SOCIOLINGUISTIC DIMENSIONS OF SPOUSAL COMMUNICATION IN BUCHI EMECHETA'S *SECOND-CLASS CITIZEN* AND AKACHI ADIMORA-EZEIGBO'S *THE LAST OF THE STRONG ONES*

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CERTIFICATION

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DEDICATION

This work is dedicated to Almighty God, the creator, the sustainer and the one who has power over all.

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ABSTRACT

Spousal communication, a feature of language, which unravels certain sociolinguistic 1
characteristics of a husband and his wife, is a dominant feature of African novels by 2
female writers. Previous studies on Emecheta and Adimora-Ezeigbo were theme-based, 3
with little attention paid to spousal communication in their novels. This study investigated 4
the dimensions of husband-wife linguistic and paralinguistic practices in two select novels 5
of Emecheta and Adimora-Ezeigbo, with a view to identifying the influences of 6
indigenous culture on spousal communication. 7

Hymes' Ethnography of Communication, and Hudson-Weems' Womanism, which 8
explores the relationship between social and cultural meanings, and the natural 9
contributions of women to society, were adopted accordingly. Emecheta's *Second-Class* 10
Citizen (SCC) and Adimora-Ezeigbo's *The Last of the Strong Ones* (LSO) were 11
purposively sampled because of their thematic preoccupation with spousal communication. 12
Data were subjected to sociolinguistic analysis. 13

Spouses' linguistic and paralinguistic behaviour portray the influence of the African 14
culture. Spousal communication takes place among seven couples: Francis and Adah in 15
SCC; Obiatu and Ejimnaka, Omeozo and Onyeka, Okorie and Ngbeke, Iheme and 16
Chibuka, Iwuchukwu and Chieme, and Aziagba and Okoroji in LSO. Among the 17
dimensions of interaction common to the two novels are solidarity, dispute, respect, 18
reconciliation, disregard, intimacy, family planning, identification, criticism and abusive 19
remarks. While financial dispute appeared in SCC, it is not present in LSO. Both authors 20
use personal pronouns to describe the solidarity between the spouses, and explore the use 21
of first and second person singular to demonstrate how a husband influences his wife into 22
submission. Expressions of affection in the use of possessive pronouns, such as, "my" in 23
"my wife", "my mother" and "*oyoyo M*" (my beauty) are used for reconciliation in both 24
novels. While Ezeigbo uses Obiatu's "look of great affection" and Ejimnaka's "gaze 25
without blinking" as part of paralinguistic features to demonstrate intimacy between the 26
couples in LSO, Emecheta uses "disregard" as a conventional paralinguistic feature, which 27
spouses use to deny, insult, question or challenge each other in SCC. Periphrasis, which is 28
a non-hostile verbal communication, is used in the expression of family planning dispute 29
in SCC. Gender roles are well defined for spouses in LSO. Emecheta employs respect to 30
depict the social roles of a wife as a mother to both husband and children. The husbands 31
assume an air of superiority and power, and create for their wives inferior status in SCC 32
and LSO, thereby displaying the influence of patriarchal African culture. Aziagba's 33
leading role in her relationship with Okoroji is an exception in LSO. The presence of 34
Christianity, education and other forms of foreign culture reversed the roles assigned to 35
spouses in SCC as reflected in Adah. Rhetorical devices, such as lexical borrowing, code- 36
mixing and code-switching permeate the novels to foreground the use of the English 37
Language in an African society.
38

Spousal communication portrays patriarchal domination and plays a significant role in 39
showcasing salient aspects of African culture in *Second-Class Citizen* and *The Last of the* 40
Strong Ones. There is the need to acknowledge African worldviews from which spouses 41
draw their communicative practices.

Keywords: Spousal communication, Emecheta and Adimora-Ezeigbo's novels, African
Culture, Speech acts, Linguistic and paralinguistic behaviour.

Word count: 498

CHAPTER ONE

INTRODUCTION

1.1   Background to the study

In virtually all sociolinguistic environments, spouses employ verbal and nonverbal strategies of communication to express their feelings; air their views; and pass messages across to their partners. In addition to verbal expressions, spouses communicate important messages through tactile, strong and pronounced behaviour: facial features and body language. Spouses communicate even when they stare at each other. The gifts of emblematic articles such as golden rings, florets, greeting cards, and engraved items could show love. Direct look into eyes could mean sincerity and candour. A spouse who changes direction might not want his or her spouse to know the true quality of his or her thinking.   Also, spouses pay attention to what they communicate through their deeds, intonation, gesticulation, disposition, temper, and attitudes.

There are many notions that control spousal communication. Such anthropological factors, like culture, personality, religious belief, work roles, and parental background affect spousal communication. Culture plays a crucial role in spousal communication. In fact, spousal communication is entrenched in culture: hence, cultural patterns have ways of affecting spousal communication. A practical analysis of spousal communication cannot be carried out without looking at the culture of the spouses involved. This study is a sociolinguistic exploration of spousal communication in African literature.

1.2   Statement of the problem

The sociolinguistic peculiarities of spousal communication in African literary works are yet to be adequately explored in spite of the relevance of such peculiarities to the advancement of knowledge. Specifically, previous studies on Emecheta's *Second- Class Citizen* (SCC) and Akachi Adimora-

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Ezeigbo's *The Last of the Strong Ones* (TLO), such as those by Harry, Osita, Bhattacharji, Arndt, Oloko, Ofure and Shodipe (2008), Suleiman (2006) and Chukwuma (1989) are mainly theme based with little or no attention on their sociolinguistic significance. Exploring the sociolinguistic significance of spousal communication will make us understand better how literary texts can capture the cultural realities of people. Therefore, this study investigated the societal dimensions of spousal communication in Akachi Adimora – Ezeigbo's *The Last of the Strong Ones* and Buchi Emecheta's *Second –Class Citizen* with a view to identifying the linguistic and paralinguistic features of such communication and their underlying socio-cultural norms and values.

1.3   Aim and objectives of the study

This study examined the sociolinguistic dimensions of spousal communication in Buchi Emecheta's *Second-Class Citizen* and Akachi Adimora-Ezeigbo's *The Last of the Strong Ones*. The specific objectives of the study were to:

i. Examine the linguistic and paralinguistic features employed by couples to manage spousal communication;

ii. Determine the influence of culture on spousal communication;

iii. Assess the functions of the linguistic and paralinguistic features identified in the texts;

iv. Determine the different dimensions or contexts of spousal communication in the selected texts.

1.4   Research questions

This study provided answers to the following research questions:

i.   How is spousal communication represented in the novels?

ii.   What are the linguistic and paralinguistic features used by spouses in the two novels?

iii. What are the functions of the linguistic and paralinguistic features identified in the texts?

iv.   What are the major dimensions of spousal communication in the selected texts?

1.5   Significance of the study

Marital relationships have long been a topic of concern in the field of interpersonal communication. The invaluable position of communication in the lives of spouses motivated our efforts in carrying out this study. The study of how couples operate in role-relationship, as influenced by values, ethnic origin and traditions and what we can learn from them is necessary because language has its full meaning within the context of culture. The data of the study consists of literary works which create aesthetics from the nasty condition of life and the richness of the cultural belief of the people. The communicative aspects of literature through the use of language are indispensable and literature pays attention to all those facets of life.

In spousal communication, participants' use of language is controlled by a number of social factors that define their relationship. These social factors are exhibited in the selected literary works. Scholars in anthropology, sociology, guidance and counselling, and literary studies will find this study invaluable. This is because the findings in the study will make them understand better the nature of spousal communication and how culture affects this aspect of communication.

1.6   Focus of the study

The study focuses on spousal communication in two African novels: Buchi Emecheta's *Second-Class Citizen* (1974) and Akachi Adimora-Ezeigbo's *The Last of the Strong Ones* (2006). These novels were selected because they both capture different social factors that affect spousal communication. The two texts also exhibit many forms and contextual variables of spousal communication.

1.7   The African novel and spousal communication

The African novelists write on behalf of their communities describing related standards through an influential communal occurrence. Africa's women novelists describe marriage as an institution full of complexities for women. Harry (2008:104) asserts that "marriage is an arena in which biology and gender, the sexual and the social, interact in extremely complex ways." Africa's women novelists show how marriage is always optimistically depicted as the peak of female attainment. In the words of Oriaku (2012:130) marriage is no longer the goal women must pursue but an option that they can shun without fear of attracting social sanctions.'' African novelists convey how we are brought up to understand life as it was lived in the community and to have a clear knowledge of communal hopes and desires.

The African novel was seen by many scholars from the view point of the brutality which colonialism has brought to the African culture. Adewoye (1996: iii) submits that "in their fictive creation, the African novelists have blended, sandwiched and then glued the African materials with the foreign materials." The communal perspectives in Chinua Achebe's *Things Fall Apart* and *Arrow of God*; Ayi Kwei Armah's *Two Thousand Seasons* and Gabriel Okara's *The Voice* reflect communal occurrences in African novels.

In Buchi Emecheta's writing, the range of contemporary Africa is given a wider dimension. Chukwuma (1989:3) contends that:

her work... has filled the gaping gender gap between male and female characterization, and shows the other side of the coin. The rural, back-house, timid, subservient, lack-luster woman has been replaced by her modern counterpart, a full rounder human being, rotational, individualistic and assertive, fighting for, claiming and keeping her own.

The concept of gender differences, relations and roles obviously engages the attention of women novelists. Ferber (1986:382) says that, "a number of studies suggest that people tend to evaluate members of their own sex more favourably than they do those of the opposite sex".

The trilogy of Akachi Adimora-Ezeigbo; *The Last of the Strong Ones* (1996), *House of Symbols* (2000) and *Children of the Eagle* (2002) repeats the development of present Nigeria from the epoch of imperialism to the modern-day, particularly the position of women in the making of domestic history. Buchi Emecheta's *Second Class- Citizen (1974)* and Akachi Adimora-Ezeigbo's *The Last of the Strong Ones (2006)* give meaningful interpretation of spousal interaction. The two authors have provided the impetus for much of the influential descriptive research on spousal communication. The novels account for this strong relation between a couple's communication patterns and their worldview. Ezeigbo (2006) argues in favour of interdependent roles for male and female in gender relations, noting that a "woman's reputation does not depend on a husband" (p.119).

Evwlerhomer (1999:16) contends that, "Zulu Sofola for several decades queried and exposed the situation of women in her plays…there is a conscious effort to bring into her plays some human and gender undertones. The factor of cultural context heavily colours the portrayal of the characters". In her *Song of a Maiden,* "the pertinent female voice of Aduke is loud enough to goad her husband to question the gods and their messengers" (Pp.14-15). Her plays advocate female autonomy, gender sensitivity as well as social and self actualization".

Harry (2003:103) submits that:

> As a subject of literary treatment marital relationship has received close attention in such memorable works as Flora Nwapa's *Efuru* and *One is Enough*. Mariama Ba's *So Long a Letter*, Nawal el-Sadaawi's *Woman at Point Zero* and *Two Women in One*, and more recently Zainab Alkali's *The Stillborn*.

Chukukere (1995:14) reflects on writers like Grace Okot, Ama Ata Aidoo, and Efua Sutherland, who have examined "the social differentiation of sexual roles which leave women at a disadvantage". The opening scene of Okenwa Olisa's *About Husband and wife who Hates Themselves* show the marriage between Mark and Veronica which hits the rocks. There is free cross flow of insults in the text. This represents the dissenting voices of partners whose relationships are about to collapse.

1.8 Context of situation

Language distinguishes human beings from other animals. It is a means by which man expresses his idea and gives meaning to his existence. In the words of Daramola (2005:25) "language does not exist like an organism but… occurs". This means that language exists, functions and is put to work with the whole existence of man. Language is a social instrument just as man who owns it is a social being. Given this, language is bound to behave in different ways in various social situations for, "we choose our utterances to fit situations" (Spencer, 1978: vii). This has engendered different communicative contexts in terms of space, time, class, context of situation, subject matter, purpose of discourse, and so on. The role of context in speech and or communication construction, utilization and interpretation cannot be undermined. Schiffrin (1994:364) avers that:

> Context is thus a world filled with people producing utterances: people who have social, cultural and personal identities, knowledge, beliefs, goals, and wants and who: interact with one another in various socially and culturally defined situations.

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Contextualization, in the view of Dittmar (1976) can be included under functional varieties. Firth (1962), Hymes (1962), Ellis (1966) and Halliday (1978) cited in Osisanwo (2003: 75), have paid some attention to the concept of situational context. Odebunmi (2001: 1) notes that "context is the spine of meaning". It is extremely difficult to detect meaning without considering the role of context in word usages.". "Context refers to the environment and/or the circumstance in which the use of language occurs" (Brown & Yule, 1989: 25). Context is the non-linguistic environment (cognitive, social and/or cultural) in which communications are produced and interpreted. It accounts for the totality of the environment in which a word is used" (Odebunmi, 2005: 39). "Context represents the cultural, political and economic conditions of the people whose actions and words we are trying to describe, understand, evaluate or capture in the smaller contexts" (Mey, 2000: 35). Hayness (1984:4) opines that, "context is the environment of the text of conversation". Ogbulogo (2005:155) asserts that, "it is the use a linguistic unit has in its social pleasantries, religious settings or to such other factors as age, sex, or class of speakers".

Alo (2004:74) submits that, "context encapsulates both linguistic and nonlinguistic factors of language use". In this study, we consider context to be any background knowledge assumed to be shared by speaker and hearer which contributes to their interpretation of what a speaker means by a given utterance.

Baker (2000) splits context of situation into actual circumstances of text production and reception and the various aspects of the cultural environment in which all this is embedded. "Any such record, recalled, sound-recorded, written or printed, of a language event is known as a text: it is both a physical thing and a semantic unit: and it is what happens in language in action" (Gregory and Carroll 1978:3). Corroborating this view, Stubbs (1996: 4) defines a text as, "a naturally- occurring instance of language in use."

In the words of Halliday and Hassan (1991:45), the "textual" properties enable the text or communication to cling not only with itself but also with its context of situation. Context of situation is the instant environment in which a

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text has to be explicated. It is the immediate environment in which meanings are being traded, that is the environment in which a text is really functioning. (Ansari and Babaii 2004:6). "Context of situation" identifies clearly and definitely the component which gives a detailed account of the particular circumstances in which communication takes place in relation to times, places, events and other circumstances. (Malinowski,1923; Firth,1962 & Adegbite, 2000). Many linguists have demonstrated the features of context of situation in various ways (Firth, 1962; Hymes, 1962; Halliday, 1978; Ellis, 1988; Halliday and Hassan, 1991). Moreover, Mattiessan and Halliday (1997:40-41) claim that context can operate in various kinds of domains, which are field, tenor and mode. Field has to do with the institutional setting in which a piece of language occurs. Tenor refers to the relationship between interlocutors. Mode refers to the "channel of communication adopted". Essentially, therefore, context of situation generally means the social situation in which the discourse is located.

Tenor relates to the interrelations among participants in terms of status and role relationship (Halliday, 1997; Poyton, 1985, cited in Odebunmi 2006:22) argues that tenor can be considered among the three continuums of power, affective involvement and contact. Power sharing and the relationship of power in role relationship concerns "whether the roles we are playing are those in which we are of equal and unequal power". Contact deals with "whether the roles we are playing are those that bring us into frequent and infrequent contact" and affective involvement concentrates on "whether the role we are playing are those in which the affective involvement between us is high or low". That is the extent to which "we are emotionally involved or committed in a situation". (Eggins (1994), cited in Odebunmi, (2001:1).

The relationships between couples could be formal or informal. Odebunmi (2001) observes that, "in an informal situation for instance power is equal, contact is frequent and affective involvement is high while in a formal situation there is unequal hierarchical power, infrequent or on and off contact and low affective involvement". He further states that:

Informal language shows the qualities of attitudinal lexis, colloquial lexis, abbreviated forms, first name, nickname, swearing, slang interruptions, diminutive typical mode choices to express probability and moralization to express opinion; while formal language is characterized by neutral lexis, formal lexis, full forms of words, lack of slang, politeness phenomena, careful turn-taking, titles or no names, strange and not suitable mode choices, moralization to express respect and moralization to express suggestion.(p.1).

From a logical point of view, we can see the importance of tenor and that of role-relations in the realm of spousal communication. At the centre of the social relationship is society's need and emphasis which is placed on the interpretation, evaluation and selection of alternative statements about a particular set of cultural activities within a given range of social contexts. Spouses are inseparable from their particular spatial and cultural context and its insistence on the intersection of the past and present. Our cultural values and cultural norms shape different modes of interaction; "thoughts and ideas are consciously and unconsciously conditional by the culture of the society" (Emuchay, 2002). In essence, language and society are inextricably tied together. It is not possible to use language without a cultural base.

Salami (2004:1) asserts that "systems of gender norms and customs, which are manifested in several institutions such as in employment, governance and the household exists in several parts of the world" Lakoff, (1975); Spencer' (1980); Tannen' (1990); Cameron, (1992); Brower, (1995) and Mukama (1995) cited in Salami, (2004). Gender patterns are woven in language behaviour and many areas of life. Akinkungbe (1978), citing Fischer (1958), notes that:

Norms of appropriate usage mean that the particular choice made carries with it some definition of situation, a 'socio-symbolic' expression of the relative status of the conversant and their attitudes to each other. Hence, knowledge of the participants in a speech event and their relationship to each other would give the observer the detailed structure of a speech

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event. The situation in which a speech event occurs, determines what meaning should be made out of it.

The use of a particular form of language or the other is highly influenced by the social relationship that exists between the speaker and his or her listener in *'cross-sex'* communication (Soyoye, 1984 and Akindele, 1991 in Salami (2004).

According to Mukama (1995) quoted in Salami, (2004:1), social norms and customs do not only discriminate against women in many traditions but also determine the roles that men and women have in the family and the community at large. Salami (2004:1) observes that:

> …in a number of societies… women are marginal, weak, powerless and dependent on men. These… do not only form some framework within which such societies operate in practices. Thus the gestures of power form an integral part of the place of women; they get encoded in linguistic practices. Thus the gestures of power form an integral part of the place of women in the social scheme of things. These gestures tend to remind us daily of the subordinate status of women. The African culture, which is largely patriarchal and pro-male, is not immune to this tradition.

From the foregoing, we can observe that the domains of language use are influenced by social forces, with meaning being deduced from the context of discourse not excluding the social and emotional relationships between participants.

1.9   Functions of language

Language functions with reference to "the use to which it is put; the purpose of an utterance rather than the particular grammatical form an utterance takes" (Savignon, 1983). Language is used to achieve a particular purpose. The most widely recognized function of language is to communicate feelings and thoughts. By devices of language, people express their ideas in such a way that their utterances are meaningful and comprehended by their

listeners. We use language to introduce ourselves, ask questions, congratulate one another, and express affection and compliments. However, choosing the appropriate way in which to make an utterance will partially depend on:

➢ Your social standing relative to the person you are talking to;
➢ How well you know the person;
➢ Who is listening; and
➢ The situation under which the interaction occurs (Savignon, 1983).

The use of language to articulate one's individuality, modify one's integrity, restrict others, accomplish actions and comprehend one's culture and cultural heritage in a linguistic community is crucial to a people's survival. Some of one's utterances suggest meaning; some express emotions and some truly generate actions. Language also grants boundless chances for entertaining since it is infinite, occasionally laughable and at all times shifting naturally. Thus, language is communicative, influential, amusing, active and interpersonal (Savignon, 1983).

