students for data were collected. Pilot testing was carried out on two senior secondary schools which were not part of the present research. The instrument was found to have $r=0.58$ as its reliability coefficient. Rosenberg Self – esteem scale questionnaire was distributed to the student participants and data collected was analysed using Pearson Product Moment Correlation (PPMC) Statistic. Independent sample t-test was used to find out academic differences between high and low self - esteem students. The findings showed that there was significant positive relationship between self - esteem and academic achievement among respondents $P= .006$. This finding also indicated no significant difference between the academic achievement of students with high self – esteem and those with low self – esteem ($P = .305$). Based on these findings, it was recommended that teachers and parents should help developed students' self – esteem by assisting them feel and think positively. This would encourage them to improve their academic achievement.

Keywords: Self – esteem, Academic Achievement, Influence

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INTRODUCTION

In recent time, poor academic achievements among secondary school students have been on the increase. For instance, Obi (2016) observed poor academic achievement among secondary school students which was attached to self – esteem variables that influenced students' school academic achievement. Balakrishnan and Fernandez (2018) defined self-esteem as a comprehensive assessment of a person's value. High self-esteem is often associated with people who are more confident, happy, and self-respecting while people with low self-esteem will be anxious, lacking self-confidence and self-criticism. Self-esteem is also seen as an important foreteller of personal and social well-being. According to Palermi, Servidio, Bartolo, and Costabile (2017), self- esteem is the way one perceives about the self and the world through personal beliefs. Positive experiences such as success and good opinions increase the tendency for higher self-esteem. And this could contribute to develop students' academic achievement in the schools.

Academic achievement is the outcome of the students' results. It is the extent to which a student has achieved his or her learning objectives. The research on academic achievement has formed significant contribution to educational

system in many Countries and Nigeria in particular. Academic achievement was once thought to be the most important outcome of formal educational experiences and while there was little doubt as to the vital role such achievements plays in student life in the schools and later (Kell, Lubinski, & Benbow, 2013).

Also the researches on academic achievement were initiated to discover avenues by which academic achievement could be managed and improved. Martinez (2007, as cited in Lamas, 2015) defines academic achievement as the outcome of a student's effort at educational establishment, which was usually expressed through educational grades. Martinez, further explained that it was the general ability of students regarding their achievement in school subjects compared to a specified standard 'Pass Marks'. Adeyinka, Adedeji and Olufemi (2011) viewed academic achievement as the attainment of success of a student in his school work among his classmates. Kpolovie, Joe and Okoto (2014) opined that academic achievement is the ability of the student to study and remember facts and being able to communicate his knowledge orally or in written form even in an examination condition. Academic achievement refers to how students deal with their studies and how they cope with or accomplish different tasks given to them by their teachers (Bell, 2010). Academic achievement also refers to the observed and measured aspects of a student's mastery of skills and subject contents as measured with valid and reliable tests (Joe, Kpolovie, Osonwa & Iderima, 2014). In view of the above, academic achievement for the purpose of this research is defined as the outcome of students as a result of instruction that has taken place in a formal educational setting. Akpan, Ojinnaka and Ekanem (2010) reported that overall level of academic achievement of students was average grade which can be high or low depending on the variables that influence the students for achieving academic tasks in the schools.

A direct relationship exists between self - esteem and the academic performance of students in secondary schools which has resulted in dilemmas such as the setback of real values of life especially among students in our various school poor academic performances.

Statement of the Problem

Low academic achievement has become a problem in Nigerian schools. Educators in Nigeria are calling for a change in the education system in the Country. The poor academic achievements in our various schools as a result of self – esteem influenced seriously affect students' emotional and behavioural overall well-being. Research findings showed that self – esteem was found to have significant relationship with academic achievement of students in senior secondary schools (Ahmat, Muda and Neoh 2018). It was against this background that the current research was conducted to investigate the influence of self-esteem on academic achievement as a way to approach their various needs, and helps to find solutions for their problems related to academic achievement of public senior secondary school students in Gashu'a Education Zone Yobe State.

Objectives of the Study

1. Determine the relationship between self – esteem and academic achievement of public senior secondary school students in Gashu'a education zone Yobe State
2. Find out the differences between academic achievement of students with high self – esteem and students with low self – esteem in public senior secondary schools in Gashu'a education zone Yobe State

Hypothesis

1. There is no significant relationship between self – esteem and academic achievement of public senior secondary school students in Gashu'a Education Zone Yobe State
2. There is no significant difference in academic achievement between students with high self – esteem and students with low self – esteem of public senior secondary schools in Gashu'a Education Zone Yobe State.

Scope of the Study

This current research focused on public senior secondary school students in Gashu'a Education Zone Yobe State, Nigeria. Six Public Senior Secondary Schools were selected. Using students from these schools would make sure there was diversification and evenly spread sample. Moreover, only students in SS1 and SS2 were used when conducting the research. This was because; it enabled the researcher get a complete academic results of these students and be sure they would be available in the school during the research period.

Theoretical/Conceptual Framework

Abraham Maslow's Theory of needs

This study was guided by Maslow's Theory – The Hierarchy of Needs; Maslow designed the ladder of needs, which was believed to contribute for improving school academic achievement.

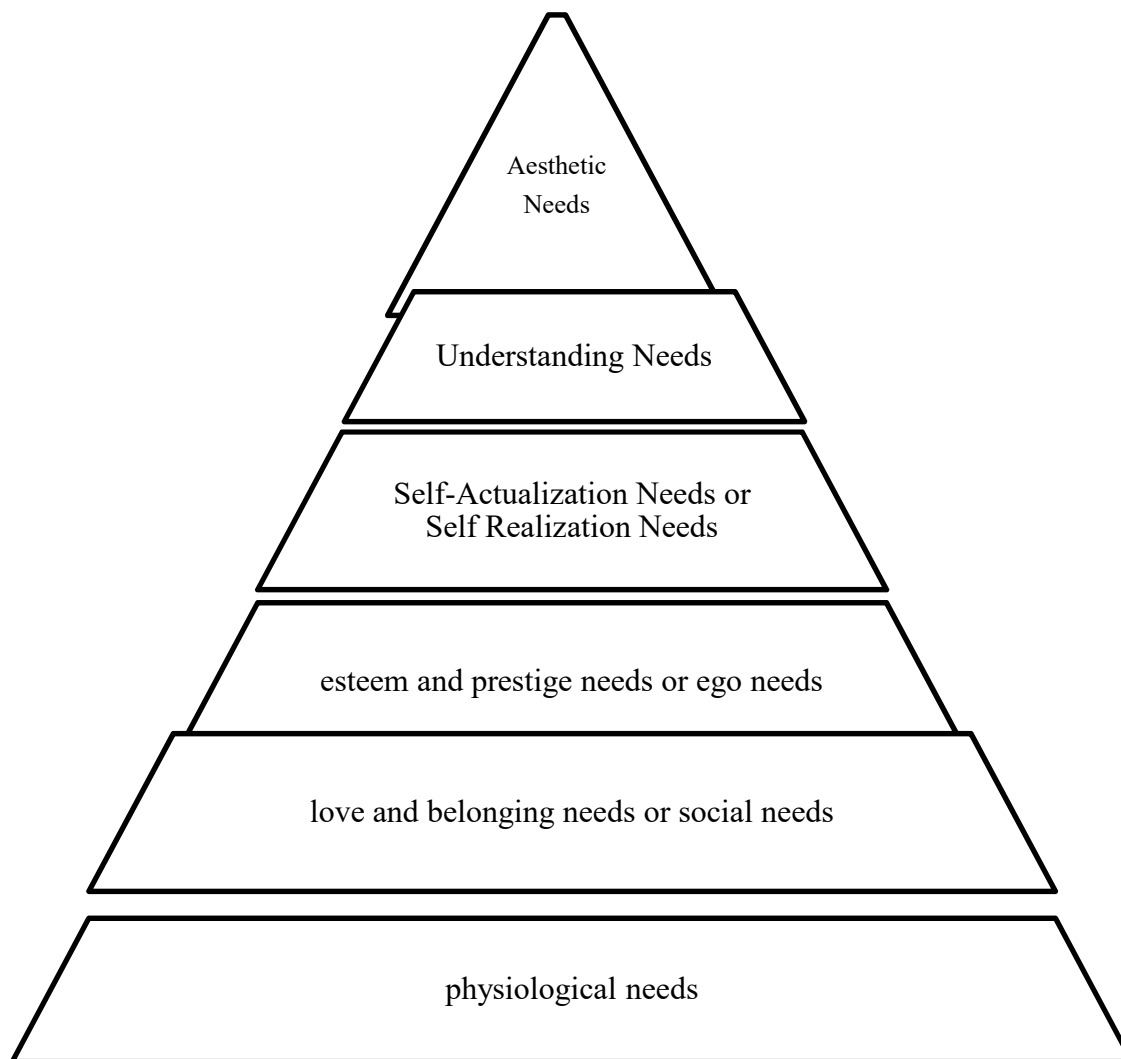


Figure 1: Abraham Maslow's 7 Hierarchy of Needs

Source: Anyanwu, C.N., Omolewa, M.A, Adeyeri, C.L.K, Okanlawon, A.B. & Siddiqui, A.A (1985) *Adult Education and Community Development*. Ibadan: Heinemann Educational Books (Nig.) Ltd

According to Maslow, when these seven basic needs were met particularly the esteem need the students could performed well in their various school academic activities. The mention of esteem may bring to mind the fourth level of Maslow's pyramid: esteem needs. While these needs and the concept of self-esteem are certainly related, because Maslow's esteem needs are more focused on external measures of esteem, such as respect, status, recognition, accomplishment, and prestige (McLeod, 2017). There was a component of self-esteem within this level of the hierarchy, but Maslow felt that the esteem of others was more important for development and need fulfilment than self-esteem. Maslow further explained that for one to achieve self-actualization and grow their need for inner-respect and esteem from others must be met. This could encourage them and improved their academic achievement.

