# COURSE GUIDE

## **ENG 453**

## LANGUAGE AND NATIONAL DEVELOPMENT

# **Course Team**

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**First Printed:** 

Reviewed 2020

**ISBN** 

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Printed by .....

For

National Open University of Nigeria

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## Introduction

**ENG 453: Language and National Development** is a three-credit unit course prepared for the B.A. English Language and Literature students of the National Open University of Nigeria. The course is to guide students on the rudiments of Language and National Development. It exposes them to basic and necessary issues involved in language, development, and national development. It tells them the relationship between language and national development. The students are advised to attempt the self-assessment exercises at the end of every section as well as the tutor-marked assignments at the end of every unit, if they want to make the best out of this course.

#### **Course Aims**

Development has become the watchword of our time. The importance of this is shown in the fact that almost all disciplines are called upon to demonstrate the specific contribution which they can make to development. The ability to show this is at the core of proving the relevance of the discipline involved. Students of language is not immune to this challenge. From time to time, in formal and informal discussions with his or her lecturers, schoolmates, and others the student may be challenged to show the relevance of his or her discipline in national development. Bearing this in mind, this course aims to expose you to the role language can play in national development. Generally, it seeks to:

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- 1. expose you to a general understanding of language;
- 2. acquaint you with the meaning of development.;
- 3. help you understand the meaning of national development;
- 4. expose you to the role language can play in fostering national development;

# **Course Objectives**

Each unit in this course has stated objectives that it seeks to achieve. Pay close attention to those objectives for a successful understanding of the course. However, by the time you are through with the course contents, especially when you have studied it with some devotion, you will be able to:

- 1. discuss the meaning of development
- 2. describe some relevant theories of development
- 3. explain the role of language in national development

# Working through this Course

There are fourteen study units in this course. You are expected to follow these units step-by-step for effective understanding of the issues they treat. However, you must understand that what has been provided for you in this material is just a guide. You will do yourself some good if you consult the recommended texts and other materials that are relevant for the course. These will help, in no small measure, to broaden your knowledge of the course. The self-assessment exercises are to test your level of understanding. Do not hesitate to test yourself with them as they will help to sharpen your understanding. As occasions demand, you will from time to time, have assignments to write. You are advised to take the assignments seriously knowing that they may constitute a part of your final performance in the course.

#### **Course Materials**

Major components of the course are:

- 1. Study Units
- 2. Textbooks
- 3. Assignments File
- 4. Presentation Schedule

## 1. Study Units

There are fourteen study units in the course, Language and National Development. They are broken down as follows:

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## MODULE 1: UNDERSTANDINGLANGUAGE

Unit 1:The Concept of Language

Unit 2: The Functions of Language

Unit 3: The Origin of Language

Unit 4: The Language Situation in Nigeria

Unit 5: A Survey of Nigerian Language Families

Unit 6: Language and Society

# MODULE 2: UNDERSTANDING NATIONAL DEVELOPMENT

Unit 1: Development

Unit 2: Theories of Development

Unit 3: Millennium Development Goals (MDGs)

Unit 4: National Development

Unit 5: Nigerian National Development Objectives

## MODULE 3: LINKING LANGUAGE AND NATIONAL DEVELOPMENT

Unit 1: Tracing the Paradigms Shifts in National Development

Unit 2: The Relationship between Language and National Development

Unit 3: Language and Nigerian National Development Objectives

Unit 4: Language in a Multicultural Community

# MODULE 4: ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

Unit 1: The Status of English Language

Unit 2: The Place of English Language in Nigeria Unit 3: The Problems of English Language in Nigeria

Unit 4: English Language and National Development

**Commented [AO4]:** Scanty contents on the link between language/English language and national development.

#### **REFERENCES**

We have included a list of books that are relevant for every unit. You will gain greatly if you read such books and similar ones on the topics treated. Reading the books will help to build your knowledge, thereby enhancing your understanding of the course.

#### ASSIGNMENTS FILE

Your assessment in this course will come in two forms: the tutor-marked assignments and a written examination. The tutor-marked assignment, which will be organised by your tutor carries 30% of the total marks for the course.

## TUTOR-MARKED ASSIGNMENT

There is a tutor-marked assignment at the end of every unit. You are advised to solve the assignments and submit your solution to your tutor. At the end of the course, the tutor-marked assignments will carry 30% of the total marks of the course.

#### FINAL EXAMINATION AND GRADING

Your final examination, which carries 70% of the total marks, comes at the end of the course. This will constitute a two-hour examination, where you will be asked questions on the issues that you have already encountered in the course of your study.

## **Course Marking Scheme**

The total marks accruable to you from this course are broken down as follows:

Assessment	Marks
Assignments	Four assignments of 10% each, out of which the best three is selected
Final Examination	70% of the total course marks
Total	100% of course marks

## **How to Get the Most from this Course**

The best way to achieve greatly from this course is strict adherence to instructions of the individual study units of the course material. Also, remember that in distance learning, the study units replace the university lectures. You are therefore expected to read through the course on your own and at your own time. Another aspect of this is that you do not read at the prompting of your tutor. You read when you decide to do

Commented [AO5]: Colacation.

Commented [AO6]: Odd expression.

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so. Since there is no lecturer for you in this course, the study unit tells you what to do at each point. It will benefit you immensely if you obey its instructions.

The units are arranged in a common format. The first item of every unit is an introduction to the subject matter of the unit, and how a particular unit is integrated with the other units and the course as a whole. What follows next is a set of learning objectives. These objectives, as already stated, let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. You are advised to go back to the stated objectives at the end of every unit, to know whether you have achieved them in the course of your learning.

The self-assessment exercises at the end of the units are to help you assess your understanding of the units. Do not neglect them as the way you answer them provides you with a mirror to gauge your performance in learning the course.

# **Tutors and Tutorials**

Your tutor may provide a human guide for you in the course of this work. However, you are to have only twenty hours of contact with him or her in the course of your study of this course. Pay close attention to your tutor. If you have any question to ask as regards the course, it is your tutor that will provide the answer. He or she will also mark your tutor-marked assignments. You should try as much as possible to attend all the tutorials. Doing so will be of benefit to you.

## **Summary**

This course is meant to equip you with understanding the relationship between language and development. It gives you invaluable insights on the nature of language, and guides you toward understanding current development issues. Good luck!

# COURSE MATERIAL

## **ENG 453**

# LANGUAGE AND NATIONAL DEVELOPMENT

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Unit 6: Language and Society

# MODULE 2: UNDERSTANDING NATIONAL DEVELOPMENT

Unit 1: Development

Unit 2: Theories of Development

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Unit 1: Tracing the Paradigms Shifts in National Development

Unit 2: The Relationship between Language and National Development

Unit 3: Language and Nigerian National Development Objectives

Unit 4: Language in a Multicultural Community

# MODULE 4: ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

Unit 1: The Status of English Language

Unit 2: The Place of English Language in Nigeria

Unit 3: The Problems of English Language in Nigeria

Unit 4: English Language and National Development

#### **MODULE 1: UNDERSTANDINGLANGUAGE**

Unit 1:The Concept of Language

Unit 2: Functions of Language

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#### **UNIT 1: THE CONCEPT OF LANGUAGE**

#### **CONTENTS**

1.0 Introduction

2.0 Objectives

3.0 Main content

3.1 Meaning of language

3.2 Characteristics of language

4.0 Conclusion

 $5.0\,\mathrm{Summary}$ 

6.0 Tutor- marked assignment

7.0 References/Further reading

## 1.0 INTRODUCTION

Language is a very important and indispensible tool available to man for the facilitation of his day to day activities. Whatever language we speak helps to define us as human persons and identify the community we belong to. The ability to use language in speech makes us human persons. In the words of Lewis quoted in Algeo, (1974):

The gift of language is the single human trait that marks us all, genetically setting us apart from the rest of life. Language is, like nest building or hive making, the universal and biologically specific activity of human beings. We engage in it communally, compulsively, and automatically. We cannot be human without it; if we were to be separated from it our minds would die as surely as bees lost from the hive.

Given the above stated importance of language, this unit will consider the meaning of language as well as the characteristics of language.

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## 2.0 OBJECTIVES

At the end of this unit, you should be able to

- a. define language.
- b. list and discuss the characteristics of language

#### 3.0 MAIN CONTENT

## 3.1 Meaning of Language

The term language has been variously defined by scholars. According to Sapir (1921) language is a purely human and non instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. These symbols are in the first instance, auditory and they are produced by the 'organs of speech'. This definition of language by Sapir is restricted to human beings who communicate their thoughts and feelings using the organs of speech.

In their view of language, Stork and Widowson (1974) affirm that all languages are highly developed and sophisticated communication systems, all capable of meeting the demands of the society in which they are used, and the personal needs of the individual of the society in terms of expressing emotions and giving and receiving information. It is clear from the above that one cannot divorce language from society. For an individual to adapt superbly in any society and thus meet his daily needs, the use of language must come to the fore.

Our intention here is not to compare and contrast definitions. We are concerned majorly with sieving out the things that make language what it is. Indeed, scholars trace the circuitous relationship that exists between language and human persons. This relationship is expressed in the fact that human persons make language and language makes human persons. To say that human persons make language implies that language belongs to human persons, who invent and make use of it. On this note, the two definitions we examined above emphasize that of all the animals, man alone has capacity for language. What then do we mean when we say that language makes human beings? We mean that human person is the being that he is simply and majorly because he makes use of language. This position is supported by Fromkin et al (2003) who hold that: "the possession of language, more than any other attribute, distinguishes humans from other animals. To understand our humanity, one must understand the nature of language that makes us human." This connection between language and being human is well-expressed by the Bantu people of Africa. Among the Bantu, new born babies that are yet unable to speak are regarded as things, kintu. However, as soon as the child is able to speak, it becomes a person, muntu. Thus, to speak a language is the basis for defining and proving our humanity. In this regard, Noam Chomsky, cited in Fromkin et al (2003), writes that the study of language is the study of the human person. Consequently, one who raises question about language raises question about the human person seeking to discover their essence, their capabilities, their limitations, and so on.

Commented [AO8]: No clear definition of language is provided.

Commented [AO9]: Nigerian English expression

#### **Self-Assessment Exercise**

Demonstrate your understanding of the relationship between language and human beings.

**Commented [AO10]:** Not a clear question. Has to be formulated in a clearer manner.

#### 3.2Characteristics of Language

A close look at the definitions of language given above shows that there are some qualities that are unique to all human languages. Here, we shall explore such characteristics which will no doubt, give you more insight into what language is all about

## 3.2.1 Arbitrariness

This, as a characteristic of language, means that there is no logical relationship that exists between the sound used to refer to a thing in a language and the thing to which the sound refers. This means that the process of naming an object and the reference to it is essentially that of general agreement or convention. For instance, there is no direct connection between the word *pen* and the object it refers to. The same is with the word *seat* and what it refers to. Finegan (2008)explaining arbitrariness, made reference to arbitrary signs which include traffic lights, rail road crossing indicators, wedding rings, and national flag. He maintained that there is no causal or inherent connection between arbitrary signs and what they signify or indicate and so can be changed. We can exemplify the above points in this way: it is a well-known fact that the traffic light sign for stop is *Red*. If the Federal Road Safety Commission decides to use the colour purple as the signal in place of red, it can do so. The relationship is generally arbitrary between words and what they represent.

Students of English who have read that magnificent work of Shakespeare, *RomeoandJuliet*, will understand this more. Remember the scene where the young Juliet exclaimed: "What's in a name? That which we call a rose by any other name would smell as sweet." This tells you that if we had called rose *hand* it would still possess all the qualities it has today. You may think that rose smells sweet simply because it is called rose, but Juliet tells you immediately to banish such thought as the flower would have smelled as such even if it were named *demon*.

#### 3.2.2 Discreteness

The sound segments used in any language differ significantly from one another. Speakers of different languages can identify the sound segments in the word of their language even though it appears to be a continuous flow of noise. In the English language for example, there are forty-four discrete sound segments. The difference between the word 'pit' and 'pat' for instance lies in the sounds that occur at their middle position /I/ and /æ/. If these two sounds were replaced with /p/ as in /ppt/ and

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/e/ as in /pet/, the meaning of the words would change. Therefore the sounds /p/, /I/,  $\frac{\hbar}{\hbar}$ , /t/, /p/, and /e/ are all discrete sound segments in the English language.

## **3.2.3 Duality**

The duality of language means that it has two levels of organization; the primary and secondary levels. At the secondary level, the speech sounds are meaningless but at the primary level, they combine to form higher meaningful units. Language comprises strings of noises called speech sounds or phonemes, which have no meaning attached to them. When the speech sounds combine with one another in such a way that they obey the rules of combination in the language they attract some meaning. For example the sounds /b/, /u/, /l/, /k/, /m/, /e/, /p/, /f/, /l/, /f/ when combined sequentially in the English language can form the words *bull*, *cap*, *map*, *and fish*, respectively.

Besides, duality here could also mean that there are two patterns to language, the spoken and the written version. The spoken version is seen as the real version, since there are many who can speak a language well but cannot write a word of it.

# 3.2.4 Systematic

This characteristic of language means that it follows a laid down rule. In the game of football or any other game, for instance, the inability of the players to follow the set rules either disqualifies or attracts some penalty. The same way, human language is like a system and as such, the absence or wrong arrangement of any of its components can mar the entire system. Language is made up of sound segments which combine accordingly to form words, and words combine to form sentences. Every language has rules that guide words and sentence formation. In the English language for example, a singular subject takes a singular verb while a plural subject takes a plural verb.

Example: The boy sings well, The boys sing well and not: The boy sing well or The boys sings well. The past tense -ed, present tense - ing and the third person singular - s markers occur after the main verb, and not before it, e.g packed and not edpack, singing and not ingsing, reads and not sread. At the syntactic level, words are arranged according to laid down rules in the language. For instance, the following are grammatical sentences in the English language:

- 1. Musa is reading his books in the library.
- 2. The books are reading Musa in the library.

The second sentence is grammatically correct but semantically wrong and so is unacceptable to the speakers of the English language. This is because books are

Commented [AO11]: Parallelism: Systematicity.

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inanimate objects and so cannot possess human attributes. Let us look at other sentences: \*to listening are teachers students the their. \*Lecturers the are strike on university. The sentences are ungrammatical because the words are not arranged accordingly. When properly arranged, the sentences become: 1. The students are listening to their teacher. 2. The university lecturers are on strike. This shows that language follows laid down rules, and any deviation from the rules result in erroneous or ungrammatical sentences.

#### 3.2.5 Specie-Specific

The specie-specificness of language means that only human persons makes use of language in the true sense of it. This ability of human persons to use language differentiates them from other animals. No human being is born with a particular language but the human person, according to Chomsky, is endowed with an innate capacity known as Language Acquisition Devices (LAD). This enables him or her to acquire language once he or she is exposed to it. Giving credence to this, the New Encyclopedia Britannica has it that every physiologically and mentally normal person acquires in childhood, the ability to make use, as both speaker and hearer, of a system of vocal communication that comprise a circumscribed set of noises resulting from movement of certain organs within the throat and mouth. This means that it is only man that makes use of the organs of speech in speech production.

#### 3.2.6 Creativity

Creativity is a characteristic of language which means that man has the ability to construct as many sentences as possible including the ones he has never heard before inasmuch as he understands the language. One cannot buy a dictionary of any language with all the sentences found in that language since it is not possible for any dictionary to list all the possible sentences. Fromkin et al (2003) are of the view that knowing a language means being able to produce new sentences never spoken before and to understand sentences never heard before. It is not every speaker of a language that can create great literature, but anyone who knows a language very well produces enormous utterances if one speaks and understands new sentences created by others. The creative nature of language therefore enables one to generate as many sentences as possible in different contexts provided one understands the language. Thus, for every sentence in the language, a longer sentence can be formed. There is, therefore, no limit to the length of any sentence and no limit to the number of sentences. In the English language for example, we can say: Chike stole the book. or Chike stole the book that the teacher kept in her school bag. Or John said that Chike stole the book that the teacher kept in her school bag yesterday after the morning assembly. Creativity is, therefore, a universal property of language. You can create as many sentences as possible as long as you understand the language.

## 3.2.7 Displacement

An important characteristic of language is its ability to refer to things that are distant from a speaker in time and space. What we mean here is that, in using language, you can talk about the present as well as about the past and the future. You can describe Commented [AO12]: Parallelism: specificness

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what you are doing now as well as what you did ten years ago. You can also talk about the person sitting right here with you as well as one who sat with you three months ago. Other human activities cannot engage distant subjects as such. For instance, you can only kick the person sitting before you and not the person sitting in another place far away from your location.

#### 3.2.8 Dynamism

Dynamism expresses the ability of language to allow for changes in forms and functions. It is this dynamism of language that allows words to acquire new meanings. It also allows newly invented or discovered objects to have new names.

## 3.2.9 Learnability

Learnability is the character of language that makes it possible for it to be learned. Thus, every language worth the name can be learned by anyone who has interest in learning it and who has put in serious effort towards doing so. Scholars hold that the learnability of language depends on the innate capacity possessed by the human person to learn new languages. This capacity to learn language inherent in man is described as Language Acquisition Device (LAD). With LAD, every human person has the capacity to learn as many human languages as he wishes.

## 3.2.10 Rapid Fading

Rapid fading refers mainly to spoken words. As a characteristic of language, rapid fading means that words of a language, when spoken, do not hover for a long time in the air. It fades away immediately such that, one that was absent when it was said would not grasp the words.

## **Self-Assessment Exercise**

Explain five characteristics of language.

## 4.0 CONCLUSION

Language is strictly a human phenomenon. Its possession is one of the qualities that mark the human person out from other beings in the world. For a thing to qualify as a language it must possess certain characteristics. A number of such characteristics have been discussed in this unit.

#### **5.0 SUMMARY**

This unit has introduced you to the meaning of language. It has also led you to understand that language is an important index in the definition of man. You were also exposed to the characteristics of language.

Commented [AO13]: Disproportionate development.

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Commented [AO16]: Poor summary. Key points are missing.

## 6.0 TUTOR MARKED ASSIGNMENTS

- 1. Define language according to Sapir.
- 2. Explain how the Bantu people of Africa understand the relationship between language and human beings.
- 3. What is central in Stork's definition of language?
- 4. Show your understanding of arbitrariness as a characteristic of human language.
- 5. Define discreteness.

## 7.0 REFERENCES/FURTHER READINGS

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## **UNIT 2: FUNCTIONS OF LANGUAGE**

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  - 3.2 Abnatural function of language
  - 3.3 Medium of thought
  - 3.4 Affective function of language
  - 3.5 Transmission of culture
  - 3.6 Phatic function
  - 3.7 Recording function
  - 3.8 Identifying function
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- marked assignment
- 7.0 References/Further reading

## 1.0 INTRODUCTION

In the last unit, you studied the definition of language. You also studied a number of characteristics that make language what it is. In this unit, you shall study the functions of language. The function of anything means the job that thing does. God gave man language for particular purposes. A thorough understanding of functions of language will help you, in no small amount, in mastering and having control of any language you speak. This unit examines a number of functions which language performs. Consequently, you shall learn about the following functions of language, referential function, abnatural function, affective function, transmission of culture, medium of thought, phatic function, recording function and identifying function of language.