1.10 Communication

Communication has similar effects on the condition of the soul as the application of drugs to the body. Some medicines remove toxins from the body, some bring an end to diseases, but others end life; similarly, some communicative events cause pain; some, pleasure; some, fear; some instill courage and some tranquilize and charm the soul with a kind of wicked persuasion (Harvey and Howard, 1969).

Communication is responsible for nearly all man's inventions. It is enacted in matters of justice and injustice. Without communication, we cannot live with one another. By it we negate the bad and praise the good. Through it, we educate the ignorant and recognize the intelligent. We regard communicating well to be the clearest sign of a good mind. We fight over argumentative matters through communication, and we investigate the unknown. Nothing done sensibly occurs without discourse. Communication is

the leader of all thoughts and actions; the most intelligent people communicate at all time (Harvey and Howard, 1969).

Communication is an essential skill in any relationship. It is the means by which relationships are established, maintained, or destroyed. Ezeigbo (2005:400-401) stresses the importance of dialogue in gender relationship. She submits that exchange of ideas and or dialogue is the secret of a successful relationship. Keeping the communication line open at all times is important. It works like magic. The word 'communicate' is generally understood to refer to nonverbal as well as verbal behaviours within a social context. Thus 'communication' also includes all those signs and cues used by persons in giving and receiving meanings.

Communication helps to satisfy the basic heart desires. It is the instrument by which relationships grow, conflicts are resolved, decisions are made, differences in need and desires are agreed upon, and others are influenced. People communicate all the time, in all relationships, including those in which they are trying hard to be silent and ignore. Both the husband and wife are senders and receivers. Harvey and Howard (1969:3). Harvey and Howard (1969:3) further contend that:

> The multiple levels of communication fall into two categories: the denotative level (the literal content) and the metacommunication level (messages about the message). Take, for example, a simple statement by a wife, "I certainly missed you today." The perceptive husband hears the verbal content but will also receive, simultaneously, several messages on levels of metacommunication: tone of voice and inflection… facial expression and body language… the pattern and relationship context…, and the implied expectation… e.g., an apology; a return stroke, 'I missed you too'; an attack, "You have to learn to be less dependent!", or a lingering embrace.

Understanding depends on accurately receiving and weighing the multi-levelled messages. This makes even simple communications complex interactions. Metacommunication message may be the most significant, yet the most difficult to interpret accurately because frequent distortions and contradictions occur between verbal and meta-levels (Harvey and Howard, 1969). Culture is communication. "Each culture has a number of primary message systems. These systems collectively constitute a map of culture. They are: interactional, organizational, economical, sexual, territorial, temporal, instructional, recreational, protective and exploitational" (Hall, 1969:5). Only the first of these message systems is linguistic communication. Much communication occurs on the covert culture level. This is analogous to the unconscious mind. It is a general knowledge that man's wider communicative acts reveal more of his inner being than his words, which often hide more than they reveal.

1.11 Components of communication process

The assumption is that nearly all spoken communication takes place in situations in which the language use does or does not need to carry all the information necessary for its own deciphering. Even if it does, information is supplied by the circumstances, which may point out that from the words, or be wholly superfluous (Wilkinson, 1978). The following are the components of communication process, which operates in the context of situation:

Linguistic component

Wilkinson (1978:162) notes that in the process of communication, grammar and lexis and phonology are obligatory.

Paralinguistic component

The occurrences that come into view alongside the language, which are not compulsory because they vary considerably from person to person, are referred to as paralinguistic's. For instance, manner of pronunciation (accent) "gives

information about origins, class, education; voice quality about age, sex; tone (harsh, gently) about attitude; speed, hesitations, about personality, thinking processes'' (Andrew 1978:162). Oyewo (2007:62) describes paralanguage as "meaningful variant in speech corresponding to patterns of loudness, pitch, rate and hesitations". Components of the communication process include:

The source

This is the sender, encoder or the originator of the message. Communication usually starts with the source. He obtains the incentive and decides on the suitable signs and symbols which will be comprehended by the receiver and receives the needed feedback. For instance, in the texts under study, the husbands initiate discourse in most cases.

The receiver

This could be called the recipient, the decoder, or the interpreter to whom the message is intended. He is the focus of the communication. After decoding the message, the receiver sends the feedback to the sender. Ojo (2005:25) observes that feedback is "a reversal of roles and the role reversal is continuous in the communication process. Hence, when the sender and the receiver append the same meaning to signs and codes of the message, then, communication has taken place.''

The message

A message could contain verbal content and nonverbal contents. By design, both verbal and nonverbal contents are part of the communication that is transmitted in a message. If nonverbal signals do not ally with the verbal message, ambiguity ensues. (Burtis and Turman, 2010).

The medium

This refers to the form in which the message is delivered. It could be vocal, nonverbal or the written medium. It is highly essential to select an

appropriate medium in order to communicate the message well for the receiver to be able to interpret it correctly and respond accordingly (Ojo, 2005). In the texts, spouses combined vocal and nonverbal cues. There was no instance where written medium was used.

The channel

This refers to the means through which a message is conveyed to its projected hearers. The channel connects the encoder with the decoder. Channels are the radio, media prints, telephone, letter, television, drawing, and painting and so on (Oyewo, 2007). In the texts/novels examined, there were no manifestations of channels such as radio and others mentioned above.

Proxemics

Oyewo (2007:64) conceives Proxemics as the use of space in communication. The placing of people in relation to others has meaning. Individuals maintain distance in any social interaction depending on the cultural background of the interactants.Wilkinson (1978:16) avers that:

> One set of rules concerns highness and lowness. Often highest is inferior – the subjects stand, the monarch sits. Another set of rules concerns distance – closeness can indicate equality, distance superiority or inferiority… yet another set of rule concerns who goes first and who follows, or who sits in front…

Kinesics

Kinesics refers to the use of gestures in communication. It could be in the form of dragging of feet, eye contact, face configuration, mouth configuration and any gesticulation (Wilkinson, 1978). The participants studied exemplified numerous forms of kinesics in conveying their messages.

1.12   Types of communication

Communication generally occurs in two major forms; verbal and nonverbal.

1.12.1   Verbal communication

Verbal communication and nonverbal communication constitute the major groups of communication. Spoken or verbal communication entails the use of words to communicate ideas, or the use of speech organs to make many different sounds or by means of visible emblematic pictures. It is also known as oral communication. Oral communication is the oral switch of knowledge through sounds created by the speech organs. Speech/oral communication is the foremost form of communication since it is acquired naturally. Oral communication could be intra-personal, personal, and the group. (Oyewo, 2007:61). Whereas spoken communication is voiced, not all voiced communication is verbal. Spoken communication is all sounds that are made orally, such as: laughter, cough, whisper, jeer, panting, and stretch, not excluding speech sounds. Fasuyi (1997:148) quoted in Ojo (2005:27) argues that "verbal communication is sounds employed to develop words established language code of behaviour." Written communication is classified also as verbal communication. It involves the use of letters, e-mails, books, magazines, the Internet or other media to convey the spoken message.

1.12.2 Non-verbal communication

This refers to communication without the use of words. It consists of other significant features of communication across other channels apart from expressions. It appears in the form of facial expressions/body language, gestures, movement, physical appearance and so on. The nonverbal forms complement the speech codes in interaction and they are also culture- based. While communicating, individuals tend to believe the nonverbal cues rather than the verbal cues. According to Bur goon, Buller, and Woodall (1989), "adults place more reliance on nonverbal cues when communicating than on

verbal cues to determine the meaning of the verbal message". Nonverbal communication is a multi-channel and complex phenomenon. Another important aspect of communication in marital relations is "tactile communication''. Tactile communication, or touch, is an important form of nonverbal communication available to spouses, because ''it influences and reflects the nature of social relationships between individuals'' (Thayer, 1986:13). Body contact is a means of expressing liking and acceptance. Withholding touch, on the other hand, communicates an assortment of negative feelings, such as resentment, hostility, anger, or mistrust (Richmond, McCroskey, and Payne, 1991).

Communication is the essential skill in all change-agent activities. Relationships constitute the instruments of change. Words are the major tool of the change agent. However, they have to be complemented by other nonverbal tools. Communication supplies both the material and the means for constructing the bridges throughout life.

1.13 Language and communication

Language and communication are regularly perceived "as two sides of a single coin" (Sperber and Wilson, 1988). Language is used in communication, and communication includes the use of a language or symbols. The connection between language and communication is like the connection between the heart and the flow of blood. To explain language appropriately, one has to mention communication. Communication can take place without the use of language. Language is an important device for the management and preservation of information. It occurs not only in human beings but also in some creatures and equipment with data-management power. Language is a required quality of interactive mechanism.

The communication functions of language are numerous. Language is a means of communication that must be comprehended and used by members of a linguistic culture to achieve meaning. It is employed to describe itself and to

explain a situation. It is used to maintain interaction among groups in a society. Through language, we exchange greetings and spontaneous discussions of the global occurrences. We use language to show emotion and affection. Through the use of language we express humility, pride, chauvinism, politeness, domination, friendliness, and so on. Language is used to communicate our life experiences. It is the device by which we communicate our thoughts, social and psychological experiences as well as our feelings and personal encounters. The use of language also shows a person's educational attainment, social prestige, exposure and personality.

1.14   Language and culture

The influence of language to mirror culture and control sensibility was first put forward by an American linguist and anthropologist, Edward Sapir and his student, Benjamin Whorf. The Sapir-Whorf hypothesis argues that the way we think and view the world is dogged by our language (Crystal, 1987; Hayes, Ornstein, and Gage, 1987; Anderson and Lightfoot, 2002). There are cultural language differences. For instance, the Arabic language has a lot of explicit terms for labelling a particular kind of horse or camel (Crystal, 1987). The differences in culture affect language use. Also, differences in the communal roles of adults and children also influence how language is used. Home and school settings may stand for different cultures, subcultures or both and may have an effect on language acquisition in visible ways. According to Kaiser and Rasminsky (2003), nonverbal behaviour (for example, facial expression) and contextual behaviour (for example, shared experience) in one culture have diverse interactive roles in another culture. In some cultures, children are not allowed to start conversations with adults or to join freely in constant adult conversation. In some cultures, kids who interestingly come forward to give answers at schools are thought to be boasters (Peregoy and Boyle, 1993, cited in Otto, 2013).

Language is more than just a means of communication. It affects our culture as well as our thinking and or reasoning faculties. We see the physical

world in the types of our language. The communal environment where people grow up in can have influences on how they explain the world around them. Halliday (1975) asserts that language is the" creature and creator of human society". "…linguistic structure is the realization of social structure…" Language stands as a symbol for society.

Yakubu (2006:123) states that "culture indicates the totality of a people's way of life, physical and metaphysical". Hence, culture is a set of principles, thoughts, standards, dogmas, awareness, customs, traditions and skill common to nearly all and sundry in a specific society. A society is a structured community of interrelated people who live in a particular physical region and dole out a corporate culture (Yakubu, 2006). Every human being is born into a specific culture. Each person is brought up to comprehend life as it was lived in the society and to have a clear awareness of dress, work, food, language, values, ideas and other happenings. People in general learn their culture from their ancestors and peers and pass it on to next generations. Oyekanmi (2006:82) asserts that:

> culture indicates all the learned behaviour… it consists of both the non-material aspects of a society such as language, ideas and values, and the material aspects, such as houses, clothes and tools, both the skills needed to make a product and the product itself is parts of culture.

This shows that culture is a complete way of life. All over the globe, different societies have their own accepted behaviours and standard norms and beliefs. For instance, "while in one culture, women are expected to be sexually faithful to their husbands, in another culture infidelity is not only tolerated but encouraged" (Oyekanmi 2006: 82).

Culture and language are interwoven. Language is a manifestation of culture. It is the main communication medium for the spread of a good percentage of cultural beliefs and value; because there are occasions of observable behaviours which are learned through imitation and watching.

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Language is the major vehicle in our being able to communicate culture. The Sapir-Whorf hypothesis contends that the way people think is strongly affected by their native languages. Sapir states that "societies with different languages essentially see the world differently". (Paul and Willet,1984).

1.15   Spousal communication

Spousal communication is the communication between a husband and a wife. Spouses employ unusual expressions to communicate. It is the verbal or nonverbal sharing of information with a spouse in such a way that one comprehends what the other is saying (Steffen, Simring and Bushar, 2014). Wives and husbands communicate even when they are not talking. In fact, spouses sometimes communicate louder in silence than they ever could with words. They communicate volumes through their silent reactions. Communication goes beyond talking. Spouses convey important messages to each other through assertive manners, facial expressions, and body language. A spouse can transmit a message of affection by simply touching the hand of his/her spouse in a gentle manner. However, if a husband squashes the hand of his spouse to the point of pain, that may signify a different message.

In spousal communication, spouses need to pay close attention to what their spouses are communicating through their actions, gestures, moods, attitudes and movements. Body language, like direct eye contact, could mean straightforwardness and truthfulness. A spouse who turns away his eyes may not want their partner to know the truth about their thoughts.

Spousal communication is influenced by some sociocultural features. Social status, personality, religious participation, work roles, background, interests, age, parental background and many others are some of the features that affect spousal communication. Singelis and Brown (2006:354) in their exploration of joining culture to individual behaviour observe that "the self is shaped by cultural forces and affects many, if not all, communication behaviours". Cultural patterns have ways of affecting spousal communication.

A realistic examination of spousal communication cannot be carried out without the consideration of the culture of the spouses involved. A people's culture comprises those things that cannot be perceived, but are acquired and turn out to be part of the people's mode of life. An example is the language the group speaks and the mode it is spoken. Each culture has its own rubrics about accepted comportment which influences verbal and nonverbal communication. In African culture, the man is tutored to rule, and to be brave, harsh, sensible, and logical. There is wide "power distance" between a man and a woman in African societies. The woman is susceptible to affection and volatility. It is communally adequate for a man to be forthright, honest, open and aggressive, while a woman is not allowed to exhibit these. Frank and Anshen (1983:61) state that:

> Men express their economic power over women by addressing them in sexually aggressive ways. A woman…who wishes to defy the traditional status in relationships may choose to react to address practices by forcing reciprocal use.

The implication is that a woman is not culturally aggressive no matter the situation. If she is, she runs the risk of surprising, puzzling or even offending the person involved.

Gender plays a significant role in language variation. It has been demonstrated that, in many cultures, female speakers will use a higher proportion of prestige forms than male speakers. Wodak and Benke (1997:127), cited in Gregoire (2006), in their exploration of "sex/prestige pattern" aver that "women tend to use fewer stigmatized forms than men, and in formal speech they are more sensitive to prestige language than men". Gregoire (2006) comments that, "in the 1960s, sociolinguists began to do research on gender and sex and its relationship to language… these studies have mostly centered around… and on the conversational styles of men and women in discourse". Gregoire (2006:1) says that Eckert and McConnell-Ginet (2003) have summed up the varied positions by stating that:

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Women's language has been said to reflect their… conservatives, prestige consciousness, upward mobility, insecurity, deference, nurture, emotional expressivity, connectedness, sensitivity to others, solidarity. And men's language is heard as evincing their toughness, lack of affect, competitiveness, independence, competence, hierarchy, control.

1.16 Spousal communication in Africa

The milieu of social behaviours explains the conservative guidelines which members must use along with others before they can interact positively and effectively too. These conservative guidelines help somebody to learn the use of verbal expressions, paralanguage cues (for example, signs and bowing) and non-lexicographical vocal cues (for instance, Hysterics and yelling) in various societies (Adegbite, 2000). In different African societies, manhood is ranked as most important, while females play additional and less important roles. In many African activities, distinctions on gender issues are obvious. Ojo, (2005:38) submits that "… in royal families, it was only the sons that had rights to the thrones and not the daughters. The African law of inheritance gives the male child greater or all authorities to the heritage of parent's properties".

According to Mbiti (1969:135), from the start, females were developed on how to prepare African cuisine, conduct themselves towards males, rear children, keep the house and care for their spouses. Boys were tutored on how to behave towards their relatives by marriages, get their hands on wealth and be in charge and control of their homes as heads of the family. Hence, men got hold of their homes as the heads, wage earners, dogmatic guides, security intelligence, and diplomats. Women, thus, play petty roles of taking instructions from their husbands, and back them up. This direction of development was passed on from childhood to marriage age.

In spousal communication in the African traditional set up, women acknowledge the superiority of men. Wives were expected to be submissive and passive to their spouses. The disparity in the position of husbands and

wives was visible. Functional roles were logically restricted and all and sundry hung unto his/her location. However, what was valid in spousal communication of those days are not absolutely valid in contemporary spousal communication. Although some areas are still valid, the situation is not as rigid as it was then.

1.17 Oral traditions

The *English Advanced Learners' Dictionary* sees oral traditions as "community's cultural and historical background preserved and passed on from one generation to the next in spoken stories and song, as distinct from being written down." It refers to something thought or imagined which forms an essential part of the culture of any group of people. (Wilson, 2014).

Most African communities put enormous value in oral tradition because it is a basic means of communicating culture. It is also a way of communicating emotional states, and thoughts. In Africa, there are numerous forms of oral tradition. Notable among them are folklores, riddles, proverbs, myths, legends, and music. Hunsu (2007/2008:186) asserts that:

> Myths are known to provide the raison d'être for oppressive and negative images of women in male-authored texts. Violence against women, sexual abuse, marital rape, and other vices against women are sustained through a culture of silence and systemic of women from decision-making process, instituted by myths.

Oral tradition is very effective in spousal communication because it embodies many of the activities, beliefs and customs of the spouses' own way of life. The awareness of oral traditions conditions a woman to be mindful of her language in spousal communication. While interacting with her husband, a woman is to keep her emotion in check and deliver her message to her spouse more clearly. African women are warned to leave out competition in their interaction with their spouses, as competition demoralizes a spouse more than anything else. Oral traditions teach a man to exercise wisdom and patience

when interacting with his spouse. A man is taught to show a lot of wisdom in communicating with his spouse.

1.18   Religious beliefs

Religion has different meanings to different people. The philosophy of religion is defined on the basis of individual belief. "Religion is a product of culture, as it is one of the ways of life (like arts and literature) of a people" (Ayantayo and Fatokun, 2007). Since spousal communication is both a cultural product and cultural practice, one cannot discuss spousal communication in the context of culture without making reference to religious dogma. Each community has its own beliefs. Beliefs could be sociological, anthropological, political, philosophical, economical, and so on. In general, Africans usually explain all things in relation to religion. (Ayantayo and Fatokun, 2007).

Africans are extremely religious and each community has its own specific beliefs and religious organizations with established tenets. For instance, in Nigeria, there are three major religions, namely African traditional religion, Christianity and Islam. Commenting on African traditional religion, Ayantayo and Fatokun (2007:43) submit that:

> …what we know about it (African traditional religion) could be found in Oral tradition, which contains religious information passed from mouth to mouth, from one generation to another. This is manifested in myths, legends, proverbs, songs, folktales, folklore, music, liturgy and symbols, and the Ifa corpus or something similar to it found all over African societies.

Many of the myths, folklores, folktales, proverbs and songs concerning women in African societies are totally pessimistic and discouraging both in feature and in subject matter; the probable exception is the "myth of Moremi", which portrays women positively. For instance, in the words of Yakubu (2006), "from the Ifa literary corpus come the narrative, warning men to beware of money". According to Yakubu (2006), "Obatala personifies Aje, money, as a woman"

> Woman is death
> Woman is trouble
> Woman is all evil
> Owo l'obinrin mo!
>   (Money is the only thing of interest to women)

Thus, men are warned not to trust women in relationships because women would rather move hastily to a rich man, than manage with a poor man.