These seven (7) levels of needs of peoples as articulated by Maslow strengthen human desire to address students' needs with a view to improving the living conditions in various schools environment. The central focus of Maslow's

hierarchy of needs is an exploration of how student's attitude was stimulated and desired to meet certain educational goals and improved their academic achievement in the schools. Muliwa (2008) states that Abraham Maslow's theory of needs is specifically built on the idea that students' behaviour is really motivated by the simple desire to meet specific needs for esteem. In fact, these needs and the concept of self-esteem are strongly linked; because Maslow's esteem needs are more focused on external measures of esteem, such as respect, status, recognition, accomplishment, and prestige which affects the students' academic achievement to performed either positively or negatively in the schools.

The concept of self-esteem has been addressed by many of the theorists in the field of psychology in general. The definition of self-esteem differed by the researchers and this difference was due to the dimensions that their think formed. It was defined as based on a sense of value, while others as a recipe based on a sense of worth and efficiency (Yeshodhara, & Vishalakshim, 2012). According to Balakrishnan and Fernandez (2018) self-esteem was a comprehensive assessment of a person's value. High self-esteem was often associated with people who are more confident, happy, and self-respecting while people with low self-esteem will be anxious, lacking self-confidence and self-criticism. Self-esteem is also seen as an important foreteller of personal and social well-being (Palermi, Servidio, Bartolo, and Costabile 2017) in addition, considered self-esteem as the way one perceives about the self and the world through personal beliefs. Positive experiences such as success and good opinions increase the tendency for higher self-esteem. Sari, Bilek and Çelik (2018) explains self-esteem as another predictor that contributes to academic performance and defined as the evaluative segment of self-concept. Development of self-esteem was considered to be shaped by learning experiences, lived throughout life, and a dynamic process, and it encompasses individual perspectives and qualities of the self (Sari, Bilek and Çelik 2018).

Concept of Academic Achievement and its relationship with students' self - esteem

Academic achievement has been and continues to be the centre of educational research in all educational settings (Ahmar & Anwar, 2013). It was further emphasized that, academic achievement serves as a yardstick for progressive scholastic development of a child and human resources development at community, national and international levels. This has depicted the important of academic achievement in the attainment of set objectives in any educational institutions.

Academic achievement refers to how students deal with their studies and how they cope with or accomplish different tasks given to them by their teachers (Bell, 2010). It also refers to a student's performance in a given academic area (e.g. reading or language arts, mathematics, science and other areas of human learning. It relates to academic subjects a child studies in school and the skills the child is expected to master in each (Kathryn, 2010). It further refers to excellence in all academic discipline, in a class as well as extra - curricular activities which requires high degree of moderate to high self – esteem for achieving the stated target goals. It includes excellence in sporting behaviour, confidence, communication skills, and others. Academic achievement was once thought to be the most important outcome of formal educational experience and while there is little doubt as to the vital roles such achievement play in students' lives and later (Kell, Lubinsk, and Benbow, 2013). However, researchers and policy makers are ever increasingly turning to social and emotional factors as well as the relationships among them, as indicators of students' well-being and psychological development (Chernyshenko, Knakaras, and Drasgors, 2018). Therefore, Academic achievement can be seen how well a student is accomplishing his tasks and studies in school and is evaluated in a number of ways. For regular grading students demonstrate their knowledge by taking written and oral tests, performing presentations, submission of homework and participating.

Influence of High and Low self – esteem on Students' Academic Achievement

Self-esteem has strong relation with happiness and low self-esteem will lead to depression (Baumeister, 2003). Children with low self-esteem seem to be more dependent in their schools activities and this dependency leads them to have poor academic achievement (Srivastava, 2009). In general, self-esteem refers to how an individual value oneself based on feelings and self-evaluation thought (Robert 2010). In academic achievement, self-esteem is considered in helping students view the capability to promote themselves through effort and set of goals which improved their ability in the schools. Common research has proved that the best way to enhance students' academic achievement is through improving their self-esteem (Rubie Townsend & Moore, 2004). As a result of the study it was found that self-esteem has a medium level positive relationship with student academic achievement. (Wickline, 2003; Schmidh and Padilla, 2003; Stupnisky, Renaud, Perry, Ruthig, Haynes, & Clifton, 2007; Balkis and Duru, 2010; Giunta, Alessandri, Gerbino, Kanacri, Zuffiano, & Caprara, 2013; Soufi, Damirchi, Sedghi & Sabayan, 2014; Lackner, 2015) findings similarly revealed the

influence of self-esteem on student school academic achievement. This was because; a students with low self-esteem might lack strength, become rigid and dogmatic in views, do not grow from their mistakes, and are afraid of rejection which in turn influence students negatively and resulted in poor academic achievement. While student with positive self-esteem, demonstrated: Confidence, self-direction, non-blaming behaviour, an awareness of personal strengths, an ability to make mistakes and learn from them, an ability to accept mistakes from others, optimism, an ability to solve problems, an independent and cooperative attitude, feeling comfortable with a wide range of emotions, an ability to trust others, a good sense of personal limitations, good self-care, the ability to say no (www.ucdmc.ucdavis.edu). And these helped students to improve their academic achievement positively because of self-direction and been aware of their strengths and weaknesses and also accepted mistake they made.

Review of Empirical Studies

Ahmat, Muda, and Neoh, (2018) Assessed self - esteem level and its relationship to academic performance among undergraduate pharmacy students in Malaysian public university using cross – sectional design. All undergraduate pharmacy students, from year 1 to 4, with total population (n=764). Stratified random sampling was used and sampled 256 students. 10 item Rosenberg Self-Esteem Scale (RSES), was administered which was scored from 0 (strongly disagree) to 3 (strongly agree). Academic performance for each student was determined based on the cumulative grade point average (CGPA), ranging from 0 (lowest) to 4 (highest). The questionnaire was pilot-tested for face and content validity as well as for reliability of RSES (Cronbach's alpha value of 0.71). Statistical Package for Social Sciences Program (SPSS) version 22.0 was used and analysed the data collected. Descriptive statistics (i.e. mean, median, standard deviation and average) were employed. Pearson correlation, independent t-test, one-way ANOVA test) were also used. Findings showed that there was negative correlation between the self-esteem level and academic performance among the undergraduate pharmacy students. The study was in line with current study by using the same instrument such as (RSES) (CGPA) (SPSS) descriptive statistic; PPMC and t – test to analyse the data. In other hand, they differed because it was cross – sectional design; small population, sample size, ANOVA test and findings.

Doodman, Zadeh and Chargizi, (2017) investigate the relationship between self – esteem and academic achievement among high school students in Lamerd City Iran, adopting correlational designed with total population of 300 while 167 respondents were randomly selected 73 boys and 96 girls. The instrument used was Copper Smith self-esteem instrument questionnaire and previous semester GPA score indicate their academic achievement. For data analysis, descriptive statistics such as mean and standard deviation and inferential statistics such as Pearson correlation coefficient was used as a statistical for drawing the inference. The result revealed strong relationship between academic achievement and self – esteem in the study area and therefore, recommended that teachers and parents are to improve in given all other related effort to improve students' self-esteem which in turn will lead to good academic achievement. This study was similar with current study in the area of design which was correlational, descriptive statistics such as mean and standard deviation and inferential statistics such as Pearson correlation coefficient was used and the findings. It was contrary on the other hand because of the small population which was 300 and sample size 169. Also, the instrument used was Copper Smith self-esteem and previous semester GPA which were different from this current research study.

In a similar research by Feroz (2018) undertaken to correlate self – esteem and academic outcome of undergraduate students at university of Swat Pakistan. A total sample of 600 participants was selected randomly from various departments. Out of the 600 participants, 360 were male and 240 were female participants. Rosenberg Self-esteem Scale (RSES) was used and students' Cumulative Grade Point Averages (CGPA). The CGPA of participants was correlated with their score on the RSES scale by applying the Pearson Correlation Coefficient test using the Statistical Product and Service Solutions version 21 (SPSS v21). Results showed that there was significant positive correlation ($r=0.551$, $p<0.02$) between students' CGPAs and their score on the self-esteem scale. It was concluded from the results that students with higher self-esteem level had higher academic outcome. Though, the researcher fails to identify population of the study. Nevertheless, the similarity with current research was that, the researcher used the same instrument; statistical tools and result of the study were the same. But sample size was larger than the current research which becomes the area of their differences.

