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à Calavi (LABODYLCAL)

Faculté des Lettres, Langues,
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(FLLAC)

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(Editeurs)

ACTES DU PREMIER COLLOQUE SCIENTIFIQUE INTERNATIONAL DU LABODYLCAL EN HOMMAGE AU PROFESSEUR FLAVIEN GBETO

THEME

TERMINOLOGIES EN LANGUES AFRICAINES : PRATIQUES ACTUELLES ET PERSPECTIVES POUR LA PROMOTION DES PATRIMOINES, LA SCIENCE, L'ENSEIGNEMENT ET LES PRODUCTIONS SPÉCIALISÉES

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Le président du Comité d'organisation

Mot des éditeurs

Nous sommes heureux de publier les actes du premier colloque international du Laboratoire de Dynamique des Langues et Cultures à Calavi (LABODYLCAL) qui s'est tenu à l'Université d'Abomey-Calavi sur le thème « *Terminologies en langues africaines : pratiques actuelles, et perspectives pour la promotion des patrimoines, la science, l'enseignement et les productions spécialisées* » du 17 au 19 février 2021.

Le présent document est une synthèse de toutes les activités qui ont eu lieu à l'occasion du colloque. Il regroupe les allocutions des officiels, les témoignages prononcés qui ont été par la suite transcrit, quelques images prises à l'occasion et 44 productions scientifiques répartis comme suit : 36 articles sélectionnés sur les 57 communications présentées au colloque ; 5 communications venant des personnalités scientifiques amies du professeur Gbéto et 3 communications plénières présentés lors du colloque.

Ce rendez-vous scientifique de haut niveau est organisé en hommage au professeur Flavien Gbéto qui égrène ses derniers mois en tant que grand fonctionnaire de l'Etat. Il a suscité un vif intérêt dans les sociétés savantes et dans les universités de dix pays à savoir : Bénin, Burkina Faso, Cameroun, Centrafrique, Congo, Côte-d'Ivoire, Mali, Nigeria, Sénégal, Togo. En témoignent le nombre de participants, la richesse des communications, et la quantité de manuscrits effectivement évalués et acceptés. Et c'est à raison que les participants ont recommandé, entre autres, à l'issue des travaux :

- la biennale du colloque international sur les terminologies ;
- la création d'une revue scientifique internationale spécialisée en terminologie, traduction et interprétariat ;
- la création d'un réseau de chercheurs sur les terminologies en langues africaines
- l'initiation des formations spécialisées à l'endroit des acteurs et professionnels impliqués dans l'apprentissage, la promotion

et la diffusion des langues africaines sur les questions de terminologies

- la formation des commissions de langues nationales à l'activité terminologique ;
- la production de dictionnaires unilingues et bilingues, ainsi que de lexiques spécialisés en langues africaines ;
- la création de manuels de vulgarisation terminologiques à l'usage des spécialistes de tous les domaines ciblés ;
- l'initiation des ateliers de restitution et de vulgarisation de ressources terminologiques au profit des différents corps de métiers.

L'opportunité de ce colloque thématique met au goût du jour une vision qu'il est nécessaire de traduire immédiatement dans les faits pour redonner confiance aux populations africaines disposant de savoirs énormes dans leurs langues maternelles. Occasion bien choisie pour partager la vision et les perspectives du Président du comité d'organisation qui, comme ses pères scientifiques, ambitionne de positionner les langues africaines dans toutes les activités humaines, cette rencontre scientifique a insisté sur la nécessité de doter les langues africaines de larges ressources terminologiques pour favoriser leur utilisation effective et durable aussi bien à l'oral qu'à l'écrit. Comme on peut le constater, les conclusions qui découlent de cette manifestation scientifique internationale portent les marques d'un renouveau scientifique pour la promotion des langues africaines. Et c'est sans surprise que son initiateur, monsieur Ligan Dossou Charles, a été plébiscité pour présider l'Association Internationale de terminologies en langues africaines créée à l'issue du colloque. Avec foi et détermination, il a pris ses responsabilités en activant la plupart des chantiers annoncés. /-