From the Christian point of view, wives are commanded to submit to their husbands. In the first book of Peter, chapter three verses one to three, the Bible says:

> …you wives, be submissive to your husbands, so that some, though they do not obey the word, may be worn without a word by the behaviour of their wives, when they see your reverent and chaste behaviour (RSV, 1971:1018).

Husbands are also enjoined to admire their wives in the first book of Peter, chapter three, verse seven thus:

> …you husbands, live considerately with your wives, bestowing honour on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered. (RSV, 1971: 1018).

Moreover, in the book of Ephesians (5: 21-22), the attentions of wives is called to the fact that they should submit to their husbands, as husbands are heads of their wives. Husbands too should love their wives as they love their own bodies because this is identical to loving themselves.

In Islam, the wife has a right to emotional and physical satisfaction from her husband:

> …and it will not be within your power to treat your wives with fairness (in affection), even if you should strive to do so. So do not incline completely (toward one) and leave another as if she is suspended (i.e. neither divorced)… (Qur'an 4:129).

It is not permissible for a man to neglect his wife so that she would be in a suspended state, not enjoying any of his love and affection. Also, in the following verses of the Qur'an it is said that:

> …marry women of your choice, two, or three or four,
> but if you fear that you will not be able to deal justly
> with them, then only one (Qur'an 4:3).

Abu Hurayrah (R.A.H) in Muhammed al-Jibaly, cited in Doma (2004), reported the prophet (S.A.W) to have said that:

> Whoever has two wives and he leans unfairly towards
> one of them, he will come on the day of Resurrection
> with one of his sides dropping (p. 50).

All the above rules signify humanity and equality. The two religions stress wives' obedience to their husbands' power, and husbands are to display love to their wives. For peace and tranquility to reign in spousal communication, husbands need to respect their wives and their wives' views even as the wives need to be modest and submit to their husbands.

In Christianity, the man is the head of his family. There is no equality in spousal roles. An African man is brought up to believe that he is the head of his home, the supervisor, the manager, and the one in full control who should be obeyed and worshipped by his wife and children. Hence a wife who chooses to be bossy is inviting chaos to her home.

Oriaku (2012:130) observes that "…women's education affords them the opportunity to disprove the myth of male superiority and equips them for greater participation in the affairs of their society". Spousal communication today has shifted from what it used to be in the past. Ojo (2005:45) opines that "we now have situations where wives not only impose authority on their husbands, but also try to boss them around. These days, education unshackles the women from relegation by the men folk. Among female African writers, Emecheta is the first African female author to tackle the subject of women's liberation openly. Most of her works depict an image of a traditional society

where the instruction given by the man is binding and the woman lives merely to oblige to do his pleasure and submit to his command. The arrival of civilization gave birth to Western feminism. As men strive to dominate and inflict adversity on women, women rose up in uprising.

We can identify some African female writers who explicitly deal with feminism and gender relations in their works. Akachi Adimora-Ezeigbo also contributes to this view of male superiority and connected downgrading of women. She advocates complete change of society where both men and women will play complementary roles in spousal interaction. Despite domination and control of women by men, change seems gradually crawling in now. Some men, for instance, now realize that two salaries are better than one and therefore, try to have a rethink on the concept of total domination. These days, women have ceased to be house-keepers and child- rearers. Women are now rectors, provosts, vice chancellors, principal medical officers, nursing superintendent and many more. Women are now better informed, speaking out and taking responsibilities of their homes. Women are in politics, economic affairs and social activities of their countries. An example is Ellen Johnson Sirleaf, the current Liberian president. African women have demonstrated that they can certainly stand out in places of actual power and authority. They have to be given the opportunities.

While prejudice resides in opinions, it is habitually exhibited in the language and in the way in which spouses interact and or communicate with each other. Female restriction is now removed with acquisition of higher education. Many women have got their positioning changed: they now put into practice those things that African cultures disapprove of. Women now contest power with their husbands. Honorific forms of address have changed to endearment terms of all sorts. Spousal communication is dynamic. Therefore, it has to be understood in the context of situation where various factors that affect spousal interaction for each context of situation are identified.

In sum, despite modernity, an average African man still identifies himself as the head and director of all the affairs of his home. Spousal communication is not static as there are moments of intimacy, contexts of dispute, anger, solidarity, criticism, fault finding, and so on. We examine how these different contexts in spousal communication affect the use of language in Chapter Four. There are different linguistic features and paralinguistic cues that characterize the traits of spousal communication in different available contextual situations of investigation. In Hymes' (1964) opinion, context restricts the room of understanding and supports the interpretation intended.

1.19   Respect strategies and spousal communication

Respect plays a crucial role in maintaining social relationship. Being respectful allows communication to be smooth and to continue in such a way that better relationship is maintained. In everyday conversation, there are ways to go about getting the things we want. When we are with a group of friends, we can say to them, "Go get me that plate!" or "Shut-up". However, when we are surrounded by a group of adults at a formal function in which our parents are attending, we must say, "could you please pass me that plate, if you don't mind?" and "I'm sorry, I don't mean to interrupt, but I am not able to hear the speaker in the front of the room". At different social situations, we are obligated to adjust our use of words to fit the occasion. It would seem socially unacceptable if the phrases above were reversed.

The result of effective communication and mutual understanding in spousal communication is harmony. Onochie (1999:121) notes that "sociolinguistic competence demands high sensitivity to the cultural roles, expectations and relationships of the communicators in a given context". In the words of Smith (1966:565), "nonverbal language is even more difficult to understand because it is not' automatic' and often so subtle that a stranger to the culture misses the significant cues". Nonverbal cues, like voice tone, facial expression, postures, body movement overtures and the use of time and space are difficult to comprehend. The voice tone of spouses should not offend "good

manners". Turner (1979:12) argues that "the tone of a message is sometimes the first part to be understood".

1.20   Respect and gender

Respect is defined as the concern for the feelings of others. Sociolinguists try to explain why there is a greater frequency of the use of respect language from women than men. It is socially acceptable for a man to be forward and direct his assertiveness to control the actions of others. However, society has devalued these speech patterns when it is utilized by women. Women have had a secondary role in society relative to men. Therefore, it has been (historically) expected of a woman to "act like a lady" and "respect those around her". This reflects the role of the inferior status expected to respect the superior. Women typically use more respect language than men, characterized by a high frequency of honorific (showing respect for the person to whom one is talking, formal stylistic makers), and softening devices such as hedges and questions. Fortunately, these roles are becoming more of a stereotype and less of a reality. However, the trend of expected respect speech from the female persists. This is a prime example of how society plays an important part in the social function of language. Spouses require sociological exposition to enjoy harmonious relationship.

According to Jegede (2005:351) "the creator-God put women in charge of all the good things on earth". But in spite of this divine arrangement, attempts have been made to subjugate women. Jegede, (2005) observes that:

> …in the positive sense, women are seen as the life-giving, mother figure, indispensable part of creation. In the negative sense, they are seen as frightening and dangerous witches who possess supernatural powers that can destroy natural phenomena and so should be appreciated always (cf Ibitokun, 1985;, Abiodun, 1989; and Kolawole, 1997).

As 'mother' therefore, women are looked upon with respect and are appeased, while as wife, they are discussed in critical and contemptuous tones. Thus this ambivalent mystification shows the paradox of women's empowerment in certain instances (Jegede, 2005).

Lakoff (1975:8) states that "women lack authority and seriousness, they lack conviction and confidence". In her view, in comparison with the forceful and effective language of men, "women are tentative, hesitant, even trivial, and are therefore deficient". Women have known for centuries that men have been the undeservedly dominant sex, and that their dominance is reflected and reinforced in the language and by language use. Fishman (1985) analyses recurring patterns in the household conversations of three heterosexual couples. She notes that "the conversations were under male control but mainly produced by female work". "Heterosexual relationship is necessarily based on oppression" Mills and White, (1999).

In African culture, the husband is normally the head of the family. So, the well-mannered woman does not contest power with her husband. The husband maintains a very liberal position to power in the family.

1.21   Profiles of the authors and synopses of the texts

The profiles of the authors and synopsis of the texts under study are briefly explored thus:

1.21.1 Buchi Emecheta

Buchi Emecheta was born in July 1944 at Lagos, Nigeria. She is of the Igbo tribe. She was educated at the University of London where she earned a B.Sc degree in Sociology. She is one of the most remarkable writers in Nigeria. Her father was a railway worker in the 1940s; but not much was said about her mother. Owing to the gender bias of the period, the young Buchi Emecheta was at first kept at home while her younger brother was sent to school. She later received a full scholarship to the Methodist Girls School where she remained

until the age of 16, when she got married to Sylvester Onwordi, a student to whom she has been engaged since she was eleven years old.

Emecheta moved to London to join Onwordi, in 1962. It was an unhappy and violent marriage (as recorded in her *Second - Class Citizen)*. To keep her saneness, Emecheta wrote early in the mornings before she went to work. At the age of 22, Emecheta left her husband and worked to support her children alone.

She is well travelled and has been a visiting professor and lecturer at several higher institutions of learning. In 1982, she lectured at Yale University and the University of London. From 1980-1981, she was a senior resident fellow and visiting professor of Eglish, University of Calabar, Nigeria. Emecheta, together with her son, Sylvester, ran the Ogwugwu Afor Publishing Company from 1980 to 1981. She has several works to her credit.

Her writings employ a great deal of marriage institution. Emecheta's central theme in nearly all her novels is woman. This theme is aptly demonstrated in the character of Adah, the protagonist in *Second - Class Citizen*. She contributed plays (*A kind of Marriage* and *Family Bargain*) to BBC television in 1987. She has eight articles to her credit too. Emecheta is a prolific writer, novelist, playwright and essayist. She is well known throughout Nigeria and abroad. Buchi Emecheta relinquished life on 25th January, 2017.

> ***Source:*** "Emecheta Buchi", Biography, Postcolonial Studies @Emory.

1.21.2 *Second Class Citizen*

Second - Class Citizen is the second of Emecheta's novels, published in 1974. The novel has London as its setting and also draws on Emecheta's personal experiences. She dips into her confused marriage and past. She maintains that three quarters of the text is autobiographical. The novel centres on Adah and her husband, Francis. Gender relations, the countenance of the

increasing persecution ensuing from being an outsider, black and feminism, the ignominy of paucity, bigotry and domination are clearly recorded.

Affected negatively by the Igbo masculine sentiments and the English terrible behaviour towards the black settlers, Adah is made to understand that she is married, and so she is subsumed completely under her husband's people -her earnings, her attention, and her entire self.

The thematic message of Buchi Emecheta is that the female, even in the face of a cruel scheme in a male-controlled culture, must toil and assert herself. This novel has been able to consciously convey the fortunes and misfortunes of women in gender relations; with the highlight being a poor black woman struggling against discrimination. Emecheta wrote about the economic needs and emotional agonies she experienced as a poor black immigrant mother of five growing children in the United Kingdom.

The novel reflects on the past, the present and tentatively explores the future of the protagonist. Francis has no concern for her interests but only for her body, to satisfy his erotic desire. She consents to his patriarchal opinions and she voluntarily accepts to be used both as a reproductive and sex object but she acknowledges the fact that "an aggrieved female need shed no tears but must work out a strategy for survival and recognition" (Chukwuma, 1989).

Second - Class Citizen positions Adah and Francis, in contemporary locations, first Lagos and then London, the capital Kingdom with its complex prejudice against the black man. In the alien ground, Adah breaks out of the relationship as much as she appreciates the fact that Francis is the father of her children. In this interesting piece, Emecheta shows the inherent tensions that characterize gender relations. She demonstrates the way in which marriage concurrently serves to raise the hopes of women and destroy these hopes. She presents marriage as defying expectations that it places on it.

1.21.3 Akachi Adimora-Ezeigbo

Akachi Adimora-Ezeigbo was born in Uga on November 2, 1947 to Joshua and Christiana Adimora in Anambra State, south east Nigeria. She was educated at the Universities of Lagos and Ibadan. Akachi Adimora is at present a professor of English at the University of Lagos and the author of the trilogy *The Last of the Strong Ones* (1996), *House of Symbols* (2001) and *Children of the Eagle* (2005). She is a prolific writer, with over fifty (50) publications, including seventeen (17) books and numerous journal articles. She has won literary awards and commendations, among which are ANA prizes for Prose Fiction and Women Writing, WORDOC Short Stories Competition and Honourable Mention at the maiden edition of the Pat Utomi's Book Prize Award. She was a visiting Commonwealth Fellow at SOAS, University of London in 1989/90 and a Research Fellow at University of Natal, Pietermaritzburg, South Africa in 1999/2000.

Her writings employ a great deal of womanish perspective which seeks to project the needs of the Black woman within the context of patriarchy - dominated culture and customs, as well as colonial and post - colonial experiences.

1.21.4 *The Last of the Strong Ones*

The *Last of the Strong Ones* was written in 1996. The narration is a creative rebuilding of the olden times of Uga, a town in south-eastern Nigeria. Fabricated in the lives of four powerful women folk who succeed at the side of their male counterparts in the management of their town, the novel tells of the exertion of a community's effort to liberate their populace from the grip of the intrusive British imperialists. These four women fight a distracting instruction that intimidate their custom and their human race. In the middle of the histrionics that developed into an unavoidable crash sandwiched between convention and modification, the writer carries the reader around an expedition

of role reappraisal and revision of women within the grasp and in the circumstances of the Igbo culture.

Ezeigbo tries to question the one-sided images of women as subdued child-rearers and home-keepers in this novel. She argues that marriage is supposed to be a lasting ground where men and women are to play complementary roles.

1.21.5 Operational Definition of Terms

Couple: Two persons named, engaged, or otherwise romantically paired.

Dimensions: The ranges over which or the degrees to which something extends.

Domain: An area of knowledge or activity.

Spousal Communication: Verbal or nonverbal sharing of information with a spouse.

Spouse: The person to whom another is married, married person: husband, wife.

Sociolinguistics: The study of linguistic behaviour as determined by sociocultural factors.

Context: The circumstances, conditions or objects by which one is surrounded.

Linguistic: Of, or relating to words or language.

Paralinguistics: Signals beyond the basic verbal message or speech.

Speech acts: Utterances considered as actions, particularly with regard to its intention, purpose or effect.

2.1   Introduction

This chapter carries out a review of major theories and concepts of sociolinguistics and adopts two theoretical frameworks for the study. It also reviews previous works related to this research.

2.2   Sociolinguistics

Sociolinguistics is the study of language in relation to society (Gregory and Carroll, (1972); Hudson, (1996); Adeyanju, (2002); Osisanwo, (2003). According to Bell (1976), sociolinguistics is "a discipline which assigns functions to various languages which exist in a community". Adeyemi (2003:14), quoting Duranti (1997:13), states that:

> Sociolinguistics came out of urban dialectology in the late 1950s and early 1960s. The closeness between anthropology and sociolinguistics was partly enhanced in the 1960s and 1970s by several efforts to merge them; including Dell Hymes attempt to define an interdisciplinary field centered on language use. The name 'sociolinguistics did not appear until 1952 in a work by Haver C. Currie, whose intention was to encourage investigation into relation between speech behaviour and social status.

Elaborating on this concept, Akindele and Adegbite (1999:5) claim that:

> Sociolinguistics is a discipline which provides answers to such questions as who speaks what language to whom and when and to what end. It also tries to explain why and how this organization and behaviour have become selectively different in the same social networks or communities on two different occasions. For instance, it explains why one particular speaker addresses a semi-literate audience in pidgin and another audience, an elitist one, in impeccable English.

From the foregoing, it is clear that competence in a language goes beyond the proficiency in the grammar, lexis or phonology of that language. The ability to produce and respond to utterances in a wide range of circumstances is as essential as the cognitive ability in grammar, lexis or phonology. We can conceive language as a tool that has creative ability depending on the manipulative power of the user. Any given society is bound to speak a particular language. Thus, once there is a community, there must be a common language of communication. In other words, "in discourse situations there will be an interrelationship between language and its community" (Lamidi, 2000).

Dittmar (1976) cited in Paulston (2004:632:637), while commenting on the moral dilemma of sociolinguistics, argues that attempts are being made to "systematically expose the connection between speech forms and class structure, and by application of insights gained to specified social context". In other words, a speaker, through his competence, has control over innumerable variants of speech forms, which correspond to his social experience. Decamp (1977:30) observes that:

> The styles specific to situations and roles of which a speaker must have a command are too numerous for them to be governed by some form of competence: every speaker acquires a sociolinguistic competence, which is necessary to describe and explain.

Sociolinguistic competence is the ability to understand the social meaning of the choice of linguistic differences and to use language with the appropriate social meaning for the communication situation; cultural competence is the ability to understand behaviour from the perspective of the members of a culture and to behave in a way that would be understood by the members of the culture in the intended way. Cultural competence, therefore, involves understanding all aspects of a culture, but particularly the social structure, the values and beliefs of the people, and the way things are assumed to be done. However, interactional competence involves knowing and using the

mostly unwritten rules for interaction in various communication situations within a given speech community and culture. It includes, among other things, knowing how to initiate and manage conversations and negotiate meaning with other people. It also includes knowing what sorts of body language, eye contact, and proximity to other people are appropriate and acting accordingly.

2.3 Sociolinguistic studies

Sociolinguistic studies have demonstrated that "linguistic practices often reflect the thoughts, values and attitudes that speakers wish or wish not to express. A society's beliefs about and towards sex differences can be reflected in the way(s) language is used (Salami, 2004). In the view of Adeyanju (2002), sociolinguistics investigates language in relation to society. The fundamental sociolinguistic question is the need to understand where, when and how anyone says anything and to whom.

Language is a form of social activity; it has to be suitable to the speaker and the situation in which it is used. Given this, language is bound to behave in different ways in various social situations. Broadly speaking, ''communicative competence'' describes the ability of individuals to communicate with one another under situational and normatively defined conditions. Ellis, (1994:696-697) defines competence as a "language user's underlying knowledge of language" and communicative competence as the "knowledge that users of a language have internalized to enable them to understand and produce messages in the language". Thus, sociolinguistics is a broad discipline, which embraces linguistics, psychology, sociology and pragmatic as it is functional for a given situation or situations.

Dittmar (1976) contends that one area of research which has been included in sociolinguistics, is '' sociology of language", which has to do with large-scale social factors and their mutual interaction with language and dialects. He stresses the fact that "apart from meeting the conventional demands of any given language like the grammar or syntax, semantics,

morphology and phonological elements, the sociological considerations of the choice and use of a particular language should equally be borne in mind".

Language is a system of signs and these signs are arbitrary. The arbitrary nature of language accounts for its variation from culture to culture. In line with this, Elgin (1979:106) defines sociolinguistics as "the study of the language of real people in the real world". Sociolinguistics is interested in the culture and tradition of the people. The way an individual uses language depends to a large extent on the dictations of his environment.

Language is the bulwark of any society; it is the foundation upon which society is built because it gives expression to the culture of a people. All that needs to be known about a group of people is contained in their language. People generally relate with people through the use of language. This communicative essence of language makes it a significant feature in the community life of humankind. Sociolinguistics is interested in the need to study the linguistic behaviours of language users in relation to their social status, ages, sexes, social relationships, religious inclinations and their levels of competence, that is, the degree of knowledge of that language available for use by them.

2.4 Sociolinguistic theories

Our attention is shifted to the treatment of the various theories of sociolinguistics that could be used to analyze language in relation to society. These are:

a) Dell Hymes' ethnography of communication,

b) Basil Bernstein's deficit hypothesis, and

c) William Labov's variability concept.