METHODOLOGY

The design of this present research was correlational. According to Nworgu (2015), correlational design seeks to establish what relationship exists between two or more variables. The design was chosen because it was a technique

that shows whether and how strongly variables were related and it was in line with this current research that determined the Relationship between Self-esteem and Academic Achievement of Public senior secondary school students in Gashu'a Education Zone Yobe State.

Population of the Study

The population covered six Public Senior Secondary Schools in Gashu'a Education Zone Yobe State with total students of seven thousand one hundred and seventeen (7117) which comprises (4470) male and (2647) female students with their ages ranging from 15-18 years. A sample of three hundred and sixty-four (364) student participants was selected. In order to determine the sample size of this study, Krejcie & Morgan, (1970) formula was applied. On the basis of this formula, a population of 7000 required 364 samples. Purposive sampling technique was applied for selection of this sample so that every participant was given an equal and independent chance of being included in the study.

Research Instruments

Rosenberg Self-Esteem Scale (RSES) 1965 was adapted and students' end of term academic achievement examination scores for data collection. RSES contains two sections; Section A of the RSES contains items on demographic information of public senior secondary school students; while Section B contains of 10 items that is related to the feelings of self – acceptance, self– worth and self – competence. Responses were measured on a 4-point likert scale and scoring of questionnaire item was modified ranging from 1 (strongly disagree) to 4 (strongly agree). The scale measures state of self-esteem by asking the respondents to reflect on their current feelings; while the scoring range from 1- 40; scores between 25- 40 were within normal range while scores below 25 suggested very low self-esteem. On the other hand, grades scores of the students range from 1-100% according to Yobe State education examination system which was standardized set by Secondary Education Board at the end of the term.

Validity of the Instrument

The instrument was subjected to three experts for judgements in the department of education faculty of arts and education Yobe state university (YSU), this was done in order to judge the appropriateness and the comprehensiveness of the items for measuring students' self- esteem. The independent judgement of different judges guided the researcher in determining whether the instrument has high content validity or not.

Reliability of the Instrument

A pilot testing was carried out on two schools which were not part of this current research to ensure the reliability of the instrument. 20 questionnaires were distributed to each secondary school for test-retest. The scores obtained from two administrations of the questionnaires at different interval were correlated by using Pearson Product Moment Correlation in order to get reliability coefficient and scores obtained was 0.58. The instrument was found to be suitable for data collection which enables the researcher administered the instrument.

Procedures for Data Administration/Collection

Introductory letters were written to the principals of the selected public senior secondary schools to seek consent to used their students and to access information on the scores of students' continuous assessment and end of term examination. Copies of the questionnaires were distributed to the participants by the researcher and research assistants to the sample of the study in the classrooms and thereafter the questionnaires were collected on the spot.

Procedures for Data Analysis

In this current research; descriptive statistic such as means and standard deviations was used in which hypotheses were analysed using Pearson Product Moment Correlation (PPMC) Statistic for hypothesis one. PPMC was employed because of the need to find the correlation between students' self – esteem and their academic achievement. Also independent t-test was used for the analyses of hypothesis two which seek to find out the difference between high and low self – esteem students. Statistical Package for Social Sciences (SPSS 20.) was employed.

Data Analysis

Hypothesis 1

Ho₁: There is no significant relationship between the self – esteem of students and their academic achievement.

To test Ho₁, were subjected the responses of the students on self – esteem and academic achievement scores to Pearson Product Moment Correlation Coefficient. Summary of the analysis was shown in the table 1.

Table 1. Pearson's Correlation between Self-esteem and Academic Achievement

Variables	N	X	SD	Correlation value
Self-esteem	364	29.39	4.90	00.6
Academic achievement	364	55.37	18.10	

Correlation between students' self – esteem and their academic achievement was computed and presented in the above table 1. The result showed clear significant positive relationship between these two variables at Pearson Correlation Coefficient value = .006 Thus, the null hypothesis was rejected. Hence, there is a significant relationship between self-esteem and academic achievement of public senior secondary school students. And this was in accordance with Audu, Jekwu and Hamsat, (2016) and Aryana (2010) in which all reported significant positive relationship between self – esteem and students' academic achievement.

Hypothesis 2

HO₂ There is no significant differences between academic achievement of students with high self – esteem and students with low self – esteem.

To test Ho₂, the academic achievement scores of the students with high self – esteem and students with low self – esteem were subjected to t – test statistics and summary of the analysis was shown in table 2.

Table 2. Summary of Independent t – test of Academic Achievement Scores of Students with High Self – Esteem and Students with Low Self – Esteem.

Academic Achievement	N	X	SD	SE	DF	t-cal	p-value
High self-esteem	296	55.034	18.41	1.027	362	1.027	.305
Low self-esteem	68	57.50	17.75	1.041			

Not significant at $p > 0.005$

As shown in Table 2, the p-value obtained was .305 at $p > 0.05$ level of significance which was greater than the 0.05 choosing alpha level. This means the null hypothesis was accepted, there is no significant difference between the academic achievement of students with high self – esteem and those with low self – esteem. Finding of this research hypothesis was similar with finding of Ogoamaka, Sylvia and Ekejiuba, (2018) who reported no significant differences between academic achievement of students with high self – esteem and those with low self – esteem. In fact, low self – esteem was not essentially an indication of poor academic achievement in the schools.

Summary of Major Findings

This present research has the following findings:

1. There was significant positive relationship between self-esteem and academic achievement of public senior secondary school students in Gashu'a Education Zone Yobe State.
2. There was no significant difference between academic achievement of students with high self-esteem and students with low self-esteem of public senior secondary school students in Gashu'a Education Zone Yobe State.

Discussion of Findings

Results of the two research hypotheses presented interesting outcome that are hereby discussed below:

Finding on the hypothesis one correlation value which was .006 indicated significant positive relationship between self-esteem felt by students and their academic achievements. Investigation revealed this to be true since significant relationship was discovered between the way students feel or see themselves and their academic achievement. Finding of this present research was in line with Audu, Jekwu and Hamsat, (2016) and Aryana (2010) reported significant positive relationship between self – esteem and students' academic achievement. It also agreed with study of Doodman, Zadeh and Chargizi, (2017) who affirmed strong relationship between students' academic achievement and their self – esteem. It was also similar with findings of Maduagw, Carew, Fajonyomi and Maduagwu, (2014) that students' self-esteem was found to be positively related to their academic achievement. Ogoamaka, Sylvia and Ekejiuba, (2018), Arshad, Zaid, and Mahmood (2015) and Feroz (2018) have equally reported that students' self – esteem was associated with their academic achievement. Hence, there was significant relationship between self – esteem of public senior secondary schools students and their academic achievement.

Finding on research hypothesis two p – value which was .305 revealed no significant positive difference between academic achievements of students with high self – esteem and students with low self – esteem. findings of this research was in accordance with Ogoamaka, Sylvia and Ekejiuba, (2018) reports that low self-esteem was not essentially an indication of poor school academic achievement; nevertheless, it may be a significant predictor of superior academic achievement. On the other hand; this current result contradicted the findings of Alokun, Ogunsanmi, Makinde, and Fashina, (2014) reported significant difference between academic achievement of students with high self-esteem and those with low. This indicates that students with high self – esteem were academically better than students with low self – esteem. But current research finding demonstrated that students with low self – esteem were academically better than students with high self – esteem as against the perception of society that students who have low self – esteem demonstrates poor school academic achievement.

CONCLUSION

The following conclusions were made based on the findings of the research conducted:

The current research findings showed that, significant positive relationship was established between academic achievement and self- esteem of public senior secondary schools. On the other hand, no significant difference was found between academic achievements of students with high self – esteem and those with low self – esteem in Gashu'a Education Zone Yobe State.

RECOMMENDATIONS

1. Based on findings, it was recommended that teachers and parents should developed students' self-esteem by helping them feel resourceful as well as important as other students in the class. Students should be allowed to develop skills and experience success that will add to their feeling of personal worth.
2. Government should provide preventive self-esteem development intervention at an early age since self-esteem found to be associated with academic achievement. Also, teachers should boost students' self-esteem and achievement through intensive individual and group counselling,

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Review

Culture as a Barrier to learning English as a Second Language (ESL): A Case study of College of Agriculture, Gujba and College of Administrative and Business Studies, Potiskum

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Language is used among people to express ideas, emotions, and feelings through communication with one another. It is easy to do all these in our mother tongue or our first language. But if we want to express our ideas, emotions, feelings in a second language difficulty occurs. The purpose of this paper is therefore, to investigate whether learners as well as teachers of English language feel and contend that the difficulties faced while learning English as a Second language (ESL) are due to the culture tied to the target language. 10 ESL teachers and 90 (70 males & 30 females) students and teachers participants formed the subject of this research. A questionnaire of 13 items adapted from the work of Ronnie Goodwin (2013) was administered amongst the participants. The major finding of the work is that while the teachers strongly felt that cultural differences affect how we learn other people's language, the students felt that culture is not a barrier in learning ESL. Though this might be due to the impact of Globalization however, the researchers concluded that teaching ESL should incorporate teaching the culture of the target language (TL), especially with learners of ESL.

Keywords: Culture, a barrier, English as a Second Language, Students of ESL, Teachers of ESL, Foreign languages.