Les éditeurs

PERCEIVED INFLUENCE OF TERMINOLOGY ON BEHAVIOUR; EXAMPLES OF SELECTED ENGLISH AND YORÙBÁ TERMS

Par **Samson Olusola OLATUNJI**
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Abstract : Concepts shape people's outlook to life and significantly determine the people's way of life known as culture. Therefore, an investigation into the terminology (concept-carrying words) related to a particular prevalent cultural practice is useful to the understanding of such a practice. This study investigated certain terms (*human trafficking, ethnic cleansing*:English;*gbélépawó, olójà* ìròlé: Yorùbá) commonly used in media reports and academic discourses with a view to determining their potential to make certain crimes less intolerable in the collective consciousness of a people and thereby distort their cultural outlook. In the descriptive survey, two hundred adults (100 males and 100 females) were purposively sampled. The choice of English and Yoruba was based on the classification of both as Nigerian languages, the former as official and the latter as indigenous languages respectively. A four-item interview guide was used to elicit responses from each participant. Frequencies and percentages as well as qualitative method were employed to analyse the data obtained and answer four research questions. The results show that the terms are widely used among the English-Yoruba bilinguals in Ibadan Metropolis. All the participants perceive that the selected terms can influence people's perceptions of their referents.

Keywords: Human Trafficking; Child Abuse; Ethnic Cleansing; Misnomer; Conceptualisation; Gbélépawó

Résumé : Des concepts influencent l'attitude des gens à la vie et significativement déterminent leurmanvere de vie designée comme la culture. Quoi ? Aussi, une investigation de terminologie (concept des mots) apparentée à une culture particulière répandue et pratiquée, est utile pour la compréhension de cette pratique. Par conséquent cette étude examine certains

termes (le trafic d'individus, épuration/nettoyage ethnique; la prostition, etc) sourent utilisé dans le reportage par média et des discours académiques dans le but de déterminer leur potentialité à rendre certains crimes mouis tolérables dans la conscience collective d'un peuple et donc déformer leur vue culturelle. Dans le sondage descriptif, deux cents adultes (100 hommes et 100 femmes) outs étésonde's. Le choix d'anglais et de Yoruba fait selon leur catégorisation comme langue officielle et indigène respectivement. Les guide d'interview à quatre-items était utilisé pour obtein des réponses de chaque participant. Le calcul des fréquences et pourcentages aussi bien que la méthode qualitative étaient employés,pour analyser les données obtenues et répondre aux quatre questions de recherches. Les résultats montrent que les termes sont largement utilisés parmi les bilingues anglais-yorouba dans lamétropoles d'Ibadan. Tous les participants perçoivent que les termes sélectionnés peuvent influencer les perceptions des gens de leurs fonctions référentielles.

Mots clés :
Esclavage - Enfant maltraité - Epurge ethnique - Fallacieux - Conceptualisation - prostituée

1. Introduction

The thematic and linguistic inputs that are usually predominant in discourse at various levels in any human society are believed to be significantly reflective of the values and virtues that characterise such a society. It is assumed that vulgar people who use libidinous words and are always interested in lewd topics are most likely sexually promiscuous. People whose vocabulary is majorly violent may also be expected to see violence as normal. Those who would discuss sex and violence related topics and use only euphemistic terms are deemed to be propelled by positive disposition to sexual purity and peaceful living. A third conjecture is that a puritanical prohibition of plain terms for sex and violence has the potential to engender tendency for hypocrisy. A possible appendage to this third assumption is that when pleasant terms are invented for ignoble and inhuman acts, people take the licence to grow their interest in discussing such acts indiscriminately and carry them out with minimal restraints.

This study was conceived against the urgent need to ascertain what contribution the use of the euphemistic terms makes to people's

tendency to tolerate or even encourage the vices that such terms seem to trivialise and normalise. The two vices of interest in this exercise are prostitution and modern-day slavery. Some of the terms currently used in both English and Yoruba conversations about the practices shall be interrogated and the impact of their use on people's disposition in Nigeria shall be examined.

