

The Communicative Metaphor in Idoma Idiomatic Expression and English as Panacea for Development Initiatives

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Abstract

This study reviews the communicative metaphor and Idiomatic expression in Idoma using metaphors and idioms in the Agatu dialect. This paper is of the opinion that communication and its application has the capability that helps bridge the worlds of individuals thus aligning with scholarly submissions in some quarters that communication is indeed the process of understanding and the sharing of meaning. We maintain that, we supports scholars views that, in normal social discourse, communication takes place both in verbal and nonverbal channels and, the information being communicated is put out to the group for negotiation even though it is relatively transient. Thus the effectiveness depends of the intensity and how it is coded and this is where metaphors and idioms come in. In comparing Idiomatic expression in Idoma and the English Language, we identified best approaches embedded in both cultural and semantic ambiguity that discolour the understanding of development campaign messages aimed at engaging or mobilizing community participation. It is hoped that, an understanding of the differences in this expression will help bridge the language gap between development initiatives/workers and the community populace who to a large extent are not grounded in the different Languages, yet are the recipients of the development initiatives. This study is justifiably important because, among other things, the success of any development drive depends on how well the people participate in the initiative. To participate requires that the people fully understand the strategic requirements on their path. This study is thus directed towards identifying the metaphoric transliteration that will help foster understanding between both groups. To achieve this lofty objective, the study adopted the desk review research methodology which involves in-depth sourcing of data from secondary sources.

Keywords: *Metaphor, Idioms, Syntax, Semantics, Semiotics, Sustainable Development Goals*

Introduction

Communication is an integral part of human interaction, it manifests in symbolic and verbal form (Sambe, 2005; p.1). It is simply the process of interaction between two people through the exchange of codes, signs or symbols that is mutually embraced by both parties or groups involved in the exchange. This definition of communication is drawn from the semiotic tradition of communication which focuses on signs and symbols. The semiotic tradition views communication as the application of signs to bridge the worlds of individuals. The semiotic tradition of communication broadly speaking analyzes communication in the context of how individuals in a communication experience make meaning out of symbols and how these symbols are interpreted. This probably explains what Pearson and Nelson (2000, p.6) meant when they defined communication as the process of understanding and the sharing of meaning.

In normal social discourse, communication takes place through both verbal and nonverbal channels. The information being communicated is put out into the group for negotiation, yet it is relatively transient (Mitchell, 1996; p.2). The transience of information in Mitchel's definition describes the communicative probity of codes, or symbolic expressions in a communication process. Supporting the view above, Bakare (2008; p.198) describes communication as a process of transferring or transmitting ideas, information and attitudes from one person to another. Further, Bakare opines that, communication is not merely the exchange of information, but system of activities that involves the transfer and sharing of ideas, facts and data. While it is true that communication involves a system of activities that aid the transfer and sharing of ideas, facts and data, this process wouldn't have been possible without the application of semantics and syntactic forms which are very crucial elements in the ordering of the material properties that give meaning to the acts of communication.

The function of semantics is to address what a sign stands for or means in the communication process while syntax on its part serves as bridge for organising the relationships among the signs; especially as signs rarely stand alone, they are almost always part of a larger sign system which in turn are seen as codes. In other words, the communication spectrum is an adaptation of several components of signs and