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INTRODUCTION

ESL students come across great barriers as they learn the English language. These barriers are either with respect to linguistic factors or cultural factors. ESL learners have their culture which is so different from that of any native English speaking country as well as certain linguistic aspects based on their primary language.

One of the important cultural barriers affecting ESL education draws from the fact that most ESL Programs instructors were in most cases native English speakers. These native teachers occupy socioeconomically and culturally different styles of teaching ESL learners are used to, from their culture. This presents a lack of correlation of the two cultures especially if the teacher fails to employ effective instructional approaches mean such as group effort. This is made worse by the lack of fervor among the native teachers to learn these different cultures.

For a long time now English language has been considered and accepted as international language, and has been considered one of the prominent languages one has to learn, especially in English colonized States like Nigeria. Today, for anyone to excel academically and socially, s/he has to understand and speak English language effectively.

Despite this popular and indispensable status the English language attained in Nigeria as the language of instruction, business, law, government etc. learners of the language at all levels are usually confronted by many problems posing a barrier to learning it effectively. The problems range from influence of mother-tong, variation in grammar and differences

of structure of English from that of Mother-tong (MT) or First language (FL), and general influence of culture.

Consequently, researchers have been trying to find out how these and other problems work at affecting learning and teaching of the English language as second language situation. (Crystal, D. 2003; Bensalem, E. 2018; Jonah 2008; Zalakoro, 2016; Maduwesi and Amaka 2016).

English as a second language is a term used when English is 'taught to people whose first language is not English, but who live in an English-speaking country and need English to communicate in daily life.' (Macmillian Dictionary). One common example can be given in context of Nigeria where people in the country learn English as a second language beside their M/T as their first language. Students learn English as an academic subject to be able to understand other subjects that are also written and taught in English language. Another example could be Indian situation where English took the place of second language because of the cultural diversity of the country, as presented in a Bollywood film titled "English Vinglish" (2002).

Purpose of the Study

Although many researches (Forbes 2011; Weiler, A. 2012; Goodwin, R. 2013) have reported that people do intuitively understand that there is a connection between languages and culture but the authors of this research feel that the relationship between language learning and culture is not sufficiently explored and established among the teachers of English as well as their students in our higher institutions. Therefore the purpose of this study is to investigate whether learners as well as teachers of English language in College of Agriculture, Gujba and that of CABS feel and contend that some of the difficulties faced while learning the language are due to the culture tied to the target language. So that teachers would be better informed to develop and apply techniques in teaching culture or not with English Language learners. When learners of the language understand the cultural background of the language while subsequently learning the language itself, the easier and better learners overcome cultural barriers such as Shyness, nodding or shrugging while talking, dressing norms.

Objectives of the study

The purpose of this project is to examine the impact of culture on student's learning ESL in order to determine:

1. Whether culture affects students learning English language.
2. Whether teachers of English are aware that culture affects language learning.
3. Whether it is possible to learn English language without learning its culture.
4. Whether learning English language affects one's culture.

Hypothesis of the study

In examining these questions, the following hypothesis will guide the research.

H1: culture does not impact on Teaching/Learning ESL.

H2: English language should not be taught along with its culture.

H3: T/L ESL does not influence teacher's/learner's culture.

H4: Teachers of English language do not believe that learning English language affects ones culture.

Research Methodology

In this study, the qualitative methods involving a questionnaire and classroom observations are used. The questionnaires and classroom observations are mainly conducted to find out the cultural elements that hinder the learning process of learning a second or foreign language. The data used in this study is primary data. This research performs a case study analysis using a questionnaire adapted from the work of Hossain (2016), administered to both the English teachers and the students. This is because the dynamics of the native tongue of individual teachers and learners, necessitates a method of inquiry based on the understanding that the reality of linguistic acquisition consists of objects and events as they are perceived by the individual teacher/learner. The subjects used for this research involve 90 (60 males & 30 females) students from ND I and II; and HND I and II, and 10 English Teachers were administered the questionnaire restructured to suite the research questions. The questionnaires included 9 and 4 questions for the students and teachers, respectively, asking the participants students to express their own ideas through those questions by means of the impact of culture in English language learning and the cultural elements which might hinder their

learning process. Respondents' answers were collected and the data analyzed.

REVIEW OF RELATED LITERATURE

Researchers have published works about the ways in which culture influences thought and behavior (Gudykunst, 1994; Hofstede, 1986; Samover and Porter, 1995). They have made available a wide range of perspectives for conceptualizing the influences of different cultures on thinking and behaving. Three perspectives are of special potential relevance to L2/FL teaching, namely, the distinction between individualism and collectivism; different perception of power and authority; and different types of achievement motivation. (Littlewood, 2001).

Language is the key to a person's self-identity. It enables the person to express emotions, share feelings, tell stories and convey complex messages and knowledge. Language is our greatest mediator that allows us to relate and understand each other (Imberti, 2007).

Cultural environment differences provide the second language learner a sort of social psychological distance. (Hofstede, 1986).

On the basis of the significance of English as an International language spoken and taught worldwide, the present research focuses on the cultural impacts and barriers on ELT and effective communication in Bangladesh. The research question is to find out the common cultural barriers in Bangladesh which mainly hinder English language learning.

Culture

'Culture' is a word that can be defined in various ways by different people. In the anthropological sense, culture is described 'as the way people live. Culture constitute the rules that a group lives by, and the hard bit is the "unspoken rules". Chastain (1988) defines Culture defines as 'an all-inclusive system which incorporates the biological and technical behaviour of human beings with their verbal and non-verbal systems of expressive behaviour is ranging from birth and this 'all-inclusive system' is acquired as the native culture. The human elements of language and culture are intricately and intimately intertwined, which is an aspect that has been studied by many linguistic scholars (Abdo & Breen, 2010; Annamali, 1989; Appel & Muysken, 2006; Gardner, 2012; Gregg, 2006; Hussein, 2013; Gumperz, 2001; Schegloff, 2001). There are many indications that language and culture are derived from each other and there is evidence that culture affects the way individuals interpret information (Miller, 2007).

Language and Culture

The process, which can be referred to as socialization, prepares the individual for the linguistically and non-linguistically accepted pattern of the society in which we live. Culture is language and language is culture. Culture is a context within which we have a tendency to exist, think, feel and relate others. It is the 'glue' that binds a group of people together. Thus, culture helps us to know how far we can go as individuals and what our responsibility is to the group.

All language learners consciously and unconsciously use language learning skills when they are learning a new language. Despite this, research, (Griffiths & Parr, 2001) has focused on language strategies used by only adolescents and adults. Education for ESL/EFL individuals in countries such as the USA, Canada, and Australia has been the primary focus of studies regarding language-learning strategies due to the large number of people migrating to these countries (Oxford, 1990).

There is a consensus that people do not acquire language skills in the same way, illustrating that code-switching and code-mixing are common phenomena in speech, provided that at least two languages exist in a community (Appel & Muysken, 2006; McKay & Hornberger, 1996; Philip, Oliver, & Mackey, 2008; Walte, 2007; Weinreich, 1953). In some societies, the expected means of communication is code-switched speech (Auer, 2002).

Derwing and Waugh looked at the role of language and cultural practices at how immigrants develop friendships, join social organizations within the mainstream." They noted that some cultural groups have more difficulty than others in picking up Canadian. Ottawa, 2012, cited some researches showing just how important cultural and personal issues are in learning languages. It talked about the "secret rules" of Canadian life that immigrants had to learn to master not just the language but living in Canada. Weiler, 2012 reported that People do intuitively understand that there is a connection between languages and culture but sometimes the relationship between language learning and culture is not sufficiently explored ... Every language has embedded cultural overtones.

Code Switching

Although code-switching and code-mixing were once viewed as interference phenomena among imperfect bilinguals,

these entities have come to be recognized as imperative and indispensable communication strategies (Myers-Scotton, 1993). Studies have primarily investigated bilingual students placed in immersion classrooms, as well as individuals in ESL classrooms when attempting to evaluate the efficacy of teaching language without accompanying instruction regarding the parent culture (Allam & Salmani-Nadoushan, 2009). The high influx of foreign immigrants in every developed nation has increased the demand for EFL/ESL educational programs. This has facilitated an investigation of language learning behaviors, principally how culture interacts with morphological development (Cohen, 1998).

In vocabulary, for example, culture plays a factor in meanings of some words and can change the statement as a whole. In the sentence, "Dressed in white, she approaches with tears in her eyes." for some westerners and other people who believe in matrimony; they can picture a lady dressed in a white gown celebrating her wedding day. It is understandable when you know that it is a common practice for a bride to wear a white gown for her wedding. But for Chinese people, wearing white is a symbol of mourning, they wear white when a family member or a relative is dead.

One common mode of speech alteration when Arabic speakers are learning a new language is code-switching. Code-switching is considered as "appropriate changes in the speech situation" rather than "an unchanged speech situation", and it is also indicated that this switching does not occur "within a single sentence" (Weinreich, 1953, p. 73). Simply defined, codeswitching is "the mixing of elements of two linguistic varieties within a single utterance or text" (Gluth, 2008, p. 6). When used in ESL/EFL communities, this demonstrates how the meaning in code-switching is derived from the stylistic association between sentences or phrases.

