

**PROVERB AS A TOOL FOR EFFECTIVE COMMUNICATION:
THE COVID-19 EXPERIENCE**

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Abstract

Proverb is a vital tool in communication. It is on this premise, therefore, that this paper examines the role of Igbo proverbs in the dissemination of information and effective communication in the era of covid-19 pandemic, with a view to highlighting its importance in this information age, as an indelible part of our growing culture and as an important tool in the dissemination of information. A total of twenty (20) proverbs were extracted from the recordings from sensitizations during the palliative sharing and health awareness campaigns in four different social settings in Nawfia rural community, Anambra, Nigeria. Using the conceptual metaphor framework in the data analysis, the findings of the study show that Igbo proverbs were used deliberately to praise, encourage and acknowledge those that provided palliatives for the people to cushion the effects of the pandemic, and also to lay emphasis on the inevitability of spread, pains, torture or even death to all those who do not heed the covid-19 pandemic warning. Further observations reveal strict and positive adherence to almost all the precautions, and this validates the fact that the proper use of Igbo proverbs in communication begets desired response and result. The study recommends radio programmes and Youtube tutorials on Igbo proverbs among secondary schools, for a productive transfer of this heritage to the digital generation towards actualizing proper use of proverbs in communication.

Keywords: Igbo proverbs, information dissemination, covid-19 awareness, cultural heritage and digitized proverb classes.

1. Introduction

It is a fact that proverbs play a vital role in communication especially in the Igbo language. Alabi (2000) notes that proverb is a veritable horse by which words are conveyed. This shows that in order to make an impact in communication, to take words far and make them significant, the use of proverbs is inevitable. Proverbs are also seen as the force that drives the words in communication and make them penetrate through the audience giving a lasting effect. The crucial need to correct the misconception that the use of proverbs during communication should be associated with only old people and/or exhibited only by old people with primitive, semi literate, or even non literate culture, is the motivation for this study. Ogbalu (1965) states that Igbo proverbs are accumulation of Igbo experiences throughout their lives, their past history, their politics and religion can best be learnt through proverbs. Going by Ogbalu's definition of proverbs, it means that the use of proverbs has been traced to our forefathers, and has remained a vital part of our culture till date. Proverbs are short well known saying in figures of speech or symbolism, seen to have stood the test of ages for their usefulness in modern society. They serve people well as a significant rhetoric force in both oral and written communication, permeating from friendly chats, powerful political speeches, religious sermons to lyrical poetry, best-seller novels, and the influential mass media (Mieder, 2004). The importance of proverbs in African culture, the beauty it carries along with it during conversation, the universal and unique nature of the meaning of

proverbs etc., cannot be said to be exclusively for illiterates and the elderly. The universality and uniqueness of proverbs portray that everyone can relate to proverbs in one way or the other. For instance, a proverb can serve as a warning to a certain group of people, as well as serve as an advice to another group, depending on the context, all with the sole aim of disseminating information, and ensuring that the information is effectively communicated. Proverbs enhance the successful passing of a message across to a group of people or audience made up of different individuals. Furthermore, proverbs present wisdom, truth, advice, poetry etc in one sentence. This explains why it is referred to as the oil with which words are eaten (Achebe, 1958). The likening of proverbs to oil, a very important ingredient in the culinary system of the Igbo people and Africa in general, shows how important it is in communication, especially in oral communication since it belongs to the oral genre. This explains the frequent usage of Igbo proverbs as a means of communication during meetings and some other important gatherings. No doubt, during the covid-19 pandemic sensitization and awareness meetings in various communities, it was constantly used to emphasize the strictness and importance of the precautionary measures one must observe to be protected from the virus and why it should be strictly adhered to. This study uses Nawfia, a town in Njikoka local government area of Anambra State to demonstrate the impact of the use of proverbs in driving significant messages during the sensitization and awareness programme, and sharing of palliative materials such as food items, money, face masks, sanitizers e.t.c. provided by sons and well-meaning individuals of Nawfia town to help cushion the effects of the covid-19 pandemic.

The need to ensure proper dissemination of information and also correct the misconception concerning who can contract the deadly covid-19 is further highlighted by Halpern et al (2020) in their assertion that how people interpret and heed messages is also influenced by people's tendency to exhibit "optimism bias", a belief that leads people to assume they are invulnerable and are less likely to contract covid-19 than others. The above belief has made it rather difficult to get our people to adhere strictly to the warnings and teachings on how to stay safe. However, the difficulty in communicating the strange characteristics that came with the covid-19 pandemic brought the need to employ cultural communicative devices such as proverbs as a tool for information dissemination. Therefore, this study highlights the use of some selected Igbo proverbs to solve the problem of information dissemination in the rural area using cultural communicative means, with the main goal of achieving effective communication.