## 2.0 OBJECTIVES

At the end of this unit, you shall be able to:

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- a. list the functions of language
- b. discuss the various functions of language
- c. explain the various functions of language

**Commented [AO18]:** Repetitive. Change this to another question

## 3.0 MAIN CONTENTS

# **Commented [A019]:** A missing subsection: needed on functions of language. What does it mean?

## 3.1 Referential Function of Language

Language plays referential function when it communicates information about something. To communicate is the most noticeable function of language and some scholars argue that to communication is the purpose of language. It is the foundation of all kinds of expression. A referential user of language only wants to pass information about something. Thus, in referential function of language, what is said must refer to something that can be seen, felt, touched or conceived by the person to whom the language user addresses. For instance, if you tell your neighbor, *take away your teacup from my table*, you have employed language to perform its referential function because you have referred to an object, *teacup*, that should be placed on another object you referred to *-table*. If you are to make the same statement using Igbo language while addressing a Yoruba speaker who does not understand Igbo, you cannot be said to have communicated, and you have not also used language referentially.

In their daily interactions, human beings report, ask for and give directions, explain, promise, apologize, bargain, warn, scold, and so on. Politicians and leaders of government use language to pass information to the governed about their developmental activities within their communities. Whenever they do this, they are using language referentially. You should bear in mind that in playing its referential function, language only seeks to communicate, to bring to the awareness of people what is to be done, what has been done, and the real state of affairs. By this, the people are fully acquainted with the basic knowledge of what is happening around them. All forms of education whether formal or informal are acquired using language. Preachers on the pulpit use language to communicate the word of God to the congregation. Language is indeed the basis for all kinds of communication. According to Eyisi (2000), we use language to express love, hatred, anger, happiness, praise, satisfaction and dissatisfaction, to comment on the political, social, educational or economic situations in the country; to confirm or express religious beliefs, to comment on the weather and even to fill a vacuum when there is nothing else to do especially in the exchange of pleasantries. Human beings, therefore, are naturally endowed with the tendency to always talk, to use words, to employ language for a mutual social relationship with their fellow individuals and for the achievement of their daily objectives for their well-being and for the well-being of their community. People get on well when their communication flow. The same way, if there is no proper communication, activities in a given community would definitely crumble.

# **Self-Assessment Exercise**

Demonstrate your understanding of referential function of language.

Commented [AO20]: Not clear.

## 3.2 Abnatural Function of Language

Communication of information is not the only reason why we use language. Conversely, there are times when you want to hide information from people or at least from a vast majority of people. When this is the case, you put such information in codes. Such codes are known to you alone or to few individuals who can decode it. When you do this, you have employed language to play its abnatural function.

Language scholars view every language, whatsoever, as a symbol, a form of public code sort of. For the most part, language as a symbol is devised for communicative purposes. When this is the case, language only targets to make clear what is hidden. However, there are times when language is used as a code to hide something from the public eyes. Such languages are often special languages meant for only a few persons who have access to the meaning of the code. Note that language plays two roles simultaneously here, that of hiding information from a large number of people and conveying information to few persons. Laycook and Mühlhäusler (1990) note that abnatural function of language "are attempts to create codes which could provide access to the secrets of the universe and systems for concealment of information, either for the use of small privileged groups or, in the case of some forms of glossolalia, for individuals only."

#### **Self-Assessment Exercises**

Explain the abnatural function of language

# 3.3 Medium of Thought

That man is a thinking animal is a truth held ever since the time of the ancient philosophers. The most recent formulation of this is found in Arendt (1971) who regards the human person as thought made flesh and writes that:

Speaking out of the experience of the thinking ego, man is quite naturally not just word but *thought made flesh*, the always mysterious, never fully elucidated incarnation of the thinking ability. ... neither the product of a diseased brain nor one of the easily dispelled 'errors of the past', but the entirely authentic semblance of the thinking activity itself.

Despite this identification of the human person as a thinking being, we only become aware of it simply because we have language with which we bring to light the thought content of the human person. The implication of this is that, all the mental activities that take place in the minds of men, would have no means of expressing themselves in the absence of language. On this note, Deutscher (2007) writes that it is only language that can free our thinking from inaccessibility. Thus, the human person's invention of

language, and their learning of it, is heavily linked to their desire to express their thought.

Indeed, the relationship between language and thought is a little bit wider than we have so far stated it. Thus, it is not only that language is the vehicle for expressing thought, the art of thinking itself is carried out in language. Corroborating with the just noted point, Arendt, (1971) holds that we conceive all our mental activities in speech and "speech is meant to be heard and words are meant to be understood by others who also have the ability to speak, just as a creature endowed with the sense of vision is meant to see and to be seen."

Algeo (1974) holds that this relationship between language and thought has generated a great deal of speculations. Some believe that language merely clothes thought and that thought is quite independent of the language we use to express it. Yet others believe that thought is merely a suppressed language and that when we are thinking, we are just talking under our breath. In the final analysis, the truth remains that our thoughts are well understood when we put them into language if not they are likely to remain unknown and unknowable. Indeed, the best way for you to appreciate the role of language as a medium of thought is for you to imagine what would happen between a doctor and his patient or between a teacher and his students. The teacher may have so many things in his or her mind to communicate to the students but without a language he or she would just stand in front of them and exchange stares. But with the help of language he or she tells them all that is his or her mind which he or she wants them to know.

## **Self-Assessment Exercise**

Discuss in detail what you think is the relationship between language and thought.

#### 3.4 Affective Function of Language

The affective function of language refers to the ability of language to address individuals differently. Language used affectively is intended to express the relationship between a speaker and the person he addresses. Here, one is conscious of the relationship he holds with every speaker as well as the environment he finds himself. What is being exploited here is the ability of the same words to call up different understanding and meaning in the mind of listeners. For example, a student who comes into the classroom, shakes his best friend's hand and says to him My Guy, how are you today, will receive a pleasant reply from his friend who interprets the statement as acceptable and good show of friendship. The same statement made to a lecturer in the same classroom and at the same time by the student will attract serious caution if not outright punishment to the student involved. Thus, the student, without being told, knows that the appropriate form of greeting to his lecturer will be more of something like this: Good morning, sir. How are you sir?

Thus, Thomas et al (2004) writes that, "by selecting one as appropriate and not another, you wouldbe exploiting the affective aspect of language and showing

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yourself to be ensitive to the power or social relationship between you and the person you are addressing." They also hold that:

The affective function of language is concerned with who is 'allowed' to say what to whom, which is deeply tied up with power and social status. For example, 'It's time you washed your hair' would be an acceptable comment from a parent to a young child, but would not usually be acceptable from an employee to their boss (p.9).

#### **Self-Assessment Exercise**

Describe the affective function of language

#### 3.5 Transmission of Culture

Culture is simply referred to as the people's way of life. Rules and norms of society are passed on to the younger generation by the old through the use of language. Through language, man is able to trace the history and way of life of his people from the distant past. In the olden days children usually sit around the elders and listen to the stories of their age-long tradition. During most traditional festivals, a brief history of such festival is recounted for the interest of the young. The ritual of repeating the history of such festivals is to help retain the culture of the people in perpetuity. Through language, people get to know why their culture is different from other people's culture. By so doing, they would have respect and regard for the culture of others.

## **Self-Assessment Exercise**

Explain the function of language in the transmission of culture

#### 3.6 Phatic Function

Language plays the phatic role when it serves as instrument of initiating and keeping friendly relationship with others. Thomas et al (2004) submit that phallic function of language relates to "the everyday usage of language as 'social lubrication'". It expresses the desire in our species to engage in peaceful relationship with one another. We need to open up this relation and keep it going. Thomas et al (2004) give examples of human discussions where language is used for phatic purposes. Thus, if somebody came up this morning to you and said, *You look cute in your new skirt*," and you replied, *Thank you*, Thomas et al (2004) hold that both of you at the time of this conversation were exploiting the phatic properties of language. In this usage, they write, "no important information is being exchanged, but you are both indicating that you are willing to talk to one another, are pleased to see one another, and so on" (p.9).

Thus, the phatic function of language helps to link people and encourage peaceful and pleasant co-existence. They are about the small talks that help people to avoid conflict and stay together as friends. For instance, in asking somebody, *how are you*, you often do not have the intention of solving their problem if they report that they are unwell. And quite often, such people respond with, *fine*, *thank you*, not minding their

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conditions. The importance of your asking how he is and his response to you is that it serves as a way of entering into conversation with him. Other examples of usages where language plays the phatic functions is in the following: *Ilove you, You look great, Dear Angel* used in letter writing, and *yours ever,* also used in ending letter writing.

#### **Self-Assessment Exercise**

Give two examples of phatic usage of language

#### 3.7 Recording Function

This involves using language to make a durable record of things that one wish to remember. It is recorded that the first writing system was developed in Egypt as early as 4000 B.C. During that period, writing system was in form of pictures that represented the things they referred. Later improvements saw the adaptation of alphabets which we continue to use today. Of course, we may not have a way of accessing the history of writing exposed above, if nobody recorded this happening. Recording can either be written or oral. Both oral and written recording can be done with the use of language.

#### **Self-Assessment Exercise 3.7**

Identify two ways in which language can be used to record information.

## 3.8 Identifying Function of Language

People and things are named with languages. What name a person or a thing is given becomes his/her or its identity. The implication of this is that, language is that tool through whose help individuals and objects assume identity as separate entities living in our world. Filch (1998) supports this view when he avers that every human being has a name and that is what identifies that person. You can imagine a situation where there is no language to name people. In such a situation people may rely on just their memories to differentiate between individuals. On meeting a new person one is likely to note down his appearances, the colour of his skin, his height, and so on. But this too will be impossible without language for you need language to note that the person is either black or white. Assuming that it is possible to note these things in one's mind by some other means, communicating what you have noted to others will be impossible without language. Indeed, language plays important function in identifying people.

## **Self-Assessment Exercise**

Describe the difficulty identification would have posed to man in the absence of language.

## 4.0 CONCLUSION

Language plays important functions in human society. These functions are so crucial that social organization would have been completely impossible without them. In this

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unit, we considered some of the functions of language in human society. These functions are also what makes it impossible for man to ever consider the impossibility of a world without language.

## **5.0 SUMMARY**

This unit has introduced you to the various functions of language. In all, you learnt that language performs referential function. You also discovered that affective functions, transmission of culture, Identifying function, recording function, phatic function, and so on are some of the functions of language.

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#### 6.0 TUTOR MARKED ASSIGNMENTS

- 1. List seven functions of language
- 2. Discuss language as medium of thought
- 3. Compare and contrast the phatic function of language and the affective function of language

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#### **UNIT 3: THE ORIGIN OF LANGUAGE**

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 Divine source
  - 3.2 The natural sound source
  - 3.3 The social interaction source
  - 3.4 The physical adaptation source
  - 3.5 The tool making source
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further reading

## 1.0 INTRODUCTION

In the last unit, you studied the functions of language. In this unit, we shall consider the origin of language. Thus, the question is: Did man always speak? The above question throws us immediately into our discussion of the origin of language. Bearing in mind that language is depicted by philosophers as one of the factors that make us the human persons that we are, we intend in this unit, to inquire at what point the human person first made use of language. Indeed, scholarship has not yielded any conclusive answer on the subject. What abound are speculations. In what follows, we shall look at a number of such speculations.

## 2.0 OBJECTIVE

At the end of this unit, you should be able to:

- i. identify various theories about source of language
- ii. compare the various sources of language
- iii. criticize some of the theories put forward as sources of language

## 3.0 MAIN CONTENT

## 3. 1 Divine Source

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The divine source in the origin of language points to non-human and supernatural source of language. This can be found in the mythologies of many cultures of the world. The Hindu, for instance, has a myth about divine source of language. According to this myth, language was a gift from *Sarasvati*, wife of Brahma who created the universe. Among the Egyptians, the god *Thoth* gave man the power of speech. The Babylonians believed that the god, Nabus offered man the gift of speech. Also, the Acoma tribe of New Mexico hold that their goddess, Iatiku, was not only responsible for the gift of language but also has a hand in the multiplicity of languages as the goddess caused men to speak in many tongues in order to limit their chances of quarrel. The Jewish myth about the origin of language is recorded in the book of Genesis where God directed Adam to name all the creatures of the earth. That act of naming the creatures was regarded as the first human speech act.

In essence the divine source posits that language was a divine gift given to mankind by spiritual beings, like God, angel, etc. There is no concrete proof about the divine source of language, but proponents argue that infants left to grow on their own without contact with any language, would still speak and their speech will only be conducted with that original divine language. From this perspective, most human languages that we know today are regarded as corrupt as proponents believe that there can only be one divine language, that is original, from which other languages developed. Scientific tracing of this original language has posed difficulty to promoters as efforts in that regard have yielded different results. For instance, an Egyptian Pharaoh named Psammetichus (or Psamtik) undertook experiment with two newborn babies more than 2,500 years ago in order to determine what the original language was. The children were kept together with goats and were completely isolated from human beings except one deaf and dumb shepherd. In the process of the experiment, the children spontaneously uttered a word, bekos. This word was not Egyptian but was identified as a Phrygian word meaning "bread." Consequently, the Pharaoh concluded that Phrygian, an older language spoken in part of what is modern Turkey must be the original language.

However, scholars question the veracity of this claim. They agree that the children might not have picked up the word *bekos* from any human source, but on the contrary, no divine source was involved. They may have picked the sound from the goats. Yule (2010) argue that if you remove the *-kos* ending, which was added in the Greek version of the story, then pronounce *beas*, you would get the English word *bed*, then when you remove the *-d* at the end you will get the exact sound made by a goat, *be*.

A similar experiment was carried out by King James the Fourth of Scotland around 1500 AD. In this particular experiment, the children spontaneously spoke Hebrew, and this confirmed the King's belief that Hebrew had indeed been the language of the Garden of Eden. Generally, the problem with this kind of experiment is that none of the purported original languages has been confirmed by subsequent experiments and most children who have been so isolated grew up without any language at all. The consequence of this is that if language actually has a divine source, we have no way of knowing the original language.

## **Self-Assessment Exercise**

Do you consider the divine source origin of language plausible? Give reasons for your

## 3.2 The Natural Sound Source

The natural sound source holds that language emerged as a consequence of early humans imitating the natural sounds around them. Proponents point to a number of onomatopoeic words found in human languages to support this point. Yule (2010) constructs how this would have taken place:

When an object flew by, making a CAW-CAW sound, the early human tried to imitate the sound and used it to refer to the thing associated with the sound. And when another flying creature made a COO-COO sound, that natural sound was adopted to refer to that kind of object. ... In English, in addition to cuckoo, we have splash, bang, boom, rattle, buzz, hiss, screech, and forms such as bowwow. In fact, this type of view has been called the "bow-wow theory" of language origin.

Despite the fact that this view seems plausible, critics argue that if we hold unto this theory, it will be impossible to explain how we arrived at words for a number of soundless and abstract objects in our world of experience. Another problem with the natural sound source is the sweeping assumption that "a language is only a set of words used as "names" for things" (Yule 2010). Besides nouns that name, there are adjectives, verbs, pronouns, etc., which the natural sound source of language cannot account for.

#### **Self-Assessment Exercise**

Demonstrate your understanding of the objection to natural sound source origin of language.

## 3.3The Social Interaction Source

The social interaction source locates the origin of human language in the arbitrary sounds that human beings make in the course of their interaction with one another. Commenting on this, Yule (2010) writes that it is possible that: "a group of early humans might develop a set of hums, grunts, groans and curses that were used when they were lifting and carrying large bits of trees or lifeless hairy mammoths."

The social interaction source of language has been praised as a plausible explanation of the origin of language. This is because it recognises that language arose in a social context. It takes cognizance of the fact that early people dwelled in groups, and this group living was a necessary factor in the repelling of external attacks. Yule (2010) argues that: "Groups are necessarily social organizations and, to maintain those organizations, some form of communication is required, even if it is just grunts and

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curses. So, human sounds, however they were produced, must have had some principled use within the life and social interaction of early human groups."

Despite the above noted plausibility of this source, critics still argue that if the sounds arose as a result of social interaction, how do we explain the origin of the sound. Why was one sound favoured more than another? And did all the people involved in the social interaction make the same sound? Why have other animals that live in groups like apes not been able to evolve a language. The difficulty in answering these questions poses a major challenge in the validation of the social interaction source of language origin.

#### **Self-Assessment Exercise**

Discuss the strength and weaknesses of social interaction as source of human language.

## 3.4 The Physical Adaptation Source

This theory poses that human language owes its origin on the type of physical features possessed by human beings. A simple look at a human being reveals that he or she is a special creature different from all other creatures known to us. Proponents of this theory hold that the human lips, brain, mouth, pharynx, larynx and teeth are specifically adapted to give man the advantage of speaking. For instance, the flexibility of the human lips, the upright nature of the human teeth, the special design of his mouth which contains a more muscular tongue that can be easily twisted give man the speech advantage unavailable for other animals.

## Self-Assessment

Discuss physical adaptation as a source of human language.

## 3.5 The Tool Making Source

Proponents of tool making as a source of language hold that language is a fallout of tool making capacity of the human person. Consider the hand, for instance. Originally, the hand was meant for tool making but scholars argue that in time other functions were imposed on the hand. One of these functions was the use of the hand in making gestures and the manual gestures are taken as precursor of human language. Yule (2010) identifies the connection that exists between tool making and speech ability of the human person. According to him:

Those functions that control the motor movements involved in complex vocalization (speaking) and object manipulation (making or using tools) are very close to each other in the left hemisphere of the brain. It may be that there was an evolutionary connection between the language-using and tool-using

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abilities of humans and that both were involved in the development of the speaking brain.

#### **Self-Assessment Exercise**

Show the connection between human language ability and man's tool making ability.

## 4.0 CONCLUSION

The theories of the origin of language provide us with a number of speculations about how languages evolved. The general consensus among these theories is that language has not always been there for man. It came at a point in time of human existence.

## **5.0 SUMMARY**

This unit has exposed you to the various positions put forward as possible origins of human language. The divine source, natural sound source, human adaptation source, tool making source of language were explained in the unit for your understanding.

#### 6.0 TUTOR MARKED ASSIGNMENTS

- 1.Discuss your objections to divine source of language
- 2. Demonstrate your understanding of the position of proponents of tool making as source of language
- 3. Compare and contrast the natural sound source of language and the human adaptation source

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## **UNIT 4: THE LANGUAGE SITUATION IN NIGERIA**

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 One country many tongues
  - 3.2 Foreign languages in Nigeria
  - 3.3 Language interaction in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked assignments
- 7.0 References/Further reading

## 1.0 INTRODUCTION

In the previous chapter, we studied the various theories put forward to explain the origin of language. We treated different speculations such as: the divine source, the natural sound source, the social interaction source and so on. In this unit we shall survey the language situation in Nigeria. We shall show that there are many indigenous languages in Nigeria. We shall also demonstrate that besides these indigenous languages that foreign languages are making inroads in Nigeria.

#### 2.0 OBJECTIVES

At the end of this unit you should be able to:

- 1. Discuss the language situation in Nigeria
- 2. Identify the foreign languages in Nigeria
- 3. Show the extent of interaction between Nigerian languages

## 3.0 MAIN CONTENT

# 3.1 One country many tongues

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Nigeria is a linguistically rich nation. Recent mapping of number of individual languages in Nigeria shows that the country is home to about five hundred and twenty (520) languages. This makes Nigeria one of the most linguistically diverse countries of the world. Indeed, if the record that places the number of languages in the world at 6000 is correct, it means that Nigeria contributes nearly ten percent (10%) to the global pool of language resources. Out of this number, about five hundred and ten (510) are regarded as living languages, that is languages with current speakers and which are still transmitted to children. Two in this language pool are without native speakers as they rely on their being used as second languages for their survival while nine (9) are said to be extinct without any known living speaker.