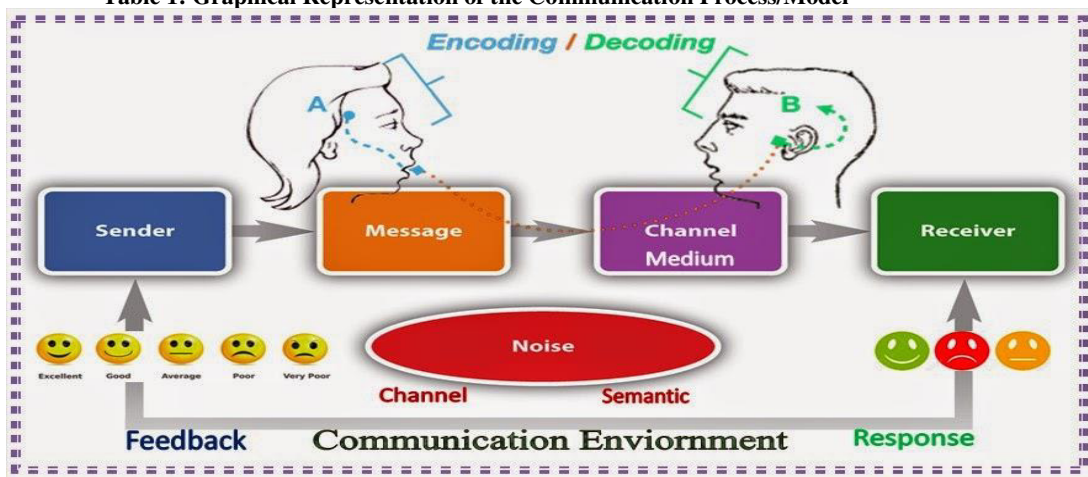
symbols carefully arranged to form what becomes a language. Language therefore is an assemblage of carefully thought out sets of expressions. That is to say, language is a system of communication based upon words and the combination of words into sentences.

It is a much known fact that, humans possess the ability to communicate with one another. They are able to exchange knowledge, beliefs, opinions, wishes, threats, commands, gratitude, promises, declarations, feelings; and only their imagination sets limits. They can as well laugh to express amusement, happiness, or disrespect; smile to express amusement, pleasure, approval, or bitter feelings; shriek to express anger, excitement, or fear, clench their fists to express determination, anger or a threat, raise their eyebrows to express surprise or disapproval etcetera all of which signify one form of communication (verbal, non-verbal) or the other. Communication verbal or nonverbal is language in the sense that it utilises cues and are expressed in such manner as to depict intended meanings.

In other words, languages can be in sign forms, symbols and or, sound or words. We can then say that language is a system of communication based upon words and the combination of words into sentences. When communication takes the means of language it may be referred to as linguistic communication other than the ways mentioned above – laughing, smiling, shrieking, and so on – are types of non-linguistic communication. Linguistic communication takes cues mainly due to the context and character of the composing process. The composing process involves constructive verbose of speech craft vocalization to communicate. It includes on the other one hand a continuous give and take between conversant who can support the speaker’s utterances by showing understanding, or show lack of understanding by asking for clarification.

The mode of exchange described above depict a sacrosanct model of communication which involves the encoder and, the decoder in a, give and take conversation process. The model could also be illustrated by a graphical denotative Imagery of; the senders - a medium and - a receiver and feedback as depicted in the diagram below.

Table 1: Graphical Representation of the Communication Process/Model



Source: [https://www.google.com.ng/search?q=graphical/representation of models of communication.](https://www.google.com.ng/search?q=graphical/representation+of+models+of+communication)

Linguistic communication requires continuous feedback to show that there is understanding in the conversation between the conversant whose aim is to share meaning. The meanings derived from the conversation by the decoder or receiver in turn depend largely on a number of factors like, the message composition, its concordance, syntax structure, semantics embedded in figurations and consideration of the common grounds or context. These factors as outlined depend on the use of figurative language which serves as the bridge between the codified symbols or signs to elicit meanings. Figurative language uses words or expressions with a meaning that is different from the literal interpretation.

When a speaker uses literal language, he or she is simply stating the facts as they are. Figurative language, in comparison, uses exaggerations or alterations to make a particular linguistic point. Figurative language is very common in poetic speeches and also in prosody and nonfiction writing as well. There are many/different types of figurative language. For example, it often includes the use of a specific type of word or word meaning: Idioms, metaphors all fall within the likes of figurative conjectures that help simplify or clarify denotative or connotative meanings in a communication.

Statement of the Study Problem

Communication and information at each level and from different perspectives forms an integral part of initiatives aimed at sustainable development. Thus the critical review of the ingredients that make effective communication and information sharing achievable can never be over emphasized. In this regard the language of communication and information sharing becomes necessary. It is not in doubt that, the English Language serves as the bedrock medium of disseminating information in development initiatives at all level even at community level. However there is no guarantee that its usage for sure is responsible for the success of interventions. There are ample scholarly reports that the use of indigenous languages goes a long way to enhance development initiatives. A UNESCO (2012) report on the Millennium Development Goals (MDGs) asserts that, Language is the key to inclusion. Language is at the center of human activity, self-expression and identity. Recognizing the primary importance that people place on their own language fosters the kind of true participation in development that achieves lasting results (UNESCO, 2012).