2. Literature Review

Covid-19 is a disease caused by a new strain of coronavirus. 'CO' stands for corona, 'VI' for virus, and 'D' for disease. The covid-19 virus is a new virus linked to the same family of viruses as Severe Acute Respiratory Syndrome (SARS) and some types of common cold (W.H.O 2020). This recently discovered type of corona virus started in Wuhan, China, in December 2019 and so far has ravaged lives globally. Some of the likely symptoms associated with this disease are dry cough, tiredness, sore throat, loss of taste or smell, diarrhea etc. also, difficulty in breathing, shortness of breath, chest pain or pressure etc. (especially when the person becomes critically ill). The severity of this disease actually calls for more drastic measures in order to save and preserve lives. In line with this assertion, Reddy et al (2020) says that responding to covid-19 requires critical preparedness and response which includes effective communication as an essential strategy. To ensure effective communication, World Health Organization (W.H.O), The Nigeria Centre for Disease

Control (NCDC), and some other health organizations have gone ahead to make tips available on how to stay safe and healthy during the fight against the deadly covid-19 disease. This was done through media houses (radio and television), the internet, text messages, different social media platforms etc. Tips centered on the likely symptoms as mentioned earlier and also precautions on how to stay safe, alive and healthy. Some of the guidelines and protocols made available by the World Health Organization (2020) which we need to observe to stay protected and healthy include: wash hands regularly with soap and running water, or using alcohol based sanitizer. This practice helps to kill viruses that may be on the hands; maintain at least 1 meter (3 feet) distance between persons. The distance will help ground droplets from sneezes, coughs and speech so that it doesn't get to the next person; avoiding crowded places, because it is difficult to maintain 1 meter distance, else rate of infection increases; wearing a face mask, especially where there is widespread community transmission and where physical distancing cannot be maintained, because masks are a key tool in comprehensive approach to the fight against covid-19; desisting from touching the eyes, nose and mouth. These parts of the body shouldn't be touched because, the hands touch many surfaces and can pick up viruses and once contaminated, hands can transfer the virus to the body through the eyes, nose or mouth; others include, following good respiratory hygiene, that is, always covering mouth and nose with one's bent elbow or tissue when sneezing or coughing, disposing the tissue properly and washing hands with soap and running water; stay home and isolate even with minor symptoms like cough, headache, mild fever etc. on cases of cough and difficulty in breathing, seek medical attention through telephone call. These tips and some others were made available to the public in order to help prevent and curb the spread of the covid-19 disease, bearing in mind that this disease has no respect for age, gender, status, color, tribe etc. as everyone can contract it. However, older people and people with underlying medical problems like diabetes, or cancer, are at a higher risk of developing serious illness. Communicating these tips to the public became a necessity in the fight against covid-19. There was no strict adherence of the warnings by the public, and this led to a wildfire spread of the virus crashing down on the population as witnessed in the media on BBC for instance, between January 2020 till date, America has recorded over 500,000 deaths, London above 80,000, Italy more than 100,000, Nigeria 2,000 plus, with over 1million deaths across the globe. This massive death toll affirms the assertion of Reddy et al (2020) that effective communication, if ignored, will generate gaps for vulnerable populations and result in added difficulty in combating covid-19 pandemic. In Nigeria, trying to arrest further outbreak of the pandemic, led to a total lockdown. Introducing the lockdown policy was a way of keeping people at home to reduce contact and also to curb the spread of the virus, but not without its disadvantages. According to Ekeinabor (2020), halt in business activities has rendered many penniless and unable to provide for themselves basic amenities. As a result of the lockdown policy, people couldn't go about their daily activities as usual, some people started working from home, but then, not everyone could work from home, especially the daily income earners like the laborers, petty traders, artisans etc. Depression, hunger, confusion, frustration, complaints... set in. The weighty effects of the lockdown began to manifest, as hunger struck and there was a serious need to help the masses with food items and other useful materials to aid and cushion the effects of the lockdown. This gave birth to palliative initiative, and in view of a step down in total lockdown, the awareness campaign was intensified.