Despite our disposition in viewing all languages as equal in terms of value and achievements, language scholars have ranked Nigerian languages as either major or minor languages. This ranking as captured by Bamgbose (1993) is based on a number of speakers, status in education, acquisition as a second language, and availability of written materials. While the majority of Nigerian languages are regarded as minor languages, three are regarded as major. The major languages include, Hausa, Igbo, and Yoruba (in alphabetical order and not necessarily in order of importance). The three major languages of Nigeria command regional dominance. While the Hausa is dominant in the North, the Igbo in the East, the Yoruba holds sway in the West. We should be mindful that our use of dominance here relates only to number of speakers and geographical coverage.

The majority status accorded to these three languages is enshrined in section 55 of Nigeria's Constitution of 1999, where they are regarded as national languages. They were to be used in conducting the business of the assembly. Also, the National language policy captured in the National Policy on Education (1977, 1981) recommends that these three languages should be studied in the pre-primary, primary and post-primary education levels. Students whose languages fall under the minority languages are to study the major languages alongside their minority languages in the junior secondary level.

Palpable tension exists in Nigeria as a result of labeling some languages minor and others major. As expected, this comes from native speakers of the minority languages. This tension is consequent upon the fear of political and cultural domination by the major language groups.

## **Self Assessment Exercise**

Name the three major languages in Nigeria and demarcate their areas of influence.

## 3.2 Foreign Languages in Nigeria

Despite the multiplicity of indigenous languages in Nigeria, there exists a number of foreign languages. Out of these, four have continued to make serious inroad into the country. They include: English, French, Arabic, and Chinese.

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## **English**

The establishment of the English language in Nigeria is traceable to the colonial era. The British colonial masters came with their own language with distinct forms of vocabulary and worldviews. On assumption of their colonial duties, the British felt that their businesses would be better conducted in their own language. This influenced their insistence that education and government matters should be conducted in English language. Thus, people who needed government jobs with the prestige that goes with them are expected to learn the English language. The access to white collar job and therefore to better living standard which English facilitated meant that most Nigerians embraced it in those early times.

However, with the attainment of independence, there were serious national debates as to the suitability of the English language in conducting national affairs, a foreign language in a foreign land. Opponents of English favoured either the simultaneous use of the three indigenous major languages or the adoption of one. Using three of them at the same time was considered unmanageable and it was difficult to choose which of the three major languages were to be used. In the presence of this difficulty, the proponents of the English language as a lingua franca argued that it is the only language that can be accepted by the generality of the Nigerian populace. They argued that there was nothing wrong with using English as a lingua franca more so as such use also has its international advantages. The debate ended with the insertion of the English language in the 1979 Constitution of the Federal Republic of Nigeria as Nigeria's official language. Ever since then, English has retained its place as the lingua franca of Nigeria and is being used in education, court, government and so on.

# French

The French language does not have as many speakers as the English language does in Nigeria. Without any colonial past in Nigeria, the attraction which the French language holds in Nigeria is due to the fact that it is the lingua franca of Nigeria's immediate African neighbours. Thus, for easy interaction among the ECOWAS countries the French language is made available to interested students who choose it as optional subject at the secondary school level.

# Arabic

The presence of Arabic language in Nigeria today is due mainly to religious reasons even though religious and commercial reasons combined to aid its introduction into the country in the first place. Nigeria is home to a large population of Muslims whose official religious language is Arabic. Given the preponderance of Muslims in the Northern part of Nigeria, access to Arabic is restricted mainly to the North. The Muslims child begins early to learn the Arabic language such that before he attains maturity, he is expected to master the basic prayers and rites that are offered in Arabic.

## Chinese

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Chinese incursion into the Nigerian environment is a recent one. This accounts for the paucity of fluent speakers of the language in the country. Chinese language learning in Nigeria is facilitated by the Chinese government through the instrumentality of the Confucius Centers situated in some Nigerian higher institutions. The attraction which Chinese holds to Nigerians is due to the emerging economy status of China. Many business men and women feel that knowledge of Chinese will facilitate their international business dealings in China.

#### **Self-Assessment Exercise**

List the four foreign languages in Nigeria.

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## 3.3 Language Interaction in Nigeria

Here, we are concerned with examining the level of interaction that exists between the various languages found in Nigeria. We are concerned mainly with examining the level of translational activities that take place among the languages. An examination of the level of translation that exists between the indigenous Nigerian languages and the English language, and the one that exists between the English language and other foreign languages was carried out by Eyisi et al (2010). Their findings show that translation of texts from English into Nigerian languages enjoyed a robust time during the colonial and missionary era. It was the era when Ajayi Crowther translated the English Bible into Igbo and Yoruba, and other religious leaders also rendered the Catechism into Nigerian languages. Despite the efforts of Ajayi Crowther and his men or rather due to their efforts, translating from English into Nigerian languages was influenced by evangelical reasons. No original indigenous literature (where it existed) was translated into English during the period.

The 1950s and 1960s was a particularly significant era in the country's history. It was the period when the pioneer educated men and women from the country attained maturity. The country witnessed a period of intense activity in the literary arena. Books were produced in both Foreign languages (FL) like English and Arabic and the indigenous languages. Despite the flurry of activities in Nigerian literary scene in both indigenous and Foreign language publications not much has been done in terms of translation especially between English and indigenous languages. Chinua Achebe's *Things Fall Apart* (1958) has only been recently translated into Igbo, Yoruba and Tiv nearly fifty years after publication. No other Nigerian language can boast of a translation of that book despite widespread translation in almost three dozen foreign languages. We are unaware of any text written in indigenous language that has been translated into English or into any other foreign language for that matter, except the frantic efforts made by some Nigerian 'Ulama' (scholars of Arabic) like Mas'ud Raji, 'Abdul Fatah Adigun, Ahmad Abdul Salam and Mash'uud Mahmud Muhammad Jimba in translating few Yoruba novels into Arabic. (Oseni in Lawal, 2009). Most

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recent of such efforts is that of Abduraheem 'Isa Lawal of the Lagos State University, Ojo who translated into Arabic Oloye Olu Owolabi's Yoruba novel titled *OteNibo*. (Lawal, 2009).

The translational activities involving the English language and other two foreign languages exist in Nigeria due to educational, religious or bilateral reasons. French is offered in some Nigerian secondary schools and tertiary institutions, and so alsoArabic that serves religious purposes especially in the Muslin communities. Translators, therefore, find it lucrative to translate works from English into French or vice versa and from Arabic into English or vice versa, in order to meet the educational needs of students who study those languages, and for the religious needs of Muslims to whom Arabic is particularly essential. So far, the level of interaction between Arabic and French, and between Chinese and three others, Arabic, English and French is yet to be felt.

**Self-Assessment Exercise** 

Describe the level of interaction that exists among Nigerian languages.

5.0 CONCLUSION

In this unit, you have been given an insight into the language situation in our country, Nigeria. You have learnt that Nigeria is home to many indigenous languages. Besides the indigenous languages, Nigeria can also boast of the presence of a number of foreign languages. The indigenous languages are engaged in continuous interaction with the foreign languages to make Nigeria one of the interesting countries of the world.

**SUMMARY** 

This unit has exposed you to the language situation in Nigeria. You have learnt that Nigeria is home to more than five hundred (500) native languages, making it one of the most linguistic diversified countries of the world. You also learnt that despite the multiplicity of Nigeria's indigenous languages, a number of foreign languages exists in the country. You were also exposed to the status of these foreign languages, the factors responsible for their entrance into the country as well as the factors that sustain them.

7.0 TUTOR-MARKED ASSIGNMENTS

- 1. Nigeria is a country with many tongues. Discuss
- 2. Explain the interaction between the various languages found in Nigeria
- 3.Discuss the conditions that sustain the presence of the four foreign languages in Nigeria.

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## **UNIT 5: A SURVEY OF NIGERIAN LANGUAGE FAMILIES**

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 What is language family tree?
  - 3.2 Proto reconstruction
  - 3.3 Nigerian language family trees
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further reading

## 1.0 INTRODUCTION

The previous unit reveals that Nigeria harbors about 520 indigenous languages. Besides these, there are also other foreign languages that are found in Nigeria. In this unit, we shall trace the language families of Nigeria's indigenous languages. These languages fall under three language families. The significance of this can only become clear to you when you note that the whole of Africa is home to four known language families.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- 1. define language family tree
- 2. state the importance of tracing language family tree
- 3. trace the family tree of some of Nigeria's languages

## 3.0 MAIN CONTENT

## 3.1 What is language family tree?

Language Family Tree, as a term, emerged in the 19<sup>th</sup> century. However, the concept of the term predated the 19<sup>th</sup> century. Yule (2010) traced the concept to 1786, when a British government official in India, Sir William Jones, noted the strong affinity between Indian Sankrit language, the Greek and the Latin languages. This affinity relates to similarity in meaning and alphabetical composition of certain words. Focusing on the similarities between the languages, Jones concluded that they were not accidental. He argued that not minding the geographical differences of the languages, they share a common ancestor.

Thus, language family tree emerged in the 19th century to capture the fact that languages that seem different to each other have a common source or origin. The source language, therefore, is "the original form (Proto) of a language that was the source of modern languages" (Yule 2010). Cognates provide important trace of relatedness of languages. Yule (2010) defines a cognate as a word in one language (e.g. English) found in another language (e.g. German) that has a similar form and is or was used with a similar meaning." Cognate involves looking for the ancestral connection of two languages by locating similarities in certain words of different languages involved. Using example of three languages, *Sankrit*, *Latin* and *AncientGreek*, we show that similarities in word sounds as well as in meaning entails a common ancestry of languages.

Sanskrit	Latin	AncientGreek	English
pitar	pater	pate <sup>-</sup> r	father
bhra <sup>-</sup> tar	fra <sup>-</sup> ter	phra <sup>-</sup> ter	brother

Finally, what the language family tree teaches us is the fact that modern people whose languages belong to the same language family tree could be said to have the same ancestors. Concretely, it points to relatedness of persons and people separated by long distance and time. Indeed, the fact that similarities can still be traced between languages that are thousands of years separated from each other points to strong affinity between peoples. The changes that led to the noticed difference happened uncountable years ago and can be linked to wars, invasion, and cultural transmission. Yule (2010) holds that, of all these factors, cultural transmission is the most likely. It occurs as successive generations of related people devise new means of using the languages they inherited. Yule (2010) reasons that:

In this unending process whereby each individual child has to "recreate" the language of the community, there is an unavoidable propensity to pick up some elements exactly and others only approximately. There is also the occasional desire to be different. Given this tenuous transmission process, it

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should be expected that languages will not remain stable and that change and variation are inevitable.

## **Self-Assessment Exercise**

Discuss the lesson the language family tree teaches us?

#### 3.2 Proto Reconstruction

A proto language or proto word is the original language or original word from which other languages or similar words of other languages diversified. Proto reconstruction entails the process by which cognates are deconstructed in order to discover the original word of the proto language that metamorphosed into different words of different languages. Yule (2010) identifies comparative reconstruction as the procedure for doing this.

In comparative reconstruction, a language historian uses information derived from the cognates to "reconstruct what must have been the original or "proto" form in the common ancestral language" Yule (2010). To achieve this, the language historian must stick to certain principles. Examples of such principles are (1) majority principle and (2) the most natural development principle. In the majority principle, one looks out for a sound that appears more in the cognates. Words of different languages that have more of such sounds point the way to what the original word of the original language was like. Writing on this, Yule (2010) holds that if, "in a cognate set, three words begin with a [p] sound and one word begins with a [b] sound, then our best guess is that the majority have retained the original sound (i.e. [p])." On the other hand, the most natural development principle assumes that certain types of sound change are common whereas others are extremely unlikely. Again, Yule (2010) gives examples of such change as captured below:

- (1) Final vowels often disappear (vino  $\rightarrow$  vin)
- (2) Voiceless sounds become voiced, typically between vowels (muta  $\rightarrow$  muda)
- (3) Stops become fricatives (ripa  $\rightarrow$  riva)
- (4) Consonants become voiceless at the end of words (rizu  $\rightarrow$  ris)

## **Self-Assessment Exercise**

Explain what you understand as majority principle and the most natural development principle.

## 3.3 Nigerian Language Family Trees

## 3.3.1 ChadicLanguages

The Chadic is one of the branches of language group called *Afroasiatic*. Besides the Chadic, other language groups that belong in the Afroasiatic larger family include

Arabic, Ancient Egyptian and languages of Ethiopia. *Language* historians point to acommon origin of all peoples whose languages fall within the Chadic family. Blench (1999) traces the route of migration of proto Chadic speakers to now dry Wadi Hawar, reaching Lake Chad 3-4000 years ago. The migrants were more likely to depend on subsistence pastoralism and fishing for their survival. The suggestion is that, Lake Chad was the point at which they dispersed east, west, and south to account for the branches of Chadic today (Blench 2009).

In Nigeria, the Chadic languages are majorly found in the Northern part of the country with about more than 70 languages. They include such languages as Hausa, Bura, Bole, Tangale, Guruntum, Higi, Bade, Marghi, Kanuri, Jimi, etc. Of all these, Hausa language is predominant, boasting of up to 30, 000 native and non-native speakers. Hausa owes its massive expansion around Nigeria to the pastoralist culture of its speakers as well as the establishment of political kingdoms in the Nigerian territory. These were responsible for pushing it down to as far as Adamawa, Plateau, and Kainji.

## 3.3.3 Niger-Congo

The Niger-Congo and the Kordofanian are the two sub-families of the Niger-Kordofanian family. While Kordofanian can be found in Central Sudan, the Niger-Congo is well-spread all over the continent with a reach that covers most of the Southern part of Africa. Indeed, the Niger-Congo family of languages is said to be rooted in Africa and is not found in any other continent of the world. The Niger-Congo family of languages is further divided into the following: *Mande* (example of which are *Malinke*, *Bambara*, *Dyula and Mende* spoken in Senegal, Sierra Leone and Mali), *West Atlantic* (example is the Fula spoken in Nigeria, Cameroon, Burkina Fasso, Niger, Mauritania, Guinea, Mali, Senegal) *Kru* (spoken in Ivory Coast and Liberia), Gur (example of which is the Moore spoken in Burkina Fasso), *Kwa*, (example of which include Igbo, Yoruba, Akan, Fante, Ijo, Ewe, Edo, Fon spoken in Nigeria, Benin Republic, Ghana and Togo) *Adamawa-Eastern* (spoken in Nigeria, Sudan and CAR, Sango of CAR is an example) *Benue-Congo* (example of this is the Bantu languages, Ibibio, Efik, Tiv spoken in Nigeria).

## 3.3.3 Nilo-Saharan Languages

The Nilo-Saharan languages cover a number of languages spoken in Chad, Libya, Niger, Central Sudan, Nigeria and the Central African Republic, Southern Sudan, Northern Uganda and Western Kenya, Ethiopia, Zaire and Tanzania. Despite this spread, the Nilo-Saharan languages are the least spoken language family in Africa. In Nigeria, Kanuri is the major Nilo-Saharan language. Another example is the Dendi spoken in Kwara and Kebbi States.

## 3.3.4 The Language Isolate

One of the factors that contribute to the fascination which Nigeria poses to language experts around the world is the existence of a language isolate in the country. A language isolate is an unclassified language belonging to no known language family

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of the world. So to say, a language isolate is a language family of its own belonging to that family alone because it resembles no language around the world.

The Jalaa or Cen Tuum language, spoken among the Cham in the Gombe area of North Eastern Nigeria is Nigeria's single language isolate (Kleinwillinghöfer 2001). Analysis of Jalaa shows that it is unrelated to any other language in the world. Blench (2009) suggests that Jalaa is probably a survival from the foraging period when West Africa would have been occupied by small bands speaking a diverse range of now disappeared languages. Through analysis of Jalaa, scholars conclude that the earliest occupation of what is now North-Central Nigeria must have been that of Pleistocene foragers, and the only trace of these is the Jalaa (Blench 2009).

#### **Self-Assessment Exercise**

"Nigeria is home to a language isolate." Comment.

## 4.0 CONCLUSION

Language family tree points to interrelatedness of languages. Beyond this it also points at relatedness of people whose languages fall within a particular language family. Nigeria is home to three language family trees out of four language family trees found in Africa.

#### **5.0 SUMMARY**

You have learnt the meaning and history of language family tree. You were also exposed to the rich language diversity that exists in Nigeria. You equally learnt the language families of some of Nigerian languages.

# 6.0 TUTOR-MARKED ASSIGNMENT

- 1. define language isolate.
- 2. explain what you understand as proto language.
- 3. comment on the Chadic languages in Nigeria.

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#### UNIT 6: LANGUAGE AND SOCIETY

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 Language and culture contacts
  - 3.2 Language and power
  - 3.3 Language and technology
  - 3.4 Language superiority
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- marked assignments
- 7.0 References/Further reading

# 1.0 INTRODUCTION

In the previous unit, we studied the different language trees found in Nigeria. In this unit, we shall examine the interaction between language and society. Language exists in society. This existence explains the mutual influence which language and society wield on each other. The nature of this influence is such that while certain social events may bring change in language, language can also influence social change. In this unit, we shall explore the relationship between language and social events.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. explain how cultural contacts influence language
- ii. describe the relationship between language and power
- iii. appreciate that all languages are equal

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#### 3.0 MAIN CONTENTS

## 3.1 Language and culture contacts

The world is an interactional space. This interaction is necessary for progress and human thriving. Besides interpersonal interaction involving individuals, cultures also interact. When two cultures interact, we say that there is culture contact. The reality of culture contact is such that today, there is no such thing as original culture uncontaminated by other cultures. Language is one of the major elements of culture. More than any other element, language bears testimony to any contacts between two cultures. When cultural contacts occur, two languages struggle for dominance as regards which of them is to be used as the tool of communication in the contact situation. When cultural contact is a consequence of conquest and foreign invasion, the conquerors easily introduce their language in the conquered territory. Knowles (1999) writes that:

Conquest by foreign invaders is inevitably followed by the introduction of the languages of the invaders, and this can take several forms. The new language may take hold permanently, as in the case of Anglo-Saxon ... or the invaders may eventually give up their language, as in the case of the Danes ... and the Normans ... Where several languages are in use simultaneously, they may have different functions: for example, after the Norman conquest English and French were used as vernaculars, and Latin was used as the language of record.

A subjugated language does not just retreat without leaving its traces in the conquering language. This is done by the transfer of the features of the language in the new language. When a language adopts features of another language we say that borrowing has occurred. Borrowing finds its usefulness in expressing some aspects of human reality which a language lacks words in. Thus, it is one of the major ways of enriching a language. The English language seems to be the richest language in the world and it owes this status to its ability to borrow from a wide range of sources which includes Danish, Latin, German, French and Hindi.

## **Self-Assessment Exercise**

Describe how cultural contact influence change in language?

# 3.2 Language and Power

Knowles(1999) emphasise the relationship between language and power. According to him: "Language is an important factor in the maintenance of power, and an understanding of power relations is important in tracing the history of a language." Knowles' position takes into account the fact that holders of power often impose their language choice on the general populace. This accounts for the role played by the

Latin Language in the Medieval history. Latin was the favoured language of the ruling ecclesiastical powers, this means that Latin became the official language of the time.

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The same was the case in Nigeria. When British colonial forces held political power in Nigeria, they made sure that English was the dominant language of the territory. The installation of a language as the dominant language is usually backed with political and economic prestige as well as the sword of the royalty. In the case of Nigeria, learning the English language offered easy access to power and wealth. People who acquired it were easily rewarded with either of the two or both.

Besides the point expressed above, the language structure of a society easily reveals the power holders in that society. For instance, a society where Her Majesty is a common expression easily points to the fact that political power is in the hands of women who influence extant forms of vocabulary. You should observe that the term *Her Majesty*, has a corresponding opposite. Despite the insistence of feminist scholars who argue for the inclusion of feminine equivalents of certain English terms, words like *Chairman* originally has no feminine correspondence and it easily reveals that the society where it originated was patriarchal through and through.