2.5   Ethnography of Communication

Dell Hymes ethnography of communication began in early 1969. It was an early stimulus for the development of "interactional sociolinguistics" and was very forceful in the argument that, for a person to attain communicative competence, such a person must transcend linguistic knowledge to knowing the social and cultural rules for using a language (Malmkjar, 2002). Stubbs (1989) views ethnography of communication as the art of "studying a particular speech even in a particular social setting". In Stubbs' view, the speech calling for study should not be a general one but particular and specific speech events relevant to the social setting. According to him, ethnography of communication has to do with the study of the observed or recorded pattern of communicative behaviour with a view to understanding spoken interaction. Thus, it is of importance to study the act of communication in order to have perfect and clear understanding of any discourse. Goddard (1998:342) submits that "Ethnography of communication is concerned with how speech is organized socially and has been adjudged the most influential approach to discourse and cultural studies." This view places emphasis on the social background of the speech event. The issues generated by the social setting of an utterance are what this communication concept is trying to investigate.

The term "ethnography" means different things to different scholars. Duranti (1997), quoted in Adeyemi (2003) , observes that:

> Ethnography is the written description of the social
> organization, social activities, symbolic and material
> resources, and interpretive practices characteristic of a
> particular group of people. Such a description is
> typically produced by prolonged and direct
> participation in the social life of a community and
> implies two apparently contradictory qualities: (i) an
> ability to step and distance oneself from one's own
> immediate culturally biased reactions so as to achieve
> an acceptable degree of "objectivity" and (ii) the
> propensity to achieve sufficient identification with or
> empathy for the members of the group in order to

provide an insider's perspective otherwise called "the epic view".

Ethnography narrates how an individual observer could get himself personally integrated in the activities – social, religious and cultural activities - of a group of people for a long time and (how he could) later put down his findings without any bias. It is, therefore, an approach to the relationship between language, culture and society.

Wilson (1982) identifies the roots of ethnography in anthropology and sociology. He also gives two sets of hypotheses about human behaviour. These are the "naturalistic ecological hypothesis and the qualitative-phenomenological hypothesis". According to him:

> The naturalistic-ecological perspective has, as its central tenet; the belief that the context in which behaviour occurs has a significant influence on that behaviour. It follows that if we want to find out about behaviour, we need to investigate in the natural contexts in which it occurs, rather than in the experimental laboratory. In the qualitative-phenomenological hypothesis, ethnographers believe that human behaviour cannot be understood without incorporating into the research the subjective perceptions and belief systems of those involved in the research, both as researchers and subjects.

Corroborating this view, Watson-Geogeo and Ulichny (1988) discuss in particular, "the contextual characteristic" which focuses the research in real situations and settings where people actually live rather than in laboratory or simulated settings. Within this context, the research focuses on the cultural meanings revealed by the behaviour of the subjects under study.

Also, Van Lier (1988) identifies cultural description as a central characteristic of ethnography. These scholars agree that ethnography involves the study of the culture/characteristics of a group in real world context of situation. Ethnography has its focus on natural setting. According to Claudron

(1988:46), ethnography is one of the four major traditions in applied linguistic research. He views ethnography:

> as a qualitative, process-oriented approach to the investigation of interaction and points out that it is a rigorous tradition in its own right, involving considerable training, continuous record keeping, and extensive participatory involvement of the researcher and careful interpretation of the usually multifaceted data.

Thus, ethnographies are based on the detailed description and analysis of a particular context of situation. Ethnography is both implicit and explicit on how a people can be understood in a speech event and or situation. It is a contiguous discipline to sociolinguistics. Performing ethnography could, therefore, be defined as an interaction between the social and the cultural setting of a society. It can help us analyze a speech in locating the links between language and (society) social-cultural systems. That is, language and society are both contiguous disciplines to ethnography. Performing ethnography demands an observer of human group in interaction. The concept of performing ethnography of communication is to depict the cultural wealth of a specific group of people. Bamidele (2000:63) contends that "… to live in society means to exist under the domination of society's logic". If the point of performing ethnography is to depict the cultural data of a people, this could be applied to spousal communication, which mirrors the traditional life of couples in a particular context of situation.

The International Encyclopedia of Linguistics. (Vol. 1:419) portrays ethnography "as involving both theoretical and methodological perspectives"; "analyzes in cultural terms the patterned uses of language and speech of a particular group, institution, community or society". It incorporates native theories and practices of speaking, both as overtly articulated by individuals and as enacted by them in a range of situations. According to the encyclopedia, the ethnography of speaking is concerned with the following:

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i. The sociolinguistic resources which do not deal merely with grammar in conventional sense but also a complex of linguistic potentials for social use and social meaning available in particular communities;

ii. The use and exploitation of these resources in discourse (speech acts, events and context of situations), and in social interaction, agreeing, disagreeing, showing defence and respect, greeting and cajoling;

iii. The patterned interrelationship and organization – the various types of discourse and social interaction in the community, and

iv. The relationship of these patterns of speaking to other aspects, and domains of the culture of the community, such as social organization, religion, economics and politics.

The International Encyclopedia of Linguistics (Vol. 1:419) confirms that Hymes disputes the fact that language and speech have a patterning of their own, like social organization, politics, religion and economics; therefore, they merit attention by anthropologists. He then introduces the notion of the speech event as central to the ethnography of speaking, arguing that analysis of speech events requires the study of the interrelationships of many components or factors like setting, participants, purpose, verbal or textual organizations in terms of constituent acts, key or manner of delivery, the linguistic varieties used, norms of interaction and genres.

The field was later developed by Gumpez (1982). Keenan (1974) contributes his quota to this field too. A new group of researchers who focused on the study of particular society emerged. Examples are Gossen (1974), Scollon and Scollon (1979), Basso (1979) to mention but a few of them.

Adeyemi (2003:28) gives the following features of ethnography of speaking:

i. It is discourse-centred, studying the speech acts, events and situations - formal, ritual, informal, everyday, social, cultural methodology. It integrates those of sociolinguistics with those of social and cultural anthropology: from sociolinguistics is borrowed the assumption of a heterogeneous speech community; from social and cultural anthropology is adopted the assumption of cultural relativity, and the concern with the native insider's view, as well as the necessity of eliciting and analyzing native forms of speech within it; and from anthropology is the ethnography method of constant interpretation of ways of speaking to one another, and situating them in the contexts from which they derive and contribute meaning;

ii. Ethnography will have to do with finding certain commonalities among the members of the group, certain shared or mutually intelligible habits, social activities, and ways of interacting social acts.

Trudgill (1983:47) observes that:

> All societies, everywhere in the world, have rules about the way in which language should be used in social interaction. It is interesting to observe however, that these rules may vary widely between one society and another. (The study of these rules, and of cross-cultural differences in communicative norms, is often known as the ethnography of speaking).

Linguistic theory is concerned primarily with an ideal speaker – listener, in a completely homogenous speech community. Speech is used in different ways among different groups of people. Each group has its own norms of linguistic behaviour. We must try to understand how different groups of people use their language(s) if we are to achieve a comprehensive understanding of how language is related to the society that uses it.

Hymes (1974) has proposed an ethnographic framework which takes into account the various factors that are involved in speaking. "Ethnography of a communicative event is a description of all the factors that are relevant in understanding how that particular communicative event achieves its objective" (Wardhaugh, 2006). For convenience, Hymes uses the word SPEAKING as an acronym for the various factors relevant to ethnography.

S - Setting and scene of speech is important. Setting refers to the time and place, that is, the concrete physical circumstances in which speech takes place. Scene refers to the abstract psychological settings or the cultural definition of the occasion. A particular bit of speech may actually serve to define a scene, whereas another bit of speech may be deemed to be inappropriate in certain circumstances. Within a particular setting, participants are free to change scenes as they change the kind of activity in which they are involved.

The participants (P) imply speaker-listener, addressor-addressee, or sender-receiver. They generally fill certain socially specific roles. A two-person conversation involves a speaker and hearer whose roles change; a "dressing down'" involves a speaker and hearer with no role change, a telephone message involves a sender and a receiver, while a husband and a wife are involved in spousal communication. A political speech involves an addressor and addressees (the audience) and a prayer obviously makes a deity a participant.

Ends (E) refer to the "conventionally recognized and expected outcomes of an exchange as well as to the personal goals that participants seek to accomplish on particular occasions". A marriage ceremony serves as a certain social end, but each of the various participants, may have his or her own unique goals in getting married or in seeing a particular couple married.

Act Sequence (A) refers to the "actual form and content of what is said: the precise words used, how they are used, and the relationship of what is said to the actual topic at hand".

Key (K) refers to the tone, manner, or spirit in which a particular message is conveyed: light hearted, serious, precise, pedantic, mocking, sarcastic, pompous and so on. The key may also be marked nonverbally by certain kinds of behaviours, gesture, posture or even department.

Instrumentalities (I) refer to the choice of channel, for example, oral, written or telegraphic, and to the actual forms of speech employed, such as the language, dialect, code or register that is chosen.

Norms of interaction and interpretation (N) refer to the "specific behaviours and properties that are attached to speaking and also to how these may be viewed by someone who does not share them, e.g. loudness, silence, gaze return, and so on". For example, there are certain norms of interactions with regard to spousal communication, although, these norms may vary from social group to social group.

Genre (G), refers to "clearly demarcated types of utterance; such as poems, proverbs, riddles, sermons, prayers, lectures and editorials". These are all marked in specific ways in contrast to casual speech. In the middle of a prayer, for instance, a casual aside would be marked too. Particular genres seem more appropriate on certain occasions than on others. Wardhaugh, (2006:24a) further observes that:

> What Hymes offers us in his SPEAKING formula is a
> very necessary reminder that talk is a complex activity,
> and that any particular bit of talk is actually a piece of
> 'skilled work'. It is skilled in the sense that, if it is to
> be successful, the speaker must reveal a sensitivity to
> and awareness of each of the eight factors outlined
> above. Speakers and listeners must also work to see
> that nothing goes wrong. When speaking thus goes
> wrong, as it sometimes does, that going-wrong is often
> clearly describable in terms of some neglect of one or

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more of the factors…, we may also assume that individuals vary in their ability to manage and exploit the total array of factors.

Moreover, ethnographies are based on first-hand observations of behaviour in a group of people in their natural setting. Investigators report on what they see and hear as they observe what is going on around them. According to Duranti (1997), quoted in Adeyemi (2003), "ethnography is the written description of the social organization, social activities, symbolic and materials resources, and interpretive practices characteristic of a particular group of people". Ethnographers ask themselves what is happening and they try to provide accounts, which show how the behaviour that is being observed makes sense within the community that is being observed. In the view of Johnston (2004:76), ethnography "presupposes… that the best explanations of human behaviour are particular and culturally relative" rather than general and universal. Such studies are also qualitative rather than quantitative. In ethnographies of speaking, the focus is on the language the participants are using and the cultural practices such language reflects. They mostly deal with issues of identity and power.

The study of the communicative event is in tune with Hymes' claim because, having specified the contextual features above, we can imagine what the speech event is likely to be; and out of tune because it may not be realistic to specify these features in true life conversation. Lyons (1975) contends that these features are glaringly feasible both in practice and also in principle, the impossibility to give a full account of all these contextual features in true - life situation should not be taken as a reason for denying their existence or their relevance to discourse interpretation. Odebunmi (2006:11) submits that much of the current contributions in the contextual advent to language studies have come from sociolinguistics. He says further that Hymes' model has been patterned after his interest in describing ritualized occasions, such as wedding, funerals, and so on, and that within this perspective, Hymes has provided an excellent framework to assess context.

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2.6   The Deficit Hypothesis

The underlying theory is the construct of elaborated and restricted language codes which was introduced by British sociologist, Basil Bernstein in 1971, as a way of accounting for the relatively poor performance of working-class pupils on language-based subjects, when they were achieving alongside their middle-class counterparts on mathematical topics. Interestingly, it was stimulated directly by his experience of teaching in further education. One of Bernstein's research studies involved showing a group of children a strip cartoon and recording their account of what it depicted. Some children said things like:

> "They're playing football and he kicks it and it goes through there, it breaks the windows and they are looking at it and he comes out and shouts at them because they've broken it, so they ran away and then she looks out and she tells them off"

While others said:

> Three boys are playing football and one boy kicks the ball and it goes through the window, the ball breaks the window and the boys are looking at it and a man comes out and shouts at them, because they've broken the window so they run away and then the lady looks out of her window and she tells the boy off.

(From Bernstein, 1971 p. 203)

It is frequently misunderstood largely because of Bernstein's unfortunate choice of labels. The "restricted" code does not refer to restricted vocabulary and the "elaborate" codes do not entail flowery use of language. There is an issue of 'linguistic impoverishment' in the educational problems of some pupils, but Bernstein is not on the whole concerned with such extreme cases.

As Bernstein points out , the first account makes good sense if you have the strip cartoon in front of you, but means much less without it. This is an

example of restricted code. The second can "stand on its own" and is an example of elaborated code.

The essence of its distinction is in what the language is suited for. The restricted code works better than the elaborated code for situation in which there is a great deal for shared and taken-for-granted knowledge in the group of speakers. It is economical and rich, conveying a vast amount of meaning with few words, each of which has a complex set of connotations and acts like an index, pointing the hearer to a lot more information which remains unsaid.

Not only that, but because it draws on a store of shared meanings and background knowledge, a restricted code carries a social message of inclusion, of implicitly acknowledging that the person addressed is one of us . It takes one form within a family or a friendship group. Its essential feature is that it works within and is tuned to, a restricted community. Everyone uses restricted code communication some of the time. It would be a very peculiar and cold family which did not have its own language.

Elaborated code spells everything out not because it is better, but because it is necessary so that everyone can understand it. It has to be elaborate because the circumstances do not allow speakers to condense ("condensed" might have been a better label for the restricted code).

Restricted/Condensed code is therefore great for shared, established and static meaning (and values): but if you want to break out to say something new, particularly something which questions the received wisdom, you are going to have to use an elaborated code. Bernstein's research argued that working-class students had access to their restricted code(s) –but middle-class students had access to both restricted and elaborated codes, because the middle-classes were more geographically, socially and culturally mobile.

Thus, Basil Bernstein made an immense contribution to the study of communication with his sociolinguistic theory of language codes. Bernstein (1971) claims that there are two varieties of language available to speakers. He

calls these varieties '"elaborated and restricted'' codes. Dittmar (1976:4) states that the social success of members of a society and their access to social privileges is directly dependent on the degree of organization of their linguistic messages.

Basil Bernstein makes a significant contribution to the study of communication with his sociolinguistic theory of language codes. Within the broader category of language codes are elaborated and restricted codes. The term *code,* as defined by Littlejohn (2002:278) "refers to a set of organizing principle behind the language employed by members of a social group". Littlejohn (2002) suggests that Bernstein's theory shows how the language people use in everyday conversation both reflects and shapes the assumptions of a certain social group. Furthermore, relationships established within the social group affect the way that group uses language, and the type of speech that is used.

Atherton (2002) argues that the construct of restricted and elaborate language codes was introduced by Basil Bernstein in 1971. Basil, as an educator, was interested in accounting for relatively poor performance of working-class students in language - based subjects when they were achieving scores as high as their middle-class counterparts on mathematical topics. In his theory, Bernstein makes a direct correlation between societal class and language.

According to Bernstein (1971:76), "forms of spoken language in the process of their learning initiate, generalize and reinforce special types of relationship with the environment and thus create for the individual particular forms of significance" . That is, the way language is used within a particular societal class affects the way people assign significance and meaning to the things about which they are speaking. Littlejohn (2002) states that "people can learn their place in the world by virtue of the language codes they employ". The code that a person uses symbolizes his/her social identity (Bernstein, 1971).

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The restricted code does not refer to restricted vocabulary, just as the elaborated code does not refer to better, more eloquent language. Atherton (2002.) opines that:

> …the essence of the distinction is in what the language is suited for. The restricted code works better than the elaborated code for situations in which there is a great deal of shared and taken-for-granted knowledge in the group of speakers. It is economical and rich, conveying a vast amount of meaning with a few words, each of which has a complex set of connotations and acts like an index, pointing the hearer to a lot more information, which remains unsaid.

Within the restricted code, speakers draw on background knowledge and shared understanding. This type of code creates a sense of inclusiveness, a feeling of belonging to a certain group. Restricted code can be found among friends and families and other intimately knit groups.

Conversely, according to Atherton (2002), "the elaborated code spells everything out, not because it is better, but because it is necessary so that everyone can understand it. It has to be elaborate because the circumstances do not allow the speaker to condense". The elaborated code works well in situations where there is no prior or shared understanding and knowledge, where more thorough explanation is required. If one is saying something new to someone one has never met before, they would most certainly communicate in elaborated code.

In differentiating between restricted and elaborated codes, it is noted that elaborated code can "stand on its own". It is complete and full of details. However, restricted code is shorter and condensed and requires background information and prior knowledge. A person overhearing a conversation full of restricted code would be quite lost. It would be easily identifiable as *"insider's"* conservation. Bernstein (1971) submits that "clearly one code is not better than another; each possesses its own aesthetics, its own possibilities. Society, however, may place different values on the orders of experience

elicited, maintained and progressively strengthened through the different coding systems".

As communication occurs in groups and either the elaborated or restricted code is used, there is a degree of openness that is noticed. There is both the closed-role system and the open-role system. In a closed - role system, roles are set and people are viewed in terms of these roles as well as expected to act in accordance with their role. In an open-role system, roles are not set or simple; they are fluid and changeable (Littlejohn, 2002).

There are two factors which contribute to the development of either an elaborated or restricted code within a system. They are the nature of the socializing agencies (family, peer group, school) present in a system as well as the values within the system. When the socializing agencies are well defined and structured, you find a restricted code. Conversely, where the agencies are malleable, an elaborated code is found. In a society which values individuality you find elaborated codes; and, in a narrower society, you find restricted codes (Littlejohn, 2002) Bernstein (1971: 135) argues that "the orientation towards these codes may be governed entirely by the form of the social relation, or more generally by the quality of the social structure".

Bernstein makes a correlation between social class and the use of either elaborated or restricted code. He claims that, in the working class, you are likely to find the use of the restricted codes; whereas, in the middle class, you find the use of both the restricted and elaborated codes. Members of the working class have access only to restricted codes, the one they learned in the socialization process, where "both the values and role systems reinforce restricted codes". However, the middle class, being more geographically, socially and culturally mobile, has access to both the restricted code and the elaborated code (Atherton, 2002). The restricted code is less formal, with shorter phrases interjected into the middle or end of a thought to confirm understanding. For example, "you know", "you know what I mean", "right?" and "don't you think?" Elaborated codes have a longer, more complicated

sentence structure that utilizes uncommon words and thoughts. In the elaborated code, there is no paddling or filler, only complete, well - laid - out thoughts that require no previous knowledge on the part of the listener, that is., necessary details will be provided. According to Bernstein (1971), a working class person communicates in restricted code as a result of the conditions in which he/she were raised and the socialization process. The same is true for the middle - class person with the exception that he/she was exposed to the elaborated code as well. Both groups use restricted code at some point for, as (Atherton (2002) points out, "everyone uses restricted code communication some of the time.''

Ojo (2005:48) observes that ''the deficit hypothesis is insufficient a theory when applied to the Nigerian context". She contends that:

> It is true that most middle class children in Nigeria attend good private schools and have a better linguistic code (elaborated code) than the children of the lower class who are in public schools. But, we also have lower class parents who struggle to send their children to private schools and these children speak good linguistic code. Besides, we have many Nigerians who thought they have the socio-economic status of the middle class, but do not possess the elaborated code.