Defining conversational code-switching has been challenging because it frequently occurs in conjunction with other kinds of language contact phenomena including convergence, borrowing, and interference (Gluth, 2008; Halmari, 1997). In addition, codes themselves involve a high degree of variability and are often viewed as non-standard, in particular when bilinguals lack proficiency in what is known or perceived as standard codes (Gluth, 2008). Interestingly, preceding studies determined that one needs to perceive differently the process of selecting one definite code from the process of mixing as many as two existing codes, to generate the product that may be regarded as a third code (Bentahila & Davies, 1983).

Furthermore, research has proposed that code-switching is performed only for the duration of a conversational discourse, while the code-mixing is not performed with full sentences and has the grammar structures from other languages (Annamali, 1989). Additionally, it is suggested that code-mixing is essentially the mechanism of mixing elements from a minimum of two languages within one utterance, differentiating it from code-switching in that the latter is the product of this mix (Bader, 1995; Myers-Scotton, 1993).

Theoretical Foundation

Whorfian Linguistic Development Theory

According to Whorfian theory, our words are coded in language and so are our thoughts and this linguistic pattern dictates more than just the language we speak. This pattern also dictates our sense of reason, how we view nature, our relationship views, and every other aspect of our conscious and unconscious mind. This phenomenon is known as linguistic determinism and is based on Whorf's theory that every language utilizes a unique set of semantic representations. These semantics determine aspects of our conceptual representations which is how linguistics influences habitual thought (Nassaji & Fotos, 2011). When analyzed, Whorf's theory has proven to bear significant merit. Franz Boas 'linguistic analysis revealed that many languages exclude specification of gender, tenses, location, and a vast array of descriptive terms present within the English language. Other linguists believe that lexical development is contingent upon the life experiences of those speaking the language, meaning a culture that has only thatch-roofed huts would not be able to conceptualize a building, thus could not fathom a skyscraper (Sybing, 2011).

However, slang is a lexical innovation created by individuals and often incorporates words and phrases from various languages, as well as variations of standard words (Bullard, Johnson, Morris, Fox, & Howell, 2010). Originally considered to be the lowest form of communication, slang is now commonly used in the highest social circles and is perpetuated based upon its usefulness and applicability (Bullard, Johnson, Morris, Fox, & Howell, 2010). The instructional strategy used by ESL/EFL educators determines whether they will attempt to integrate cultural aspects into the lessons. Instruction that is used for teaching has changed focus and shifted to learner-centered environments that place increased attention to the learning processes that take place. The definition of strategy in this context is taken as a procedure that is used to develop, and promote learning process, it is developed by both the teacher and the learner based on the learning outcome desired (Hymes, 1964). The choice of a learning strategy will affect the way the learner acquires, selects, integrates, and organizes new information, and may alter the motivational state of the learner (Hymes, 1967).

Joseph, (2013), reported that the studies on strategy research that have been done mostly focus on the attributes of a good learner, and show the strategies a good language learner employs in the process of learning the second language

(L2). This shows that all language learners use certain types of strategies, but the occurrence of use varies from learner to learner. Learners' have psychological and social differences, and therefore cannot use the same learning strategies.

Strategies used for adolescents and adults cannot be used for children.

Cultural Dynamics of Language Acquisition

Culture is technically defined as people's learned, shared behaviors and beliefs (Miller, 2007). The culture of Nigerians entails values that consider teaching as a noble profession. Teachers typically command significant levels of respect from both the students and the community at large. This environment facilitates the student's interpretation of the teacher as the benchmark to which they try to emulate, which enables the educator to have a dominating influence in their academic decisions. It is through this perception that a second language learner will tend to rely more on the teacher than the rest of the students (Gumperz, 2001). As stated earlier, the strategies should be tailored to meet the dynamic needs of the students including culture and therefore, the teacher should lead the students in the best way to easily and comprehensively master the language as there is a higher chance the teacher will dominate and influence the choice of strategy to be used by such a learner. The teacher should take the cultural background to effectively deliver the best as the learner expects the teacher to be perfect.

Social effectiveness is the worst hit strategy in the Nigerian set up. Due to their cultural set up, where languages are spoken without nodding of the head or shrugging of shoulders – except to show approval or otherwise. The system therefore maintains nodding and shrugging as a sign of showing-off or prestige. Whereas, the native speaker employ nodding and shrugging unconsciously as para-linguistic items. The system blocks out the social effectiveness of free speech and imposes anxiety in learning of English. During informal communication, people typically use physical gestures, facial expressions, and many other informal types of body language to convey various messages.

With such, the second language learner will have difficulty in learning language in an environment that will differ from what s/he already knows. The understanding of such background information will help the instructors of these students to structure their strategies in a manner that is acceptable by the learner. At no instance should there be a conflict between the learner and the teacher concerning social setup or difference in belief; therefore, the teacher should appreciate the cultural beliefs of the learner.

Language acquisition is based on mastery of the five aspects of language knowledge, which are classified as morphemic, phonetic, pragmatic, semantic, and syntactic. These elements constitute the foundational attributes that comprise the three levels of language knowledge, which are linguistic knowledge, metalinguistic knowledge, and verbalization of metalinguistic knowledge (Otto, 2010). Since the mother tongue is, in most cases, every child's first language, this is the foundation by which each individual bases all future knowledge concerning language acquisition, as (Harris, 2009) observes that learning how to communicate orally is the prelude to mastery of an additional linguistic paradigm.

Slang is a cultural aspect of linguistic expression that is typically defined as an informal way of speaking derived exclusively from the speaker's awareness of social and stylistic customs as well as the slang status of any word or phrase (Bullard, Johnson, Morris, Fox, & Howell, 2010). Such terminologies often exist as culturally relevant jargon that interjects various stylistic elements into daily vernacular and they are linked to different kinds of social interactions that give the unique vocabulary meaning (Duff, 2001). The recognition and use of slang or jargon as a linguistic element is specifically linked with the connection these expressions have to cultural or societal dynamics (Joseph, 2013). This includes the social jargon of small, localized groups that may be widespread for a short period before fading into obscurity. The origins and dynamics of casual speech tend to be ethnically inclined and originate within various areas so those native to the area can deliver messages faster and express ideas, events, or experiences (Bullard, Johnson, Morris, Fox, & Howell, 2010).

Individuals that are attempting to become bi or multi-lingual do not always speak in the same way, illustrating that code-switching and code-mixing are common phenomena in speech, where at least two languages communally exist (Annamali, 1989). The most basic definition of code switching describes an act that occurs in conversation where two languages come into contact with each other and both languages are used interchangeably (Appel & Muysken, 2006; Deibert,

2008; Halmari, 1997; Hamers & Blanc, 2000; Liu, 2008; Poplack, 2001). These transient dynamics create perpetual fluctuations in linguistic meaning that are culturally derived and the creation of new terminologies ensures that languages are continually changed and renewed. The migration of casual conversational terms between cultures and races and the adaptations of these cultural terms by different groups help diverse people connect through the assimilation of linguistics and magnify the boundaries of interpersonal communication (Bullard, Johnson, Morris, Fox, & Howell, 2010). The paradigms of linguistic acquisition are not restricted to simply words, but gestures and body language as well and nonverbal messages are a large part of interpersonal communication.

Some of these informal communicative patterns are coded within the culture of language deeply imbedded within the human vernacular not limited by social boundaries and can exist in all languages, cultures, and classes of society. In examining the cultural aspects of linguistic acquisition and the development of multi-language skills, the deeper relevance to EFL/ESL individuals can be examined through analysis of current practice.

For example as presented by (Abdo & Breen, 2010), students whose native language is Arabic face a particularly challenging learning curve when attempting to learn English as a second language due to the significant differences inherent in the dynamics of these vastly different languages.

1. Arabic is written from right to left, which is the exact opposite of English.
2. Arabic orthography is subjective depending on the placement of the letter in the word, which means that the shapes of letters varies according to their initial, medial, or end placement in a word. Conversely, English letters only change shape if they are upper or lower case,
3. In English grapho-phonetic rules that govern the treatment of vowels are unpredictable and irregular, but predictable in Arabic,
4. Verb-free sentences in English would include a copula, but are allowable in Arabic, and
5. Arabic tenses are indicated by the addition of a suffix to a root.

While these are simply a few of the rules that differentiate these two languages, the differences are so vast that Jordanian ESL/EFL learners cannot rely on Arabic (L1) competence for building English (L2) competence. From the foregoing, it is seen that covertly or overtly culture affects the general acquisition of language especially in learning a foreign language. Although there are many differences, these are just a few of the major obstacles that present for EFL/ESL learners whose native tongue is not English.

In the case of the languages of the target students the few inherent differences that are exhibited are, in Hausa language for instance:

1. Most consonants must be accompanied by a vowel, except in use of double consonants, as in 'Tattasai' where there must not be a vowel for the second 't'. While in English language there could be 2, 3 or more consonants before a vowel and double consonants are considered as a single sound, as in 'E-ngh-ish' and bubble where the double 'b' are pronounced as single sound.
2. Rising and falling tones are not significant like it is in English language.

Differences between the English language and any of the languages of the target students minimal which only interfere in pronunciation of English words. Unlike the Arabic language, our languages drive their method of writing from the English orthography. Therefore the barrier for ESL in the case of this study area is culture-bound not rule-bound.