In reviewing related literature on proverbs, it is evident to note that the use of proverbs is not just peculiar to the Igbo people, rather, it is also an important part of communication in other

countries, and even within Nigeria, other tribes like Hausa and Yoruba also use proverbs as an important aspect of communication. In line with the above assertion, and according to Osoba (2014:3), the Yoruba people see proverbs as “the horse used in tracing lost words”. In other words, in the Yoruba language, proverbs play the role of safely conveying long difficult sayings in simple seasoned shortest manner. In Hausa, Na'Allah (1994) says proverbs are wise sayings or compositions intended to give credence and intelligent support to assertions and discussions. Here, proverbs certify an acceptance of something as being true, and offer support to discussions.

Achebe (1958) opines that proverbs are the oil with which words are eaten. Proverbs being likened to oil which is a very important ingredient in almost every African dish goes further to explain the importance of proverbs in communication. Hence, there is likely to be no proper traditional gathering especially in Igbo land without the use of Igbo proverbs to achieve effective communication. Kirkmann (1999) caps these assertions in his opinion that says, “As a role, proverbs are used for some practical, pragmatic purpose in various circumstances of everyday communication. With the aid of a proverb, one can aim to provide an endorsement to his statements and opinions, forecast something, repent something, advise someone/something, and inspire someone. It is unthinkable to consider the proverb apart from such pragmatic functions”. In line with Kirkmann's view above, Igbo proverbs are used in this study to advise, warn, encourage, praise, and inspire someone, all in a bid to showcase the role of proverbs in practical and effective means of communication during the covid-19 pandemic. In the same vein, Mieder (1993) in his opinion on the roles of proverbs says proverbs still play a significant role in today's speech, where they continue to be used to moralize, to instruct, to advise, and to reflect on everyday occurrences. Mieder's opinion is exactly what played out in Nawfia, the field of study, where proverbs were used to instruct and advise the villagers that benefited from both the palliative materials and the wealth of knowledge dished out during the health/sensitization awareness meetings.

Proverbs have been an integral part of human life and communication. Isidienu (2016) buttressed on this in her assertions in the philosophy of Igbo proverbs and Igbo people. In her opinion, Igbo proverbs and the Igbo people are not separate entities because the world view, philosophy and reasoning of the Igbo people are viewed or better understood through their proverbs. Ehondor (2017) categorizes the use of proverbs. In her work, she shows that the use of proverbs are pointless without the consideration of its function in communication and in learning. Egenti and Okoye (2016) assert that where conflict cannot be avoided, proverbs again, are used as a tool for conflict resolution and promotion of peaceful co-existence in human interpersonal relationships. They acknowledge the use of proverbs in conflict resolution, and of course this can only be achieved through effective communication. These studies have in progressional form, shown that proverbs are important in Igbo culture and communication.

There are also some records of works that attempt to discuss the use of communication as a major means of information dissemination in the covid-19 pandemic. Ntonjira(2020) in her view on communication, says that the content of what is communicated, is just as important as the manner in which it is communicated. Abrams and Greenhawt (2020) in their view, support effective communication as a way to limit mortality and minimize damages in the outbreak of a pandemic. Lundgren and Makin (2008) characterized communication in different forms; care communication as risk communication about health and safety risks and

how to manage the danger; consensus communication encourages the people to unite and work towards management and prevention of the risks; and then, crisis communication is communication under extreme and sudden danger especially in the outbreak of a pandemic. These studies have the sole objective of disseminating information and impacting knowledge through communication. This has led to the increase in knowledge on how to stay safe and help curb the spread of the deadly virus. To win the war against covid-19, timely, balanced and factual information is critical (Ntonjira 2020). The work under study analyzes proverbs in its unique form in effectiveness in communication.

3. Methodology

This study was carried out in Nawfia town, in Njikoka local government area of Anambra state. Data was collected from four (4) different social settings; the church, the maternity hospital, the market, and town hall, during the covid-19 health awareness talks and palliative sharing. Speeches of facilitators and participants were recorded using a digital recorder with the aim of capturing proverbs used in driving home the intents of the meeting. Consequently, twenty proverbs extracted from recordings were analyzed using the conceptual metaphor framework and researcher's introspection of the use of the Igbo proverbs. To foster adequacy of use, male and female participants, three each, within 45-70 age range were engaged in face to face interview.