Sustainable development Goals (SDG) needs the participation of all groups, especially ethnolinguistic minorities who depend on healthy ecosystems for their survival and future (Romaine, 2010). Yet minorities' distance from the world's centers and languages of decision-making and power makes them vulnerable to exclusion and marginalization. According to the UNESCO report (2012), development initiatives that do not use people's first languages limit the participation of non-dominant ethnolinguistic communities, resulting in the loss of significant local knowledge and experience about how to care for these unique ecosystems. Therefore, language has an important part to play in minorities' participation in the development process.

Researchers who focused on the importance of language for sustainable development in communities in Ivory Coast, Namibia and Indonesia for instance have pointed out that failure to engage with the minority languages only increases minority peoples' exclusion. They highlight the positive aspects of "communicative sustainability" over the negative results of "communicative dependency" and conclude that local languages are a key resource. They are a resource for understanding and analyzing local actors, their analyses and viewpoints, and the "human factor" in determining action and inaction, and for influencing social cohesion and social inclusion or exclusion. However the studies did not expressively relay how indigenous local languages can be objectively deployed to achieve success in sustainable development on the long run. This study asserts that one of such ways is through the transliteration of certain language elements from English to the local language where the development initiative is ongoing. Hence the need for review of the communicative metaphor and idiomatic expression in Idoma and English language.

Aim and Objective of the Study

The general objective of this study is to review; the communicative metaphor and idiomatic expressions in Idoma and English language in other to situate the relevance of language transliteration from the English language which in our view stifles the meaning of campaign messages meant for community members who are predominantly illustrate in English language during implementation of development initiatives at community level in Nigeria. This however will be carried out through the following specific objectives;

1. Ascertain the place of language in development initiatives
2. Examine the metaphors and idiomatic expressions in Idoma and English language
3. Establish the need for language transliteration from English to Idoma language in development initiatives
4. Determine the communicativeness in Idoma Idiomatic expressions and justification its transliteration from English for effective communication in development initiatives in Nigeria

A Brief History and Origin of the Idoma Tribe

Historically, there are different versions of who the Idoma people are or where they came from. For instance one account has it that, the Idoma are a descendant of Idu who is said to begotten a lot of children that in turn migrated to other areas within the defined geographical enclaves that make up Idoma land. It is thus believed that, these children of Idu (seven in number) founded areas like, Oturkpo, Igwumale, Umogidi Adoka, Uglewu, Adoka, Yala, and Uboju. Danver (2014; 42) maintains that, Idah represents the end of the earth in Idoma cosmology and the local monarch; Attah of Idah still crowns the Ochi' Idoma till today. Another history of the genealogy of Idoma has it that, the Idoma were part of Akpoto who controlled all of Benue and Igalaland thousands of years ago and that, one day, the a Yoruba king asked the Attah of Idah for a piece of land; the Attah according to this version passed the request to the Akpoto king who obliged. The concluding

part of this story has it that, years later, the Yoruba king disposed the Akpoto of their land and they migrated to Igalaland (Danver, 2014, 42).

A third version of the Idoma origin which is more acceptable to the Idoma race is, the outcome of a scholarly research which reveals that, the Idoma people came from Apa which is a part of the Ancient Kwararafa Kingdom in Hausa Land. The Idoma people it was learnt abandoned Kwararafa during the Efu Onya (Infantry on horses) wars in the 1630s and traveled to Abinsi in Benue State and later moved further West to their present location (Danver, 2014; 42). Whichever may be the true account of their genealogy, one thing remains sure and incontrovertible and this is that; Idoma is the name of an ethno-linguistic grouping with active and cultural similarities situated around the Gongola- Benue River Basin in a territory that lies within Latitude 60o 30o North and Longitude 80o East and covers a total land area of approximately 5,955 square kilometres.