The first rationale for choosing the two languages is that they are both Nigerian languages. Without any linguistic gymnastics, Yoruba is a Nigerian language spoken by people of the monolithic south-western part of Nigeria as well as those with historical ties with them in some other countries in Africa and beyond. Going by the classification of languages into first language or mother tongue (L1), second or official language (L2) and foreign language (FL), English has become a Nigerian language because it is the country's first, indeed the only operational, official language. It also has the status and performs the function of first language in many elitist families where children are brought up in the language and the children are enrolled in exclusively straight-for-English schools. Therefore, English terms can be expected to impact their value systems.

1.1 Individuals, Societal Values and Virtues; the Language Nexus

Language is an integral component of culture. It is also a means of expressing, preserving and propagating culture. Children are inducted into the cultures of their communities informally as they observe significant others interact, as the significant others communicate what acts are acceptable or otherwise in their society. When they are enrolled in formal education institutions, they are further exposed to behavioural patterns that are acceptable in the community through the teaching of various social studies subjects like Civics, Social Studies, Arts and Crafts, History, and so on. The attention given to the subjects is predicated on the fact that values and virtues are integral components of cultures without which cultural advancement will remain elusive (C. Sibani 2018, pp.58-59).

Since language is very important to culture which is everything about a people's life, it is pertinent to examine what language is. A language

is a constellation of words that represent concepts. A people's concepts shape their outlook to life and their way of life.

Words and the concepts they represent are important to a people's general or collective disposition. Therefore, an investigation into the terminology (concept-carrying words) related to any particular prevalent cultural practice helps understand such a practice. Culture is ever evolving (C. Sibani 2018, p.63) as a result of its tendency to absorb values from other cultures (N. Uwandu &J. Nwankwo 2006, p. 63). It is noteworthy that cultural transmission is made possible through the medium of language.

Culture has both social and psychological components (N. Showkat 2017, p.56). Psychologically, it controls individuals. Individuals experience culture shock when they are confronted by any ideology, principle or practice that does not conform to the culture they grew up with. On the social front, it strongly influences the collective mind-sets of members of communities. A person who grew up in a polyandrous society, for example, would see many things wrong with patriarchy because of the strangeness of the latter culture to them.

People's disposition to criminal and risky practices are determined by dynamic risk factors (DRF) that are culture related (S. Schmidt, R. Heffernan &T. Ward, 2020). It is noteworthy that the interconnectedness of language with culture implies that whatever is related to culture is also related to the language of the concerned culture. Thus, the motivation for any criminal or risky practice can be traced to a people's culture generally or their language with particular emphasis on the specific terms used in connection with the practice.

1.2 Terminology and Culture

Words and terms are not the same (S. Khan 2016, p.297). Words express general meanings while terms have special referents in specialised fields. This means if people talk and write with this distinction in mind, they will take the issue of terminology seriously and pick their terms carefully and thus achieve aptness of diction.

Studies on terminology derive their importance from the fact that the depth and scope of people's knowledge about any concept is significantly determined by their understanding and use of appropriate words (Eitzel, Cappadonna, Santos-Lang, Duerr, Virapongse, West, ... & Jiang, 2017). Terminology facilitates the definition and standardisation of new specialised terms in newly developed domains as well as those that newly emerge in old disciplines (Ghenţulescu, 2015). According to G. Jakić and J. Anđelković (2016, p.1), "inadequate and non-existent" terminology significantly affects the representation, transfer and management of specialised knowledge and information.

The profoundness of the influence of terminology on research conduct and findings has been established in literature (T. Nakazawa 2020, p.1107). N. Kuldashova, M. Xamidova, K. Kuldashova and M. Khamidova (2020, p.108) situate the theory of terminology between two postulates; namely conceptual terminology and contextual terminology. The former is an invention of absolute terminologists while the latter is a product of automated use of terminology. Therefore, a section of research documentations is dedicated to conceptual definitions of terms or operational definitions of terms.