It is important to note that in this paper, the proverbs were tone marked in the following manner; the high tone is marked [´], the down step is represented with the mid tone diacritics [-] and the low tone is marked [˘]. In the data presentation proper, the translation is given in three stages respectively. Firstly, word to word translation, secondly, literal translation and thirdly, free translation and as figurative when there is English language equivalence. For word to word translation, Leipzig glossing rule was adopted.

4. Data Presentation and Analysis

The twenty Igbo proverbs used in this study are shared into two sections of ten proverbs in each group. The palliative sharing section and the health sensitization/awareness section. These twenty proverbs were picked out of the many proverbs extracted from the recordings made during the covid-19 pandemic meetings held in Nawfia town. The proverbs were selected using the researcher's introspection of the use of the Igbo proverbs and also, being that the proverbs in use are Igbo proverbs.

4.1 Palliative Sharing

Eleven proverbs out of the many proverbs used during the palliative sharing are presented in this section in three sub-headings (praise, solidarity and encouragement) according to the different functions these proverbs performed, as they were used to praise, encourage and also to show a sign of unity during the meetings.

a) Proverbs for solidarity

- 1) *a ~ nyu-kọọ - āmīrī - ọnū, - ọ - gbọọ - ufufụ.*
IMP-PR. ~ urinate-together - urine - point - 3-SG - foam(V)- V.COMP
'When people urinate together at a spot, it foams'.
There is strength in unity.
- 2) *Gidìgìdì ~ bụ - ùgwù - ezè.*
Rally-round ~ be - honour - king.
'Solidarity is the honour of a king'.

Unity, solidarity and cooperation accorded to the king bring him honor and respect.

- 3) *ónyé ~ jī - ākwū - nyé - ñchì - kà - ó - táá,*
 PSN. ~ hold - palmtree - give - grasscutter - to - 3SG - eat,
n'ìhì - nà - ñchì - ánāghī - àrì - élū.
 because - AUX - grasscutter - .PRE.DO.NEG - climb - up.
 'If you have palm nut, give to the grass cutter because the grass cutter doesn't climb'.
 Whoever has the wherewithal should help others who lack the ability.
- 4) *ókó ~ kòó - ìmádù, - ìmádù - à - kòó - yā,*
 Itch ~ scratch- person, - person - 3SG - scratch - 3SG.
màná, - ó - kòó - ánúóhīā, - ò - kòó - yā - n' ósīsī.
 but, - 3SG. - Scratch - animal, - 3SG - Scratch - 3SG - on tree.
 'When a human being feels an itch, a fellow human helps him to scratch that part of the body, but when it happens to an animal, it scratches against a tree'.
 Unique feature of humans is the dire need for one another.

Examples 1 and 2 are proverbs that denote force as an active agent when there is some sort of synergy while examples 3 and 4 portray the inevitability of human inter-dependence. These served as a subtle means to encourage the wealthy indigenes to embrace the act of generosity. The use of these proverbs encourages people who are privileged at a time when others are not, to adopt the habit of extending a helping hand to those who are less privileged. The proverbs communicated this information without bruising ego, or point accusing fingers but only made life experiences as natural as they can be. Examples 3 and 4 have subtly made the less privileged in this context to be psychologically relaxed as the society does not view their situation as a direct product of irresponsibility but that of mishap. In conclusion, this section focuses on unity and encouragement, and the Igbo proverbs used explained that unity is strength, the ability to unite, support and lift others, to restore their pride and honor in a time of distress, hardship or need were highly promoted.

b) Proverbs for praise

- 5) *mbèrèdé ~ kà - é - jì - àmá - díkē.*
 mishaps ~ be - 3SG - hold(V)- know - hero.
 'A hero is identified by how he handles an unexpected event'.
 The prompt action of a man shows his worth.
- 6) *á ~ hú - dímkpà, - à hú - ógólógó - imī - yā.*
 IMP. PR.~ see - man, - IMP.PR. See - long - nose - 3SG.
 'If you see a full grown man, you will see his long nose'.
 The heroic deed of a man stands him out.
- 7) *é ~ tòó - ónyé - gbūrū - èbùlù, - ó - hú - ágū - ò - gbúó.*
 IMP. PR. ~ praise - PSN. - kill-PST - ram, - 3SG - see - tiger - 3SG - kill-CONT.
 'When someone is praised for killing a ram, the same person is likely to kill a tiger if there's an opportunity'.
 Praises spur people to do more than they have already done.