It is not that English is a different language but because, apart from other barriers, the cultural barrier is one that is creating obstacles in learning ESL.

RESULTS AND DISCUSSION

Table-1. Usage of both your culture and English cultural based factors

S/N	Questions	Strongly agree	Partially agree	Undecided	Partially disagree	Strongly disagree
1	Using our culturally related topics in discussions would lead to a better understanding of English Texts.	30%	10%	—	10%	50%
2	Knowing the culture of English speaking country would facilitate the learning process.	12%	25	5	18	40%
3	Learners would select subjects for discussions based on their culture.	2%	8%	10%	50%	30%

Table-2. Faithfulness to your culture

S/N	Questions	Totally agree	Partially agree	Undecided	Partially disagree	Totally disagree
4	Learners' fear of losing their traditions and values has negative effect on ESL	10%	7%	7%	16%	60%
5	Learners faithfulness to their culture and religious believes would limit learners not to choose, subjects that is not suitable to the culture.	15%	20%	15%	20%	30%
6	Using religion-related topics would lead to a better understanding of the texts.	–	20%	–	–	80%

Table-3. Taboo words, Religious and Political beliefs

S/N	Questions	Totally agree	Partially agree	Undecided	Partially disagree	Totally disagree
7	Culture has to be a part of English Language Learning?	60%	15%	–	5	20%
8	Taboo words cause perception gape for learners.	15%	50%	15%	10%	10%
9	Learners refuse using English words which are taboo words in their language.	10%	45%	10%	7%	28%

Table-4. Teacher based questions

S/N	Questions	Totally agree	Partially agree	Undecided	Partially disagree	Totally disagree
10	Culture affects students learning English language.	60%	20%	–	–	20%
11	Teachers of English are aware that culture affects language learning.	15%	50%	15%	10%	10%
12	It is possible to teach English language without teaching its culture.	10%	7%	10%	45%	28%
13	Teaching English language affects one's culture.	40%	10%	30%	5%	15%

The questionnaires were distributed to 90 students using a Likert scale ranging from 5 (strongly disagree) to 1 (strongly agree) which include 9 questions to the students to assess their responses in regard to the effect of culture in English language learning and the cultural elements which might hinder their learning process and there are information about a number of items which are existed in the tables. The questionnaire are divided into four parts, first usage of both their culture and English cultural based factors , Second one faithfulness to your culture, third one Religious and political belief and last one taboo words as cultural barrier. Based on the opinion of the students, the usage of both English and their culture is not a necessary top priority in the community English is being studied (10% & 50% - disagree). It also analyzed that barriers like taboo words (18% & 40% -disagree), political relations (80% - disagree) are partially effective or totally not effective on student's learning of ESL. According to the information from the tables above, students disagreed with the first up to the nine questions, except question five, in categories 1-3, where they are indifferent with item 5 in category 2.

In short, we can explicate that based on the result students under study area do not see the interference culture in their learning ESL. The implication of students' response can be attributed to effects of globalization. From the last category, teacher based questions, we can infer that teachers strongly agree that culture affects students learning ESL. They also believed that as teachers teaching ESL affects their culture. While teachers under study content that it is possible to teach English without teaching its culture.

The English language spoken in Nigeria can be identified with many faulty realizations which are mainly phonological and structural, (Saleh, T. S. & Maina U. A 2018 &2019). This is as a result of being Nigeria a multilingual and diverse multi-cultural society with already existing sociolinguistic influence such as nature and structure of the first language of individual language communities.

Examination of the selected case study by implication, demonstrates that there is a need for the ESL teachers to understand the skills, and cultural heritage that their students bring to the classroom. Additional research suggests that teachers should develop pedagogical practices that investigate the relationship that exist between student's cognitive progress, the social, and the cultural context in which they engage in ESL/EFL educational paradigms. The case study further indicates that learning is mediated by social-cultural practices of students.

To supplement the indications presented in the case study, a survey was conducted in which students and EFL/ESL instructors were asked about their views regarding the inclusion of culturally relevant instruction amalgamated with the linguistic context. The results of this survey strengthened the argument posited in this paper, which favors the inclusion of cultural paradigms when teaching ESL/EFL to learners of English as a second language.

CONCLUSION

The English language spoken in Nigeria can be identified with many faulty realizations. This is as a result of the diverse multilingual and sociolinguistic influence such as culture, age, and environment, method of acquisition, nature and structure of the first language of the learner.

Many studies like cited(Gardner, 2012, Gholson & Stumpf, 2005, Ajayi, 2008, DeCapua, 2008) contended that , to learn this language completely, one does not only need to listen to it but to also have a good grasp of its culture and maintain a deep understanding of his culture. Contrarily the students of Yobe State College of Agriculture and that of College of Administration and Business Studies of the same state feel that in this modern world and considering the role of ESL in the country, in addition, considering the long lasting stay of English in the country, learning the English language does not necessarily posit a barrier to learning.

Limitations of the Study

Research using the findings of a case study has inherent limitations in that the study sample may be limited, as well as the extent of control the researcher has since this process relies on examination of information derived from restricted venues. Furthermore, restricting the discussion to EFL/ESL learners from the North-East of the country that most of them practice different religion and with different background of the English language from their counterpart in the South, limits the generalizability of the results. Another limitation stems from the manner in which the data is collected because case study data often represent natural behavior, making it difficult to categorize and organize responses in a meaningful and qualitative way. Case study research often requires some creativity on the researcher's part, such as analysis, and the challenges mentioned will be addressed by conduction similar studies, especially in the south and careful selection of the studies used in support of the findings to avoid inclusion of invalid details.

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Review

From Othering to Self-Naming: A Womanist Reading of the Black Female Characters of Alice Walker's *The Color Purple*

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Through the fictional characters of Alice Walker's *The color purple*, this paper analyzes the social condition of African American females and the silent, mostly unseen violence they are exposed to. It focuses on the tridimensional challenges these women face, othered by sex, race, and class, as a social category deprived of voice and agency. It uses the womanist theory for its analysis of the novel's text and comes to the conclusion, following the dynamics of the female characters of the book, that a collectively sustained fight, fecundated by love and understanding, is the soundest way to liberate both oppressed and oppressors.

Key-words: *The color purple*, womanism, violence on females, oppression, African American females

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INTRODUCTION

Our society today strives to create mechanisms and institutions that empower violence victims and make it easy for them to pinpoint and denounce perpetrators. In spite of all the devices put into place to prevent and denounce physical and psychological violence, there are two distinct fields where interpersonal violence hardly lends itself to prevention or righting, or at least some contexts in which its denunciation and punishment are very tricky: intimate family circles, and institutionalized discriminatory violence. These two categories of violence are among those which African American females are exposed to the most. They are the major focus of Alice Walker's *The color purple* that this article probes. The analysis made in this paper pairs the journey of the black female characters in the novel to the ethos put forward by womanist criticism, the othering of African American females on the tridimensional basis of race, gender, and class. The black female characters of *The color purple* fall victim to the discriminatory social treatment on the account of their race, their gender and their class. The womanist theory lends itself as a relevant lens through which we can study the trajectory of the main female characters presented in *The color purple* since this theory focuses on literary works from the three perspectives developed in the novel. While most of these characters are first crushed by the social forces that hamper a fulfilling life, they gradually rise to get a voice. Their attempts to wrench away the wheels of their own lives in a constructive opposition to the social forces that thwart and limit their autonomy are analyzed through the grid of the womanist theory. It is the description of the twilight of sexist, racist and classist categorizations, and the development of the black female agency that this paper purports to make through Alice Walker's *The color purple*.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Womanism is a theoretical and theological current of thought initiated by African Americans who felt that black women were marginalized in the American society. The coinage of the womanist concept is attributed to Alice Walker who first used it in her 1983 essay *In Search of our mother's gardens: Womanist prose*. None of the epistemological categories

and social movements struggling against social inequalities in the US, antiracist organizations, feminist movements, labor unions, or white-dominated Christian movements, they argued, covered the all the basic concerns of the African American female or opened perspectives that the latter could entirely identify with. So Walker and other scholars labored to give an elaborate content to the concept.

Initiated in the critical thinking of scholars like Katie G. Cannon, Clenora Hudson-Weems, Delores S. Williams, and Jacquelyn Grant, who called themselves “womanists,” womanism was a breakaway from white feminist theological movements that, in 1985, was ushered into academic discourse through Katie G. Cannon’s essay *The emergence of black feminist consciousness* (Harris, 2010, p.1). These academics resented how African American females’ perspectives and experiences were silenced in public discourse and in the academia. Black females, womanists argued, were crushed by their race, their sex, and their class. So they first of all premised their struggle on the fight for the recognition for black females of the same rights as to white men and women, and black men. Womanists first posit that there are

Subtle ways of enforcing African American women’s absence from discourses on topics ...[which] often lie in unspoken institutional practices. Black feminist theory helps womanist ethics explain how African American women (and men) have been excluded from full participation in the academic production of ethical theory [and public institutional discourse in general]. (Harris, 2010, p.51)

The voice of black women becomes therefore necessary to problematize and critique their subtle racist, sexist, and classist exclusion in priority, but the perspectives of all African Americans in general. The womanist ethos thus diverges from the white feminist discourse not only in this that womanists see racism and classism ingrained in the fabric of the feminist ideology, but they also viewed the struggle as informed by an endeavor that embraces the nurturing values of collaboration with, and defense of, the interests of black males. Most womanists object to the incorporation of lesbianism as a womanist value but at large, they concur to acknowledge the following values as defining the core of womanist beliefs: self-naming, self-definition, family-centeredness, wholeness, role flexibility, adaptability, authenticity, black female sisterhood, struggling with males against oppression, male compatibility, recognition, ambition, nurturing, strengthening, respect, respect for the elders, mothering, and spirituality (Alexander-Floyd & Simien, 2006).