### **Self-Assessment Exercise**

Discuss the relationship between language and power

## 3.3 Language and Technology

Technology affects the status and development of language in no small measure. This point is attested to by historical facts. For instance, the introduction of printing in Europe "made possible the development of a written language, which became the national standard for England, and later the basis for the modern worldwide Standard English." (Knowles, 1999). Also the transport system, industrial revolution and the consequent urbanization that accompanied it are great technological innovations that affected human language greatly. These phenomena brought diverse people from diverse background together such that with the passage of time, certain people were made to learn new languages while others were made to abandon their own.

## **Self-Assessment Exercise**

Demonstrate your understanding of the manner in which technology influence language change

## **3.4 Language Superiority**

There has been argument as to which of the human languages is better suited to capture and express reality. For the most of the ancient time, Greek and Latin were projected by their speakers as the superior languages. They were considered most suited for official communication, as well as the language of the learned and the court. However, with the death of Latin and Greek, other languages have been projected by their speakers as the superior languages. The reason for this projection is linked to the undeclared competition for world language. Consequently, English, German, Hebrew and so on have laid claim to being the superior languages most suited to capture reality. This understanding has led to quests to master the superior languages.

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You must note immediately that under such situation, as exposed above, most of the other languages were regarded as inferior and worthless. Speakers of the inferior languages are made to feel ashamed of it as speaking it entails public advertisement of their low status. This accounts for the origin of the word, vernacular, in human language. Vernacular is a term that captures the inferiority of a whole language or certain dialects of it. The gravest charge often made against vernaculars is their inability to be deployed in serious matters. This is a false assumption about languages. The truth is that no language, so to say, is a vernacular in actual sense of it. What are called vernaculars are often languages of peaceful people who have never imposed their cultures on other people (Omazu 2012). We must add immediately that the assumption that certain languages are superior to others is false. All languages are equal as they are adequate in capturing the reality of the environment in which they emerged.

## **Self-Assessment Exercise**

No language is superior to the other. Argue.

#### 4.0 CONCLUSION

A number of social events influence language. Such events affect the structure and the pattern of a language in ways that affect the status of the language. This unit has examined a number of such social events that influence change in language. It also showed you how language drives social change.

## **5.0 SUMMARY**

In this unit you have been exposed to a number of social events that bring about language change. You studied the relationship between language and technology, language and power, and language and culture contact.

## 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Describe what you understand by equality of languages
- 2. Explain how technology influenced change in language
- 3. Discuss the relationship between power and language

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# MODULE 2: UNDERSTANDING NATIONAL DEVELOPMENT

Unit 1: Development

Unit 2: Theories of Development

Unit 3: Millennium Development Goals (MDGs)

Unit 4: National Development

Unit 5: Nigerian National Development Objectives

## **UNIT 1: DEVELOPMENT**

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Meaning of development
  - 3.2 The history of developmental studies
  - 3.3 Terms often confused with development
  - 3.4 Terms that capture the undeveloped status of a country
  - 3.5 Critique of development
- 4.0 Conclusion
- $5.0\,Summary$
- 6.0 Tutor- marked assignments
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In Module 1, we studied the phenomenon of language. We discussed the characteristics of language, functions of language, the origin of language, the language situation in Nigeria as well as the Nigerian language families. In this module, we are set to study development and national development. Here in unit 1, we are concerned with understanding the nature of development.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. define development
- ii. identify the dimensions of development
- iii. trace the history of development studies
- iv. identify words confused with development
- v. critique development

#### 3.1 Meaning of Development

Development has become the watchword of our time. Despite the widespread use of the term, scholars are not agreed on its meaning. The implication is that development is defined differently by various people. In a way, we may say that development is like the proverbial elephant, whose body six blind men were called to feel and describe. At the end the blind man who touched a leg said that the elephant is like a pillar; the one who felt the tail said the elephant is like a rope; the one who felt the trunk held that the elephant is like a tree branch; the one who touched the ear explained that the elephant is like a hand fan; the one who felt the belly held that the elephant is like a wall; and the one who touched the tusk described the elephant as a solid pipe (Wikipedia).

In the same manner, the difference in the definitions of development arises because people define development from the perspective of their own disciplines. It is these disciplines that colour most of the definitions given of development. We shall give and compare two definitions of development given by scholars.

The first of these is that by Guzman (2011) who defines development as "the accumulation of human capital and its effective investment in the progress of an economy." If we want to analyse this definition, we first ask and answer the question: "What is human capital?" Todaro (1989) defines human capital as "productive investments embodied in human beings. These include skills, abilities, ideals, health, etc. that result from expenditure on education, on-the job training programmes, and medical care." Thus, human capital refers to those attributes the possession of which makes a person a "useful" member of society. Anyone who possesses these attributes, a mechanic for instance, an honest accountant for another, is more in demand than one who lacks them. From this point, the shortcoming of Guzman's definition begins to emerge. Her definition treats the human person as a means to a certain end. If Guzman sees human improvement as an important element of development, it is because she considers it necessary for attainment of economic progress. What this means is that no person has worth simply because he is a person. One's worth depends on what one can do, on what one can contribute to economic progress of one's country.

Handerson (1989) writes that this way of conceiving development is the consequence of strange thinking which forgets that "economic conditions are made for man, not man for economic conditions." Therefore, it must be insisted that the goal of every development is the uplift of human persons and the betterment of their conditions. Technological advancements, economic prosperity, etc. that are said to be indices of development are not just desired because they are monuments to be admired. They have worth simply because they make contributions in the advancement of the human person. Any definition of development that does not take this point into consideration is flawed.

The second definition we shall consider is that by Topadro and Smith (2011) who define development as "the process of improving the quality of all human lives and capabilities by raising people's levels of living, self-esteem, and freedom." You will notice immediately that Topadro and Smith (2011) emphasize human person as the

centre of development, unlike Guzman who emphasized economic progress. For Topadro and Smith, we identify an effort to improve the human person not because of what can be gained from him or her but simply because he or she is a human person. It can be said here that the human person is properly instituted as the subject, goal and reason for development and not its object.

Topadro and Smith's (2011) definition emphasizes three dimensions as constitutive of development. They are (a) *Economic Dimension* (b) *Psychological Dimension* and, (c) *Social Dimension*. An observant student may be wondering about how we arrived at

these dimensions. For the benefit of such a student we shall attempt a brief discussion of them below.

## A. Economic dimension

The reference to "level of living" in the definition indicates the economic dimension of development. It entails that before it can be said that development has occurred for a people, such people must be able to satisfy their basic needs of food, shelter, health and clothing. Inability to satisfy these needs, and indeed to be exempt from worries about them is at the foundation of what is called poverty. Thus, to live beyond poverty, to carry out one's duties without fear of slacking into poverty is an important index of development. Scholars feel that, rising above poverty is a necessary condition for being whatever anybody can be. The truth of this is expressed in Goulet's (1971) saying that one has to: "have enough in order to be more." To bring the truth of this saying home to you, you must be able to consider what you are today, an undergraduate. Do you think that you will be able to be one if your parents or yourself have not saved enough money to pay your fees and cater for your other expenses? Finally, you must note that adequate employment is a major way of taking care of the economic dimension of development. When people are adequately employed, they make a living that match their education, skill and needs. As a result of this, they are able to satisfy their needs and save some portion of their income for other purposes.

## **B.** Psychological dimension

When it is said in the definition of Topadro and Smith (2011) above that development improves people's self-esteem what is touched immediately is the psychological dimension of development. By this, it is meant to say that a developed person will have a positive view of himself or herself, his or her ability and his or her status. A person who has good self-esteem will easily view other people as his or her equals, co-human beings with whom he or she can go into alliance with. He or she does not see them as his or her masters who are bent on exploiting him or her. One who views himself this way is said to have low self-esteem, and therefore can be said to be underdeveloped. Factors like wealth and education are very important in instilling self-esteem in a people. But by far, education is the most important factor in making a person realize his real worth in the company of his fellows.

# C. Social dimension

The word *freedom* which you can identify in the definition of development we offered above represents the social dimension of development. A person is free when he or she is neither restrained from achieving the things he or she can achieve nor constrained to do things he does not want to do. Thus, a free individual is a selfgoverning individual who chooses for himself. He decides what he wants to do because he judges them to be good to himself and society not merely because a master insists he does so or because he must do it to survive. The idea of freedom, that is, of social dimension of development is so central in the understanding of development that Sen (1999) equates development with freedom. In the 21st century, the most important factor in the attainment or achievement of freedom is democracy. Democracy ensures that no power external to a person compels him to do things he would otherwise not want to do. Whenever this is about to happen, or in such cases where it has happened the victim is expected to seek redress in court and the court is expected to adjudicate the case with justice. This opportunity to seek redress in court is not equally available to all people in other forms of government or social organization.

## **Self-Assessment Exercise**

Discuss what you think is wrong with Guzman's definition of development?

## 3.2 The History of Developmental Studies

The relevance attached to development is attested by the fact that more and more disciplines are now engaged in developmental studies. Thus, from engineering to language, to economics, to philosophy, to psychology, and so on, disciplines now feel that to justify their existence they have to prove what contributions they make to development. This indeed is a recent development which became more visible about five or six decades ago.

Here, we are looking at the years immediately after the World War II. The war had wrecked great havoes among some nations of the world, like the Soviet Union, Japan, China, etc. Development was, therefore, needed to rebuild these nations. Again, the period after 1945 was also a time marked with the acquisition of independence by most formerly colonized nations. As these nations attained independence, the gap in wealth between them and their former colonizers became obvious. While most, if not all, of the formerly colonized nations were poor, their former colonizers were abundantly rich. This apparent dichotomization into rich and poor nations raised questions about how the rich countries attained their wealth and how the poor countries became poor. A number of answers were volunteered. While most poor nation scholars view the dichotomy as consequence of colonialism from which the rich nations benefited to the detriment of the poor nations, others, especially from the rich countries, viewed the dichotomy as consequence of the poor nation's failure to eschew traditional systems of doing things in favour of more scientific ways of doing things.

Despite the diverse answers given, most scholars agree that the poor nations need to be helped out of their poverty. What became a new problem then was how to achieve

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this. Various disciplines began to offer suggestions about how to tackle development challenges facing the poor nations of the world. This was the state of affairs under which development studies emerged.

#### **Self-Assessment Exercise**

Identify two factors that contributed to the emergence of developmental studies.

## 3.3 Terms Often Confused with Development

A number of terms are related to development. In most cases people interchange these terms with development. Some of such terms are: Growth, Modernization, and westernization.

#### **3.3.1** Growth

Growth and development are closely related that even well-versed scholars at times feel that the two terms convey the same meaning, that when you say development you are also saying growth and vice versa. Even 'my' often reliable *Longman Dictionary of Contemporary English* (2008) does not help matter here as it submits that growth and development are one and the same thing. For instance, the dictionary gives number five meaning of growth as **personal development.** In the same way, in the entry for development, the dictionary gives the first meaning as **growth.** Rostow's theory of growth which we shall study later is a good example of a work that portrays growth and development as the same thing. Indeed, it could have been more proper if Rostow had called his work theory of development. The argument being made here is that even though growth and development are interrelated they mean different thing. You must look closely to be able to identify the distinction between the two of them.

Growth is "increase in size or number," (Abdulnaja 2009). This definition, simple as it sounds, captures the inner meaning of growth. It tells you that if you want to measure growth in size of anything, you use an instrument that will help you to do so. For instance, if you want to measure the growth level (size) of your two year old daughter you simply tell her to mount a scale where her size will be captured in kilograms. If your daughter's size is larger than what it was at birth two years ago, then you can say that growth has occurred. On the other hand, when growth has to do with number, the only way to measure it is to count. For instance, if you tell me that Nigerian universities have grown since the 1960s, I will simply count the number of Nigerian universities today and compare the result with what was the case in the 1960s. If at the end my counting reveals that there were more universities in 1960s than in 2012, you are absolutely wrong in telling me that Nigerian universities have grown since the 1960s. The final thing we can say about growth is that it is quantitative increase.

Development, on the other hand, is "increase in degree of organization and specialization (increase in complexity)," (Abdulnaja 2009). From the above

submission, it can be deduced immediately that development has to do with *qualitative change* and improvement on the capacity of an agent (human being, institution, etc.) to act or perform its function. Let us return to the examples we used above when we discussed growth. If you want to check the development level of your two year old daughter you do not put her in a scale, you simply draw her by your side. Then check whether she has grown some teeth, is able to walk and run, etc. Once you observe that she possesses these things, you should be happy that development has occurred in your child. But if the child cannot walk, has not grown teeth, etc., development has not occurred in that child even when she weighs 20kg. Again when we say that Nigerian universities have developed since 1960s we do not resort to counting their number to determine whether they have really developed. Indeed, they may be fewer than they were in the 1960s but what you check is improvement in their capacity to perform those works expected of universities all over the world.

Finally, you must bear in mind that despite these dissimilarities, there are a number of similarities between growth and development. An important point in this regard is the fact that both are continuous and occur throughout the life of an organism, person and institution.

#### 3.3.2 Westernization

Another term that people exchange with development is *westernization*. Let us define westernization as the process through which non-Western nations, countries or people are meant to adapt Western practices and cultures. Walley (2003) traces the beginning of this project to the late colonial period, when it was thought that the only way of:

Bringing planned "progress" to the non-Western world is by transforming such regions in Europe's own image via capitalism (and, later, socialism) as well as other "modern" political and social institutions ... This perspective, based on discourses rooted in 19th century Europe and the United States which presumed the superiority of "modern" life, symbolically under-scored European dominance and naturalized international economic and political inequality.

Westernization rests on the assumption that the type of development witnessed in the western world is possible simply because of the culture (material and immaterial) of the western world. Thus, transporting such cultures to other lands will help such countries replicate the level of development attained by the Western nations.

Scholars have pointed out the preposterousness of this position. They argue that it is wrong to equate westernization with development. China is a proof that development is not westernization. Before China developed, the argument was that its backwardness in the early and mid 20<sup>th</sup> century was due largely to its culture which is built on Confucian philosophy. China was told that if it actually needed to develop it must westernize. China rejected the offer of westernization and continued to search for development with its Confucian ideals. Today, China is counted as one of the developed countries of the world, and this was achieved without westernization. On the contrary, those countries that have tried to westernize in order to develop have

seen themselves plunged into deeper cesspit of underdevelopment. The implication of this is that development is not the same thing as westernization.

#### 3.3.3 Modernization

Modernization is a term often used interchangeably with development. A good example of this usage is found in Stacy Pigg's (1996) study about the Nepalese who hold the general belief that "being modern is being ... developed." Despite widespread use of this understanding, modernization is not development. Modernization is built on the claim that there are universal values which all thinking men are expected to model their lives after. The belief that such values exist is known as universalism. This thinking is the root of Griroux's (1992) postulation that to modernize is to become more scientific and rational in the service of mankind.

Thus, to model a country's life after such values, science and reason, is regarded by proponents as proof of development. Modernists contrast their values with traditions. They hold that while the universal values, which they espouse are products of reason, traditions are products of prejudices.

Critics of modernization are quick to point out that modernization is another name for westernization. A scholarly movement known as postmodernism, for instance, warns that there are no such things as universal values. According to postmodernists, every society developed its values in order to meet its existential challenges. Thus, the so-called universal values are an attempt by Western Europe to impose its own values on the whole world.

## **Self Assessment Exercise**

Counter the argument that development is westernization.

## 3.4 Terms that capture the undeveloped status of a country

Following the observed discrepancies among nations, a number of terms have been devised to capture the conditions of those countries that are still battling with development challenges. Two examples of such terms include: third world and periphery nations.

## 3.4.1Third World

The third world is a term that is used for undeveloped nations. The term's origin can be traced to the Cold War that was fought between the Western nations and the Soviet Union. This war was called *Cold War* because physical ammunitions like guns and bombs were not used. The arsenals of the war were mainly ideas and ideologies. While the Western nations wanted the world to be organized on capitalist and democratic bases, the Soviet union clamoured for socialist and communist form of social organization. These ideas were sold to a third group of countries that were neither Western nor Soviet in origin and history, and they could be found mainly in Asia, South America and Africa.

This third group of countries, mainly from Asia and Africa met in Bandong, Indonesia for what is today referred to as *Bandong Conference*. In that conference, the 29 leaders who met held that they were interested in co-existence of all world peoples and were concerned with fashioning how African and Asian countries would respond to the Cold War between the Western nations and the Soviet bloc. At the end, the members "started the non-aligned movement instead of aligning itself either with the advanced capitalist countries or the communist nations," (Nak-Chung 2010).

In response to this non-aligned posture, the French Scientist, Alfred Sauvy coined the term, third world to capture all the countries that have refused to profess either capitalism or communism. Thus, originally, the term, third world, was used to refer to those countries, "mostly newly independent ex-colonies, that were not aligned to either the Western capitalist bloc, led by USA and Western Europe, or the communist 'second world' led by the Soviet Union." This classification, coming mostly from the Western countries during the period of the Cold War, categorized the advanced capitalist Western countries of Europe and America as the first world. On the other hand, the communist Soviet bloc was regarded as the second world. In a way, this classification was seen by its champions as gradation of importance or relevance of nations.

The term is now used to describe a group of countries characterised, usually, by low levels of economic development (Buchanan, 1964). What is meant by this is that the third world is a term used to define economically poor countries. It does not matter whether such countries were aligned to any of the super powers of the Cold War era. What matters in the present categorization is the fact that the countries are poor, that their citizens still struggle to satisfy their basic needs.

## 3.4.2 Periphery

Periphery is a term that is also applied to undeveloped countries. Opposed to this is "center or core" ascribed to developed nations. To understand the meaning of periphery and core, scholars paint the picture of points and circles (McKenzzie 1977). The circles represent the universe and all the resources; human, economic, material, etc in it. The points represent the place of the various countries inhabiting the universe in relation to the resources. The periphery countries are at the edge of the circle. They only partake in the minimal enjoyment of the resources of the world. This is in contrast with the core countries who sit at the centre of the resources, and indeed swim in the resources. The relationship between the centre and periphery is that of abundance and dependence. The periphery is a dependent nation living at the mercy of the core or the centre.

The difference between the centre and the periphery is not conceived as a function of natural endowment, where a more naturally endowed country has more wealth than the less naturally endowed. The difference is more about productivity, about who has succeeded more in converting nature into a useful servant of mankind. Thus, western scholars conceive the periphery as the zone of un-productivity, a sterile arena that has not yielded any significant scientific, economic, technological, and philosophical development. This view influenced Arunachalam's (1995) claim that:

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A large majority of countries – those on the periphery, contribute precious little to the growth of scientific knowledge. Indeed, the distribution of science is even more skewed than is the distribution of wealth among nations. As a result, peripheral countries are left out of the intellectual discourse that is at the very foundation of the knowledge enterprise.

#### **Self-Assessment Exercise**

Discuss the term third world as applied to a segment of the world.

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## 3.5 Critiques of Development

Scholars from many fields have launched serious attack on development. In what follows, we shall examine a number of such criticisms.

## 3.5.1 Development Is Imposition on Third World Countries

The proponents of this view hold that development is an instrument of control imposed on third world countries by Western nations in order to control them. The argument is that the description of some countries as developed and others as undeveloped is a Western handiwork which is intended to affect the way non-Western people view themselves as inferior and unequal to the Westerners who must be imitated. The critique point out the various efforts made by undeveloped countries to meet with the Western ways and the subsequent failures that have greeted their efforts as proof that all countries must not toe the same path for development. More importantly, critics believe that development limits the third world countries from thinking up alternatives to their problems and forces them to believe that their only route is that prescribed by Western nations.