The need to show appreciation with more than a big ‘thank you’ which wouldn’t be sufficient to express the depth of gratitude felt for the enormous help rendered, gave rise to the use of the proverbs treated in this section. These proverbs were used to praise, thank, encourage and motivate the donors, for their quick response to the distress call on behalf of their kindred even in the midst of limited resources and downsize in the economy caused by the pandemic as seen in examples 5 and 6. Example 7 was a subtle notification that another distress call may arise and the donors are expected to respond in a higher dimension. This was passed across without sounding ungrateful. Such is one of the effective communication spikes inherent in Igbo proverbs.

c) Proverbs for encouragement

- 8) *ò ~ nùrù - ùbé - nwánnē - ágbālā - ọsọ.*
 3SG ~ hear - cry - sibling - PRE-run-NEG - race.
 ‘One who hears the cry of a brother shouldn’t run away’.
 Render help to a brother in need.
- 9) *úkwū ~ nà - àmà - ọ̀gòdò - ádīghī - ímmá - ígbā - ọ̀tọ.*
 Waist ~ that - tie - wrapper - PRE-be-NEG. - good - go - naked.
 ‘Someone known for dressing up shouldn't lack clothes’.
 A wealthy person shouldn't taste poverty.
- 10) *ókènyè ~ ánāghī - ánò - n' ụlò - éwú - àmúọ - n' ọgbūrī.*
 Elder ~ PRE.do.NEG.- stay - in house - goat - deliver (V)- in tether.
 ‘An elder doesn't stay and watch the goat deliver while tied to its tether’.
 An elder wouldn’t sit and watch things go wrong.
- 11) *ńkú ~ dī - nā - m̀bà - nà - éghèré - m̀bà - n̄rī.*
 Firewood ~ is- AUX- diaspora - AUX -. PRE.done-CONT.- Diaspora - food.
 ‘The firewood in a particular place is beneficial to the people in that area’.
 The rich caters for the needs of the immediate community.

The praises of in examples 5-7 gave rise to the positive response in examples 8-11 which were assurances by the well-to-do to the indigent ones in the community. This proves the power of effective communication and expected outcome in the use of proverbs. A call to the rich and wealthy in the Nawfia community to be their brother’s keeper was answered with a promise of not letting the covid-19 imposed hardship eat up their kinsmen and brethren. The donors stated that they wouldn’t stay and watch their kinsmen go hungry when they can make food and other materials available for them. Example 11 was an assurance to the members of the community that they can’t have wealthy people in their community, and be handicapped. The proverbs above were used in this context to establish help, support, assurance, empathy and encouragement.

4.2 Sensitization / Health Talk Meetings

The need for proper dissemination of information to help sensitize the community on the way to stay safe and avoid contracting the deadly coronavirus cannot be over emphasized. In the course of the health talk meetings, proverbs were used for effective communication. Nine proverbs out of the proverbs used during the sensitization / awareness session are listed below under warning and advice.

a) Proverbs for warning and advice

- 12) *ùkpàná ~ òkpókò - gbùrù, - ñtì - chiri - yá.*
Grasshopper ~ bird - kill-CONT.- ear - block - 3SG.
'A grasshopper killed by okpoko(the noisy bird) must be deaf'.
The adamant become victims of obvious traps.
- 13) *ónyé ~ ìmírì - hùrù - úkwú - yā - kà - ó - nà-èrí.*
PSN. ~water - see - leg - 3SG - is - 3SG- it -eat.
'The river only carries the leg that enters it'.
Only those involved get the consequences of the issues at hand.
- 14) *à ~ nághì - àgwá - ò - chí - ñtì - nà - ághá - èsú.*
IMP.PR.~ PRE.do.NEG.- VP.tell -3SG - block - ear - AUX - war - start.
'You dont tell a deaf person that the war has started'.
A stubborn person usually learns the hard way.
- 15) *á ~ gwá- ñtì - mà- ñtì - ánūghì, - é - gbúru - ísì - ñtì èsòró.*
IMP.PR.~ tell - ear -but - ear - PRE.hear.NEG , - IMP.PR- kill.CONT.- head - ear
PRE.follow
'If the ear is spoken to and it doesn't listen, when the head is cut off, the ear goes with it'.
When one finger touches oil, it soils the entire hand. .
- 16) *éwú~ nwūrū- n'ōbā - jí - ábūghì - āgū - gbùrù - yá.*
goat~ die - in barn - yam – PRE.be NEG. - hunger – kill.CONT. -3SG.
'Any goat that dies in the yam barn wasn't killed by hunger'.
Someone who lives by the bank of a river can't die of thirst.
- 17) *chòó ~ éwú - ójì - mgbè - chí - dì.*
Search ~ goat- black - when - day - is.
'Look for the black goat during the day time, when it will be easier to find it'.
Make hay while the sun shines.
- 18) *ágwó ~ nò - n'ákíríká.*
Snake ~ stay - in thicket.
'Snake is in the thicket'.
Danger is looming.
- 19) *íjìjì ~ nā - ènwéghì - onye - ñdùmódú - n'ésò - ózū - àlá - n'ini.*
Fly ~ AUX - PRE.have NEG . PSN. - Advice - follow - corpse - go - grave.
'The fly that has no adviser follows the corpse to the grave'.
Danger lurks around when there is no caution.
- 20) *òkènyè~ ánāghì - ànò - n'úlò - éwú - àmúó - n'ōgbūrì.*
Elder ~ PRE.do.NEG. Stay - in house - goat - PRE.deliver CONT.-in tether.
'An elder doesn't stay and watch the goat deliver while tied to its tether'.
An elder wouldn't sit and watch things go wrong.