It is important to harmonise the terms used in each field of human endeavour to make communication flow smoothly and facilitate research and practice in the concerned fields (L. Mayner &P. Arbon 2015, p. 23). Failure to achieve this needed harmonisation results in avoidable confusion (P. Barlow, S. Leake &M. Fienen 2018, p.698). For example, in the legal profession, miscarriage of justice can result from a communication gap created by inexact use of legal terms (Turanin, Tonkov, Kuprieva, Pozharova & Turanina 2019, p. 1291). It is frightening to consider the fact that deformation of legal rules can come with various evils like imprisonment or execution of an innocent person or many people. In the field of aviation, a misunderstanding of specialised terms may lead to an avoidable fatal crash (Firdaus & Yassi 2020, pp1-2).

The field of linguistics is not spared the problems that can arise from non-uniformity in the use and conception of terms (A. Taranov, E. Taranova, K. Kolesnikova, L. Belousova1, T. Furmanova 2018,

p.1238). Similarly, a terminological gap between the family members of a critically ill patient and a medical doctor can constitute a problem with grave consequences (K. Walter, J. Arnold, M. Curley &C.Feudtner 2019, p.338). Bucher (2017, p.266) refers to the foregoing and other problems as "expensive misunderstandings".

Determining which word aptly expresses the exact meaning of a concept without excluding its cultural import is a daunting task (S. Khan 2016, 700). A. Bucher (2017, p.75) therefore strongly recommends abundant support for terminology work and establishment of national terminology centres that are well equipped with terminological infrastructure in all world countries. According to A. Bucher (2017, p. 74), the Swedish government is so conscious of the importance of terminology to national development that it established the well infrastructure the Swedish Centre for Terminology in conjunction with some private bodies in 1941.

Generally, one of the factors that determine choices of terms for concepts is consideration for what significant concerned people would prefer. C. Kolawole (1996) stresses this with the observation that one of the factors responsible for the failure of efforts by Yoruba metalanguage programme was the failure to consult the people that were to use the formulated terms. Thus, the American Academy of Paediatrics recommends the use of inoffensive and non-denouncing terms when discussing body weight with youth. Rather than such words as 'fat', 'large', 'obese' and 'extremely obese', mild ones like 'weight problem', 'BMI' and 'plus size' were found better welcomed (R. Puhl &M. Himmelstein 2018, p.537). Similarly, men that have sex with men (MSM) prefer such terms as "casual partners" and "regular partners" while the term "fuck buddy" is unclear to them and if this last term and some others are used by health service providers, a wide communication gap will be created (C. Bellhouse, S. Walker, C. Fairley, S. Chow &J. Bilardi 2018, p.488).

Among the leading causes of the use of inappropriate terms are decisions to deliberately misinform the public for ideological reasons, sincere ignorance or inadequate knowledge of the full imports of preferred terms by the users, precipitation conceptual confusion (M. Peris Vidal 2015, p.7718). Whichever of the reasons is behind the adoption

of a misleading term, the major effect is unpleasant in the long run. Misleading terms are, therefore, better discouraged for the common good of the society.

Consider the following behaviours and the terms related to them:

1.2.1 Behaviours: Sex-related acts like prostitution, rape and homosexuality

Related Terms: gbélépawó, olójà ìròlé (Yorùbá), call girls, escorts, domestic violence, casual partners

Those who commercialise the use of their bodies, offering sexual pleasure for money or materials were generally referred to as prostitutes in English and Aṣéwó in Yorùbá. The use of the two words among the Yorùbá of South-western Nigeria deters many Yorùbá people from indulging in commercial sex. A typical Yorùbá would be ashamed and annoyed to be tagged "prostitute" or "aṣéwó".