## 3.5.2 Development Is Based on Evolutionary Model

The view that development is an evolutionary concept was first expressed by Hymes (1969). Evolutionary models expressed the gradation of human beings and human societies in terms of the level of their relatedness to nature. Most colonial literatures tend to suggest that the African, for instance, is closely related to apes and similar devious animals. The European, on the contrary, is presented as man in his perfection. Thus, while the Africans lived in primitive societies that are marked by their closeness to nature, Europeans live in a civilized society governed by elaborate and well thought out cultures. While this supposition was successfully challenged by a number of Africans and Europeans leading to its abandonment, critics of development fear that development discourse is an attempt by promoters of such views to lead us back to such manner of thinking.

## 3.5.3 Development Entails Expansion of Capitalism

This is a critique of development mainly from its economic dimension and is championed mainly by Marxists like Cheryl Payer and Rosemary Galli. These critics mainly criticise the World Bank and the role it plays in forcing capitalism on nations that are not suited for it and that are not historically prepared for it. They argue that

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the failed attempts by most of these non-western nations to succeed with capitalism is the source of inequality between them and western nations. They also argue that capitalism is incapable of improving people's life as it is a system that thrives on inequality and exploitation. Using hunger as an example of the conditions which development seeks to eradicate, Kinley (1980) argued that hunger was not caused by famine, overpopulation, or scarcity but was caused by capitalism's tendency to concentrate wealth in few hands. The implication of this charge, proponents argue, is that development's claim to engender better living is unachievable in a capitalist world.

## **Self-Assessment Exercise**

Comment on the criticism that development is imposition on third world.

#### 4.0 CONCLUSION

Development seeks to improve the living conditions of man. However, there are issues involved in the definition of the concept such that understanding development poses some challenges. We have examined a number of issues involved in the understanding of the concept.

## 5.0 SUMMARY

In this unit, we examined the nature of development. You were exposed to a number of terms that are confused with development. We also studied the history of developmental studies, as well as some of the critiques of development.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- 1. Discuss the three dimensions of development.
- 2. Trace the history of developmental studies.
- 3. Comment on the following terms as they relate to developing world: (1) thirdworld (2) periphery.
- 4. Show your understanding of the difference between growth and development.

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## **UNIT 2: THEORIES OF DEVELOPMENT**

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Adam Smith's theory of specialization
  - 3.2 Auguste Comte's law of three stages
  - 3.3 Rostow's theory of five stages
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further reading

# 1.0 INTRODUCTION

In the last unit, we attempted a conceptual understanding of development. You also learnt the differences between development and some terms that are confused with it as well as some critiques of development offered by scholars of development. In this unit, we are to consider a number of theories that have been proffered by scholars to explain what makes some countries developed and others undeveloped.

## 2.0 OBJECTIVES

At the end of this unit you should be able to:

- i. describe the various theories of development offered by scholars
- ii. compare theories of development
- iii. explain certain factors responsible for the development and non-development of nations

# 3.0 MAIN CONTENTS

## 3.1 Adam Smith's Theory of Specialization

Adam Smith was an English philosopher and one of the founders of Economics. His theory of development is contained in his famous book, *An Inquiry into the Nature and Causes of Wealth of Nations* published in 1776. Writing from the angle of *Economics* or what was known in his own time as *PoliticalEconomy*, Smith's book was meant to explain the reasons why some nations are poor and others rich. Consequently, Smith felt that poor nations that want to be rich must subject themselves to learning the paths threaded by rich nations.

According to Smith, development of a country is dependent on specialization or division of labour. Smith felt that those nations that have not perfected the acts of specialization are scarcely able to cater for their citizens. In such countries, Smith informs, every person is directly engaged in the production of all his needs as well as that of his dependants. As it became difficult to satisfy these needs both for oneself and to expanding number of dependants, Smith submits that citizens of such countries lack time for rest and often resort to "directly destroying, and sometimes of abandoning their infants, their old people, and those afflicted with lingering diseases, to perish with hunger, or to be devoured by wild beasts."

Smith argues that the disadvantage of being this *jack-of-all-trade* is that one will not be able to master any one of them. Again, a great deal of time is wasted in transiting from one job to the other. To understand the point Smith is making very well, let us think of a vulcanizer who is also a shoemaker, and also a mechanic, a cook as well as a mortuary attendant. Let us assume that the time between the arenas, where he performs each task, is twenty minutes separated from each other, and that it takes him average of ten minutes to get a bus at the bus stand, and another ten minutes to pack and unpack his instruments in each arena. A rough calculation tells us that our friend spends about two hundred minutes, which is equivalent to three hours, twenty minutes in which he neither rests nor adds something to his day's work. Thus, if the law stipulates that a person must start his work at 8 am and close at 4 pm it can be shown that our friend has spent almost half of the hour doing nothing. And because he has no time to master effectively the processes of production in any of the endeavours, what he produces in each instance is of low standard quality. Smith (1998), therefore, concludes that:

The habit of sauntering and of indolent careless application, which is naturally, or rather necessarily acquired by every country workman who is obliged to change his work and his tools every half hour, and to apply his hand in twenty different ways almost every day of his life, renders him almost always slothful and lazy, and incapable of any vigorous application even on the most pressing occasions. Independent, therefore, of his deficiency in point of dexterity, this cause alone must always reduce considerably the quantity of work which he is capable of performing.

On the contrary, in a country where labour is specialized, there is increased tendency for expertise, general competency and efficiency in the production of goods. Smith argues that not only has this increased production in manners inconceivable in a non-

specialized economy, it also frees time for the workers to enjoy the produce of their work and also creates a group of non-working citizens who depend solely on the outcome of division of labour. Thus, Smith (1998) writes that specialization is:

Generally called furthest in those countries which enjoy the highest degree of industry and improvement; what is the work of one man in a rude state of society being generally that of several in an improved one. In every improved society, the farmer is generally nothing but a farmer; the manufacturer, nothing but a manufacturer. The labour, too, which is necessary to produce any one complete manufacture is almost always divided among a great number of hands.

Smith argues further for the internationalization of specialization. He envisages a situation where countries will dedicate themselves solely to producing those goods to which it has advantage over others, and import from other nations those goods to which it lacks advantages. Smith argues that a nation desiring development and improvements of lots of its citizens must adopt these points.

#### **Self-Assessment Exercise**

Discuss the impediment of non-specialization of labour to the development of a country.

## 3.2 Auguste Comte's Law of Three Stages

Auguste Comte was a French philosopher and the founder of Sociology. He developed what is known as the *law of three stages*. The law of the three stages captures Comte's position of the three stages a society passes on its way to development. The three stages are: theological or fictitious stage, metaphysical stage and scientific stage.

## 3.2.1 Theological or Fictitious Stage

This is the most backward of Comte's three stages. A society under this stage lacks control over its own affairs and is unable to discover the natural causes of things. Whatever happens in this society is regarded as being caused by the gods, angels or demons. Any effort to influence any person or anything in this type of society is pursued through magical or religious means. Using example of European society, Comte writes that the theological stage lastedthroughthe feudal system up to the Reformation. Comte defines a society at this stage as one in its infancy.

The theological stage is further divided into three sub-stages, namely, (a) Fetishism (b) Polytheism (c) Monotheism.

- (a) Fetishism:Here, man accepts the existence of the spirit or the soul. It did not admit priesthood.
- (b) Polytheism:Atthis sub-stage, man begins to believe in magic and allied activities. He then transplants or imposes special god in every object. Thus they believed in several gods and created the class of priests to get the goodwill and the blessings of these gods.

(c) Monotheism: During this sub-stage of the theological stage, man believes that there is only one centre of power which guides and controls all the activities of the world. Thus, man believed in the superhuman power of only one god.

# 3.2.2 Metaphysical Stage

The metaphysical stage is an improvement upon the theological stage. A society under this stage employs abstract words to explain phenomena. The gods and supernatural forces of the first stage is replaced by metaphysical thinking. Using Europe again, as an example, Comte believes that the metaphysical stage came to an end with the French Revolution. The society, in this stage, is in its youthful age.

## 3.2.3The Positive Stage

This is the last of the stages and it is the stage of a well-developed society. Here events and phenomena are no longer explained in religious and metaphysical terms. The positive stage is the stage of science. Phenomena are explained as they are observed and whatever cannot be observed is to be considered as nonexistent. This is the adulthood of society. Realizing the role religion plays in human society, Comte writes that the old religion of the gods will be replaced by religion of humanity whereby historical figures will replace the gods and be worshipped in accordance with their contribution to the world.

#### **Self-Assessment Exercise**

Differentiate between the theological and the positive stages.

## 3.3 Rostow's Theory of Five Stages

Walt Rostow was an American economic historian. During the heat of the 1950s debate concerning the path of development to be adopted by the newly independent nations, Rostow suggested that nations seeking to develop must proceed along five stages. According to Rostow (1960):

It is possible to identify all societies, in their economic dimensions, as lying within one of five categories: the traditional society, the pre-conditions for take-off into self-sustaining growth, the take-off, the drive to maturity, and the age of high mass consumption. . . . These stages are not merely descriptive. They are not merely a way of generalizing certain factual observations about the sequence of development of modern societies. They have an inner logic and continuity. . . . They constitute, in the end, both a theory about economic growth and a more general, if still highly partial, theory about modern history as a whole.

From the long citation above, we identify the following as Rostow's five stages of development. They are:

## 3.3.1 The Traditional Stage

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Rudimentary agriculture is the mainstay (75%) of a society at this stage and production is largely for subsistence. Since most of the agriculture is done manually, productivity is at low level. Rostow argues that such a society is always stratified. Thus, there is a group of land owners, land workers and so on. Like in every stratified society, mobility is possible but it takes much time and labour. Children learn their fathers' trade as moving from one trade to another is a difficult one. Government is controlled by land owners and is often regional. Since this is a traditional society, change is vehemently opposed to as people insist on old ways of doing things.

# 3.3.2 Pre-condition for take-off into self-sustaining growth

Countries under this stage have produced surplus from agricultural products. They are beginning to invest their income or surplus into other areas like trade and manufacturing. This investment is mainly geared towards industrialization. All existing sectors, including agriculture benefit from this industrialization. The gains of industrialization means that any worker who is still stuck with the old traditional way is left behind as the society progresses. People begin to alter their old values and even government becomes more centralized.

## 3.3.3 The Take-off Stage

A country under this stage undergoes dynamic economic transformation. This transformation is mostly driven by external factors which initiate and sustain it. Industries expand massively and there is total commercialization of every sector including agriculture. Rostow holds that this stage lasts for about two to three decades.

# 3.3.4 TheDrivetoMaturity

This stage is characterised by increased investment of national income into technology including agriculture. The range of this increment in investment is between 40-60% and there is massive urbanization. This investment leads to social and economic transformation. Rostow holds that this stage happens about 60 years after take-off.

#### 3.3.5 TheAgeofHighMassConsumption

This is the last of Rostow's stages. A country under this stage has attained economic maturity. Its industries work well, and they produce abundant goods and services that make it possible for citizens to live in abundance. There is now resources to invest in national security, army and police. There is new middle class and expansion of the suburb.

Generally, Rostow argued that the developed countries have all passed the third stages and are either in the fourth or the fifth stage. On the other hand, the undeveloped countries are still either in the first or the second stage. They are either traditional societies or are fulfilling the pre-conditions for take-off into self-sustaining growth. Rostow argues that the advancement of such countries depend on their ability to follow the rules certain rules that will bring them to the third stage which is take-off stage. One of these rules is the "mobilization of domestic and foreign saving in order to generate sufficient investment to accelerate economic growth." (Todaro and Smith

**Commented [AO45]:** System-generated merging of words. Separate.

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2011). Indeed, "during the take-off, the rate of effective investment and savings may rise from, say, 5 % of the national income to 10% or more" (Rostow 1960). Rostow is said to have built his theory on the progress made by the German following the Marshall Plan of the Post-World War II period. (The student is advised to read about the marshal plan).

However, critiques of Rostow argue as follows:

The mechanisms of development embodied in the theory of stages of growth did not always work. And the basic reason they did not work was not because more saving and investment is not a necessary condition for accelerated rates of economic growth—it is—but rather because it is not a sufficient condition. The Marshall Plan worked for Europe because the European countries receiving aid possessed the necessary structural, institutional, and attitudinal conditions (e.g., well-integrated commodity and money markets, highly developed transport facilities, a well-trained and educated workforce, the motivation to succeed, an efficient government bureaucracy) to convert new capital effectively into higher levels of output. The Rostow ... model implicitly assumes the existence of these same attitudes and arrangements in underdeveloped nations. Yet in many cases they are lacking, as are complementary factors such as managerial competence, skilled labour, and the ability to plan and administer a wide assortment of development projects. But at an even more fundamental level, the stages theory failed to take into account the crucial fact that contemporary developing nations are part of a highly integrated and complex international system in which even the best and most intelligent development strategies can be nullified by external forces beyond the countries' control. (Todaro and Smith 2011).

# **Self-Assessment Exercise**

List three reasons why Rostow's three stages did not work in most developing countries.

## 4.0 CONCLUSION

A number of theories have been proffered by scholars in order to explain the path of development among nations. Three of such theories by Adam Smith, Walt Rostow and Auguste Comte were considered in this unit.

## **5.0 SUMMARY**

In this unit, you were exposed to Adam Smith's theory of specialization, Auguste Comte's laws of the three stages as well as Rostow's theory of five stages.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- 1. Discuss Rostow's theory of five stages.
- Compare and Contrast Comte's traditional stage with the same stage in Rostow.

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3. Demonstrate your understanding of Adam Smith's view that specialization is the engine of development.

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## **UNIT 3: MILLENNIUM DEVELOPMENT GOALS (MDGS)**

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition of Millennium Development Goals (MDGs)
  - 3.2 Eradication of extreme poverty and hunger
  - 3.3 Achievement of universal primary education
  - 3.4 Promote gender equality and empower women
  - 3.5 Reduction of child mortality
  - 3.6 Improve maternity health
  - 3.7 Combat HIV/AIDS, malaria and other diseases provide universal access to HIV treatment
  - ${f 3.8}\,{f Ensure}$  environmental sustainability halve the proportion without safe water
  - 3.9 Develop a global partnership for development

Commented [AO47]: Parallelism issue

- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the previous unit, we examined a number of theories put forward by scholars to explain the difference in development among nations. In this unit, we shall examine the Millennium Development Goals (MDGs). The MDGs is a consequence of rethinking development. Rethinking development in the late 20<sup>th</sup> and beginning of the 21<sup>st</sup> centuries led to the discovery that development is not the concern of only a segment of the world. Thus, the belief that the underdevelopment of certain nations affected those nations solely was considered as a faulty thinking. The world was

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considered an interconnected web where events in one nation affect development in another. The emergence of the MDGs arose as a consequence of the decision of world governments to unite in tackling development challenges that face the world.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. define Millennium Development Goals.
- ii. list the Millennium Development Goals.
- iii. state the targets of each of the Millennium Development Goals.

## 3.0 MAIN CONTENTS

## 3.1 Definition of Millennium Development Goals (MDGs)

Todaro and Smith (2011) define the Millennium Development Goals (MDGs) as:

A set of eight goals adopted by the United Nations in 2000: to eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria, and other diseases, ensure environmental sustainability; and develop global partnership for development.

At the time of their conception, the MDGs were regarded as important tools in reducing the gap between rich and poor nations, and between rich and poor people within a nation. When properly examined, the goals seek the elimination of those conditions that hinder development and help nations conquer their development challenges through cooperation.

The MDGs are a twenty-five year programme (starting from 1990 as past development efforts were also incorporated) which the United Nations hopes to achieve by 2015. Scholars think that the eight goals emphasised in the MDGs are ambitious ones and "are the strongest statement yet of the international commitment to ending global poverty. They acknowledge the multidimensional nature of development and poverty alleviation." (Todaro and Smith 2011). The MDGs recognize the fact that previous development efforts mainly revolve around economic matters.

What follows below is a discussion of the MDGs and their targets.

## **Self-Assessment Exercise**

Give the full meaning of MDGs?

## 3.2 Eradication of Extreme Poverty and Hunger

The first of the eight goals is to eradicate extreme poverty and hunger. Given the time-frame, the UN does not think that hunger and extreme poverty can be eradicated completely by 2015. Consequently, the target it sets for itself is to reduce by half the number of people who suffer hunger on earth, and to reduce by half the number of people who live on less than \$1 a day.

The UN reference to \$1 a day rests on the prevalent definition of poverty, which has focused mainly on lack of money. Under such context, a person is said to be extremely poor if he lives on less than \$1 a day, and poor if he lives on less than \$2 a day. The World Bank (2000) estimates that more than 1 billion people live on less than \$1 a day whereas over 2.5 billion people live on less than \$2 a day.

UN's standard of \$1 dollar as measurement of poverty has been criticised as too low and too arbitrary in the definition of poverty. As a consequence, it has been proposed that the definition of poverty should be broadened to encompass other dimensions, such as lack of empowerment, opportunity, capacity and security. (World Bank, 2003). The implication of this is that a society that wants to reduce poverty does not need to concentrate on putting more money in the hands of its members but also in improving their capacities as well.

#### **Self-Assessment Exercise 3.2**

According to UN's definition of poverty, what is the characteristic of a person living in poverty?

## 3.3 Achievement of Universal Primary Education

This is the second goal of the MDGs. Its main targets are children whose age bracket fall within the primary school category. The second goal aims to ensure that by 2015 all such children no matter their nationality, background, social status, parental income, sex, etc., have access to primary education. In some societies, especially in Africa, girls are disadvantaged and they have less opportunity to attend school than boys. A number of factors contribute to this. Firstly, some of such societies feel that a girl's place is her husband's kitchen and that she does not need any education to perform the tasks that take place in the kitchen. Secondly, some parents think that training a girl in school means training her for another person as she will later marry outside the family. Thirdly, in some cultures it is feared that girls will be visited with violence and abuse if they leave home for school at such tender age. These factors are responsible for lower enrolment of girls in primary school in comparison with boys. Scholars observe that this difference in enrolment translate to difference in income and status between boys and girls as they become adult.

Generally, poverty is the main reason why children drop out of school. Research works show that enrolment increased in those countries where, following the MDGs, governments eliminated school fees, introduced free meals as well as health programmes for pupils. The United Nations hope that all countries will adopt such measures that will attract pupils to the schools. The advantages of education and the literacy that comes with it to a member of society are well-captured by Green and Riddell (2007), who noted that:

Literacy skills play a fundamental role in enabling individuals to function to their full capability in society and in the economy. Without literacy, individuals cannot take a full and equal role in social and political discourse: they become less than equal members of society without the basic tools required to pursue their goals. Thus in any attempt to build a better society, the distribution and generation of literacy is of fundamental importance.

## **Self-Assessment Exercise**

List three factors that contribute to low enrolment of girls in schools.

## 3.4 Promotion of Gender Equality and Women Empowerment

The target of the third goal is to: eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education, not later than 2015. Gender equality and women empowerment are at the root of solutions to the many disadvantages women suffer in society. In most patrical societies, if not in all of them, women are seen as inferior to men. Researches show that gender inequality is more pronounced in developing countries where you cannot find a country where women are equal to men (World Bank 2003). This inequality shows itself in employment opportunities, wage differences, and disparity in social expectations and treatments among others.