The Idoma are bounded by the river Benue to the North, by parts of Igbo and Ogoja lands to the South, by the Tiv and Igede lands to the East and by Igalaland to the West. Okpeh and Ochefu (nd; np) maintain that, the geographical contours of this region had been clearly established by the mid nineteenth century; consequently, regardless of the administrative and political changes introduced during and after the colonial era, the Idoma ethnic label and territory has, by and large, remained virtually unchanged.

However despite its homogeneity of culture and ethnic affiliations as relayed by Okpeh and Ochefu, the ethno local construction of the Idoma people is imbued with dialectical differences indicated by some distinct speech form quite different from, the Idoma people in Otukpo, Adoka and Ugboju; Edumoga with sharp contrast to Agila, Otukpa, Orokam, Agatu among others. This Linguistic evidence suggests that the Idoma though with similarities in settlement notwithstanding, cannot be said to have a unitary origin. Especially with the evidence showing that, many Idoma groups and village subsets have their own histories complete with stories about how their people arrived at their current location. These thus explain the reason for, the distinctions of the dialectic differences. This study will thus adopt the Agatu aspect of the Idoma dialect for illustration.

Literature Review

Communication and Language: A Conceptual Clarification

Communication from the etymological point of view is related to both “communion” and “community,” The word comes from the Latin word, *communicare*, which means “to make common” (Weekly, 1967, p. 338) or, “to share.” Similarly, DeVito (1986; 61) expanding on this view, says, communication is “[t]he process or act of transmitting a message from a sender to a receiver, through a channel sometimes with the interference of noise”. Some communication scholars are of the opinion that, the message transmission is intentional and conveys meaning in order to bring about change. That is to say that, in the process of communicating, a message is consciously encoded by a sender who is the first person in the communication process and is passed through a medium to a receiver who decodes the message and either give a feedback or otherwise.

Language on its part is a system of communication, used by a particular community of speakers, which has literal and figurative meanings. While the literal meaning is the direct reference of words or sentences to objects, the figurative sense is used for giving an imaginative description or a special effect. Therefore, the meaning of individual words in an expression has nothing to do in the comprehension of the whole meaning. Such a meaning characterizes notions like metaphors, similes, proverbs and idioms. Among these, idioms have a great extensive usage in everyday language, and they are considered as one of the most frequently used means of non-literal language (Leah, nd). In other words, the meanings derived from a communicated message depends on how well the active contents like idioms, metaphors, similes, proverbs and idioms are combine in the syntax are there carefully combined to make meaning of impression on the receiver. This underscores the relevance of an encoder in the communication process which he/she does through an acceptable language code. When communication takes the means of language it may be referred to as linguistic communication other than the ways mentioned above – laughing, smiling, shrieking, and so on – are types of non-linguistic communication. Linguistic communication takes cues mainly due to the context and character of the composing process.

Theoretical Framework

This paper agrees with and adopts in part, the theories of meaning which according to scholarly submissions seeks “to convey and classify human experience through language.” The relevance of the theory of meaning

to this study is that, it provides frameworks from which meanings can be attributed and inferred (Yule; 1996a; p.127). The scholarly submissions of Usman, Mustafa and Agu (2013; p.50) which says, language is one of the main instruments by which values, belief systems and cultural practices are communicated seem to align with this position. In the same light, Goddard (1998; p.2) asserts; “Every language, has its own culture specific meanings, which do not translate readily into English.

Finally, the paper yields to the theoretical standpoints conversed by Usman, Mustafa and Agu (2013; p. 50) in their study titled; *Proverbs as Determinant of Cultural Identity: The Imperative of the Three Regional Languages in Nigeria*. Their study provides a strong platform from which to look at the bridge between Idiomatic Expression and English. For instance, theories conversed in their study like; the Referential Theory, the Ideational Theory, The Stimulus Response Theory and the Contextual Theory all bear strong relevance to this study. However the study is predicated on Kövecses’ (2008) cultural-cognitive theory of metaphor. It examines two distinct languages (Idoma and English). The researchers acknowledge the geographical distinctness that exist between this two language families and cultures. This study discusses specific Idoma metaphoric expressions side by side their English equivalents (It attempts to ascertain the communicative metaphors inherent in idiomatic expressions and the transliteration between Idoma and English Language). The availability or otherwise of these metaphors, and their different postures, will form the basis for the conclusion that is drawn at the end of this discussion.