2.7   The Variability Theory

The linguistic tradition of the variability theory is established in the explanations of speech variation which aims at describing how and in what functions the various systems of language are divided: regional, social, functional language varieties; how the various speech realizations can be evaluated and how they can undergo changes based on such evaluations. It explains the extent to which language systems interfere with one another at the levels of phonology, syntax and semantics. According to Dittmar (1976) the proponents of the variability concept emphasize three main points:

1. Any meaning which is relevant to the understanding between people can be expressed in any language.

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2. In accordance with (1), socially-determined speech differences are non-cognitive unless there is empirical proof to the contrary. The non-cognitive analysis of speech differences is based on the idea that, for each linguistic utterance in A, there is a corresponding utterance in B (A and B can represent styles, standards, dialects, or functional varieties), which conveys the same semantic information (synonymy). Differences between A and B in respect of certain linguistic features are only understandable on the basis of a comprehensive contrastive analysis of A and B on all levels of grammar.

3. In the sense of (2), the description of speech variation is concerned with the type and degree of structural and functional interference, as well as the social relations and interaction between two given linguistic systems. The linguistic orientation of the variability concept is, therefore, enunciated in order to draw the internal and socially-determined variation of linguistic data as they occur in concrete speech situations.

Bright (1966a), according to Dittmar (1976) formulated seven dimensions of research for sociolinguistics:

1. The social identity of the speaker and
2. That of the hearer involved in the process of communication;
3. The social environment in which speech events take place;
4. The synchronic and diachronic analysis of social dialects;
5. The different social assessments speakers of speech behaviour forms;
6. The degree of linguistic variation; and
7. The practical applications of sociolinguistic research.

"Linguistic varieties…appear to be inherently variable as a rule rather than as an exception, and, inherent variability are probably the linguistic counterpart of social heterogeneity" Trudgill (1983: 47-48).

The variability concept of Labov fails to account for the "psychological component" (Dittmar 1976). In essence, this concept has a well - defined

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descriptive procedure; it has not considered the importance of the cognitive aspect of a particular language.

2.8 Womanism

The Womanist ideology is one of the numerous derivatives of the feminist dogma (Wood, 1993). Acholonu (1995; 88) avers that black and African feminists are recently, adopting the term 'Womanism' as a replacement for feminism. Womanist is defined as:

> A woman who loves other women sexually and/or sexually appreciates and prefers women's culture, women's emotional flexibility and women's strength (Walker, 1983).

According to Shodipe (2008:242) Womanist perspective seeks to project the needs of the Black woman within the context patriarchal, colonial and post colonial experiences. The writings of African women often feature a call for change (Shodipe, 2008). Kolawole (1994:34) agrees that:

> Any African Woman who has the consciousness to situate the struggle within African cultural realities by working for a total and robust self- retrieval of the African woman is an African Womanist.

Adegbite and Kehinde (2003;17) say that the noble goal of a Womanist is to seek equality rather than to dominate men.

Radical approach to the emancipation of the female folk from patriarchal hegemony manifests in Lesbian-Feminism, and shows disregard for cultural peculiarities. The limitations of the mainstream feminism resulted to the emergence of black feminism otherwise known as Womanism. Aside from radical gender segregation characterizing Western Feminism, black feminists especially in the United States of America opine that racial and sexual oppression are the critical issues black women contend with unlike feminism that put men and women on binary opposition. Womanism is a Universalist ideology committed to the survival and wholeness of the entire people, male

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and female. It advocates the centrality of the family, motherhood and mutual coexistence. The central concern of womanism is agitation for the actualization of the black woman's desire for political, social and economic relevance not only in the United States of America, but acoss the globe (Akorede, 2011). Acolytes of Womanism like Alice Walker, Chikwenye Okonjo-Ogunyemi, and Mary Kolawole assert that the proponents of western Feminism promote sexism-separation between the two sexes in order to fuel breakdown in communal living and/or peaceful coexistence.

Womanism (or black feminism) recognizes, appreciates and preaches the interdependence of both sexes. It upholds motherhood. Bringing Womanist theory to bear on literary criticism in the United States for instance, works of art are examined in relation to the oppressive life the black people are subjected to and, by extension, the effects on the black women. Dewomanisation and dehumanization of the black woman become the points of emphasis. Western feminism fails to pay attention to how racial disparity dehumanizes the man and the adverse economic effect of such disparity on the black woman.

Womanism takes reconstructive stance of literary appreciation through the black critics. It portrays the agonies of the black woman as the resultant of such effect of dehumanization of black men in the United States. This manifests in the breaking up of families, making the black woman the sole bread winner of the home, an experience a white woman does not have. The African American man is so demoralized that he is not gainfully employed like his white counterpart nor is he seen as a man in the sense of the word. Kolawole,(1997). He suffers double jeopardy (he suffers economic and political deprivation).

The black man's inability to provide for the family in the African American reality makes him dependent on the black woman whose labour as domestic worker or cleaner in big establishments guarantees the food at home (Akorede, 2011). Therefore, paradigm shift in the status of the black woman is in sharp contrary to her white counterpart's experience. Black feminism (or

Womanism) focuses on the black woman's sense of insecurity in her place of work. It shows the plight of the black woman at work even under fellow 'white woman'. The black woman's work is under-valued, poorly remunerated and the activities are hardly appreciated.

Womanism is a distinct ideology that is not subversive, disruptive, or divisive like white feminism. Womanism addresses the racist and classist aspects of white feminism and actively opposes separatist ideologies between men and women. It recognizes the bond of family to which man belongs. Hence, womanism accounts for the ways in which black women support and empower black men, and serves as a tool for understanding the black woman's relationship with men as opposite of the white woman's.

It should be noted however that there is an Afro centric dimension to womanism because of the detected in Walker's (1984) submission that sexuality and/or non-sexually, womanism appreciates and prefers women's culture, women's emotional flexibility and women's strength, sometimes loves individual men, sexually and/or non-sexually'. This submission tends towards lesbian feminism which black critics frowned at. The reaction of black critics snowballed to the emergence of Africana-Womanism- an off shoot of Womanism. Africana-womanism advocates the unification of liberation of all blacks of Africa descent without gender disparity but on equal economic and political equality.

Alice Walker's definition of womanism is full of contradictions, abstractions and taboos that make it tilt towards Lesbianism (Acholonu, 1995). Africana–Womanism finds fault with Buchi Emecheta's works for her "portrayal of her male characters in exaggerated states of idiocy, irresponsibility and insensitivity" (Acholonu, 1995). Emecheta's works exist on the gallery of Western Feminism and are seen by European critics as good representation of male-female relationships in Africa.

2.9   Theoretical frameworks

The theoretical frameworks adopted for this study is Ethnography of communication and Womanism. Ethnography places emphasis on the socio-cultural context of speech. It is based on "an approach to the relationship between language, culture and society". It is concerned with the patterned use of language and speech in a particular group, institution, community and society. It explains various aspects of communication behaviour; recognizes established mutually intelligible habits, social activities, and way of interacting and interpreting social acts; explains how a particular group is kept together by their similarities and also how they are united despite their seeming dissimilarities; and merges linguistic meanings with social meanings. Africana Womanism, coined by Clenora Hudson-Weems in the late 1980s was the explanation of male/female alliance. Her ideology of Womanism, distinguishes itself from Feminism, or Alice Walker's Womanism. She lists about eighteen characters which include: family-centered and desiring positive male companionship, among others.

2.10 Dell Hymes' SPEAKING Concept in Buchi Emecheta's and Akachi Adimora-Ezeigbo's novels

All languages have structures, the understanding of which hinges on the situation in which they are used. It then means that, to a great extent, each language episode takes place at a specific location with particular person's presence. We take context to be any background knowledge expected to be shared by a speaker and hearer which contributes to his/her comprehension of what the speaker means by a given utterance. Indeed, every particular circumstance has an effect on the choice of language use. Ethnography of communication spells out definite structures of context that may be pertinent to the recognition of any kind of dialogue experience, captured in 'SPEAKING'.

2.10.1 Setting and Scene.

Setting is one of the elements of story in a literary work. The setting is the surrounding in which a story or event takes place. Setting can comprise particular knowledge about the time and place or can just be explanatory and or descriptive. Often, a novel or other literary genre has a general setting within which incidents or acts happen in distinct particular settings. Geographical location, historical period, societal circumstances, climate, current environment, time of day, participants and physical relationships of the participants can all be features of setting. Setting is not simply a truthful or an accurate knowledge but a vital part of a narrative's frame of mind and feelings. Setting gives a background for the action. Cautious representation of setting can communicate connotation through reciprocal action with characters and storyline. At times, frequent changes in setting are central to characters and to the events in the story. We look at scene by considering the communicative events in connection with what it is about, reasons for occurrence, where it occurs and how the setting looks like.

The first setting of the communicative events between Francis and Adah (*Second-Class Citizen* pp. 26-31) takes place in Tinubu Square and after their evening meal in their house in Lagos. Other communication events take place in England. The first of its kind takes place at the Liverpool ports when Francis comes to meet Adah and her children as a different Francis who surprises his spouse, as he kisses her in public with everybody looking. Adah thinks that "if her mother-in-law could see them, she would go and make sacrifices to Oboshi for forgiveness" (p.39). This happens in the white world's setting. This setting allows them to show their annoyance to each other. Unfortunately, they are not controlled by the presence of the whites who are looking remote, and happy in an aloof way, but are determined to keep their distance.

The children are too young to comprehend what is going on between Francis and Adah. Possibly, the presence of any third party might have prompted them to simply ignore each other, steer clear of foul language or

show pretence as if nothing is wrong in their interaction. Adah calls Francis a liar. They abuse each other until Adah is quietened by the sharpness of Francis' voice which seems to say to Adah that "it is allowed for African males to come and get civilized in England, but that privilege has not been extended to female yet"(p.40). To Adah, this is "a sad indication". She controls herself with the prayer that the two of them will be strong enough to accept civilization into their relationship. If they would not, their coming to England would have been a very big mistake.

The communication switches between Francis and Adah takes place in their one-room apartment in Ashdown Street in England. Every communication event takes place in their one room apartment, mostly in the presence of their children whom they usually overlook. Children in African culture are things of pride to their parents. No matter how great they are in number, parents want to have their children around them. Nonetheless, every extended family member is involved in the training of African children. The idea of foster parents is so rampant in England that African housewives in England came to regard the foster-mother as the mother of their children. Francis says:

> Everybody laughs at us in this place. No African Child lives with his parents. It is not convenient, it is not possible. There is no accommodation for it. Moreover, they won't learn good English. They are much, much better off with an English woman...

Second-Class Citizen p.51

Here, Francis takes advantage of the setting to run away from looking after his own children. He condemns them to be fostered away. With this setting, Adah also tries to curtail the freedom of Francis from sleeping around with willing women; but Francis, an African man' was brought up to like different women because African women never protest over such thing. (P. 70).

The time of the day and the natural condition also influence spousal communication. Francis and Adah are discussing at 3 O'clock in the morning

when the children are fast asleep. Francis wants his wife; Adah's "voice too was part of the act, low, and hushed… she gives in to her husband" (PP 94-95).

The unexpected interruption of a neutral party or guest into the setting can equally hold back spousal communication. Adah could not ask Francis any questions "until the two police officers were gone". Francis and Adah become "stupid-looking" parents (PP 150-151) in the presence of the Chinese doctor. Francis hides his annoyance with Adah and restrains from hitting her because of the presence of Mr. Noble (p. 161) and that of Devlin (p. 190) and Adah refuses to talk to Mr. Okpara, as she is not ready to betray her husband despite their failure to make their marriage work. Further, Francis is "confused with anger, shame and disappointment, resented this intrusion into his family life" and simply asks Mr. Okpara "to go back home and mind his own business'' (PP 171-175).

The setting and scene within the communication events between Obiatu and Ejimnaka in *The Last of the Strong Ones* take place in their *"big compound with two huts"*. With this setting, they feel free to show their love and affection to each other. Ejimnaka says:

> Our evening meal over, he pulled me up and unto his
> lap…He was stroking me all over in the manner of the
> uri patterns that adorned my skin… (P. 37).

They are not curtailed by any arbitrator, either in the form of children or stranger. Obiatu and Ejimnaka ignore the "prolonged contention'' of the Obiatu people to take another wife because they have no male child. The resentment of her mother-in-law is equally overlooked. Aziagba, their daughter later "remain at home" with her parents (Obiatu and Ejimnaka) to give male children to her father. Okoroji is Aziagba's concubine. He allows Aziagba "to be herself" and stay in her father's house despite their relationship (p.45). The overall setting surrounding the communication amid Iwuchukwu and Chieme in *The Last of the Strong Ones* (PP 104-109), occurs inside their "obi", their sitting room. They have no children yet and this exactly is their subject of discourse.

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The two of them are so free to show their hard feelings about the bone of contention. They shun each other, abuse and humiliate each other until Chieme returns to her mother's hut ten days after Iwuchukwu end their marriage. Chibuka and Iheme too have their communication mainly in the house. This setting allows Iheme to always impose his authority on Chibuka. He makes it clear to her that any order in the house should be given by him (PP 135-149). In his strange and cruel behaviour, he pushes and knocks his wife across her face in the presence of their six children so much so that Nnatu, their first son, glares at him and shouted "Father, do not ever do that again!" (P. 141).

The setting and scene of the communication between Okorie and Ngbeke happen in their house. Okori commands Ngbeke. The success or otherwise of his imposition depend on his wife who may well see him as the head and it is, in cultural terms, approved of him to enforce. However, Ngbeke is not ready to be pushed about by the pretentious ego of an irresponsible, unfaithful and unmanageable husband. (P. 97). Ngbeke takes advantage of her husband's behaviour. With this setting, she is forced to be angry; to nag and be unhappy; her feelings for her husband is affected negatively. The setting creates an unhappy period for the husband and the wife and for their children who have sympathy for their mother but could not challenge their father by supporting their mother openly. The setting makes it possible for Ngbeke to totally disobey her husband despite the presence of eight mediators, among whom she has three supporters. (PP 93-94)

A setting might constrain the choice of language employed by spouses in communication. For instance, spouses choose inventories from two different languages which signify the fact that they are bilingual and they can communicate in more than one language. Let us examine Chieme's speech below:

Have you forgotten that you and I consulted the dibia from Arochukwu on this same problem? Iwuchukwu…but it does not seem there is a dibia who is able to help you. I am the only son of my father. It is my duty to fill this ngwuru with children.

The Last of the Strong Ones PP 105-106

We notice that spouses select "dibia", "ngwuru", and "chi" (p.106), "Obi" (p.107), "Utazi" (p.111), and many others from the Igbo language. Chieme and her spouse select "dibia" instead of "medicine man", "Obi and Ngwuru" instead of "hut" and "chi" instead of "gods" to achieve their communicative needs since the English words, might not give equivalent meanings to these words.

2.10.2 Participants

The most important issue here is the task or the responsibility of each of the spouses in each episode. In the African society, marriage is organized in such a way as to position the woman in a submissive connection to the husband and his family. The husband is customarily the head, whereas the wife plays additional and less important roles. The stance of the man in his home is to be in charge and control as the head of the family. This affords the man the privilege to be reliable, respected, commanding, influential and assertive. Okorie's and Onyeka's declarations below are taken on for example:

I am your husband…I am the one to make all the decisions in this house… your duty is to obey.

*The Last of the Strong Ones (*P. 93).

I called him "my big father" as my mother call my father. I lived in awe of him in all my years of wifehood.

The Last of the Strong Ones (P.53)

In the first excerpt, Okorie makes no effort to be respectful or put right his speech. He makes no move to ease his obligation as he insists on his spouse's obedience. The second excerpt confirms the authority of a husband on

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his wife. Onyeka submits totally to Omeozo, her spouse. Whereas Omeozo addresses Onyeka as "Oyoyo M" (my beauty) (p. 54), Onyeka lives in "awe of him" and calls him "my big father".

A man's authority could be accepted or rejected by his wife. For instance, Ngbeke stands against her husband's authority in her responses:

> "I will not do Okorie"s work for him in this compound any longer….You are all witness today and if Okorie comes home with more wounds from Igedu, you know who is to blame for them".

The Last of the Strong Ones (P 94).

Ngbeke challenges her husband's authority and remains adamant despite the settlement from relations on both sides. Aziagba flouts the patriarchal rules by taking over the control of her relationship with Okoroji. This she demonstrated in the following excerpt where she responds to Okoroji's request:

> You are not sleeping here this night. Because I do not want you to.

The Last of the Strong Ones P 34.

Okoroji wants to sleep with Aziagba, despite his plea, Aziagba turns him down. Another wife could have just accepted her husband's plea and allowed him to sleep with her, but Aziagba refuses because of her "self-sufficient" and "independent" nature. In the first instance, Aziagba chooses Okoroji as a mate; Okoroji does not choose her and her wish is to "stay in her father's house and produce male children for her father". This is a different form of a relationship which Okoroji equally and willingly enters in with Aziagba. This is contrary to Igbo worldview. Among the Igbo, a man chooses and marries a woman. Francis chooses Adah and decides to marry her as he declares in the following excerpt;

> My father told me I made a right decision the day I
> said I was going to marry you.

Second-Class Citizen p.31

This shows that the decision to marry Adah obviously originated from him not from anybody else. Hence, Adah belongs to him and not to any other person; and this is a right decision because Adah now has a good job with high salary and because of the "sudden prosperity" which places them ahead of all their colleagues, Francis's joy knows no bounds. Also, Iwuchukwu personifies the pronouncement to divorce his wife:

> I want you to know that I have decided to end this
> marriage which I consider no marriage at all.

The Last of the Strong Ones p.105.

The plea and the opinion of Chieme, his spouse, do not matter in this case. He has made up his mind; he is not ready to change his decision on this matter of divorce.

2.10.3 Ends

Ends refer to the result and goal of speech or silence or the utterances made by a speaker. In spousal communication, the goal of the utterance and or silence may be much more than what is stated in the utterance.

> This separation of ours has made you bold. You've
> never in your life told me that I was lying before,
> Francis accused.

Second- Class Citizen p.40.

Adah decides to be silent to Francis's accusation in the above excerpt. The sharpness of Francis's response to what she says quieting his spouse. Adah's goal is to prevent the two of them from quarrelling on the very first day of their meeting after long separation. In the same vein, question - answer strategy is employed to indicate angry disposition. The following excerpts show how this strategy communicates angry disposition.

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My husband; is it true you had a wife before me? Is it also true there is a little girl…why did you not tell me.

The Last of the Strong Ones (p.153)

Did your parents not tell you?

The Last of the Strong Ones (p. 153)

Iheme gives a question to answer his spouse's questions to signify his annoyance and also to mock his spouse. Mocking and annoyance are the goals of his utterance.

2.10.4 Acts sequence

In all the data collected for this study, both verbal and nonverbal forms of communication are used. In most cases, the speech of a spouse is followed by that of the other spouse. That is, in a given event in spousal communication, sequencing depends on the goal of speech with regard to the message content and form. The latter has to do with the type of language employed while the former has to do with the intention of the speakers. The following excerpt explains the foregoing:

Are we going to live here? Well, I know you will not like it, but this is the best I can do. You see, accommodation is very short in London, especially for black people with children. Everybody is coming to London…African students are usually grouped together with them. We are all blacks, all coloreds, and the houses we can get are horrors like this.

Second-Class Citizen (p.41).

The above is sequence structured. Francis' intention is not to appeal but to command his spouse to accept the accommodation and keep quiet if possible. Adah finds nothing to say; she simply wears an intent look and consumes it all like an unpleasant pill.