Thus, the third goal of the MDGs is built on the conviction that increase in educational access will help to eliminate inequality between men and women. Experts believe that if women are not empowered educationally, their social status will remain low. M. Keating et al (2011) capture the cyclic consequences of low status of women on society thus:

The low status of girls and women in many countries threatens their autonomy, dignity and security. It also contributes to gender-based violence which includes abuse of human rights such as domestic violence and sexual abuse of children. Gender-based violence can have health consequences as it is associated with sexually transmitted infections, unintended pregnancy and adverse pregnancy outcomes. This threatens the rights and health of mothers and their children. In addition, gender-based violence has economic consequences. Because of the personal and emotional havoc caused by gender-based violence, girls and women who experience it are less likely to participate in educational and income-generating activities. This reduced participation limits women and perpetuates their low status and lack of rights. Social and economic development are stunted when the rights of women are violated.

Indeed, the negative consequences listed above do not affect women only. Considering the natural role of women as mothers, they affect entire society as the

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social, economic and educational status of a mother always rubs off on her children. Thus, improving the status of women is to the advantage of everyone.

## **Self-Assessment Exercise**

What is the target of the third goal of the MDGs?

## 3.5 Reduction of Child Mortality

The fourth goal of the MDGs targets to reduce by 2/3, the mortality rate among children under the age of five. This goal recognizes that the number of children that die annually as a result of avoidable diseases is high. Experts link these deaths to issues of nutrition and health care. This calls for improvement in child immunization as well as good birth control measures.

## **Self-Assessment Exercise**

Discuss the target of the forth MDG.

# 3.6 Improve Maternity Health

This is the fifth goal of the MDGs. The target of this goal is to reduce by ¾ the maternal mortality ratio. UNFPA (2002) reports that one in every sixteen African women is at the risk of dying from a complication related to pregnancy or childbirth. In North America, the figure is 1 in every 3700 women. World Bank (2003) presents a more global picture of the case when it reports that "Every minute, a woman dies in pregnancy or childbirth. This adds up to 1400 dying each day and more than 500,000 each year, 99 percent of them in developing countries." The prevalence of maternal death in developing countries is linked to failed and failing health system, ignorance as well as dearth of untrained medical personnel. Thus, some of these women are rarely aware of the demands which pregnancy made of them. At such times, when they are aware of the demands, there are hardly experts to attend to them, and when there are experts, medical resources like drugs and equipments are lacking. Thus, the problem has many faces and this contributes in a great number to the increase in the number of women who lose their lives as a result of childbirth.

Thus, the fifth goal is important because ,"healthy mothers are better able to care for their offspring. Additionally, maternal mortality is important to child health because children of mothers who die are more vulnerable themselves to early death." Both UNFPA (2002) and World Bank (2003) agree on this point.

## **Self-Assessment Exercise**

By World Bank's estimate, describe the number of women that die every day as a result of pregnancy or childbirth?

# 3.7 Combating HIV/AIDS, malaria and other Diseases – Providing Universal Access to HIV Treatment

Commented [AO48]: Paralelism.

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The targets of this goal are two. (1) to halt and begin to reverse the spread of HIV/AIDS; (2) Halt and Begin to reverse the Incidence of Malaria and other Major Diseases. The World Bank (2003) reports that about 40 million people live with HIV/AIDS and that, over 95% of these live in developing countries. The number is also high for malaria, tuberculosis, and other deadly diseases. The UN saw the prevalence of these diseases in developing nations as consequence of poverty. Thus,

the cure for HIV/AIDS, tuberculosis, malaria, etc. are said to be prevented by poverty as victims always lack the resources to take proper treatments for their diseases. Consequently, the UN feels that through a global effort these diseases can be controlled and eliminated.

## **Self-Assessment Exercise**

State the targets of the sixth MDG.

# ${\bf 3.8} \ Ensuring \ Environmental \ Sustainability-Halve \ the \ Proportion \ Without \ Safe \\ Water$

This goal has three targets. They are:

Target 1: Integrate the principles of sustainable development into country policies and programmes and reverse the loss of environmental resources.

Target 2: Halve, by 2015, the proportion of people without sustainable access to safe drinking water.

Target 3: By 2020, to have achieved a significant improvement in the lives of at least 100 million slum dwellers.

The first target is geared towards sustaining the environment. This is for the preservation of natural resources and protecting biodiversity. Countries are expected to incorporate mechanisms that would aid the sustainability of the environment into their countries' policies and programmes.

The second target shows awareness of the dangers people are exposed to due to lack of safe drinking water. These include a number of water borne diseases. The provision of safe drinking water will help to reduce deaths that are consequences of the water borne diseases.

The third target is geared towards improving human living among slum dwellers. The slums are homes to the poor especially in urban areas. Characteristically, the slums are dirty and serve as breeding grounds for diseases and sicknesses as well as to some anti-social behaviours.

## **Self-Assessment Exercise**

List the three targets of the seventh MDG

#### 3.9 Developing Global Partnership for Development

The last of the goals focuses on the relationship between the developed and developing nations. It outlines the duties the developed nations owe the developing nations in order to help them develop. Prominent areas of this relationship is trade where open trade is urged, pharmacy, where provision of affordable drugs to developing nations is advocated, debt, where debt relief is advocated, and technology, where the advantages of new technologies are to be exported into the developing nations.

#### **Self-Assessment Exercise**

Identify the focus of the last MDG

#### 4.0 CONCLUSION

The Millennium Development Goals, eight in number, are meant to satisfy the developmental needs of the modern world. The goals are to tackle such issues as poverty, hunger, disease, environment, etc., that pose challenges to world development.

#### 4.0 SUMMARY

In this unit, you have been exposed to the nature of MDGs. You were exposed to the definition of Millennium Development Goals (MDGs). You also studied the MDGs, namely, eradication of extreme poverty and hunger, achievement of universal primary education, promotion of gender equality and empowerment of women, reduction of child mortality, improvement of maternity health, combating HIV/AIDS, malaria and other diseases, ensuring environmental sustainability and develop a global partnership for development. You have also learnt the targets of each of the goals.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- 1. Define Millennium Development Goals
- 2. List the eight Millennium Development Goals
- 3. Describe the relationship between literacy and being an active member of society
- 4. Describe how the MDGs aim to eradicate hunger in the world?

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## **UNIT 4: NATIONAL DEVELOPMENT**

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 What is national development?
  - 3.2 Faces of national development
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the last unit, we looked at the MDGs. We identified them as those goals which the world governments professed to pursue in order to enhance the well-being of their citizens. In this unit, we take a look at national development which arises as a result of the understanding that despite the MDGs, nations can still thread their own individual development paths.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. define a nation
- ii. describe national development
- iii. identify the faces of national development

## 3.0 MAIN CONTENTS

# 3.1 What is national development?

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Commented [AO50]: Case issue: consistency required across

Scholars hold that national development is not an easy concept to define. Obasi (1987) gives reasons for the difficulty encountered in defining the concept. He holds that the term is ambiguous and is perceived differently by different people. To rise above the difficulties, which scholars attribute to the definition of national development, we attempt to separate the two words involved in our study. We analyse these two words differently, and then bring them together again in order to give an acceptable definition. The two words are "national" and "development." However, since a comprehensive discussion of development has been undertaken in the first unit of this course, it will no longer be treated in detail. In this unit, we rather discuss the meaning of *national*, and from there, we proceed to discuss *national development*.

National: The word *national* is an adjective of the word, *nation*. To understand the meaning of national we must first know the meaning of nation. Nation is a tricky word to define. It yields different meanings, depending on the side from which it is approached. Scholars approach the definition of nation from three perspectives: the cultural perspective, the psychological perspective and the political perspective.

A single definition that captures these three perspectives of defining a nation is Wellman's. According to Wellman (2003) "a nation is a cultural group of people who identify with one another and either have or seek some degree of political self-determination." The cultural aspect of a nation demands the common possession of certain cultural elements like language, dressing, values, etiquette, traditions, crafts, mores, history, etc. The psychological aspect emphasises the consciousness of these possessions and the collective identity which they foster on all possessors. On the other hand, it is the political aspect that calls for self-determination.

The scope of our present study emphasises all of these aspects of a nation. However, while recognising the role of the cultural and psychological in the making of a nation, as understood in this study and as is necessary for it, the term, nation, as used in the context of this course "Language and National Development," is analogous to a state, a country. Thus, the definition given to a country can also be applied to a nation. In this regard, a nation is "a clearly defined territory which (i) is recognised internationally as a state, (ii) is presided over by a government ableto make and enforce independent decisions concerning domestic policy and lawand foreign policy and (iii) is permanently occupied by a specific population." (Anderson 1996). From this understanding of the word nation, we can then infer what national is. As an adjective of nation, national means that which belongs to a nation, that is, that which a nation possesses, of a nation or nation's.

Consequently, national development is the development which belongs to a nation. It is the "progressive transformation of the economic, social and political structures of a society from relatively less complex, less efficient and less desirable forms to relatively more complex, more efficient and more desirable forms" (Obasi 1987). The MDGs as we discussed earlier is the property of the whole world, of all nations, who are members of the United Nations Organisations. The imperative of national development stems from the recognition that, besides what the whole world has professed to achieve, each nation has to device home grown mechanism to improve

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the quantity and quality of lives of their citizens. It is also built on the understanding that all countries of the world do not share the same needs. In national development, each country focuses on what it considers important in the improvement of lives of their citizens.

From the definition of national development, which we gave above (Cf Obasi 1987), national development is not a destination. Thus, there is no point which a country will reach and it will conclude that it has attained national development. We rather say that national development is a process, a continuous process. The phrase 'progressive transformation' incorporated in the definition above captures the soul of national development. It tells you that there is no destination, and that national development consists in transcending attained destinations for higher destinations, which will also be transcended. With the above in mind, when we talk of national development we talk about a number of objectives which a country intends to achieve.

## **Self-Assessment Exercise**

Define national development.

## 3.2 Faces of National Development

Most scholars view national development as an economic concept. Such view of national development is anachronistic. As experience has shown, a country does not need improvement in economic field alone. Besides economics, there is the political, and the cultural. Consequently, we identify three faces of national development to include: *Economics, Political, and Cultural*.

## 3.2.1 Economic Development

Economic development is so important in the development discourse that it is often assumed as the sole face of national development. But this is erroneous understanding of national development, as there are other faces of national development. A nation's economic development has to do with the material improvements of members of that society. The focus here is to see how wealth is distributed among members of society as this is a major determinant of material well-being of citizens of that nation. When wealth is in the hands of a few people within a nation, such a nation is said to be poor. It also means that greater percentage of members of that society lack access to good health, clothing, food, education, and so on. But when wealth is evenly distributed among segments of a country, such a country is said to be wealthy. All countries claim to be pursuing wealth, which means that they are all committed to making lives better for their citizens. A nation's achievement of this is always visible on the living conditions of its citizens. This entails improved per capita income, access to quality health facilities, access to good education, and so on. Thus, a nation pursuing economic development seeks to improve the living conditions of citizens. This tells us that economic development is not an automaton that happens on its own. It is often a product of conscious planning and policy by a national government. A nation that is determined to achieve economic development must be able to draw up well-thought out developmental plans. It must also have a powerful commitment to pursue those plans.

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## 3.2.2 Political Development

In political development, we are concerned with how a country organises its politics. Political philosophers teach that the essence of all political organisation is to ensure freedom for citizens (Arendt 2004). In evaluating the extent of political freedom within a country, one is likely to ask: to what extent is a citizen involved in the selection of his or her leaders? To what extent is he or she accorded the right to express his or her opinion on issues that court his or her interest? To what extent is a citizen allowed to present himself or herself for leadership positions? Do citizens have the right to pursue any legitimate employments of their choice? Etc.

The pursuit of freedom is not just a political need. It is a need connected with our nature as human persons. Thus, the quest for a government that will promote this human nature is at the root of every discussion on political development. The current world realities favour democracy as the government of choice. One of the major factors behind this choice is the realization that, the most developed countries are the most democratic countries, and other countries are as developed as the level of democracy they practise. Consequently, the present rush for democracy and the continuous push to adhere to all of its ideals stem from the realization that democracy offers individuals the opportunity to realize their legitimate desires without institutional prohibitions. Quite important to this is the fact that rights, duties, and responsibilities are distributed equally among citizens, and that no citizen is considered more important than the other.

Given the above scenario, the pursuit of democracy and the realization of its principles are regarded as high point of political development. Thus, the cultivation of the culture of one man one vote, periodic election, free and responsible speech, the rule of law, independent judiciary, free press, strong opposition, political parties, and a critical middle class are some of the things political development built on democracy requires.

## 3.2.3Cultural Development

The axis of the cultural is always extensive because it covers all aspects of the life we share with others. In this light, even the issues we discussed under the political and economic development fall under cultural development. Culture, as defined by Iwe (1985) "refers to the way of life of a people – a way of life that reflects their distinctive genius and spirit, their fundamental character or ethos, their value orientation, world-view, institutions and achievement in the various fields of human endeavour – legal and literary, artistic and scientific, religious philosophical and technological." From this definition, a national culture is the way a nation does its things. It includes the way citizens of that nation sleep, the type of books they read, the automobile they favour, their attitudes to education, how they relate with strangers, how they marry and procreate, how they worship, how they run their government, what and how they eat, how they source their needs, and so on. Indeed, the list is endless. Thus, cultural development within a nation involves improvement on the way citizens of a nation do their things as well as improvement on their

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attitudes and morals. This idea of cultural development is built on the understanding that culture is dynamic.

We must note that cultural improvement is not about imitating other people's way of doing things. Ake (2003) holds that the quest to imitate other cultures is a consequence of lack of self-confidence. He finds concrete expression of this on "the decision of some African governments to disallow the speaking of African languages and the wearing of African traditional clothes in parliament." He concludes that:

The states of mind that produce such behavior and attitudes cannot be conducive to development. Development requires changes on a revolutionary scale; it is in every sense a heroic enterprise calling for consummate confidence. It is not for people who do not know who they are and where they are coming from, for such people are unlikely to know where they are going.

#### **Self-Assessment Exercise**

List the three faces of national development.

# 4.0 CONCLUSION

Each nation is expected to chart its own course as far as development is concerned. At the root of charting this course is the recognition by each nation of those specific areas whose advancement will help to improve the living standard of their citizens. Focusing on these specific areas and achieving the desired positive results is a mark of development for the nation involved.

# **5.0 SUMMARY**

In this unit, we have exposed you to the concept of the nation. You have been made to understand the meaning of national development. Also, you have been acquainted with the three faces of national development.

## 6.0 TUTOR MARKED ASSIGNMENTS

- **1.** What is a nation?
- 2. Define national development.
- 3. List and discuss the three faces of national development
- 4. Justify the assertion that cultural improvement is not about imitating other people's way of doing things.

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## UNIT 5: NIGERIAN NATIONAL DEVELOPMENT OBJECTIVES

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 A free and democratic society
  - 3.2 A just and egalitarian society
  - 3.3 A unified, strong and self-reliant nation
  - 3.4 A great and dynamic economy
  - 3.5 A land of bright opportunities for all citizens
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In the previous unit, you studied national development. You also learnt that national development as a concept is borne out of the conviction that each nation of the world has to decide for itself what development means to it. Besides this, each country has also to understand that there is no single master route to development. Consequently every nation decides the route that is best suited to it to attain development. What can be regarded as Nigeria's national development objectives can be glimpsed in the document of the 1981 National Policy on Education. In that document, a list of what the country should aim at in its march towards national development is boldly outlined. They include the following:

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- 1. A free and democratic society
- 2. A just and egalitarian society
- 3. A unified, strong and self-reliant nation
- 4. A great and dynamic economy
- 5. A land of bright opportunities for all citizens

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. outline Nigeria's national development objective
- ii. discuss Nigeria's national objectives

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#### 3.0 MAIN CONTENTS

# 3.1 A Free and Democratic Society

Freedom and democracy are linked concepts. They relate to conditions necessary for one to actualize oneself without hindrance, to be the best one can be, and to join hands with others in deciding one's destiny. The consideration of democracy as development objective stems from the realization of the various advantages of democracy as government offers its practitioners. Unlike other systems, democracy does not regard itself as a grantor of favours and gifts, or a master or god to be blindly served or worshipped (Friedman 1982). What this means is that democracy is a rational form of government. One finds strong reasons to acquiesce the things it projects. Topmost among these reasons is that democracy abhors imposition. Government actions are consequence of decisions taken by all the citizens or where this is not possible by a majority of them. The attraction in this is that, in consultation with fellow citizens, one is involved in taking decisions that affect one's life. To be able to do this is the background of the freedom which democracy offers. As observed by Friedman (1982):

Our minds tell us, and history confirms, that the great threat to freedom is the concentration of power. Government is necessary to preserve our freedom, it is an instrument through which we can exercise our freedom; yet by concentrating power in political hands, it is also a threat to freedom. Even though the men who wield this power initially be of good will and even though they be not corrupted by the power they exercise, the power will both attract and form men of a different stamp.

The evil inherent in concentration of power is remarkably absent in democracy. Power is held by all the people, and even democracy guards itself against self-abuse. The freedom that goes with it is such that allows each individual to still retain his/her voice

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against government and against citizens whose actions he/she does not approve. One who is not conversant with totalitarian governments, where such matters as opinion to hold, books to read, faith to practices, associations to belong are decided by government may not be able to appreciate the advantages democracy offers in full. Thus, by recognising the achievement of a free and democratic society as one of the objectives of our national development, what is intended is the creation of conditions for a better Nigeria where individuals will actualize themselves without any hindrance.

## **Self-Assessment Exercise**

Demonstrate your understanding of the relationship between freedom and democracy.

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# 3.2 A Just and Egalitarian Society

A just society is one where justice reigns. One of the most popular conceptions of justice is that by John Rawls (1971). Rawls conceives justice as fairness. This fairness is to be observed more in a nation in a distributive situation. It accounts for equitable distribution of gains, pains, advantages and disadvantages of society. A just society ensures that the societal goods as well as its evils are not borne by a segment of society alone. It also frowns at the enjoyment of any special privilege by a segment of society. What is available must be available to all segments. Justice frowns at nepotism, favoritism and similar practices. It also ensures that a leader does not concentrate the advantages of the power he holds on his own ethnic, tribal or religious group. The ideals of justice are built on the egalitarianism which presupposes the equality of all citizens. Thus if we are all equal, it is right to treat us all, our aspirations, needs, and rights as equal. Thus, a just and egalitarian society is fundamental for the progress of our nations as it imbues in the citizens the confidence that they constitute important parts of the nation.

## **Self-Assessment Exercise**

Discuss the advantages of building a just and egalitarian society.

# 3.3 A Unified, Strong and Self-Reliant Nation

Nigeria is a diverse country with multiplicity of ethnic groups, language, religion, etc. These factors at times tend to constitute divisive elements in the country. But despite the existence of these factors a united Nigeria is a possibility. This is achievable through emphasizing the things that unite rather than the ones that divide. A unified Nigeria is quite important if all citizens are to co-operate towards building a vibrant, strong and self-reliant nation.

#### **Self-Assessment Exercise**

Describe how we can achieve a strong and united nation.

### 3.4 A Great and Dynamic Economy

Building a great and dynamic economy is necessary for the satisfaction of the needs of the citizens. Today, Nigerian economy is described as a mono-economy dependent on oil and oil-related businesses. The danger inherent in this is manifest in the inability of the economy to absorb non-oil expert graduates who graduate annually from our universities. It also means that this category of citizens lack the opportunity to contribute their quota towards national development. When the economy is diversified it affords every citizen a space to make contribution towards the development of the nation.