It is the theoretical grid used in analyzing the move from othering to self-naming in this paper.

Kendra Cherry defines othering as “the phenomenon in which some individuals or groups are defined and labeled as not fitting in within the norms of a social group” (2020). Othered individuals or groups have characteristics which are seen as negative and which define them as a “them” from without in opposition to “us.” We then speak of self-naming, as a reverse process, when the individual or group proactively engages in the enterprise of self-definition. The African American female characters studied in this paper engage in this dynamics which the paper explores

THE SELF-FULFILMENT JOURNEY OF THE FEMALE CHARACTERS OF *THE COLOR PURPLE* AS AN ADVOCACY AGAINST SEXISM

The first time Celie stands up against her husband, Mr. _____’s brutality, the latter gives her a reply that mirrors the terms in which he sees her. He says: “Look at you. You black, you pore, you ugly, you a woman. Goddam, you nothing at all” (Walker, 1982, p.187). The discourse in which he defines Celie deprives her of a voice, reduces her to a nonentity on the account of her race, her class, and her gender, the three categories identified by womanists as defining the black female’s subservience in the American society. It is the first time Celie raises her voice after she has been told by her step-father who rapes her at the opening of the novel: “You better not never tell anybody but God. It’d kill your mammy” (Walker 1982, p.1). Before this breakthrough, Celie has always endured the crushing domination of her male relatives in total silence. It is really startling that, as if complying with her step-father’s instruction, so far isolated and crushed by her husband, she has addressed her letters only to God, invariably opening with them with “Dear God”.

The story of *The color purple* is about a community of black families that crushes its females. Celie, a young girl of fourteen, is regularly assaulted by her step-father when her mother goes insane and cannot satisfy his sexual desires. Celie gets pregnant and the two children she births are sold by her step-father. The latter gets rid of Celie, marrying him to an abusive husband she calls Mr. _____ who treats her like a mule. Celie has to attend upon the numerous children he has from his previous marriage, till the family farm, and take care of Mr. _____’s mistress, Shug Avery, who falls sick. When Celie’s step- father starts eyeing her younger sister Nettie, Nettie runs to find shelter with Celie and Mr. _____, in turn, tries to force Nettie into having sex with him. Nettie is made to leave as she refuses and, accidentally, finds refuge with a family of missionaries traveling to Africa, the same family that has adopted Celie’s two children. Celie’s encounter with Mr. _____’s daughter-in-law Sophia and his mistress Shug Avery helps her overthrow Mr. _____’s overbearing phallocratic domination. At the end of the novel, Nettie comes back from Africa with her nephew and niece to an independent, a financially thriving and mentally emancipated Celie now surrounded by her new family of sisterhood.

Most of the hardships fall on Celie and the other female characters of the novel on account of the female-hostile norms that define and structure their society. This male system of sanctions has carved a space of subservience to

women and stifles their fulfillment. To start with, Celie and Nettie are denied education by their step-father on the ground that he cannot bear the charges incurred. Both girls are forced to drop out although they are smart and doing well at school. It is only the end of the novel which informs the reader that Pa, with the wealth the family has inherited from deceased Celie and Nettie's father, could have afforded leaving them in school to get a good education. They are thus defined solely by their status as females, regardless of personal achievement or character.

The only justification Mr. _____ finds to Harpo who asks him why he beats Celie is that she is his wife and that "All women good for—he don't finish" (Walker, 1985, p.132). The exercise of violence comes in not as a sanction, since Celie does not get beaten only when she does something wrong, but is used as an instrument of total control that has to be part of the male apparatus of domination. Studying Walker's writing, this is what Harris surmises from the way that black males use violence on black females:

[...] violent and oppressive treatment of slaves by slaveholders was sometimes internalized by the slaves themselves and passed on as methods of discipline, rebuke, and punishment. This practice of violence did not break at the same time the chains of slavery did. Rather, even as black and African slaves became free women and men, the death-dealing effects of slavery became cloaked in various forms of intracommunal and intimate violence and used as tools of self-hatred. (Harris, 2010, p.110)

The hardships that are the lot of Celie and the other female characters is so moving and their mule-ification so hard to bear that, borrowing from Walker's own images, "even grief feels absurd. And at this point, laughter gushes up to retrieve sanity" (1984, p.12). Celie has so much absorbed her subjection that she does not even think about fighting back. She believes that she is irretrievably unworthy, ugly and a half-wit. With self-awareness, she undergoes a metamorphosis that looks astounding for the reader lured in the beginning of the novel into believing that Celie is mentally retarded. Never, before she has met Sophia, Harpo's wife, and Shug Avery, the assertive figure mistress to Celie's husband, has she tried to question the authority of males on her own life and thus tried to fight back. "What good it do?" she wonders. "I don't fight, I stay where I'm told..... I don't know how to fight. All I know how to do is stay alive" (Walker, 1982, pp.21 & 163).

Walker, in her womanist fight against female domination, does not portray black males only as bad eggs, self-centered, domineering, and careless perpetrators of violence, but also as victims of their own constructs of malehood actuated through the physical and psychological violence they exercise on females (Wang, 2016, p.63). Harpo is a good illustration of this point. He has appropriated the male social construct of his father as he refuses to work. He also tries to beat his wife Sophia and Sophia fights back and wounds him. Her rejection of his domination destroys his self-esteem and makes him weep. Harpo develops an eating disorder, a bulimia, intended first to give him weight so that he can overpower his wife. Harpo loves Sophia but cannot stand failing to dominate her. As Sophia leaves him, he settles in a relation with another young woman, Mary Agnes to whom he attaches the degrading nickname of Squeak.

Shug Avery enlightens their men's Janus-faced behavior through the character of Mr. _____ that she calls Albert. She observes that these men are as sweet as sugar with their lovers over whom they cannot exert their control, while they martyrize those they have at their beck and call. The sour and sullen figure of the man she sees with Celie sharply contrasts with the joyful, laughing and easy Albert she has fallen in love with. Also, at their next encounter after Sophia has left Harpo, Harpo speaks to her with much respect, and is full of regret. At the end of the novel, Mr. _____ that Celie now calls Albert propositions her again with much respect. But Celie declines his proposition.

Walker enlarges her womanist defense of black females, extending the focus of *The color purple* to African women. Although the setting of the little Olinka village where, with her host family, Nettie's gospel preaching mission leads her is not described with much gender-based violence, women still hold a subservient position and are denied the opportunity of literacy. They make sense of their lives and acquire a social identity only through the utility they serve for males and look content with their situation. This is what Nettie observes when she sees her insistence that the women bring their daughters to the mission school met with refusal. The Olinka woman she discusses with is clear about this: "A girl is nothing to herself, only to her husband can she become something." When Nettie asks what that "something" the girl may become is, the woman answers her: "The mother of his children" (Walker 1982, p.162). That the highest aspiration of the female is to bear children for her husband defines the Olinka tribe's social structure as vertical with male dominance. Only a woman who has birthed five boys can rise into the position of the an "honorary man," breaking free from patriarchy. Olivia's mother uses her prerogative of honorary man to get her only daughter schooled.

The Bible and the Christian religion seem to play contrasting roles in defining male-female relations in the two settings of the novel across the sea. In the African communities where Christianity is making inroads, Samuel the missionary and his family preach and plead for girl education and monogamy as a core Christian value. But the figure of God in the Bible is used in the US justify the social organization and to coerce Celie and her sorority into obeying the male domination enshrined as a divine order. Even beaten, raped and deprived of her children, Celie first accepts her condition as a divine prescription: "Couldn't be mad at my daddy cause he my daddy. Bible say, Honor father and mother no matter what. This life soon be over, I say. Heaven last all ways" (Walker, 1982, p.42).

The womanist analysis of the narrative enables to interpret the significance of the so-called women's strong family

spirit and natural inclination to sacrifice differently, in terms of social subjection to males rather than an innate ability linked to the female identity. Celie being a "Good housekeeper, good with children, good cook" (Walker 1982, p.20) has nothing to do with an inborn congenial female attitude. It is a construct of exploitation extolled and nurtured by males. The kind and loving sorority gradually collaborates to triumph over male chauvinism. The mutual support of Celie, Shug Avery, Sophia, and Mary Agnes, kindly helping one another, proves most fruitful to each and all of them, but especially to Celie who succeeds in breaking free through a process of self-discovery and self-esteem building. She confesses: Now that my eyes opening, I feels like a fool... it is like Shug say, You have to git man off your eyeball, before you can see anything a'tall" (Walker 1982, p.179). In addition to the man that African American females have to get off their eyeballs, they also have to contend with racism and classism.