Communicative Metaphors

Communicative Metaphors or simply; metaphors are expressions based on an analogy to something. That something is called the source and the metaphor is known as the target. Metaphorical thinking is analogical thinking (Heine, 1997). Scholars’ submit that, Metaphors are predominately built into daily communicative languages. Leah (nd) asserts that, metaphors have been recognized as rhetorical devices that compare two seemingly different objects. In defining it, King (2000:216) tag metaphors as ‘describing something by using an analogy with something quite different’. For example, ‘the words are clear as crystal’ is an idiom that expresses the similarity between the words and the crystal in the degree of clarity while examples such as: New ideas blossomed in her mind / His temper boiled over. / Inner peace is a stairway to heaven / His advice is a valuable guiding light. /The wind in the trees is the voices of the spirits are metaphors. King (2000:216) concedes that metaphors are beautiful due to their ability to explain a complex vague expression making it more understandable and clear.

The ability in metaphors to explain complex or vague expressions as conceded by King (2000: 216) is what clarifies its relevance as a panacea to sustainable development. It is a truism that, the success of any development initiative is to a large extent dependent on how the strategic plans, objectives, visions or actions aimed at mobilizing the people involved in the project are carried along through a clearly defined communication process. This is even more desirable in cases where a chunk of the community populace is dominantly illiterates in to English language. Under such circumstances, a deliberate and planned communication with other things been equal will go a long way to help the initiative achieve its objective. The planned communication must of necessity adopt with recourse to the peoples culture, language switches that will help share meanings between, the sender (development workers) and the receivers of the message (community populace) and get feed backs. In such exchange, the messages should deliberately adopt idioms that have strong metaphoric appeals.

Idiomatic Expressions

Idioms are seen in several circles as utterance that occurs in spoken languages. Idiomatic expressions, as it is often referred and known as, are numerous and repeatedly occur in the English language and other languages. Idiomatic Expressions are defined as an expression whose meanings cannot be inferred from the meanings of the words that make it up (Idiomatic Expression, 2014). Studies reveal that close to 25,000, idiomatic expressions exist in the English Language (Idiomatic Expression, 2014). Idiomatic expressions are part of every language. According to Boers (2008) in MED Magazine, all languages have idioms and are full of them.

Lafin, (1996) posit that in English language, idiomatic expressions are used in both formal and informal communications. In other words, the English Language idiomatic expression features within a wide range of either spoken or written forms. Lafin’s postulation accounts for the ubiquity of the use of idiomatic expression in any form of planned communication. That is to say, communicating in the English language across audience lines poses some likely bottle necks which border around understanding the communicative

objective of messages meant for consumption. When such difficulty occurs, the objective of sharing meaning between individuals, groups whether cultural, intercultural or intracultural through the medium of spoken English is lost on the receiving audience. Supporting this view, Thyab (2016: 107) aver that, non-native speakers of English have been found incapable of using Idiomatic expressions.

For Thyab, native speakers of English tend to use idiomatic expressions spontaneously without thinking of the figurative meaning. It is thus natural that non-native speakers find English idioms difficult to understand because they do not know what the image of the idiomatic expression is based on. For example, if non-native speakers of English Language come across the expression that exams are part of a "carrot and stick" method, they will find it difficult to process (Thyab, 2016; p.106). Unlike native speakers of English, non-native speakers lack the ability to use Idiomatic expressions and to understand their meanings adequately as it connotes in English. This presents a problem in non-native speakers' knowledge and proficiency of the English language and is considered a gap in their language learning process. On the strength of this logic, Ambrose (2008; p.180) opines that understanding the lexicon of English demands more than knowing the denotative meaning of words. It requires all speakers to have connotative word comprehension and an understanding of figurative language, and idioms fall into this final category.

In fact a better understanding occurs if the messages are consciously migrated to a simplified corresponding usage of expressions in the dialect of the non-native speakers of the English (Ambrose, 2008; p.180). This instance can be found in the submission of Thyab (2016; 106). In this assertion Thyab concludes that, if a non-native speaker is unfamiliar with the idiom "show you the ropes" and comes across such an expression, he or she will find it difficult to immediately understand the intended meaning of the message. As such, they will find it difficult to realize that this expression proposes to teach one how a certain job is done. If these non-native speakers were told that such an idiomatic expression is used in a sailing context, it will go a long way to broaden their understanding of the intended meaning of the said communication.