2.10.5 Key

Key has to do with the tone of voice in a given utterance. In spousal communication, tone plays a very significant role in the interpretation of language. Tone affects the meanings of speech event. For instance, Francis "spat out in anger" and tells his spouse:

> You must know my dear young lady, that in Lagos you may be a million publicity offers for the Americans; you may be earning a million pounds a day; you may be living like an elite, but the day you land in England, you are a *Second-Class Citizen.* So you can't discriminate against your own people, because we are all second-class.

*Second-Class Citizen (*p.43)

The voice and manner of speech in the above event establish sincerity and mockery, a serious tone which shows neither respect nor apology.

2.10.6 Instrumentalities

These are the procedures or method of speech. The speech event could be spontaneous, conveyed with many features of the indigenous language or more conventional items and cautious and well-formed in the rules of grammar. The spouses maintain series of network to make contacts and to fulfill their communicative needs. As a result, the spouses are guarded by different situations to use verbal and non-verbal cues. There is pressure in *Second-Class Citizen* (pages 42, 94,160,189, and 190); and *The Last of the Strong Ones (*pages 136, 141, and 147) to impose authority on spouses. Concern for spouses in *Second-Class Citizen* is found on pages 95 and 160. Display of emotion in *The Last of the Strong One* is recorded on pages 105-106 and *Second-Class Citizen* pages 82-83.

2.10.7 Norms

These are the societal rules governing the events and the participants. The behaviours and responses to the behaviours of the participants in the

proceedings of their speech events have different values. The convention governing the speech events and the participants are norms, formal and stiff or casual and relaxed. The African culture values the societal rules which regulate the marital relationships and spousal interaction. The data used in this study showed that the principles of the Igbo culture which spouses should apply as social control mechanisms in their various homes are neglected, leading to conflict.

2.10.8 Genre

This refers to the type of speech act or event or the subject matter, into which speech events of all kinds can be divided. A speech event may be employed to give moral instruction. The theme of a speech event could be for the purpose of persuasion and or entertainment. The data collected depict different types of speech event, including banter, abusive remarks, intimacy and endearment, greetings, and dispute. Silence and ignoring, haptics, coercion and gestures are among the nonverbal cues employed by the spouses. The following excerpts are illustrative:

> Francis, I don't care what you think any more, I am going to find out from Trudy. What's coming over you? What's happening to you? You want to know what's happening to me? I'll tell you. You will have to know sooner or later. If anything happens to my son, I am going to kill you and that prostitute. You sleep with her, do you not… I don't care what you do, but I must have my children whole and perfect. The only thing I get from this slavish marriage is the children. And Francis, I am warning you, they must be perfect children.
> *Second-Class Citizen* (PP 69-70).

The genre, to a large extent, dictates the language to be employed. There are taunts, insults, abusive language and embarrassment in the above genre of dispute.

2.11   Studies on spousal communication.

Studies on spousal communication are available across the orb and this gives legal confirmation to the generality of the phenomenon of spousal communication. A total of eighteen works are reviewed in this study, ten international and eight local. One out of the ten international works is African. These works comprise intellectual, professionally, counselling and journalistic researches which consider the phenomenon of spousal communication from medical, religious, media, ethical and social point of views/ perspectives. The works are serially reviewed below.

Considerable efforts have gone into the study of spousal communication at one extreme and cultural tradition at the other in attempts to explain social interpersonal and interspousal interaction. Raymond, Richard, Lawrence, and Khan 1971 gathered data separately from both husband and wife. Eight major areas were subjected to factor analysis as an initial step in the study of patterns of communication between husbands and wives in a Muslim society. Three dimensions which were labeled 'role emphatic relationships', 'husband dominant relationship' and 'shared values relationship' were produced. Results indicated that factors other than age, duration of marriage and education are significant in inter spouse communication and that more socio-psychological study is needed in this area. There is support for including husbands from each type of relationship, in family planning education programmers. The tentative results suggest further consideration of inter spouse relationships of several kinds rather than a one-sided type. Western biased research focus on the highly communicative couple as a model of husband-wife concurrence and solidarity.

A noted feature of many less developed societies is that marital partners hardly discuss reproductive issues with the results that decisions on these issues are usually taken by men and their kinsmen. Because of lack of spousal communication negotiation for individual reproductive preferences has been limited. Thus, the reproductive preferences of men who desire larger family sizes and oppose contraceptive use have usually been found to prevail. The

need to encourage husband-wife communication about reproductive issues cannot be over-emphasized.

Margolin and Weiss (1978) in their exploration of communication training and assessment of behavioural marital enrichment presented a technology for training marital partners in self-defined communication skills and a method is described for assessing change across three observational sources (self, spouse and trained others). By use of cueing and feedback procedures, spouses' skills in emitting helpful communication responses are enhanced and their mutual identification of such helpful responses is increased. The programmers included training to increase the couples at home exchange of pleasurable relationship events and training in contracting skills. Case study data are presented reflecting the necessity for multidimensional assessment. Results indicated an increase in communicative, helpful responses and spouses agree that helpful responses increase problem-solving skills as observed by trained coders.

Birchler, (1979) reviewed a research which supports the view that it is not specific problems but rather the communication skills and specific strategies employed for problem resolution that differentiate distressed from non-distressed relationships. The empirical literature specifically relevant to communication skills of named couples is thoroughly reviewed for both "enrichment" and "clinical" approaches. Communication skills are defined as the observable, trainable, verbal and non-verbal behaviours concerning the way messages are sent and received between husbands and wives. It is concluded that communication skills training (CST) is the most prevalent training procedure applied annually to thousand of couples seeking marital enrichment; few studies have incorporated comprehensive behavioural measures to validate this approach.

Using reports from 1980, 1988 and 2000 with 590 married individuals from the marital instability over the life course study, Lucier-Greer and Adler-Baedar (2011) found that continuously married (n=54), and remarried (n=48)

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by 2000 all showed increase in egalitarian attitudes, with more dramatic change in divorce and remarried group. However, the pattern was unique for remarried with increase from 1980-1988 and a decrease from 1988-2000m although the level in 2000 was below that of 1980, no difference was observed by this researchers in 2000. Scores between continuously married and remarried continued to be more egalitarian than the two other groups.

Ayaya (2002) investigated spousal communication and family planning behaviour in Navrongo. The study addressed the question of casualty by using longitudinal data from the Navrongo Health Research Centre Panel Survey. Results from both cross-sectional and longitudinal analysis demonstrated that spousal communication does, indeed, predict contraceptive behaviour, even when other factors are controlled.

Ojo (2005) attempted a sociolinguistic appraisal of spousal communication in selected Nigerian plays. She adopted Hymes' ethnography of communication. She explored Clark's *The Wives' Revolt* (1991): Osofisan's *The Inspector and the Hero* in *Birthdays Are Not For Dying and Other Plays* (1990); Rotimi's *Our Husband has Gone Mad Again* (1977); Sofola's *The Sweet Trap* (1979); *and* Soyinka's *The Trials of Brother Jero* (1964). The study submits that culture plays a crucial role and contexts have ways of constraining spousal communication. There are strategies of creating intimacy, distance and reconciliation. The status, personalities and worldviews of spouses affect their language use with each other. Spousal communication is just like any other interpersonal communication except that the participants involved are more intimate.

Hatlford, Nicholson and Sanders (2007) compared couple communication patterns for 52 first-marriage and 65 stepfamily couples. Each set of couples were stratified into high and low risk categories by family history of divorce and violence. Ten-minute observations of discussions were coded for positive discussions, validation/invalidation, conflict, negative non-verbal and withdrawal. Step-family couples showed less positive and negative

discussion and more withdrawal. First-married showed higher conflict, invalidation and negative non-verbal. High risk women in first marriages showed higher conflict and invalidation. Overall, stepfamilies couples showed much less negative and withdrew from interaction more which might reflect avoidance.

Oyedokun (2007) carried out a sociolinguistic investigation of spousal communication among the educated Yoruba speakers of English in south western Nigeria. She adopted Hymes' ethnography of communication and used questionnaire to collect data for the study. The study found that issues related to finances are often difficult for spouses to discuss. There were linguistic and paralinguistic features that give guidelines to conflict in spousal interaction. The couples sampled did not use negative comments to express anger to their spouses; rather; they used silence and frowning predominantly. They communicated joy with laughter ''I love you'' was the most popular sexual comment. Use of slang on issues that border on family planning adoption was not popular.

Brandau-Brown, Bello and Ragsdale (2008), used data from 191 renamed individuals identified through network sampling in response to two hypothetical scenarios; findings were that secure and preoccupied attachment styles were associated with repair messages which are more polite and honest, than fearful and dismissive. Also, more ambiguity tolerance was associated with stronger perceptions of message competence, whereas less ambiguity tolerance was associated with more positive interpretation of partner's respect language.

In Hanzal and Segrin (2008) conflict pattern analyses in 66 couples (33 with at least one previously divorced) revealed that wives with higher levels of inter parental conflict in the family of origin were now more likely to be in a marriage with a history of divorce as this according to them increased the odds of being married to a husband who was previously divorced, but not their own odds of divorce. Although couples' history of divorce was unrelated to reports

of conflict tactics, husbands' reports of their spouses' conflict withdrawal and compliance were higher than their wives' corresponding reports.

In the assessment of economic predictors of marital quality in remarried men (939) and women (1,101) from rural (34%) and urban areas, Higginbotham and Felix (2009) submitted that rural couples had larger households and financial concern, whereas urban households had higher income, per capital income and education level. No group differences in marital satisfaction and instability. More felt constraint was linked with less satisfaction in rural and urban husbands, whereas perceived material needs was linked with more marital instability for rural husbands. More perceived and material needs and financial concern were linked with less satisfaction in rural female spouses; whereas financial concerns were linked with more instability. More felt constraint was linked with more instability in urban husbands; household size, material needs and financial concerns all were linked with poorer urban wives' satisfaction, whereas, felt constraint and financial concerns were linked with more instability.

Izugbara, Ibisomi, Ezeh and Mandara (2010) relied on focus group discussions and in-depth individual interviews with men and women in Jigawa and Kano states in northern Nigeria to investigate barriers to spousal contraceptives communication. Their findings clearly challenge conventional population, family planning and reproductive health programmers that viewed high fertility as disempowering for women and contraceptive use as capable of redressing gender inequality. These researchers submitted that "new norms of gender relations are keys to promoting contraceptive uptake and smaller families in northern Nigeria".

Uzma, Ginting, Karimina and Jackson (2010) worked on the relationship between depressive symptoms and marital communication using an experimental paradigm. The study re-examined the question of an association between depression and negative marital interactions. Seventy-one heterosexual couples who varied on marital satisfaction levels and wife

depressive symptoms were videotaped during two marital problem-solving discussions, one of which was preceded by a sad mood induction for the wife. As predicted, results revealed a unique relationship between negative communication patterns and depressive symptoms only when wives had received a sad mood induction.

Esere, Yusuf and Omotoso (2011) examined the influence of spousal communication on marital stability. They adopted a descriptive survey research method and used questionnaire to collect necessary data for the study. The questionnaire was administered to 600 married adults in the Ilorin metropolis. The t-test and ANOVA statistics were used to compare the perception of married adults on the basis of gender and length of marriage. Their findings showed that lack of effective communication is the bane of marital stability. They also found that there was significant difference in the perception of married adults on the influence of spousal communication on marital stability on the basis of gender and length of years in marriage.

Animasahun and Oladeni (2012) probed the effects of assertiveness training and marital communication skills in enhancing marital satisfaction among Baptist couples in Lagos State, Nigeria. The study used pre-test, post-test contra quasi-experimental design with the 3x 2x2 factorial matrix; multistage sampling technique was used to select 42 married couples from the three local Baptist churches of the three Baptist Conferences in Lagos. The research instrument used was the comprehensive marital satisfaction scale r=0.98. One hypothesis was tested at 0.05 level of significance using Analysis of Covariance (ANCOVA) and Duncan Post Hoc Test. The study revealed that there was a significant main effect of treatment on marital satisfaction, as "marital community skills group" obtained the highest adjusted post-test mean score on marital satisfaction. The study encourages marriage counsellors, counselling psychologists, other professionals working on marriage and would-be couples to make use of marital communication skills and assertiveness when managing marital problems and associated challenges.

Marriages are stronger when couples communicate in ways that deepen and sustain commitment to one another in the relationships (Reisch and Weigel, (2015). Their research has led to the identification of the following communication strategies that keep marriages strong:

i. Spouses are urged to make a conscious effort to communicate. It is essential that couples share personal thoughts, feelings and goals with each other on a regular basis. Patterns are expected to express commitment verbally. Actions in which spouses particularly tell each other of their commitment and intention to remain in the relationship boost satisfaction and confidence for both partners.

ii. Having integrity fortifies trust and confidence in spouses and the relationship. Integrity has to do with communicating in an open, honest manner and involves keeping promises, remaining loyal and being honest and trustworthy.

iii. Affection is an important aspect of commitment and refers to spoken and physical displays that show spouses' positive feelings towards one another. Spouses are encouraged to say things like they care, presenting gifts and surprises.

iv. Sharing companionship refers to the fun spouses find in spending time together and involving each other in pleasurable activities. The proverbial saying that "spouses who play together stay together" is germane. Being there in difficult times, providing support and encouragement and showing interest in each other's well-being and many more are emotional support devices which couples are expected to grow.

v. Good comportments like being polite and considerate to each other, trying not to complain and speaking well of spouses to others, create a positive atmosphere and encourage positive tone in the relationship.

vi. Celebrate the relationship by stressing important events in the past, present and future. Spouses mark relationship landmark and anniversaries, make plans for special days and plan the future of the

relationship together. This goes a long way in helping the long-term projections.

vii. Focus on conflicting issues rather than attacking relationships. Active involvement in ways to manage and where feasible, resolve conflicts prevent problems from becoming issues that damage obligations and eventually the relationship.

Many scholars contend the significance of effective communication to marital stability. Communication is a lifeline of marriage relationship or any other meaningful relationship (Esere 2002, 2006). Communication is the medicine for sick marriages (Olagunju and Eweniyi, 2002). With so many marriages ending on a sad note and separation, it is more meaningful to graft on communication between husband and wife (Adegoke and Esere, 2008). Communication is the only instrument for successful and or fruitful marriage. Without effective communication, no marriage can stay alive in this divorce-stuffed-world we live in (Jolin, 2007). The role of effective communication in any good spousal relationship is captured below:

> Lack of effective communication is a road that leads to marital instability and problems in marriage…most of all the problems in marriage are due to lack of communication between couples. As couples go into marriage and even during marriage, there is the need to understand each other very well…knowing the verbal and non-verbal cues of each other (Esere, Yusuf and Omotoso, 2011).

2.12   Conclusion

The review above shows the universal relevance of spousal communication in any human society including Nigeria. However, while studies on spousal communication have been carried out in several disciplines including media, medicine, law, religion, guidance and couselling, sociology, and other professional settings of the society, not much work at least to the best of our knowledge, has considered this phenomenon from linguistic, paralinguistic, social and cultural perspectives. Our argument here is that the

expression of spousal communication is essentially, if not entirely a linguistic, social and cultural issues. The idea of spousal communication is made available in a carefully organized cultural environment which distinguishes it from other language usage.

The expected function of spousal communication therefore is possibly dependent on the form of the language and a number of socio-contextual variables. Hence, no study on spousal communication could be said to be more relevant than that from sociolinguistic perspective. In other words, all other studies on spousal communication from other disciplines may require a linguistic/sociolinguistic account of spousal communication and spousal communication practices in particular socio-cultural contexts as a necessary background. Our review shows a clear omission of this.

CHAPTER THREE

METHODOLOGY

3.1   Introduction

This chapter presents the methodology adopted in carrying out this study. The analysis of the sociolinguistic dimensions of spousal communication as represented in the two novels were carried out in various domains, such as the domains of intimacy, dispute, anger, family planning, finance, distance and reconciliation.

3.2   Criteria for selection of the texts/novels

The texts used in this work were chosen based on their relevance to spousal communication in Africa. These two novels portray the awareness of some African novelists about gender relationships in Africa. The chosen texts were thoroughly read and interpreted. The texts reflect the attention of African writers to marriage, spousal communication and the crisis of culture. The African novelists draw the attention of the reader "to a unique characterization which is worked through an inventive use of language and setting" (David, 2003).

3.3   Method of data collection

Reading and extraction of relevant information from the novels was done. The basis for the selection of Buchi Emecheta's *Second-Class Citizen* and Akachi Adimora-Ezeigbo's *The Last of The Strong Ones* is that the two novels contain ample examples of spousal communication. The linguistic and paralinguistic features of spousal communication are really made apparent and exhibited in the two novels .Relevant spousal communication episodes were selected from them. Different communicative contexts which exhibit language behaviours of spouses in the two novels include intimacy, solidarity/ collective responsibility, family planning, separateness, abusive remarks and context of finance, dispute, criticism, reconciliation, silence/ignoring, and respectful

dimensions. *The Last of The Strong Ones* has no dimension of finance. Non-verbal cues of spousal communication are logically harmonious with verbal communication in the texts. Spousal communication takes place between six couples. Francis and Adah in *Second-Class Citizen;* Obiatu and Ejimnaka, Omeozo and Onyeka, Okorie and Ngbeke, Iheme and Chibuka, and Aziagba and Okoroji, in *The Last of The Strong Ones.*

3.4   Method of data analysis

The study is a textual study with the phenomenon of spousal communication in two selected novels. The analysis is qualitative because the study does not require figures. Dell Hymes' Ethnography of Communication complemented with Womanism served as theoretical frameworks. Ethnography of communication is pivotal to a sociolinguistic study because much of the popular contribution in the contextual approach to language studies has come from sociolinguistics (Odebunmi, 2006). The Womanist theory is used in view of its relevance and suitability in locating and situating women's voices, in a struggle to liberate them in an oppressive patriarchal society.

3.5   Data presentation

Excerpts from the texts under study are discussed under various contexts as illustrated below:

Illustration 1

3.5.1   Context of intimacy

Data 1

> Ejim do you know something about the child's
> disappearance? Why should you ask me this question?
> My wife, it is because you are acting strangely. How?
> What do you want to hear? The truth…he pleaded.
> Obim…. (She whispered shortening his name…) Ejim,
> I love you for your faults as well as for your virtues

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Yes, yes, I forgive you. He held me quite close. My heart beat against his like wooden cymbal "Oh! My husband. How good you are?

The Last of the Strong Ones (PP.42)

Data 2

a look of great affection; hearty and infectious laughter; Ejimnaka's prodding gaze; Obiatu's harmless wink; Ejimnaka's loud laughter and her "gaze without blinking" denotes happy and intimate relationship.

The Last of the Strong Ones (PP42-47)

Data 3

Why must you talk about it just now at three o'clock? In the morning? Is it too much for a man to want his wife? Tomorrow you are going to see a doctor. I want them to see this. Frigidity, I am not going to have it.

Second-Class Citizen (PP43, 44, 168)

Illustration 2

3.5.2 Context of solidarity/collective responsibility

Data 1

We have been husband and wife for almost four years My condition had started to affect our marriage.

The *Last of the Strong Ones* (PP 102 – 108)

Data 2

Don't you know what it means to us if in the future I could be a writer?

Second Class Citizen (PP. 184).

Data 3

Have you forgotten that you and I consulted the woman Dibia from Arochukwu to solve this problem?

The *Last of the Strong Ones (PP105).*

Illustration 3

3.5.3 Context of family planning

Data 1

> …you could control children by pouring them on the floor.
>
> *Second Class Citizen,* (P. 161).