The potentiality of Nigeria to become one of the biggest countries of the world has been well-noted. The country is blessed with abundant human and natural resources. With a population of about 160 million, Nigeria has the population to challenge even the most developed countries in developmental strides. On another note, the abundance of natural resources has not been well-exploited. A number of resources have not been tapped by the country. A good number of those tapped are left in the hands of foreign conglomerates who exploit these resources for the advantages of their own home countries.

## **Self-Assessment Exercise**

What advantage do you think diversifying Nigerian economy will add in our quest for national development?

# 3.5 A Land of Bright Opportunities for All Citizens

This last objective is dependent on all the objectives that are discussed above. The achievement of these will aid, in no small measure, in providing better and brighter opportunities for all citizens. Obasi (1987) writes that, making Nigeria a land of bright opportunities for all citizens is dependent on opening up the social system in order to allow perfect mobility for citizens. This means that no Nigerian should be held down on account of his/her family background, ethnic origin, economic status, political affiliation, religious profession, and so on. This means that, the system is open for everyone who makes effort, and that equal efforts are rewarded equally.

# **Self-Assessment Exercise**

Identify the implication of building a land of bright opportunities for all Nigerians.

# 4.0 CONCLUSION

Nigeria's national development objectives are a number of targeted goals the country wants to achieve. Achievement of these goals is fundamental in building a prosperous and developed country.

# 5. 0 SUMMARY

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In this unit, you were exposed to Nigeria's development objectives. You also learnt that these objectives include: a free and democratic society, a just and egalitarian society, a unified, strong and self-reliant nation, a great and dynamic economy, a land of bright opportunities for all citizens.

# 6.0 TUTOR-MARKED ASSIGNMENT

- 1. List the five Nigerian national development objectives
- 2. What advantage do you think diversifying Nigerian economy will add in our quest for national development?
- 3. Discuss the advantages of building a just and egalitarian society.

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LANGUAGE AND NATIONAL DEVELOPMENT

# MODULE 3: LINKING LANGUAGE AND NATIONAL DEVELOPMENT

Unit 1: Tracing the paradigms shifts in national development

Unit 2: The relationship between language and national development
Unit 3: Language and Nigerian national development objectives

Unit 4: Language in a multicultural community

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# UNIT 1: TRACING THE PARADIGM SHIFTS IN NATIONAL DEVELOPMENT

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 What is paradigm shift?
  - 3.2 The physical paradigm
  - 3.3 The foreign aid paradigm
  - 3.4 The human resources paradigm
  - 3.5 Nigeria and human resource development: The case of humanistic disciplines
- 4.0 Conclusion
- 5.0 Summary
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# 1.0 INTRODUCTION

In the previous module, we examined the issue of development. We attempted a comprehensive understanding of development, theories of development, millenium development goals, national development, and Nigerian development objectives. In

this module we shall look at the link between language and development. The first unit of this module dwells on the paradigm shift in national development.

In times past, the idea of language and national development would have sounded completely out of place. However, the fact that we are talking about it is a big recognition that development paradigm shifts from one base to another. Consequently, we identify the movement of national development paradigms from the physical paradigm to the foreign aid paradigm and finally to the human resources paradigm.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. define paradigm shift.
- ii. trace the paradigm shifts in national development.
- iii. discuss the various shifts in national development paradigms.

#### MAIN CONTENTS

# 3.1 What is paradigm shift?

The philosopher, Thomas Kuhn (1962) popularized the idea of paradigm shift in his book, *The Structure of Scientific Revolution*. Kuhn used the concept of paradigm shift to express the path of scientific progress. He holds that advancement in science and knowledge occurs as a result of revolutionary break with a dominant worldview. Thus, Kuhn holds that a paradigm shift takes place when a dominant worldview or assumption is abandoned for a new worldview or assumption. Taking from the above, we define paradigm shift as a change from one way of viewing the world to another. For example, the movement from the Ptolemaic system which upholds the earth as the centre of the universe to the Copernican system which holds that the sun is at the centre of the universe is a paradigm shift.

Kuhn applied the term, specifically, to science and epistemology. However, scholars have since noted that these are not the only fields where paradigm shifts occur. Indeed, they recognise that the same process, as described by Kuhn, takes place in almost all fields of study. Our examination of paradigm shift in national development is done based on this understanding. In what follows, we examine the changes that have taken place in the understanding of what constitutes national development.

## **Self-Assessment Exercise**

Define paradigm shift.

## 3.2 The Physical Paradigm

The physical paradigm in national development emphasizes the role of technology in development. The neoclassic theorists of development like Solow (1956) and Denison (1961) hold that, investment in physical structures (technology) is the key to national

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development. The great advancement of the European societies that took place from 18th century is seen as consequence of great achievements in technological innovations. These were periods in which the steam engines, the cotton mills, the automobiles, and so on were invented and mass-produced. These inventions were seen as responsible for the advancement of society where they existed into industrial societies compared with societies that existed before it, the industrial society brought into focus a new way of satisfying human needs in large scale. For instance, the possibility of mass-producing goods for a large number of people was for the first time actualized. Besides the mass production, which it made possible, the technology that came with the industrial revolution meant that those nations that have invested heavily in technological productions were far ahead of other societies in taking care of their citizens as the technology also brought with it massive wealth for those nations that have invested in it. It also provided employment for a large pool of citizens of nations that have adopted it. The material well-being that accompanied this called the attention of other nations that investment in technology would bring tremendous transformation of their societies and improve the lives of citizens. Thus, nations who lack capacity for original productions of technology sought avenues to transfer technology from technologically advanced countries.

The accumulation of physical capital did not better the lives of citizens of those nations who adopted that approach. This discovery led to rethinking of national development paradigm. Obasi (1987) writes that the "level of skepticism was even heightened when the world witnessed the speed and tempo with which the economies of war wrecked countries like Germany, Japan, etc. had recovered from the devastating destruction and setbacks due to the second world war." The consequence of this is that, technology and its allied products were seen as not being enough to drive national development. Such African countries that bought wholly to it despite massive investment in technology witnessed a massive decline in industrialization. For instance, Ake (2003) writes that:

The growth rate in the manufacturing sector, which was 8.5 percent in 1960-65, declined to 3.6 percent in 1980-81 and to 0.4 percent in 1982-83. The growth rate of the mining sector, which was 18.5 percent in 1965, fell to - 13.2 percent in 1981-82 and to -24.6 percent in 1982-83. In agriculture, the growth rate declined from 1.4 percent in 1960-65 to 0.4 percent in 1982-83. In the food sector, the growth rate declined from 1.6 percent in 1960-65 to 0.2 percent in 1982-83. Food self-sufficiency ratios dropped from 98 percent in the 1960s to 86 percent in 1980.

## **Self- Assessment Exercise**

Show your understanding of the factors that led to the rise and fall of emphasis on the physical paradigm as the engine of national development.

# 3.3 The Foreign Aid Paradigm

As captured earlier, the experience of Germany and Japan in recovering from the most devastating destruction of World War II saw development experts attempt to discover

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what made those countries rise from the pit of destruction to world beaters in less than ten years. A number of reasons were professed for this. Two of these reasons stand out. Firstly, and especially with Germany, the nations were seen as having survived because of the Marshall Plan (a massive capital aid provided to Germany following the World War II years for national reconstruction). Secondly, some researchers feel that these countries' human resources were germane to their recovery.

For reasons unaccounted for, more emphasis was first placed on the foreign aid paradigm. The foreign aid paradigm was built on the understanding that development of the third world countries lies in their partnership with developed countries. Indeed it was felt that this sort of partnership would ensure that the developed countries also amend for their imperial activities that impoverished the third world, especially in Africa, Asia and South America. It must be noted that amending for national imperial crimes was not the only factor that drove foreign aid to the developing countries. Another important factor was the 'Cold War'. Both the Western and Soviet blocs gave massive aids to the third world countries in order to win them to their ideological sides.

Generally, the thinking that foreign aids were key to development in developing nations seemed widespread. Thus, as reported by Ake (2003) the World Bank in1989 said that for almost thirty years beginning with 1970, the foreign aid to Africa has increased annually by 7%. What prospered this increase was the thinking that with enough dollars in the hands of the citizens of the third world countries, they would be able to invest heavily in economic activities that are life enhancing. Thus, in essence, the aids were targeted at the poor citizens of the undeveloped countries.

But did the aids achieve their targets? The answer is *no*. Three factors are responsible for this. One, most of the aids found themselves in the hands of corrupt politicians and private individuals who converted the aids into their private property. Two, the poor do not live in a place and this makes it difficult to assemble them together and dish out the aids. Third, the poor do not have different taste from that of the rich. Thus, the few who got the aids concentrated on meeting their luxurious tastes instead of investing the aids in a productive venture.

Thus, after about four decades of foreign aids, it is discovered that the undeveloped countries are still poorer. Their GDPs remain the lowest in the world and higher percentage of their citizens live on less than \$1 per day. Maternal and child mortality rates are still very high in the undeveloped countries and they have the highest number of uneducated citizens. This means that the foreign aids paradigm did not achieve the desired national development.

# **Self Assessment Exercise**

List the three factors that influenced the failure of foreign aids national development paradigm.

#### 3.4 The Human Resources Paradigm

The failure of the foreign aid paradigm in bringing about improvement in the living conditions of third world countries called for a rethink. This rethink led to the discovery that the role of foreign aid in the revival of Germany was overemphasized. Scholars then started to look out for a factor that was common both to Germany and Japan. Human capital was identified as something the two nations had in common: a national pool of educated citizens, a conscious and critical masses that could raise important questions at the appropriate time. This led to the conviction that human resources hold the key to national development.

This way the human resources paradigm became the most recent paradigm in national development. It places emphasis on human persons as agents of national development. One of the earliest expressions of this view is that of Harbison (1973) who writes that:

Human resources constitute the ultimate basis for wealth of nations. Capital and natural resources are passive factors of production, human beings are the active agents who accumulate capitals, exploit natural resources, build social, economic and political organizations, and carry forward national development.

Proponents hold that the gap between the core and periphery nations is the gap between emphasis on human capital. Thus, those western nations who have made great developmental strides are said to have done so on the heels of massive investment on human development. In this regard, Denison (1962) argued that the source of western development is neither economics nor technology but human. He demonstrated further (1985) that the economic growth of the United States between 1929 and 1982 owes 73% of it to human resource development whereas physical capital added 17%, land development added 0%.

Aziz (2003) used the examples of Japan and Germany after World War II to show that national development is propelled by human factors, not economics or physical. He shows that the two nations witnessed massive infrastructural destruction as well as high economic difficulties following World War II but were able to rise above these setbacks as a result of their pre- and post-war investments in human development. He writes thus:

The only resources that these two countries still had were their people. Through effective use, within thirty years, they became competitors of their erstwhile occupiers. Their example shows that human resources play a major part in the process of national development.

Consequently, nations seeking to develop are expected to invest heavily in human capital (Uppal, 2003). This investment as captured by Todaro (1993) and Uppal (2003) involves training in skill acquisition, abilities, health that result from investment on education, on-the-job training programmes and medical care, cultural outlooks, attitudes towards work and desire for self-improvement. It also includes morality, attitude towards corrupt practices, and so on.

Aziz (2003) emphasizes education as the most important way of improving human resources. He draws attention to the educational gap that exists between developed

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and undeveloped nations. The thinking is that if the undeveloped nations invest on education, the huge population of people within their territories will turn them into world beaters.

#### **Self-Assessment Exercise**

Mention two countries whose success is often used as justification of the human resources paradigm.

# 3.5 Nigeria and Human Resource Development: The Case of Humanistic Disciplines

The current thinking that human resources are the key to national development seems to be bought by our country, Nigeria. This is easily visible in the emphasis placed on education by Nigeria. Though funding remains minimal, teacher-student ratio is poor, and the teacher is poorly remunerated, Nigeria has witnessed a massive increase in the number of schools, primary, secondary and tertiary. This has led to increase in the number of school leavers and graduates in Nigeria. The basis of comparison between the situation as it is now and as it was in the 1960 at independence does not exist.

Despite the above noted increase and improvement in educational activities, Nigeria still remains one of the undeveloped nations of the world. This seems to make the human resources paradigm as engine for national development a lie. Thus, the question is like this: Why has Nigeria remained a third-world country despite improvement in education?

The question takes us back to the basics. The massive investment Nigeria has made on education is focused mainly on the technical disciplines. There is a disproportional emphasis on the physical science, technology and engineering education. The Humanistic disciplines of the Arts and the Social Sciences have been neglected. What this means is that we have concentrated our national efforts more on the production of skilled workers, without impacting in them the humanistic principles.

The dexterity of Nigerian experts in their different fields of endeavours cannot be questioned. But we must go back to inquire about what still keeps our nation backward despite the efforts of its experts. The answer to this lies in the halfhearted advances Nigeria makes towards the humanistic disciplines. These disciplines are better suited for bringing out the critical spirit in the human person. They help to bring out the best in man as agent of development.

# **Self Assessment Exercise**

How do you account for the inadequate attention paid to the the humanistic paradigm in Nigeria?

## 4.0 CONCLUSION

Development paradigm has shifted emphasis to human resources paradigm. Under this regimen, human resources are seen as the engine that drives national development. We traced all the previous national development paradigms projected in the past and

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showed the weaknesses that contributed to their inability to drive national development in Nigeria

# **5.0 SUMMARY**

In this unit, you have learnt the meaning of paradigm shift. You have also studied the various paradigm shifts undergone by national developments. In this light, you were exposed to physical paradigm, foreign aid paradigm, and human resources paradigm. You also learnt the need for investment into the humanistic disciplines.

#### 5.0 TUTOR-MARKED ASSIGNMENT

- 1. Demonstrate your understanding of the cause of the gap between the developed and the undeveloped countries.
- 2. Define paradigm shifts.
- 3. Describe how inadequate attention paid to the humanistic paradigm affects national development in Nigeria.

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# UNIT 2: THE RELATIONSHIP BETWEEN LANGUAGE AND NATIONAL DEVELOPMENT

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 Language, thought and national development
  - 3.2 Language as the tool for communicating national development
  - 3.3 Language as tool for documenting national development
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In the previous unit, we studied the paradigm shift in national development. We also traced the shifts that national development has undergone in some countries of the

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world. In this unit, we shall look at the relationship between language and national development.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. state the relationship between language, thought and national development.
- ii. describe how language communicates national development.
- iii. identify the role of language in documenting national development.

## 3.0 MAIN CONTENT

#### 3.1 Language, Thought and National Development

Languages are said to represent state of affairs other than themselves. This traditional view of languages captures adequately the fact that language is the tool used to bring realities into existence. The human achievements are said to be products of intensive thinking and reflections. This at times fails to recognize the role language also plays in thinking. Indeed, language is so central to thinking or thought that no thought is possible where language is absent. We refer to the lower animals as insentient beings, that is, beings that neither think nor feel. The ground for this assumption is the recognition that animals do not talk.

This understanding has led many scholars to conclude that the limits of language are the limits of thought. The implication of this is that, human thought is only able to think those things which have only been fashioned by language. We recognize the term, national development as product of human thought. However, following our understanding that no thought is possible without language, national development is at the same time the product of language. Thus, the formulation of the term, national development, is made possible simply because as human beings, we have the capacity to use language. This point should stand as the first proof of the relationship between language and national development, where language is seen as giving birth to the term, national development.

Actually, the relationship goes further than just noted. For, beyond its capacity to name objects, to call into existence non-existent terms, language also assigns meanings to the products of thought. Thus, the definition of the term, national development, which we gave in Module 2 of this course is made possible simply because we have a language that makes it possible to assign meaning to invented words. To this end, our understanding of national development rests on language, without whose intervention, the term, national development will be an empty sound signifying nothing. The same applies to all the goals of development which we have encountered in this course. The point being espoused here is that national development is only initiated with the use of language.

#### **Self-Assessment Exercise**

Trace the connection between language, thought and national development.

# 3.2 Language as the Tool for Communicating National Development

National development is not a private property of an individual no matter his position in a country. Thus, not even a president or prime minister of a nation can claim ownership of his nation's national development. An individual or group of people may be responsible for the formulation of what constitutes national development or its objectives for a country. But, in so far as these have been appropriated by a nation, such objectives cease to be their personal property. They now belongs to the whole nation.

How then do we make this national property available to the whole populace? This is where language plays a role. The communication of national development is made possible only with the instrumentality of language. We communicate to our citizens the objectives we want to achieve in our national development. We use language to advance the best possible reasons in support of these objectives, projecting in the best possible manner the advantages which we expect to draw from the national development objectives. Also, we detail for them how the outlined goals should be achieved. Also, when progress is made with reference to the national development objectives it is also communicated to the citizens. All these are majorly done by the use of language.

Also, the process of criticising and assessing national development are done with the instrumentality of language.

# **Self-Assessment Exercise**

Discuss the role of language in communicating national development.

# 3.3 Language as a Tool for Documenting National Development

We can never overemphasize the importance of documentation. It is the tool with which we preserve the various human achievements. Preserving these achievements is quite important as it makes them available to future generations. Language stands out as the most important tool for this preservation. Think of the various books that you read whose history stretched from many years ago, your Bible or Quoran for instance. Also, think of the many oral stories about past people from your tribe which you have heard. As you think of these, remember the various use you have committed them into in the past. That powerful quote from the Bible or Quoran or any other that suited your foul mood, and so on.

Johnson cited in Crystal (2002) points out the role of language in documenting development when he holds that "languages are the pedigree of nations." Crystal emphasizes the word, pedigree, and holds that it refers to ancestry, lineage or descent. Thus, what each nation has achieved, the mistakes it made, as well as external relations it held with other nations are preserved by means of language for posterity to know, use and learn from. Edward and Sienkewicz (1990), in observing the

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importance of language in documenting national development, quotes Mamadou Kouyate, a Malian griot thus:

We are vessels of speech, we are the repositories which harbor secrets many centuries old... We are memory of mankind; by the spoken word we bring to life the deeds and exploits of kings for younger generations.

The griots are human repository of history. The above passage reckons that they cannot perform their duties without the use of language.

#### **Self-Assessment Exercise**

Discuss the role of language in documenting national development.

# 4.0 CONCLUSION

Language is an important variable in national development. Indeed, it can be said that development will be completely impossible without the phenomenon of human language. Both the formulation of the term, *national development*, and the articulation of what constitutes it are only possible because there is language to express them.

#### **5.0 SUMMARY**

In this unit, you were exposed to the relationship between language and national development. You learnt that the formulation of national development as a term is only possible because of the phenomenon of language. You also learnt that language is the tool for communicating and documenting national development.

# 6.0 TUTOR-MARKED ASSIGNMENTS

- 1. Discuss the role of language in documenting national development.
- 2. Discuss the role of language in communicating national development.
- 3. Trace the connection between language, thought and national development.

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# UNIT 3: LANGUAGE AND THE NIGERIAN NATIONAL DEVELOPMENT OBJECTIVES

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 The role of language in building a free and democratic Nigeria
  - 3.2 The role of language in building egalitarian Nigeria
  - 3.3 The role of language in building a united, strong and self-reliant Nigeria
  - 3.4 Language and the building of a great and dynamic economy
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In the previous unit, we examined the relationship between language and national development. In this unit, we look out for Nigeria's national development objectives and search out the roles language can play in bringing about those objectives.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. describe the role language plays in ensuring a free and democratic Nigeria.
- ii. identify the role of language in ensuring national unity.
- iii. explain the role of language in building egalitarian Nigeria.
- iv. show the role of language in the building of a great and dynamic economy.

# 3.0 MAIN CONTENTS

## 3.1 The Role of Language in Building a Free and Democratic Nigeria

The relationship between language and democracy as well as language and free society may not be immediately clear to a casual observer. But the truth is that language is related to both democracy and free society that, it can contribute greatly in building a free and democratic society.