It is undeniable that there are socio-cultural deviants who would not take exception to being referred to as prostitutes. They are not ashamed to identify with prostitution. They are, however, a negligible proportion of the society. It is equally true that using the words "prostitute" and "prostitution" would serve as effective dis-incentive towards the social behaviour to quite a number of those who prostitute their bodies. The invention of such terms as "call girls" and "escorts" among English speakers (B. Bagudo &M. Yusuf, 2019, pp. 3-4), however, dignifies the behaviour. The term "call girls" parodies telecommunications practitioners while gives the impression of practitioners in the fields of tourism and security. "Slay Queen" or "Slay Mama" produces the imagery of enviable conquest.

Going by the psychological principle of gradual desensitisation, one could rightly suggest that those who are unabashedly prostitutes must have started as people who were ashamed to identify with the trade but must have developed their brazen disposition through long-term practice. They, too, could have been dissuaded at the initial stage. However, the beatification of the ignoble trade with dignified terms makes it much less offensive and shameful.

Though C. O'Connell (2019) asserts that most African cultures did not frown at prostitution until the intrusion of colonial legal systems, Bagudo and Yusuf (2019) argue that many Nigerian cultures tabooed prostitution but it was the colonial masters that propagated the practice which the traditional cultures had hitherto suppressed. Reconciling the assertion that most African traditions tolerated prostitution with the records of the serious sanction against any bride found to have been deflowered prior to her wedding day will be a truly difficult task.

All the commercial sex workers interviewed in a study by F. Gbagbo (2020) in Ghana admitted and lamented to varying degrees the indignity of the occupation that circumstances have pushed on them. C. O'Connell (2019) observes that some African countries, Nigeria inclusive, criminalise prostitution while others hide under anti-roaming laws to surreptitiously victimise prostitutes, attributing this to the fact such countries inherited colonial laws that have their origin in Abrahamic religions. C. O'Connell (2019) concretises this observation by citing the case of four sex workers that the Nigerian authorities in the Federal Capital Territory declared unworthy of hearing in the ECOWAS Court simply because they were sex workers.

Sexual abuse of minors is one of the most pervasive factors that introduce the victims into prostitution (B. Bagudo &M. Yusuf, 2019). They cited Truter and Bruwer's (2007) finding that sexual abuse prepares children for prostitution and that about 95% the prostitutes in Cape Town entered the trade as children or teenagers after they had been sexually traumatized. Being a rape victim grossly robs a person, irrespective of age, of considerable self-dignity. So, no effort should be spared in preventing the traumatic experience. Even a measure that arguably has little tendency to reduce sexual violence cannot be excusably ignored.

Another anti-social behaviour that seems to appeal for a measure tolerance through the use of euphemistic terms is wife battering which is one of the bad practices termed "domestic violence". The word "violence" does justice to the act by portraying how ferocious it is. The word "domestic", however, blurs the imagery by its overgeneralisation because it fails to specifically identify the victim of the violent act as a human being or more particularly as a woman. The term "domestic

violence" suggests that the victim could be an animal or an inanimate object found within a locality.

M. Peris Vidal (2015, p.732) observes that the use of "domestic violence" by Spanish media rather than "gender-based violence" impedes understanding of the gravity of the socio-moral malady. Indeed, domestic violence could suggest violence against self, which is not what the term is used to erroneously represent. There is thus a need to reconsider the use of such a confusing term.

1.2.2 Dehumanisation: Modern Slave Trade

Related Term(s): Human Trafficking

Human trafficking deceptively gives the imagery of human beings being transported from one location to another. It does not hint at any elements of involuntariness, deception, coercion, physical and psychological torture, sexual exploitation, deprivation, forced labour and other heinous crimes against humanity to which the people being transported are subjected. The term "human trafficking" is thus grossly inadequate in depicting the concept it is assigned to represent.

The emergence of such a euphemistic term as "human trafficking" for such a horrific act can be blamed on "unnecessary creation of synonyms and antonyms, and the use of unscientific concepts" (S. Mijalković, 2005, p. 51). There is consequently a great deal of confusion, contradictions and debates arising from the disparate definitions given to the term (J. Musto 2009, p. 283; B. Uhl 2010, p.119). This lack of clarity and consensus among the people that should fight the modern-day slavery would definitely have negative effects on the individual drive as well as the synergy required to win the battle against the evil.