Data 2

> Soon it was midnight, and the row which Adah had dreaded flared up. Francis got the whole truth out of her. So, she a married woman, married in the name of God and again married in the name of Oboshi, the goddess of Ibuza, came to London and became clever enough within a year to go behind his back and equip herself with a cap which he, Francis was sure had been invented for harlots and single women.
>
> *Second- Class Citizen, P. 160*

Data 3

> She no longer slept with Umeozo, her husband who is still quite active.
>
> *The Last of the Strong Ones p. 53*

Illustration 4

3.5.4 Context of identification

Data 1

> I have been thinking, I used to dream that one day I would go to the United Kingdom.
>
> *Second-Class Citizen P. 27*

Data 2

My father told me I made a right decision the day I said I was going to marry you.

Second-Class Citizen P. 31

Data 3

I want you to know that I have decided to end this marriage which I consider no marriage at all.

The Last of the Strong Ones. P. 105

Illustration 5

3.5.5 Abusive remarks

Data 1

If you don't go out of this ward or stop talking, I shall throw this milk jug at you. I hate you now, Francis, and one day I shall leave you… If you really want to know, I brought my children here to save them from the clutches of your family, and, God help me they are going back as different people; never, are they going to be the type of person you are.

Second-Class Citizen, (P. 133).

Data 2

You're just like your mother after all. That quarrelsome troublemaker! People say women grow up to be like their mothers. But unfortunately for you, you're not as tall and menacing as she was. You're small…

Second-Class Citizen, (P.71)

Data 3

> I have been very patient, my ancestors know I have tried I do not want to continue to live with a person whom I cannot say is male or female.

> The *Last of the Strong Ones*, (P. 107).

Illustration 6

3.5.6 Financial dispute

Data 1

> From now on, fend for yourself. I know the children are mine, because they need to be fed. You must go out and work. If not, I shall only cater for my children.

> *Second- Class Citizen*, (P. *176)*

Data 2

> If she does not give me a good answer, I shall bring Titi home with me and I am not leaving this house to work for you until the kids are admitted into the nursery or you agree to look after them. I don't care what your friends say.

> *Second- Class Citizen*, (P. 70).

Data 3

> Suppose this money has not arrived, what would you have bought the nightdress with?

> *Second- Class Citizen,* (P. 134).

Illustration 7

3.5.7 Context of dispute

Data 1

> I am the one that married you and brought you into this house. I am your husband… I am the one to make decisions in this house… your duty is to obey

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I will not do Okorie's work for him in this compound
any longer.

The Last of the Strong Ones (PP 93-94)

Data 2

Since when did you become the man in this house?
Who told you, you can take yam from the barn? "Let
this not repeat itself.

The Last of the Strong Ones (P139).

Data 3

Francis, I don't care what you think anymore; I am
going to find out from Trudy. What's coming over
you? (He demanded, not believing his ears). What's
happening to you? You want to know what's
happening to me. I'll tell you. You will have to know
sooner or later. If anything happens to my son, I am
going to kill you and that prostitute. You sleep with
her, do you not... I don't care what you do, but I must
have my children whole and perfect. The only thing I
get form this slavish marriage is the children. And,
Francis, I am warning you, they must be perfect
children.

Second- Class Citizen (PP 69-70).

Illustration 8

3.5.8 Context of criticism

Data 1

You did not cry for me…You were very happy to see
me go, were you not? Was that why you did not wish
to appear in my send-off photograph? You did not care
for me.

Second-Class Citizen (PP.34)

Data 2

> These people don't look as if they know how to joke.
> You're lying, Francis, you're making it all up. English
> people don't joke about death.
>
> This separation of ours has made you bold. You've
> never in your life told me that I was lying before,
> Francis accused.

Second Class Citizen (P .40).

Data 3

> The main problem is not that there has been no child or
> even pregnancy all these year. What gives me sleepless
> night is that you have not seen your time like every
> normal should.
>
> This thing has bothered me for a long time. You are
> not a   child. What is the matter with you?

The Last of the Strong Ones, (P. 104).

Illustration 9

3.5.9 Reconciliation dimensions

Data 1

> …We'll go tomorrow. Is that all you wanted? Have I
> ever refused anything you said? Are you not like my
> mother to me in this country? Have I ever refused your
> command?

Second-Class Citizen, (P. 95).

Data 2

> Have you got a boil or something? What boil? (Still
> looking intensely at her spouse) Boil in the leg. You
> walk funny".

Second-Class Citizen, (P. 160).

Data 3

> But, my husband, do not give up yet; I may still see it…But, my husband, for some women it comes late, perhaps. My husband, do not do this to me. I may yet see my time. I am only twenty years. (She pleads and kneels before him).
>
> *The Last of the Strong Ones* (PP 105- 106).

Illustration 10

3.5.10 Context of disregard

Data 1

> They all look like churches, you know; monasteries. They build their houses like that here because land is not as plentiful as it is in Lagos. I am sure that builders of the future will start building our houses like that when Nigeria is fully industrialized. At the moment we can afford to waste land in building spacious verandahs and back yards.
>
> We may never be as bad as this, jammed against each other.
>
> *Second Class Citizen* (PP.41).

Data 2

> What are they, Francis? What are you burning? Letters?
>
> Who wrote them? Francis, what are you burning?
>
> *Second-Class Citizen* (PP. 186).

Data 3

> I am the one that married you and brought you into this
> house, father exploded. I am your husband and you
> must not forget that. I am the one to make all the
> decisions in this house. You are growing wings. Your
> duty is to obey. The pumpkin stem that is left untended
> creeps into excrement.

> *The Last of the Strong Ones (P. 93).*

Illustration 11

3.5.11 Dimensions of respect

Data 1

> My husband, do not do this to me.
> I may yet see my time.
> I am only twenty years (she knelt down before him).
> I am not against your taking a new wife.
> But let me stay with you (She pleaded and reasoned.

> *The Last of the Strong Ones* p. 106

Data 2

> I have been patient, (he said without feelings)
> My ancestors know I have tried.
> I do not want to continue to live with a person
> Whom I can't say is male or female.

> *The Last of the Strong Ones p. 107.*

Data 3

> But, Francis, could you not have thrown all those
> papers you are burning into the dustbin instead of
> creating this awful smell in the room?

> *Second-Class Citizen. P. 185*

CHAPTER FOUR

DATA ANALYSIS

4.1   Introduction

This chapter presents the analysis of spousal communication found in Buchi Emecheta's *Second-Class Citizen* and Akachi Adimora-Ezeigbo's *The Last of the Strong Ones.* The focus is on the different contexts/dimensions of spousal communication and sociolinguistic features found therein. This is to give us a vivid picture of the linguistic and paralinguistic features of spousal communication as they occur in the couples' utterances.

Language is patterned to serve various intentions. In other words, language cannot be studied in separation from other communicative purposes of the users and the social and cultural settings of its usage. Speakers continually change their ways of speaking and inventories to suit their listeners and purposes for speaking. According to Hymes (1967:8):

> No normal person and no normal community is limited in repertoire to a single variety or code to an unchanging monotony which will preclude the possibility of indicating respect, insolence, mockery, seriousness, unseriousness, banter, role distance etc by switching from one variety to another.

In the study of the relationship between language and social and cultural factors, many writers contend that all usage of language happen in some sort of settings, in location and period. (Sapir, 1921; Austin,1962; Gregory *et al.,*1978; Labov,1970; Halliday, 1975; 1985). Every speaker selects styles from his community's linguistic collection to fulfil various communicative purposes.

Strategies of spousal communication are those techniques utilized by spouses in their use of language in an attempt to satisfy various communication needs. This study focuses on "situational context" as a chief donor to spousal interaction. Situational context splits into context of culture and context of

situation. In this chapter we look at spousal communication in the context of culture.

4.2   Context of culture

The sociological background needed to understand the cultural roles and expectations in a speech event is what Halliday and Hassan (1991: 46) refer to as "context of culture". This is independent of the immediate environment in which the meaning of utterances could be explained. Context of culture embraces the sociolinguistic and cultural pragmatic rules of language use. Most "African tribal groups" usually exhibit, "high-context culture" which is characterized primarily by the use of nonverbal cues which give meaningful information in interactions. Context of culture dictates the formation of speech production because it indicates the cultural significance of the speech event.

Buchi Emecheta reflects the confusion and contradiction of the postcolonial educated Igbo. The problem of "literary cross culture" is highlighted. Adah belongs to a culture different from her people. Apart from her literacy culture as distinct from her illiteracy culture, she has also acquired a foreign culture. Adah and her spouse operate on different levels. She takes for granted, the culture which she knows her people regard with seriousness.

Francis is neither here nor there. He also falls short of nobility .He could neither pay his spouse's bride price nor fulfil the livelihood strategies. This could be a strategy by the author to fully explore the theme of cultural alienation, cultural hybridization and cultures-in-conflict, which are common to educated Africans who are not only educated in foreign language, but also, in most cases, in a foreign land.

Ogbulogo (2005:47) submits that:

> Every utterance has a communicative purpose, which derives from specific context. Language use depends on such contextual factors as social and physical circumstances and the relationship between the speaker and hearer.

4.3   The use of banter

Another term for the banter principle is teasing. The teasing theory is apparent in much of unplanned talk that is very common among adolescents. It is a variety below good manners. It aligns with setting up or upholding intimacy, that is "the more intimate the relationship" the less it is to be thoughtful (Leech, 1983:144). In addition, absence of courtesy can be an indication of affection; being rude to somebody in a conversation assists in creating and preserving a recognizable relationship. The following example will be used to depict banter in conversation. "Just my image, I can now die in peace".

The intention of the speaker here is to show that he is delighted in the fact that the child in question bears a resemblance to him. The speaker is well overwhelmed by this similarity; hence, the spontaneous, unthoughtful and playful expression of departure from this world since he feels he has a replacement in the image of his offspring. Ejimnaka teases her husband with remarks which are intended to create good humour by using bantering remarks which are not supposed to be taken seriously. She enjoys exchanging banter with her husband. They both talk amusingly and friendly in the following excerpts:

> Aziagba, bring more food so that our guests can eat with us. Ejimnaka said. Ah, I almost forgot, I have a jar of palmwine in the room. Aziagba will fetch it when she returns, said Obiatu.
>
> Were you keeping it for yourself alone? Ejimnaka asked, teasing him. You know I am not, he protested, laughing. How can I be sure? replied his wife. Anytime you want to enjoy something alone, you keep it in the obi.
>
> Do not pay attention to what she is saying, he said defensively. Ask her if there is anything I eat without sharing it with her.
>
> *The Last of the Strong Ones (P175).*

Banter is not usually employed in communication by people who are not familiar. It shows intimacy, close relationship and friendliness in spousal communication.

4.4   Strategies of intimacy

A close relationship with someone is a state of being intimate or well-known or affectionate and trustworthy with the person. Intimacy implies a certain acquaintance with one's partner, with privileged information. Intimacy is a common and universal phenomenon. It does not confer uniqueness on its seeker. When someone gets to know people intimately, they all seem unique to him/her. Intimacy in spousal communication is a situation where the spouses are in close relationship and friendly with each other. Intimacy could be maintained or not maintained in spousal communication. If intimacy is to be maintained, certain strategies are used by spouses.

For textual analysis, Ezeigbo's *The Last of the Strong Ones* is selected. The participants involved in the selected episode are Obiatu – Husband, and Ejimnaka – Wife. Ejimnaka is trying to take vengeance over the malice and hostility directed towards her by the widow of Obiatu's youngest brother, Ijeoma, who thinks Obiatu should claim her in accordance with Umuga tradition. At a point in time, Ejimnaka thinks her cup is full and resolves that Ijeoma's cruel meddlesomeness and mischief in her affairs needed to be curbed once and for all. Thus, she plans the kidnapping of Ijeoma's son. Obiatu brings up the matter later in the day. From the discussion that ensues and because they are friendly with each other, Ejimnaka could never lie to Obiatu thus, maintaining their intimacy as presented in data 1 and 2 of illustration 1 under the data presentation. The schemes they have employed to maintain their intimacy are clearly documented on pages 78-79.

In spousal communication, particularly when spouses are close and friendly, endearment is noticed between them. These could be words, acts or remarks that are deliberate to demonstrate affection by the wife to the husband

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or the position being reversed. For instance in *The Last of the Strong Ones* (pages 40-42) these endearment remarks are used by the spouses for one another. These remarks are employed to show how much they value each other. These endearment words are used to bring about more intimacy between them. This reflects in shortening of each other's name while depicting "most affectionate and intimate moments" of their lives.

Obiatu uses haptics to demonstrate intimacy with Ejimnaka. Ejimnaka expresses her reciprocity. Holding hands on each other's chest so much so that "her heart beats against his like wooden cymbal" reveals intimacy between the spouses.

Another discourse reflecting spousal intimacy is on page 41, where Obiatu has "a look of great affection" for his wife. Laughter is also used to indicate intimacy. "Obiatu roared like a house full of hearty and infectious laughter" (Pg 14). Ejimnaka's "prodding gaze" and Obiatu's "harmless wink" denote happiness and friendliness between the spouses. Also, Obiatu's laughter on (Pg 175) depicts unique and close relationship of the spouse. Ejimnaka's "loud laughter" (Pg 37) and her "gaze without blinking" denotes happy and intimate relationship.

On page 168 of *Second-Class Citizen,* it is declared that Adah "gave in to her spouse's demands for the sake of peace". On page 43, Adah and Francis made it up that night. What have they made up? These are indirect ways of talking sex and sexuality. In *Second- Class Citizen (Pp. 43-44),* Francis indirectly tells his wife that she is not active in bed. "Frigidity" has to do with so many things - coldness, emotionlessness, unfriendliness, aloofness, and distance. Pages 80- 81 of data presentation refer.

4.5   Context of solidarity/collective responsibility

In the *Last of the Strong Ones,* Chime (wife) and Iwuchukwu (husband) make each other realize the fact that both of them have strived to make Chieme see her time like every normal woman should. They do this with their use of collective pronouns such as 'we', 'our' and 'you and 'I '.

This is a strategy the spouses use to show that they have both solidarized and taken collective responsibility to solve Chime's problem of not seeing her time like every normal woman should before Iwuchukwu decides to quit the relationship. The wife and the husband have attempted to create intimacy before Chieme's condition started to affect their marriage.

In *Second Class Citizen* (p. 184), Adah tries to make her husband comprehend the significance and the gain of being a writer in the nearest future. She employs the use of collective pronoun "us" to describe solidarity and couples' collective responsibility. This is a strategy to make her parochial spouse solidarise with her in her bid and struggle to be a renowned writer.

4.6   Context of family planning

Indirectness is a strategy of non-hostile social verbal communication used to ensure a smooth communication and harmonious interpersonal relationships in spousal communication. The interaction between Francis and Adah captures this. Francis rejects Adah's request for her use of cap so as to space the birth of children. In African societies, embracing birth control usually amounts to displeasing the spirit of the ancestors and the almighty God.

4.7   Context of identification

In spousal communication, a wife may wish to be distinct and consequently keep away from harmonizing or making a collective base with the husband. In such a situation, anything that can bring solidarity is prevented. In *Second Class Citizen*, the spouses make do with a great deal of identification in their dialogue with each other. For instance, Adah says, "Fancy me earning

such a fantastic sum" (p.27). She has not said "Fancy us…" The high salary is earned by her, not earned by both of them, though he has access to the money. In the same episode, Adah says "I have been thinking", I used to dream that one day I would go to the United Kingdom". Adah's emphasis is on her "thought and dream" alone.

Subsequently, Francis also personalizes the decision to marry Adah, showing that it obviously originated from him: 'my father told me I made a right decision the day I said I was going to marry you' (p. 31).

The decision to marry Adah belongs to him and not to any other person; and this is a right decision because Adah now has a good job with high salary and because the "sudden prosperity" places them ahead of all their colleagues, Francis's joy knows no bound.

In the *Last of the Strong Ones*, Iwuchukwu personifies the pronouncement to divorce his wife: The plea and the opinion of his spouse do not matter in this case; he has made the resolution and he is not ready to change his determination.

4.8 Abusive remarks

Abusive remarks refer to insulting, rude, harmful, involving physical, psychological, sexual maltreatment or violent attack in words. It is an awful use of language that is envisioned to cause emotional injury to others. An abusive remark is using words as opposed to action. It is a form of sarcasm that is intended to relegate and hurt the feelings of others. In spousal communication, once abusive remarks are used, they give rise to distance between spouses. In *Second Class Citizen*, Francis reacts to important discussions like where they are going to live when the extended time given to them by the landlord's solicitor remains only two days. Adah will always choose moments when Francis is pressed with desire for her. Adah encourages Francis to work himself up and then bring up important issues like this. Francis' reactions and abusive remarks are as documented in the data presentation of page 81.

He becomes violent and shakes Adah heartlessly. Despite the pain, Adah will not give in because that is the only moment, the only appropriate time for her to press her point. Francis's abusive remark is figurative. A witch is somebody with alleged magical powers, especially a woman who is alluring or seductive. Adah is referred to by her spouse as a "wicked witch' because Francis is seduced already by Adah's female magical powers. She becomes spiteful and unkind to her husband, as she is not ready to give in until the issue of accommodation is clarified. The image of the "wicked witch" could represent Adah as a charming or delightful woman or a woman magician who is evil and casts spells on others at odd hours, like three o'clock in the morning. Adah too pays him back with other abusive remarks when she refers to Francis's mother as a woman who uses her thumb on their marriage certificate because she could not write and many more abusive remarks, in the above given excerpt:

The abusive remarks are as a result of Francis' responses to Adah's question of who will take care of her children if she dies. Francis responds that his mother who took care of him and his siblings is capable of taking care of Adah's children. The abusive remarks from Adah, as shown above, is not directed to Francis alone as Adah vows to save her children from the control of his relatives. This is because Adah has been burdened with all the responsibilities of Francis's family (p. 27). In other words, Adah will not want any of her children to be accountable and or answerable to Francis's lineage. Adah is not ready to succumb to Francis's "illiterate parents". Francis pays Adah back in her own coins when she likens her to her troublesome mother. In spousal communication, when abusive remarks are employed, distance is created between spouses. Such creation of distance can lead to separation.

Francis is an African to the core. In the African worldview, women are portrayed as victims of a culture in which men are the most powerful members. In the process of relegation and segregation of women in male - dominated African society, men have zero tolerance for women. This is coupled with the

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fact that the English treatment of the black settlers is worse than the patriarchal ideology of the African man. Adah is a woman and she is black. These are the two offences that make her unintelligent to Francis. The white man can hardly put up with black men who are the most influential members of the African society, how much less a "stupid" African woman, like Adah, whose major role it to feed baby with natural milk and nothing more. He does not believe in "what a man can do, a woman can do better.'' Adah is not sensible enough to write a book, "a woman writer in his own house, in a white man's country?" (p. 184). He will never allow her to write and publish in his house. To Francis, Adah is culturally destined to satisfy his desires and mother his children. Francis is the husband and he is the one to make all the decisions in the house.

In the *Last of the Strong Ones*, Iwuchukwu takes a strong decision to divorce his spouse. The wife, on her knees, pleads to let her stay with him. Iwuchukwu retorts without any affections. Iwuchukwu's abusive remarks upset his wife Chieme who also pays him back with another abusive remark when she refers to him as a man who is "cruel and thoughtless". The bone of contention is that they have been married for nearly four years. Chieme has neither experienced menstruation nor become pregnant in all these years. As much as Chieme pleads and cries, (crying is an extreme paralinguistic communication of grief, protest and attracts sympathy in Africa) her spouse does not share her hope.