Communicative Metaphors Idioms and Sustainable Development

Idioms are words, phrases or expressions which are commonly used in everyday conversation by native speakers of English. They are often metaphorical and make the language more colourful. People use them to express something more vividly and often more briefly. They serve as an image or mental picture (Learn English Today, 2015; p.1). There are lots of educational benefits derivable from idioms as a traditional oral genre. With the current technological gadgets available for use in collection, documentation, dissemination and promotion of idioms, the community people have abundant opportunity to access this genre. Through whatever medium the people's access to idioms are, the lessons derivable from them are of important benefits in their educational training and upbringing as men have used idioms for conscientization and sensitization purposes for centuries. It had proved useful. A major challenge is that they have not found or enjoyed the needed attention in documentation, dissemination and promotion. Idioms are considered the most popular genre of oral literature which serves several purposes.

Among the Agatu people of the Lower Benue; their idioms like those of other parts of Africa, consist of themes which project the society's norms and values. They are entertaining as well as didactic. In this regard they serve as a window through which social norms and values are mirrored. The reason for this is that a people's idiomatic expressions are weaved around popular world view experiences, expectations and achievements. That is to say, they go beyond immediate traditional usages and stretch far into critical frames with which the people's customs are situated. They stretch beyond mere instrument of entertainment. They form key aspects of the people's traditions which have existed from one generation to the other and "embody values which they cherish and vices they condemn" (Mereku-Gyimah, p.532). In them are to be found, salient functions of educating the people to be good citizens who can stand and work towards successfully achieving their life goals.

Furthermore, they serve as learning curves through which the people adhere strictly to their traditional norms and hold unto values of their community. The development initiatives concerned therefore may exploit the golden opportunity of harnessing these inherent traditional idioms through organised campaigns aimed at training the people to embrace the objectives of conforming to expected behaviour change. Education entails a systematic instruction, development of character or mental powers; strong idiomatic expressions possess these educational potentials. The need therefore arises for an interface between these genres, adapting them in a blend where their usage intervenes in the promotion of the genre for its sustenance in society given its efficacy in educating. This is the central focus of this research. That is, to

look at the communicativeness between this two form of language family in such that the intersect of their compactness is identified such that they can be replicated for positive results in development work in future.

Metaphors (Language forms) and Idiomatic Expressions in Idoma (Agatu) and English

Metaphors and Idioms are language forms that are situated within a syntax structure so as to add or garnish messages in such a way that their intended meaning is given value vividness. They fall into a genre of language form in English known as figures of speech. While metaphors try to explain complex or vague expressions as conceded, idioms offer advice about how to live and also transfer some underlying ideas, principles and values of a given culture / society. Metaphors and idioms are figurative basically and work better in creating imageries. Supporting this view, Fadee (2011; 19) submit that, Figures of speech are imaginative tools in both literature and ordinary communications used for explaining speech beyond its usual usage. Though it is not too clear what Fadee meant by the phrase, "ordinary communication," we are of the opinion that, no communication can be termed ordinary as that would take away, the value of messages or interaction between conversant as depicted in the model of communication.

This is important especially with recourse to the use of language forms in local communities where idiomatic expressions and metaphors may not necessarily make sense to a non-speaker, but carry value between the encoder and the receiver who share a common ground in the communication experience. In Agatu some words carry strong connotations when spoken and these words fall within its lexicon of idiomatic expressions. Likewise in the English language some catchy word usage falls within this genre which Fadee classed as figures of speech. Some examples are given below. In Agatu the idiomatic expression:

1. *'Ekama onpene goyawu otuno okama anu gi ye hebi oya hiaje'* in English connotes a suggestion to abstain from behaviour that is not congruent to norms of society.

This form of expression can be used for instance in campaigns targeted at discouraging open defecation campaigns initiatives which is one of the cardinal pursuit of the Sustainable Development Goals (SDG) Goal 7 and item 8 which is to eradicate open defecation by 2040.