1.2.3 Behaviour: Genocide

Related Term: Ethnic Cleansing

According to D. Petrovic (1994, p.345), the term "ethnic cleansing" was first used by analysts and reporters of the humanitarian law violations perpetrated in the war in Bosnia and Herzegovina and it has been adopted as one of the official terms used by the UN Security Council and its sister organisations. D. Petrovic (1994, p.347) and M.

Calic (2007, p. 74) observe that there is no agreement as to the accurate meaning of the term among scholars and other stakeholders. There are worrisome deductions that can be made from the foregoing.

First, it is worrisome and suspicious that an organisation of the UN's reputation would adopt such a term with an elusive and misleading meaning. Second, a "cleansing" process is an unarguably positive, desirable and laudable activity. To cleanse is to purify; to remove stains from an entity. This would suggest that where such "cleansing" involves the termination of a person's life or the wiping off of an entire community, the entity at the receiving end was hitherto a corrupting influence, hence their elimination is justified by the fact it was necessitated by the need for purification.

Though D. Mirković (1996, p.195) traced the origin of the term further down to the period of the World War II, he too sees the term as aeuphemism for genocide, cultural genocide or ethnocide which are all different shades of heinous crime against humanity. This term serves to condone the evil sometimes. It is, in fact, preferred sometimes as justification for genocide in context in which the perpetrators claim that the extermination of a people is a necessity for law, order and security (K. Mulaj 2007, p. 335).

Going by the argument of some school of thought that names have no meanings but referents (S. Nyström 2016, p. 510), one might wonder what rationale there is in belabouring oneself with a study of this nature. However, since meaning can be associative and emotive, one would agree with (S. Nyström 2016, p. 511) that studying the meanings of terms is worthwhile and rewarding. This will help ensure that terms that elicit or reinforce emotions that Cn promote the wellbeing of the society are encouraged to be used.

2.0 Men, Materials and Methods

The ex-post facto type of the descriptive survey was employed for the study. For this study, 100 males and 100 females were purposively sampled to ensure equality of gender representation. The inclusion criteria considered in addition to gender were English-Yoruba bilingualism and willingness to participate.

A self-constructed four-item interview guide was used for data collection. The aadministration of the instrument was done personally by the researcher.

Frequency counts and percentages were employed to analyse the collected data for the answering of the four research questions posed to guide the study.

3.0 Findings

3.1 Research Question 1: How often do the English-Yoruba bilinguals encounter people using the euphemistic terms under consideration?

Table 1: Frequency of the Respondents' Encounter with the Terms

	Males		Females	
Frequency	N	Weight	N	Weight
Always	83	415	85	425
Very Often	13	52	14	56
Often	4	12	1	3
Rarely	-	-	-	-
Never	-	-	-	-
Total	100	479	100	484

As could be seen clearly from Table 1, the euphemistic expressions are really in vogue. They are often used in news broadcasts. They also feature quite frequently in informal interpersonal conversations. Therefore, it seems the terms that used to depict each of the acts, which perhaps had thetendencies to evoke prohibitive disposition to them as social vices, have been tacitly replaced.Terms are a part of Language which obtains its meaningfulness from tacit agreements among members of speech communities.So, the widespread acceptance and use of these gravity-reducing terms must have been engendered by people's carving for elegance and innovativeness in language use rather than a conscious resolve to achieve aptness of diction.