Sadly, despite the warnings, instructions and also the sensitization on how to stay safe and avoid contracting this deadly virus, it is heartbreaking to note that some people still don't think the pandemic is real, or see the need to comply with the instructions geared towards fighting / curbing the spread of covid-19. In this regard, different proverbs have been employed under this section, as a way of communicating the seriousness of the pandemic. These proverbs have been employed to serve as a warning and advice to the people, and make them understand that after so much warning, anyone who goes against the instructions and eventually gets infected with the virus would have done so at their own peril. The proverbs in examples 12-20 served this purpose. The Proverbs in examples 14, 15 and 16 were also used by a spokesperson from the villagers to confirm the positive response from the meetings, stating that after the wealth of information on how to stay safe, whoever dies of the covid-19 virus, wouldn't have died out of ignorance. Haven said these, they made a promise to abide by the guidelines, warnings and advise in order to stay safe and healthy and also help in the fight to stop the spread of the virus.

4.3 Other Findings

Proverbs have been observed to serve dual function. For instance, the proverb "*Okenye anaghi ano n'ulo ewu amuo n'ogburi*", which is proverb no 10 in the encouragement section, is still the same proverb in no 20 of the warning and advice section. In this case, the same proverb has been used to perform different functions, which is possible because of their different context in use.

This study has brought to limelight the advantages of effective communication towards achieving maximum goal in information dissemination especially in this covid-19 era. This claim is evident in the analysis, as one of the donors spoke using the proverb in example 11 (*nku di na mba na eghere mba nri*) to further affirm their support as sons of the soil.

With the use of proverbs, the seriousness and grave effect of the covid-19 were communicated and the positive response of the communication shows a promise to adhere to the warnings and advice by abiding strictly to the rules in order to help stop the spread of the deadly virus as shown in the analysis using examples 15 and 16. This study has shown the use of the Igbo proverbs to communicate different opinions other than advice and warn the Nawfia community of the impending dangers of covid-19, it has also shown the successful use of the Igbo proverbs to encourage, motivate, praise and also inspire people, especially the people of Nawfia community to uphold unity in a critical time such as the pandemic era

5. Conclusion and Recommendations

It is evident that no serious conversation can be held in the Igbo community without the use of Igbo proverbs, and as such, the decision to employ the use of the Igbo proverbs, as a means of communication during the meetings held in Nawfia town in line with the covid-19 health/sensitization awareness and palliative sharing. During the meetings, the key points and important speeches were made using Igbo proverbs to highlight the sensitivity of the topic of discourse and also lay emphasis on the effective use of the Igbo proverbs in communication, especially in Igbo land. Being that proverbs are used to emphasize importance, this study recommends the introduction of constant use of proverbs in communication by parents at home and also the school authorities, to ensure its inclusion in the curriculum of the younger ones, in other to guarantee the efficacy in the use of the Igbo proverbs in communication.

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Appendix:

Imp pr. - Impersonal pronoun	3sg. - Third Person Singular
Psn - Person	Aux - Auxiliary
Pst - Past tense	Cont - Continuous tense
Neg - Negative	V.Comp - Verb Compliment
V - Verb	Pre - Prefix