In the same vein, Chibuka tells her spouse that "you have gone mad!" *The Last of the Strong Ones* (p. 147). These abusive remarks follow Iheme's unsatisfactory attitude and resentment against Chibuka, his spouse. Iheme is troubled by paralysis. As an independent person, he could not cope with the disease and he becomes more merciless, irritable and harsh. He once spat into his spouse's face and at another time caught the spouse's hand and gives her a harsh bite. The abusive remark "you have gone mad" is intended to make him realize that in his state of paralysis, he is very incapable of doing the right thing or of being sensible at that.

4.9   Context of financial dispute

In *Second-Class Citizen*, Adah who is going through the pain of child bearing and who knows that her chance of not being operated upon is fifty-fifty, refuses to hand over her pay packet to Francis from which to deduct the two pounds for housekeeping. She would rather buy everything the midwives and the doctor told her to purchase. Since the money is not enough to go round, she told Francis to fend for himself.

Adah disassociates herself from her spouse, as she withdraws from feeding Francis. Eventually, when Francis goes back to work, Adah does not know how much he earns and vice versa; hence they mind their unusual line of works as the new forms of foreign culture, which the couple have imbibed, allow individuality.

4.10   Context of dispute

Dispute is ubiquitous in a femaleness companionship; womenfolk rely on the fact that they are identical to men and, as such, struggle for rights equivalent to those owned by men. The conflicting issue is that the African culture insists that men are higher in rank than women and so do not have the same right with them. As a result of these dual positioning, there is bound to be competition which could lead to revolution in spousal relationships. In spousal communication, a typical African man holds the belief that he has the right to command; that he owns the power to enforce rules or give orders to his spouse who must obey him. On the contrary, if the wife holds the view that she has equal rights and so contests for authority with her spouse, it is certain that trouble is guaranteed in their home. In *The Last of the Strong Ones*, Ngbeke challenges the power of her spouse when she refuses to tend her spouse's farm.

Emphatically, Ngbeke challenges Okorie that she will never or no longer take to his instructions of working in his farm. Further in the same episode, Ngbeke says "I will not do Okorie's work for him in this compound any longer" *(P 94) T*hings are never the same in their home. Also, Chibuka in *The*

Last of the Strong Ones removes two tubers of yam from her spouse's barn. Iheme feels his authority has been tampered with; he grows annoyed and tells the wife never to take yam from his barn.

The implicature here is that Chibuka has no right to take yam from the barn; it is only Iheme that has the right to do so; and they do not share equal rights as far as Iheme is concerned. The barn belongs to him and, except when he gives orders, the wife should not go there.

In *Second- Class Citizen*, Francis demonstrates a great deal of authority over his spouse. They contest for power many times. Francis "is an African through and through" and this leads to many rows between Francis and his wife, Adah. In African society, men are allowed to sleep around. Francis was equally brought up to like different women. In Africa, women never protest this behaviour, because it gives the nursing mother a break to nurse her baby before the next pregnancy. In London, with birth control and all that, one could sleep with one's wife all the time. But Francis was not brought up that way. Adah tries to curtail his freedom despite her initial unmindful behaviour. In the episode in question, Vicky, one of Adah and Francis' children, has "virus meningitis". Adah thinks that the possible place Vicky can get this is in Trudy's place as she claims she has been very careful with Vicky and has not made many mistakes as she does with Titi. The excerpt on pages 84- 85 of the data presentation captures this.

The intensity of Adah's anger makes Francis to sense that Adah does mind. Francis, vows never to allow Adah, his woman, to curtail his freedom. He decides neither to argue nor beat her into submission, but he is not going to be tied by Adah. "… in bed she is as cold as a dead body!" (p. 70). Francis will continue to shop for willing women.

In the context of this piece, the wife talks back to her spouse and refuse to do what he has requested of her; it is an instance of a wife being insubordinate. Insubordination has a similar connotation with competition.

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While there is competition between a husband and his wife, the wife is not submissive to the authority of her spouse; she does not follow his orders as well. Then the wife is defiant and rebellious. There is going to be dispute in the house because a typical African man expects his spouse to comply and take order from him.

It will not make much difference either way. If either of the spouses employs insubordination as a communicative line of attack; social distance ensues because the spouse who is being challenged would surely respond with angry dispositions. In *Second- Class Citizen*, Francis' objection to Adah's intention to visit and fight Trudy in her own home does not yield positive response from Adah. She gives her husband reckless and disregarding reactions to exhibit the fact that she is the main earner in the family. She informs her husband to get ready to looking after their children while she goes out to work, as shown above. Adah is disobedient to her spouse and she dashes out of the house in a rage to Trudy's house despite her husband's objections.

The spouses in the above episodes are disobedient as well as defiant to the extent that their homes are not steady and they are not at peace. In their deliberate failure to obey their spouse's legitimate orders, the strategy of insubordination is used; it leads to social distance and total separation in the case of Adah and Francis.

Iheme gives a question as answer to his spouse's question, in "a mocking voice", to signify his annoyance with her. Usually, communication is transactional, because two or more people are involved in the symbolic encounter. The two or more people take turns and the behaviour of one is affected by the behaviour of the other. In communication, when the speaker asks a question, the hearer is expected to give an answer; if otherwise, the behaviour of the speaker affects the listener negatively. In this case, the answer is given in the form of another question to show angry dispositions.

In the same vein, as a result of the quarrel that ensues between Okorie and his spouse, Ngbeke asks the following questions angrily from the mediators who came to settle them.

> What is Okorie doing in Igedu? …why are you not doing that kind of work yourselves? Why do you… not abandon your families most of the year? (P 93)

Okorie feels insulted and becomes mad with his spouse. He gives a spontaneous and angry response in the form of a question, thus, "Ngbeke, are you now the man in this house?" "So you are now the one who says or decides what will happen in this family?" Okorie retorts in annoyance, shown by questioning her questions and by not allowing the mediators to answer his spouse's questions. When Iwuchukwu wants to end his marriage with Chieme, the answers given by Chieme to her spouse's question take the form of many other questions, "… is it not so? What is the matter with you?" Chieme retorts with the following questions: "Do you think I will not do anything about it if I knew the cause?" "Have you forgotten that you and I consulted the woman Dibia from Arochukwu to solve this problem?". "Iwuchukwu, what are you saying? "Are you saying this to know how I will react?" (P 105). Chieme is definitely annoyed and confused by his attitude towards her and to add insult to injury. Iwuchukwu concludes by telling Chieme: "… how can I play with a matter like this?'' (p. 105). The interaction continues with questions upon questions from Chieme and Iwuchukwu, her husband. The entire episode shows anger, confusion, harshness, mockery and the like. Iwuchukwu sends his wife packing. The chances of convergence of mutual understanding appear remote, almost non-existent.

Most African societies see lack of procreation as a tragedy. According to Mbiti, (1969:1)

> In African societies, it is a duty, religious and entomological, for everyone to get married and if a man has no children or (has) only daughters, he finds another wife so that through her, children (sons) may be born who would survive him (with the other living

dead of the family) in personal immortality.
Procreation is the absolute personal immortality.

This explains the anxiety, indeed the panic, which has led Iwuchukwu to taking a radical measure (divorce his wife) to solve the problem.

4.11   Context of criticism

Criticism in this framework has to do with apportioning responsibility for a mistake, failure or act of wrongdoing. It also has to do with fault finding. When spouses condemn and or criticize each other, they reveal the personal shortcomings and faults of each other. Condemnation gives rise to distance in spousal communication. In *The Last of the Strong Ones* (PP 134-149), Chibuka finds fault with her spouse's unpleasant, strange and cruel behaviour. At first, Iheme is criticized for keeping to himself and brooding. Secondly, he is more reserved and sober in character. Furthermore, Chibuka criticizes her spouse's ungenerous attitude; he holds back love as well as refuses to accept love, even from his wife. Chibuka makes several attempts to draw her spouse out of these behaviours to no avail. Eventually, her criticisms do not bring any change; the irrational behaviour on the part of Chibuka's spouse is repeated over and over again. This enrages her the more and she continues with her criticism; at a point, her husband gives her "a strong push" (p. 136); he pulls "her braided hair violently as if he is going to pull out the braids from the root" after which she learnt to keep away from him as much as possible. So also in *Second-Class Citizen* (p.34), Francis criticizes Adah that she neither cries nor cares for him when Francis bids her good-bye at the airport.

Subsequently, Adah criticizes her spouse's inability to get good accommodation for them in England. She faults the fact that she has to share the house with factory workers (p. 41-42), especially with such Nigerians who call her madam back home in Nigeria. She criticizes her husband for not giving consideration to class distinctions.

The communication trend between Adah and her spouse in *Second Class Citizen* records criticism galore. There is abundant criticism between Adah and her spouse. On page 45, Francis criticizes his spouse for carrying another baby because he will not work as he is studying and this will interfere with his progress. Moreover, Adah criticizes her spouse for being only good at giving her children (P.61) nothing else. Adah submits that "All men do work, why he should want to be different (*P142*)". Another serious criticism from Francis to his spouse is on the issue of row which flares up when Adah equips herself with a cap for birth control (p.160). This infuriates him more than other issues. Francis hits her so much so that she becomes dizzy; her mouth bleeds and her head throbs. At this stage, Adah becomes defensive and bitter about her spouse's criticism. She concludes within herself that she will not continue to live with a man who knocks her about. Only a few weeks after she comes out of the hospital. She tries to distant herself from her spouse and this almost leads to separation.

In *The Last of the Strong Ones* (PP 104-108), Iwuchukwu accuses Chieme of not seeing her time like every normal woman should. He also accuses her of not being a woman. In another episode, Okoroji says Aziagba is unpredictable (p. 46). Again, Okorie accuses his wife of "growing wings" (p. 130). Further, on pages 135 to 144, Chibuka accuses her spouse of being cruel, mean, lonely and aggressive among many other accusations. In *Second Class Citizen* (p. 34), Francis acclaimed that Adah does not care for him. He accuses Adah of being bold (p. 40); and of "growing too proud to work" (p. 45). Adah accuses Francis of sleeping with Trudy and of spending her hard earned money on her (Pp. 69-70). Moreover, Francis accuses Adah of equipping herself with a cap which according to him had been invented for harlots and single girls (p. 160).

4.12   Reconciliation dimensions

Spouses employ various distancing strategies to indicate angry disposition, to show lack of interest in quarrel and at times to dare and or challenge each other. There are times when spouses are in their "most

affectionate and intimate moments" and there are times when they flare up in row and disagree with each other. They also make efforts to renew intimacy and or solidarity in company of each other. Some strategies are involved to renewing intimacy following an interlude of social distance. The forms of plans/schemes employed by spouses to revitalize intimacy are what we denote as settlement or reconciliation strategies.

The demonstration of caring feelings for the happiness of one another in spousal communication, particularly subsequent to an episode of social distance, might be a means of renewing close relationship. In some cases, the husband and the wife are enthusiastic and excited to settle their differences, while in other contexts, it is either the husband or the wife who is, and the other might be without care or interest. In *Second Class Citizen*, Francis makes effort to let Adah know how significant she is in his life. It seems Francis comprehends his irrational behaviour in the preceding episode and nevertheless tries to restitute by settling with his spouse. Also on page 160, Francis is annoyed with Adah who stays so long in the toilet that Francis asks whether she is having another baby in the toilet. When Adah comes out of the toilet, Francis looks at her again and inquires whether she has got a boil or something. Francis's concern and interest are schemes of prepossessing his spouse. Francis tries to be charming so as to win over his wife. He chooses to worry about the way Adah walks to show that he cares for her well-being.

Expressions of affection may possibly be used to appeal to a spouse in spousal communication. It is a scheme of renewing intimacy with a distressed spouse. Iwuchukwu is not happy that Chieme, his spouse, could neither see her period like every normal woman should, nor become pregnant in their four years of marriage. In this distressed situation, Iwuchukwu is bent on suing for divorce. Chieme employs endearment terms to try and restitute the situation:

The repetition of endearment terms, like "my husband", is to make Iwuchukwu know and understand the fact that she is not ready for divorce as she would not want her condition exposed to the world. Chieme thinks that she

could achieve intimacy by the use of *"My husband",* which depicts affection and or regard for her spouse. Similarly, after chains of disagreement between Francis and his wife, Adah, in the temporary happiness they experience, Francis begins to call his wife "darling", talking to her just like common spouses talk to their wives: *Second Class Citizen (PP 82-83).* Francis still helps to bring the kids from the nursery, so that Adah might do the cooking. The reconciliation is "like a stolen hours".

4.13   Context of disregard

Disregard is communication without words or sound. It could also mean ignoring something or a failure to notice or acknowledge something. A person can use silence to end hostile behaviour of another person. Disregard is a powerful communication tool which can increase our credibility, improve relationships and avoid insult, most especially when the intent of the speaker is threatening, warning, promising, naming, as opposed to the literal meaning of the words spoken. Disregard/silence is an important factor in many cultural phenomena. Disregard/ ignoring in a speech is used to hesitate, or self-correct. It could mean disagreement or disconnectedness from what is being said. In his exploration of the ethnography of communication, Muriel (2010) submits that, in a talkative circumstances, silence could be adopted as a deliberate conventional action which could be used to deny, insult, warn, promise, question, request or decree. Disregard is used for distinct communicative intentions. In spousal communication, a wife or a husband might show that she/he is not interested in any quarrel by paying no attention to the other party. The extract on page 85 supports this.

Adah decides to be silent to Francis' response. The sharpness in Francis voice quieting her spouse. Adah does not see the point for their quarrelling on the very first day of their meeting after a long separation. Despite the fact that Adah sees what happens as "a sad indication" because she wants herself and Francis to accept civilization into their relationship, the sharpness in her spouse's voice spells "patriarchal dominance" even though Adah is just joining

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her spouse in England. In the next episode, Francis ignores his spouse even when she sounds biased to her spouse's opinion as to the comparison made of the house built in England and in Nigeria. Francis does not make any remark against the disparity in his spouse's opinion (*Second-Class Citizen, Pp. 40-41*).

In another episode, Francis is standing by the stove, burning some papers. Adah rushes inside very quickly. Francis sees his spouse come in; the spouse has a wet face demanding an explanation. But Francis continues to burn the paper. He ignores Adah's presence. Adah becomes inquisitive and apprehensive.

Francis does not answer at the same time. He continues to put the crumpled pieces into the stove, viewing the burnt papers hovering motionlessly around the room '"like birds with black feathers.'' He dares her, ignoring her and obstructing her view intentionally with his broad back. Adah knows and identifies with Francis' challenging posture. She knows and remembers that she has seen such a daring and challenging posture before. Francis dares her to recall her attention to the fact that he is the head of his home.

In spousal communication, silence/ignoring could be employed as a strategy by the spouse to make the other spouse irrelevant. Adah receives some money from her employer for the holidays she has not taken. Adah is very happy with this small fortune and she thinks she could now afford to buy the nightdress which she has been craving for. Adah's spouse is talking about something he feels is more important to him.

Adah does not know what to say to such a man. She simply sighs without saying a word. However, she switches to another topic which borders on her children rather than her spouse. Adah ignores her spouse's utterances. Still in the same episode, Adah ignores her husband's utterances.

To Adah, there is no need for a reply. The fact is that her wage for the month has simply arrived, "the letter said so", and they could buy numerous nightdresses, if her spouse does not think that buying them is a waste of

resources. Instead of giving any response, Adah turns her head away. She gets bored and closes her eyes and goes to sleep, ignoring and making Francis' utterance irrelevant to her situation.

4.14   Dimensions of respect

Being able to formulate requests in a respectful manner based on contextual circumstances, such as the level of equality involved and the degree of familiarity with the interlocutor is a skill that adult speakers of a language are expected to have. The degree of directness that is used by a speaker to convince a hearer to perform the desired action is closely related to how respectful the hearer perceives the speaker to be. Respect plays a crucial role in maintaining social relationship. Both verbal and non-verbal strategies are employed to perform negative or positive respect.

Chieme employs both the verbal and nonverbal respectful manners to appeal to her spouse not to divorce her: she pleads verbally and kneels down before her spouse. Chieme indirectly asks Iwuchukwu to take a second wife but he should allow her to stay. "She pleaded as well as reasoned". The African culture allows a man to take more than one wife and most African women do not see anything bad in it. The most important thing, according to African values and customs, is for an African woman to be under a man's roof and control, no matter what. This stings and tears apart Chieme. Her self- esteem is severely bruised and she rises not to take more humiliation from her spouse who has made up his mind to divorce her.

Adah uses "but" to introduce a statement that disagree with what Francis is doing. She expresses an emotion towards what surprises her. She could not bring herself to the fact that Francis could be burning in the only one-room apartment where virtually all their activities of life take place. Despite her emotion, she uses "could", a modal auxiliary, when making a request in a respectful manner to emphasize a strong feeling about Francis's action. "Could" is also used to express a situation that did not happen in the past. Adah

equally uses "could" to express opposing proposition in a respectful manner. But by being respectful, Adah tries to court her husband; she wants to let him read the manuscript of the "Bride Price" which she gave to him prior to this episode.

4.15 Summary

Our examination of spousal communication in different dimensions of intimacy, dispute, context of finance, family planning, distance and reconciliation and so on was done in relation to their contextual settings. In sum, we have been able to relate the study of those contextual dimensions used by the spouses to achieve their various communicative purposes to the study of sociolinguistic resources.

CHAPTER FIVE

FINDINGS, SUMMARY AND CONCLUSION

5.1   Introduction

In this study, we have strived to look at various dimensions of spousal communication. The dimensions of intimacy, sex and sexuality, context of family planning, finance, anger, dispute, distance and reconciliation were examined. As we looked at each dimension of spousal communication, we paid specific attention to different contexts under each of the dimensions and the distinct approach used by spouses to achieve each communication needs. Some anthropological issues that constrain spousal communication were considered. These were done using Hymes' ethnography of communication as theoretical framework.

5.2   Findings

Communication is not abstract in nature; it is the terrain on which social relations are prearranged. It is the way through which social interaction between couples are conveyed. In different dimensions and contexts of spousal relationship, communication is seen as "key to a societal culture". (Alawode, 2006).

The African worldviews of spouses where power relations are patriarchal account for the dictatorial roles of Francis, Okorie, Iwuchukwu and Iheme, as represented in Buchi Emecheta's *Second - Class Citizen* and Akachi Adimora –Ezeigbo's *The Last of the Strong Ones*.

The psychological and social aspects of Francis as "an African through and through" *Second-Class Citizen* (P30), despite his very expensive education at Hussey College in Warri, affect his language in communicating to his wife. Francis and Okorie are overbearing in talking to their spouses.

The status and dispositions of spouses influence their language in communication. Adah, Ejimnaka and Aziagba demonstrate these traits in their communicative styles to their spouses. Their roles as spouses bring them into "intimate moments". There are times when spouses flare up in rows and as such make efforts to reconcile from an interlude of social distance. The indication is that, in spousal communication, there are schemes of making a fuss about intimacy, distance and reconciliation.

5.3 Conclusion

Spousal communication calls attention to both cultural product as well as cultural practice. The study demonstrated that language is an essential tool in the lives of any society and that language and situation are intricately interwoven. The different domains of spousal communication, with each of the domains showing various linguistic contexts ranging from intimacy/sex and or sexuality, finance, dispute, criticism, identification, disregard, abusive remarks, respect, family planning to reconciliation phenomena were thoroughly investigated. Both linguistic and paralinguistic cues are used by the spouses.

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