BLACK FEMALES AS PREY TO RACIST AND CLASSIST DISCRIMINATION AND EXPLOITATION

Racism, arguably, takes the heaviest toll on Celie and Nettie's wretched life trajectory. If the recurring topic addressed in *The color purple* is black male chauvinism and domestic violence, they certainly come only second to racism in importance. The characters of the novel, male and female alike, feel powerless under the boots of white supremacist practices known to be in full swing in the 1920s' southern states of the US. This setting of inter-war period southern US lends itself to the conflation of the two paradigms of race and class. All black people were supposed to be poor or lynched. White people were supposed to belong to the dominant class. Roughly sixty years after the abolition of slavery, its shadow had not completely disappeared from the social practices of the south. The influence of racism is the first factor that destroys the two sisters' family. Their father, a well-to-do businessman, gets lynched by white storeowners because his thriving business engaged in a competition with theirs. They accuse him of stealing their customers, so they burn his store, then drag the man with his two brothers out of their home at night and hang them. Lynching was perpetrated in the southern states as a disciplinary measure meant to maintain white supremacy. The recorded cases of lynching perpetrated against black people, it is estimated, amounts to 3446 between 1882 and 1930 (Cole et al., 2004, p.36).

When Miss Millie, the white mayor's wife, meets Sophia and her children, spick and span in Henry Broadax's nice car with Sophia wearing an expensive wristwatch, it is out of jealousy and the envy to humiliate people whose living standard she sees as too high for African Americans, that she asks Sophia if she wants to be her maid. Millie does not conceive of the wide consumption of cars, telephones, and radios of the Roaring Twenties as meant for black enjoyment. Her fingering Sophia's children and assessing their cleanliness remind too obviously of how the enslaved were felt and assessed for sale on the auction block. Her question, also, is meant more as an injunction than as a query. As Sophia refuses, the mayor gets out of his car and slaps her. Sophia knocks the mayor down and this leads her to being beaten almost to death by police officers and condemned to twenty years of prison. Celie is inconsolable when she sees what the policemen have left of Sophia. She says: "They crack her skull, they crack her ribs. They tear her nose loose on one side. They blind her in one eye. She swole from head to foot. Her tongue the size of my arm, it stick out tween her teef like a piece of rubber. She can't talk. And she just about the color of a eggplant" (Walker, 1982, p.87). Sophia who is known as a strong and resilient woman experiences the direst straight of her life with the harsh treatment she is inflicted in prison. She is on verge of giving up when Mary Agnes comes to her rescue. Sophia confesses fighting back all her life. But she is now broken by her harsh treatment in prison tailored to her offense to the mayor and his wife.

Mary Agnes is the mixed-race girl that Harpo marries when Sophia leaves him. She is the one they send to the prison to plead with the warden, Bubber Hodges, because the latter happens to be her (white) father's brother. Bubber manhandles then rapes Mary Agnes although he knows that she is his niece. Mary Agnes comes back from her encounter with her uncle limping, wearing a ripped dress, with traumatic memories of her visit to the prison. She says:

He saw the Hodges (family features) in me. And he didn't like it one bit... the minute I walk through the door, he remembered me. He took my hat off. Told me to undo my dress. He say *if he was my uncle he wouldn't do it to me* [italics mine]. That be a sin. But this just little fornication. Everybody guilty of that" (Walker, 1982, p. 95).

The warden's assault on Mary Agnes is tinged with racist considerations since he insists that she is not his niece. But he knows very well that his brother has fathered her. For him, kinship does not go over racial barriers. It is in the same vein of thought that his brother has abandoned all the children he has with Mary Agnes's mother who is black. The obvious favor Mary Agnes asks and which the warden accommodates in exchange for assaulting her is making life unbearable for Sophia. The desperate black community designs a plan that is premised on the blind desire of white people to make life unbearable for black people. Bubber means to further degrade Sophia who refuses to conform to the role that her society has designed for black males and females: serving the White. So the warden does not know that he is doing Sophia a favor by moving her from the prison to serve the mayor in his house. He would probably not have accepted had he known that he was relieving Sophia of an unbearable burden that threatened to kill her. It is after serving the mayor for five years day and night that Sophia is allowed to see her children once a year. Celie is raped.

Mary Agnes is raped too. The only difference is that the former is raped by a black man and the latter by a white man.

That racist sentiments are inbuilt in culture and inherited almost inescapably at an early age is what the cases of the mayor's little children show. Sophia works at raising little tyrants who see in her nothing more than a foot wiper. But the narrative, in this frame, makes a little nuance in the transmission of the hate of black people to children. It does not take hold with all their children. The mayor's daughter Eleanor Jane shows kindness to Sophia and, when she grows up, has even come to see in Sophia a second mother. So her case requires that one nuance the theory of cultural transmission of racial hate.

Walter equally broaches the theme of segregation of the 1920's American south. This is reported in Nettie's letter. Nettie tells Celie in her letter riding a night train with beds and a restaurant that only white people can use. Sophia herself is confronted with the issue of segregation that reveals its own paradoxes and limits. Miss Millie the mayor's wife cannot drive her first car she is offered by her husband. As Sophia who is now her maid can drive, Sophia sits beside Millie and teaches her how to drive. But once she starts driving, Millie will not tolerate that Celie sit beside her when they go on errands. Also, while Sophia follows her for her shopping, Millie has to go in the stores and come back alone with her heavy purchases since Sophia cannot enter: "The mayor's wife was shopping—going in and out of the stores- and her maid was waiting for her on the street and taking the packages" (Walker, 1982, p.123). Millie is obliged to carry all her purchases out alone in spite of Sophia's presence because Sophia cannot get into these white-only stores.

The society structured by Jim Crow laws entraps white people themselves into funny, embarrassing situations that they can hardly extricate themselves from.

Although Millie has destroyed Sophia's life, sent her to prison and forced her to serve in her home with a status hardly above that of an enslaved worker, she is scared of Sophia and always speaks to her from a distance. Also, when she brings Sophia to visit the latter's children, she cannot manoeuvre the car in a reverse drive to extirpate herself from the narrow yard. She spends long minutes in an awkward situation, sitting stiffly in the car before she is spotted by the children. Then, since Sofia cannot sit beside her and show her how to manoeuvre, she wrecks the engine of the car altogether and has another hard time making up her mind to get into a black man's truck to get back home: "Oh, she say, I couldn't ride in a pick-up with a strange colored man" (Walker, 1982, p.103). The womanist narrativization of white people's hate is made in a compassionate, constructive perspective. In doing this, it also shifts the focus from the victim's misfortune to identify the traps the advocates of white supremacy set for themselves in enforcing a system based on the hate and degradation of African Americans.

The casual, sometimes ironic tone in which the story is woven, echoing the narrative mood found in such works as Toni Morrison's *Sula* and *A mercy*, or in Zora Neal Hurston's *Their Eyes were watching God*, is completely unemotive, devoid of the childish whining that usually goes with tales of horror. Its holistic vision makes the search for solution a collective and collaborative endeavor. The womanist perspective, and black feminists' arguments at large, lay claim to a more holistic understanding of the harms that follow from social injustice, from multiple oppressors. These arguments could hardly find any more relevant illustrations than in these narrative strips intent on describing social injustice by showing all its various effects of human suffering, on perpetrators as well as on victims. This holistic understanding of social injustice is what Alice Walker explains to us in *The world has changed*:

As long as the world is dominated by racial ideology that places whites above people of color, the angle of vision of the womanist, coming from a culture of color, will be of a deeper, more radical penetration. This is only logical. Generally speaking, for instance, white feminists are dealing with the oppression they receive from white men, while women of color are oppressed by men of color as well as white men, as well as by many white women. But on the joyful side, which we must insist on honoring, the womanist is, like the creator of the word, intent on connecting with the earth and cosmos, with dance and song. With roundness. With thankfulness and joy. Given a fighting chance at living her own life, under oppression that she resists, the womanist has no or few complaints. Her history has been so rough—captured from her home, centuries of enslavement, apartheid, etc.—she honors Harriet Tubman by daily choosing freedom over the fetters of any internalized slavery she might find still lurking within herself. (Byrd & Walker, 2010, p.391)

The color purple argues that discriminatory social practice target African American women and all black women in general more than it does other social classes. The burden of black women are twice, tenfold the difficulties experienced by other women. Their condition thus requires a different approach of advocacy than white feminism. That is why "womanist is to feminist as purple to lavender" (Walker, 1983, p.xii), that is more in intensity, in understanding, in depth, and in scope.

CONCLUSION

The color purple covers the common experiences of black women in their communities, from the patriarchal domination to racism and classism. Black women are inflicted physical and psychological violence but coming together, they have found the way to liberate themselves and liberate some of their torturers from the social constructs that prove negative to victims and perpetrators alike. The core value womanism hails through the novel is female resilience through sisterhood, connection and communion. These are ethics related to love that reach back to the African culture. But with

the same subtlety, with regards to the ethics of love and connection, the most important question that the novel asks seems to be as follows: How do you fight without hate, how do you fight people that you love, people that are your family, people who are part of you, and get out the fight making yourself and your adversary feel whole as Celie, Shug, Sophia, and Mary Agnes do? How do you fight people that are both adversaries and loved ones without destroying them? This seems a very difficult and tricky fight ethos that the womanist philosophy puts forward.

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