While the Agatu idiomatic expression in item 1 above may not necessarily have a corresponding expression that directly captures the exactness as it is used, a transliteration maybe borrowed from the vast idioms in English language that abound nearest to the meaning it projects in Agatu. For instance the English idiomatic expressions below;

2. 'Let the sleeping dog lie' could mean, do not disturb a situation as it is- since it will result in trouble complication.

The meeting point between these two idioms at face value may not be noticed, but when carefully evaluated, its meanings become clear and this is where the communicative metaphor becomes relevant. The Agatu idiom relates the relevance of the message to a moon shining however with an allusion that, behind that shine lays danger. This so creates a figurative vividness such that, the message is made clear without having to wipe in sentiments. Likewise, the expression in English metaphorically draws an allusion to a sleeping dog with the creation of the image of a dog that can bite if awake. The bottom line or introspection between the two idioms is the fact that they present a picture of trouble that looms in going forward with the plan. This analogy falls in line with Thyab's assertion that, since non-native speakers find English idioms difficult to understand, they do not know what the image of the idiomatic expression in English is based on. For example, if non-native speakers of English Language come across the expression that exams are part of a "carrot and stick" method, they will find it difficult to process (Thyab, 2016; p.106).

Further unlike native speakers of English, non-native speakers lack the ability to use Idiomatic expressions and to understand their meanings adequately as it connotes in English. This presents a problem in non-native speakers' knowledge and proficiency of the English language and is considered a gap in their language learning process. On the strength of this logic, Ambrose (2008; p.180) opines that understanding the lexicon of English demands more than knowing the denotative meaning of words. It requires all speakers to have connotative word comprehension and an understanding of figurative language, and idioms fall into this final category. In fact a better understanding occurs if the messages are consciously migrated to a simplified corresponding usage of expressions in the dialect of the non-native speakers of the English (Ambrose, 2008; p.180). This instance can be found in the submission of Thyab (2016; 106).

In this assertion Thyab concludes that, if a non-native speaker is unfamiliar with the idiom "show you the ropes" and comes across such an expression, he or she will find it difficult to immediately understand the intended meaning of the message. As such, they will find it difficult to realize that this expression proposes to teach one how a certain job is done. If these non-native speakers were told that such an idiomatic expression is used in a sailing context, it will go a long way to broaden their understanding of the intended meaning of the said communication. In our view, rather than go through the rigours of tutorials before communicating a campaign message in the development projects, it saves time and its' more productive to communicate in a language that the people will easily comprehend. This study arrived at this stand point through assessment an review of secondary data using the research methodology below.

Research Methodology and Design

This study adopts the desk study research methodology. This involves the identification of useful secondary data or documents relevant to this study and extracting information that are useful to the objective of the study. Thus the study data collected included data from secondary sources; text books, internet materials, text from the library, newspapers and journals that address issues critical to the study. Specifically, the secondary sources analysed included issues on metaphors and idiomatic expressions, the relevance of language in development initiatives and a lot of other issues relevant to the phenomenon under study.

Method of Data Analysis

The qualitative methods of data presentation and analysis were used to analyze data collected in the study. Thus the information relevant to the study objective were collected, synthesized and a summary of findings drawn out in the conclusion.

Conclusion

Language Matters for there to be active participation in the Sustainable Development Goals (SDGs) to be adequately actualised. It starts with people discussing matters in their own languages, within their own cultural, social and community structures. From there, they can move on to wider engagement on issues that are generally conducted in the languages of development and power. In today's world, community resources are increasingly linked to that of global resources; even more so, opportunities become similarly tied to educating the community populace envisaging changes. In line with these thoughts there is a sense of duty that is required to help foster conscious change through communication. Since community populace form part of the local global melee, development initiators have to embrace the reality of the connectedness of all and sundry. These calls for the consideration of different strategic approaches to sustainable development in other to build bridges across all forms a barriers that can hinder development. From this perspective, understanding existing idioms between the Idoma Idiomatic Expression and English Language should be seen and embraced as very key to success in communicating development initiatives. Idiomatic expressions bring out the communicative metaphors in this two languages and clarify ambiguous verbose and help elicit development objectives of intervention work aimed at alleviating the sufferings of the people.

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