3.2 Research Question 2: How often do the bilinguals themselves use the terms?

Table 2: Frequency of the Respondents' Use of the Terms

	Males		Females	
Frequency	N	Weight	N	Weight
Always	51	255	67	335
Very Often	22	88	26	104
Often	11	33	3	9
Rarely	13	26	4	8
Never	3	3	-	-
Total	100	405	100	456

Table 2 shows that only three of the 200 respondents (with a response weight of only 3) claimed to have never used any of the terms while only a total of 17 of them (with the response weight of 26+8=34) indicated they rarely use the terms. Those that admitted using the terms always, very often and often 51, 22 and 11 males (with the weights of 255+88+33) as well as 67, 26 and 3 females (with the weights of 335+104+9). Those that indicated they use the terms frequently had 824 scores while those who either rarely or never use the terms had only 37. It is thus clear that the respondents, too, use the terms extensively. This shows what could be described as a growing popularity of the terms.

3.3 Research Question 3: Do the bilinguals perceive the extensive use of the terms as capable of producing inclination towards the anti-social behaviours they represent?

Table 3: The Respondents' Perception of the Disposition Framing Force of the Terms

	Males		Females	
Perceived Influence	N	Weight	N	Weight
Significant	72	288	79	316
Insignificant	15	45	17	51
Not Sure	11	22	3	6
None	2	2	1	1
Total	100	357	100	374

Table 3 indicates only a total of 17 of the respondents (with a total response weight of 31 Out of 200 with the response weight of 731) constitutes the groups that either do not think the widespread use of the trivialising terms engender inclination towards indulging in the acts that were traditionally regarded as vicious are not sure. Only 15 males (with 45 response weight) and 17 female (with 51 response weight) think it does have minimal encouraging effect on people's disposition to perpetrating the unpleasant acts. A total of 151 (with an overwhelming 604 response weight) are convinced that the continued use of the terms has the tendency to significantly encourage people to indulge in the acts because of the trivialising effects of the terms.

All the respondents were mature people. Their submissions can therefore be accepted as products of validated experiences. It may be safe to agree with the overwhelming majority that the use of cosmetic terms to depict the bad behaviours encourages people to tolerate or even endorse them while the adoption of appropriate harsh and ignoble terms for them can be effective disincentive towards the behaviours.

3.4 Research Question 4: Do the bilinguals have alternative terms they believe to be more appropriate for the behaviours?
It is noteworthy that none of the respondents had any new alternative to the terms under study. They, however,suggested that the terms used for some of them in the past but are fading out should be maintained because they are more appropriate in depicting the horror of the behaviours. Among the existing terms they perceived as effective deterrents are "modern-day slavery" for "human trafficking", "prostitutes" for "call girls" and "escorts", "aṣéwó" for "olójà ìròlé" and "gbélépawó", "massacre" or "genocide" for "ethnic cleansing".

This general inability to suugest any better alternative to each of the terms seems to indicate that the respondents had not given any serious thought to the need to be exact in their choices of words. It is also a demonstration of the people's readiness to adopt any term that is in vogue. This may be a result of desire to identify with any new practice without any critical consideration of its appropriateness.

4. Conclusion

The connection between the terminologies preferred for phenomena in various communities and the actual behaviour patterns of majorities in such communities as well as the dispositions that propel them may not have received much attention by academics. Many people would probably argue that words do not have definite meanings other than those assigned and tacitly agreed upon by language users. Also, the meanings that are givento words are not static. These notwithstanding, the connection between a term and the intensity or mildness of the emotion it elicits is certain. The earlier diligent attention is given to this causative potential, the better for the efforts to provide effective multifaceted antidote to the hydra-headed socio-moral decadence destroying the fabrics of human societies. Among such destructive behaviours are sexual perversion and modern slavery in their various shades.

5. Recommendations

1. The Language Engineering Centres in Nigeria and other related governmental and Non-Governmental Organisations should work together to conduct periodical research to examine all issues pertaining to solving social problems with linguistic inputs.
2. The government at various levels should fund activities of language research institutes, relevant associations and final year thesis of students in tertiary institutions that can promote positive impact terminologies.
3. The mass media should consciously examine the terms they are going to use becuase their on language use among the populace is immense.
4. The Nigerian government should copy the example of the Swedish government's 1941 establishment of Centre for Terminology. A well supported Nigerian Centre for Terminology would be a right step in the right direction.

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