First the relationship between democracy and language is visible in the fact that, while democracy thrives on aggregating views and demands of diverse people and groups, language serves as the tool of assembling these diverse views. Wieman (1942) argues that the community nature of democracy makes language a condition sine qua non for democracy. Commenting on this, he writes that:

A democracy is a community that is governed by leaders who are ruled by the values which the people express. If the people cannot communicate their values with that fulness and efficacy by which their interests can become the ends sought and conserved by the government, we cannot have a democracy. Our contention is that such communication requires a language potent in the six ways noted. Language is democracy when language carries the full load of a people's most cherished meanings from each to all and back again from all to each.

This means that language is the tool with which the diverse perspectives of individuals and groups, their vital interests of all sorts are communicated to those in power. This makes communication, facilitated in every way by language, a necessity for democracy. And we can easily prove that, most of the times, the difference between political requests acceded to and those not acceded to is the difference between the language used in packaging, presenting, and projecting the requests. This attests to the fact that, one who wants to be heard and who seeks to have his needs catered for in a democracy must express so in language, in a beautiful language. This means that, words do not command equal respects. One who has coined his presentation with good and beautiful words is more likely to have his requests attended to in a democracy.

Experience easily tells us that not all persons are gifted with the ability to use language in a compelling manner. The inability to do so in itself is a stumbling block for one who wants active participation in politics. Such a one, if for instance he is elected to the National Assembly, may not be able to express the needs of his constituency in a coherent and competent manner. This relationship between democracy and language has always been the case even during the ancient period when success in the ancient Greek democracy depended on one's ability to put one's point in excellent language. Wieman (1942) expresses the point well with his view that language is activative. He writes that: "since democracy rests upon persuasion leading to action, it is obviously important that a language be fully ac-tivative." An activative language as used by Wieman here, is a type of language that can move people to action.

Thus, since democracy is a government of citizens in union, the active communication of citizens is a sine-qua-non for its survival. The resolution of necessary differences that arise as a consequence of interpersonal differences are made possible by language.

Besides its role in helping to build a democratic Nigeria, language can also play a great role in ensuring a Nigeria where the freedom of citizens thrives. Commenting on the role of language in promoting a free society, Wieman (1942) writes that "this is not merely a matter of freedom of speech, press, assemblage, and worship. Such freedom may only magnify confusion and mutual frustration, if the language of expression is not effective in transmitting the real values of one group or class to the others involved."

#### **Self-Assessment Exercise**

Discuss the relationship between language and democracy

## 3.2 The Role of Language in Building an Egalitarian Nigeria

There is a natural connection between language and equality. This can be seen in the fact that all human beings make use of language and that this use of language makes all human beings equal. Thus, despite the external realities suggesting otherwise, the natural situation is that we are all equal. The natural egalitarianism established by language can serve as impetus for Nigerians to view themselves as equals. This means that people are to be treated equally in the distribution of societal gains and pains. No person is to enjoy any advantage or disadvantage on account of his or her social status, ethnicity, religion, and so on.

# **Self-Assessment Exercise**

Discuss the role of language in building an egalitarian Nigeria.

# 3.3 The Role of Language in Building a United, Strong and Self-Reliant Nigeria

Nigeriais often presented as a diverse nation. This diversity is manifest in the number of ethnic groups, religion, language and so on that exist in the country. Based on this

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diversity, some people arrived at the conclusion that Nigeria cannot survive as a united country. Positions like the above have fanned embers of division within the Nigerian polity. However, a closer look at the Nigerian languages reveals that they can be source of unity for the country. The language family trees studied in Module 1 show that most Nigerian languages belong in the same language family. For instance, such languages like Fulani, Igbo, Edo, Yoruba, etc. belong in the same Niger-Congo family of languages. This points to cultural and blood affinity between these groups. Obafemi (2012) comments on this issue thus: ("What the above reveals is that most Nigerian languages are inter-related in the final analysis, and they ought really not to provide a basic reason for ethnic fractionalization and disunity.")

What the above shows is that, language can be exploited in fostering a united Nigeria. When Nigeria is united, when all of its parts see themselves as the same because they take into account their interrelatedness, it will give room for cooperation. This cooperation will in no small measure make the country strong and self reliant.

#### **Self-Assessment Exercise**

Describe how language can engender national unity in Nigeria?

# 3.4 Language and the Building of a Great and Dynamic Economy

The multiplicity of languages in Nigeria has been conceived by scholars in negative terms. This is only a manifestation of wrong understanding of the role language can play in national development. Indeed, language plays a major role in improving Nigeria's economy and can still play further roles. The multiplicity of languages in Nigeria has served as a source of employment to a good number of Nigerian peoples who serve as teachers of these languages. Also, another group of Nigerians serve as translators in order to mediate communication between different language users. This, equally, has served as means of employment to such people. Thus, developing more Nigerian languages will help in no small measure in diversifying the economy and creating more jobs for a new set of people.

## **Self-Assessment Exercise**

Demonstrate your understanding the role language plays in building a great and dynamic economy in Nigeria.

# 4.0 CONCLUSION

The Nigerian national development objectives articulates a number of development initiatives the country intends to pursue. Actualizing those objectives is quite important if the country will move from its status as an undeveloped country and join the region of developed countries. In this unit, we have examined the role language can play in actualizing the nation's development objectives.

# **5.0 SUMMARY**

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In this unit, you have learnt that language has important roles to play in the actualization of Nigeria's national development objectives. We examined the national objectives and pointed out the various roles language can play in bringing them into reality. Consequently, you learnt that language can play a role in building a free and democratic Nigeria, in building egalitarian Nigeria, in building a united, strong and self-reliant Nigeria, in building a great and dynamic economy.

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# **UNIT 4: LANGUAGE IN A MULTICULTURAL COMMUNITY**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 The community and the making of language
  - 3.2 The impossibility of private language
  - 3.3 Multicultural community
  - 3.4 Language use in a multicultural community
  - 3.5 Multilingualism in a multicultural society
  - 3.6 Origin of multilingualism
  - 3.7 Importance of multilingualism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- marked assignments
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In the previous unit, we studied the role language can play in the actualization of Nigeria's national objective. In the present unit, we shall look at the role the community plays in human language. The interconnection of language and

community is expressed in the fact that language is the product of the community, at the same time it is language that makes community life possible. In what follows, you will discover the mutual relationship that exists between language and the community. Besides this, you will be made to understand the use of language in a multicultural society like ours.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. explain relationship between language and community.
- ii. describe the impossibility of private language.
- iii. explain how to use language in a multicultural society.
- iv. articulate the importance of multilingualism.

## 3.0 MAIN CONTENT

# 3.1 The Community and the Making of Language

Language is a community property. This means that it is the common agreement of community that gives meaning to our sounds, signs and marks. Community as being used here connotes users. Thus, anybody who can speak a language, who can converse meaningfully and coherently in any language is part of the ownership of that language. It is this community of language users that assign every word of a language the meaning it bears. Commenting on the above point, Ewelu (2008) writes that:

Language, as we know, is symbolic and, as such, it is made up of conventional signs whose significations are determined by the common agreement of the users. One comes to understand and use these signs correctly by the training given to one by the community. This same community agreement, the community way of using words and sentences, serves as a criterion for correct and incorrect use.

Besides the fact that the meaning of signs of a language is determined by community, the usage of these signs is also made in a community. What this means is that anyone who makes use of language makes use of it in the presence of others. But you might have witnessed a person conversing with himself and may think that his action invalidates our point. The truth is that, such a person presupposes a community. He imagines a hearer in his mind and what you regard as his soliloquy is actually being addressed to this invisible hearer. This understanding follows from our earlier discussion in unit 1 above that language plays communicative function. Thus, the communi(ty) is supposed in the language function of communi(cation). We do not communicate with ourselves. We do so with others.

Another factor that points to the community nature of language is the fact that language learning is done within a community. We have children and adults learning new languages as our example here. They learn the languages they speak simply because others taught them. No person staying on his own, without contact with at least one person speaking a particular language has ever mastered such a language.

#### LANGUAGE AND NATIONAL DEVELOPMENT

Consequently, we can also say that it is the community that gives its language to someone in order to integrate him as a member. Were the community to shut itself up from such a member, the language of the community will forever be unavailable to such a person.

#### **Self-Assessment Exercise**

Demonstrate your understanding of the role of the community in the making of a language.

Commented [AO62]: Make the instruction clearer

# 3.2 The Impossibility of Private Language

The Austrian linguistic philosopher, Ludwig Wittgenstein, was the first person to make reference to private language. And by private language he means a language whose words are invented by an individual, and these words refer only to what such an individual alone knows. No other person can understand such a language except the one who has invented it. (Wittgenstein 1968).

We may have witnessed individuals draw up some codes. We may argue that these codes are for their own understanding and that the information which the codes convey is meant only for them. Based on the above, one may be tempted to regard such codes as private language. However, in the definition of *private language* given above, a code does not qualify. This is because, a code can be understood by others when explained to them and the objects about which the codes are made are also known. Also, codes are written in languages already known by others.

The discussion in the paragraph above helps us to understand that, there is nothing like a private language. Indeed, the term private language refers to no known language. This reinforces our argument that language has a public or community character. It cannot be owned by one person alone. Thus, there is no language that is known only to one person in the world. If such a language exists, it will fail to meet the most important function of language which is **communication**.

# **Self-Assessment Exercise**

Define private language.

# 3.3 Multicultural Community

The term multicultural is self-explanatory. It means many cultures. Thus, a multicultural community is a society where many cultures exist. If we allude to the definition of culture as our way of doing things, a multicultural context is about a society which has many ways of doing things. To explain our point in a simple manner, let us take transportation as an example. Air is a way of travelling, land is another, and sea is also another way of travelling. A society that can travel by air, land and sea can be said to be multicultural. Also, a society where more than one religion exists side by side can also be said to be multicultural.

The depiction above is quite simplistic even though it also captures the meaning of multicultural in its simplest form. In a more academic sense, multicultural refers to the existence of many distinct human groups in a society. The distinctive qualities here are skin colour, language, moral, belief system, ideology, ethnicity and so on. The most visible arena of multicultural is the urban centre. Urbanization opens up a place for people with different backgrounds and cultures. In most cases, these people arrive the urban areas with the cultural practices, ethos and prejudices of the groups they left behind. In a multicultural context, everyone is allowed to practise his culture without let or hindrance. He is also allowed to take from the culture of his neighbour or colleague at work any element that he fancies.

#### **Self-Assessment Exercise**

Discuss the view that the most visible arena of multicultural is the urban centre.

# 3.4 Language Use in a Multicultural Community

The use of language in a multicultural context is a careful activity. It is mediated with reason and caution as people are passionate with their culture. They see culture as proof of their achievements as human beings. They feel that any denigration of their cultures is tantamount to the denigration of their humanity. Thus, the jealous protection which individuals accord their cultures exists because they see their cultures as extension of themselves. Thus, to disparage a culture entails disparaging the owners of that culture.

A person who lives in a multicultural society is ever conscious of his use of language. Language use entails what is said and how it is said. It demands that a user of language is conscious of the various meanings words of the same language possess among different cultural groups that make use of the same language in the same society. This consciousness demands respect from the language user. What is required here is the recognition that his own culture and that of others are equal. Taylor (1994) holds that, the reason for this respect is the fact that "all human cultures that have animated whole societies over some considerable stretch of time have something important to say to all human beings." This is the basis of the equality being advocated here.

The respect which a language user accords to other cultures does not imply that other cultures should not be criticized when their customs and practices fall below certain expectations. Rather, what is called for is respect-in-criticism. This insists that one should not use foul language but should rather be constructive. For instance, one who wants to criticize the old practice of killing twins among certain Nigerian cultures does not begin to call those cultures barbaric. Rather, one should point out the fact that they violate certain human rights.

#### **Self-Assessment Exercise**

Discuss what constitutes the proper use of language in a multicultural society.

# 3.5 Multilingualism in a Multicultural Society

Multilingualism depicts the existence of more than one language in a society. It also captures the ability of an individual to speak more than one language. The first depiction that deals with multiplicity of language within a society is the concern of this section. The problem of multilingualism in a multicultural setting is how to manage the tensions that accompany language contacts. Most of such contacts entail struggle for exclusive domination and supremacy between the languages. Expectedly, the major languages win. But we can as well inquire into what makes such languages major. A combination of factors is responsible. The most prominent of these are population of speakers, power capital invested on the language and politics.

Indeed, multilingualism entails that the languages are encouraged to accommodate one another. Linguists observe that each of the world's about six thousand languages has something peculiar to offer the world. They hold a secret to how people using such language adapted in a harsh environment different from ours. The vocabularies, idioms, and proverbs of such languages are warehouse of information concerning the mechanisms of such adaptation. Thus, to allow such a lie to die as a result of domination by another language means that the world has lost an instrument of understanding the world. Such argument as we just presented is on top whenever multilingualism is urged.

However, the problem still remains as to how to maintain social relation and communication in such an environment of multiplicity of languages. Nations have responded to this question in a variety of ways. While some nations have projected one of the major native languages to the status of lingua franca others have adopted a foreign language to serve such purpose. In Nigeria, the English language plays that role. However, it must be noted that the adoption of the English language is not expected to hinder the progress and development of the other languages. It is advocated that while the English language mediates communication between people from different linguistic backgrounds in Nigeria as well as in official matters, the indigenous languages are to be used in communication involving two people from the same linguistic background. Such advocacy is what ensures variety and the sustenance of multilingualism.

# **Self-Assessment Exercise**

Identify three factors that make a language to assume the position of a major language in a language contact situation.

# ${\bf 3.6~Origin~of~Multilingualism}$

Researchers have shown interest in tracing the origin of multilingualism. In what follows, a number of suggestions put forward to explain the origin of multilingualism are examined. They include the following:

## 3.6.1 Tower of Babel

The first reference to the origin of multilingualism as recorded in the book of Genesis 1: 11-19 credits the events in the biblical tower of babel as the origin of multilingualism. According to the story:

At one time the whole earth had the same language and vocabulary. As people migrated from the east, they found a valley in the land of Shinar and settled there. They said to each other, "come, let us make oven-fired bricks". They had brick for stone and asphalt for mortar. And they said, "Come let us build ourselves a city and a tower with its top in the sky. Let us make a name for ourselves, otherwise, we will be scattered over the face of the whole earth". Then the Lord came down to look over the city and the tower that the men were building. The Lord said, "If, as one people all having the same language, they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down there and confuse their language so that they will not understand one another's speech". So the Lord scattered them from there over the face of the whole earth, and they stopped building the city. Therefore its name is called Babylon, for there the Lord scattered them over the face of the whole earth (The Between Pocket Bible)

This story shows that before, in the early history of human beings, people spoke one language, understood each other and have one common interest. They cooperated among themselves but because God was not happy with them as regards their presumptuousness in erecting the tower, He confused their tongue and so linguistic diversity ensued. As a result, their cooperation ceased and their achievements became null and void. Because they could no longer understand one another, they scattered through all the face of the earth.

### 3.6.2 Political Annexation/Natural Disaster

This occurs when there is political crisis in a country ranging from seizure of power, military coup and other related problems. People often migrate and resettle in other places due to these problems. As such, they become refugees and have to learn the language of their new hosts while still retaining their own. This new development can have an immediate effect on the linguistic situation of the affected groups. On the other hand, natural disaster like famine, volcanic eruption, erosion, etc. can cause a group of people to relocate and find themselves in a new environment. In a press release of 11 September 2012, it was stated that some residents in Anambra, Delta and Kogi residing around the River Niger should relocate for safety as there was going to be an adverse effect of flood on such residents. In this case, when they migrate to a new language environment, they'll be faced with the acquisition of the language of their new environment.

## 3.6.3 Education

Since education is an access to knowledge, one can learn a new language in order to acquire such knowledge. Typical examples are the use of Latin in the middle ages which was learnt by the educated and influential elites as well as the use of English in the modern era in many countries of the world.

## **Self Assessment Exercise**

Discuss two factors that gave rise to the emergence of multilingualism.

# 3.7 Importance of Multilingualism

Of what importance is the existence of many languages in a society? There is a strand of literature which posits that multilingualism is of great disadvantage to any society. The tower of babel story fits this type of position. In the tower of babel story, multilingualism is seen as a punishment from God. One who toes this line of viewing language will conclude that multilingualism is evil as all punishment is evil as it erodes mutual understanding, and peace. Despite such views as the above, multilingualism is quite important in our society. Crystal (2002) adduce a number of reasons for this. They include:

# 1. Multilingualism Ensures Diversity

Evolutionsists emphasize the importance of diversity in our world. They view it as "the result of species genetically adapting in order to survive in different environments." (Crystal 2002). Since our environment is highly diversified, Crystal (2002) argues that our ability to survive in the world is due mainly to "our ability to develop diverse cultures which suit all environments." In the same manner, multilingualism provides insight into the many ways different people of the world were able to adapt to the needs of their specific environments. Their language, so to say, emerges as a response to the challenges posed by their specific environments. Following this line of argument, we can see that besides the fact that language is an aspect of non-material culture, the transmission as well as preservation of cultures of the world's diverse environments is made possible only with the use of language. Bernard (1992) supports this point with his argument that "A native language is like a natural resource which cannot be replaced once it is removed from the earth." The same point is expressed in another way by Pound(1960) when he writes that: "The sum of human wisdom is not contained in any one language, and no single language is capable of expressing all forms and degrees of human comprehension."

## 2. Multilingualism Protects Identity

In our world people assume the identity of the language they speak. Think of these statements: Chinedu is Igbo; Ebelemi is Ijaw: Boluwatife is Yoruba; Audu is Hausa. In such expressions, we identify the named individuals with the languages they speak. Once we eliminate multilingualism and adopt one language, many people in the world will lose their identity. They will also lose the healthy attachment to a root which propel people to perform great actions.

# **Self-Assessment Exercise**

Multilingualism ensures diversity in a society. Discuss.

# 4.0 CONCLUSION

Language is a community property. It is produced in a community and sustained in a community through communication. The range of communities where language plays a mediating factor is an enlarged one. A successful language user is expected to learn how to adapt his language to any community he finds himself.

#### LANGUAGE AND NATIONAL DEVELOPMENT

# **5.0 SUMMARY**

In this unit, you learnt that language is a community property. You also learned that it is impossible to have a private language. Equally, you studied about multiculturalism and multilingualism. You were also exposed to how to use language in a multicultural society.

6.0 TUTOR-MARKED ASSIGNMENTS

- 1. Language is a community property. Discuss.
- 2. Define private language
- 3. List the advantages of multilingualism.
- 4. Define multiculturalism.
- 5. List factors responsible for the emergence of multilingualism.

# 7.0 REFERENCES/ FURTHER READING

Banjo, A (1981) *West African studies in modern language teaching and research.* Lagos: National Language Centre, Federal Ministry of Education.

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Crystal, D. (2002) Language death. Cambridge: University Press.

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# MODULE 4: ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

Unit 1: The status of English language
Unit 2: The place of English anguage in Nigeria
Unit 3: The problem of English language in Nigeria
Unit 4: English language and national development

# UNIT 1: THE STATUS OF THE ENGLISH LANGUAGE

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 The place of the English language in Nigeria
  - 3.2 The global nature of the English language
  - 3.3 The importance of English as a global language
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

In the previous module, we studied the link between language and national development. We showed that language can make tremendous contributions to national development. We also studied how language can play a major role in actualizing Nigeria's national development objectives. In this module, we focus specifically on English language. We examine the role it plays in Nigeria's national development.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- a. explain why the English language is a global language.
- b. describe the roles the English language plays in Nigeria.

c. articulate the importance of the English language in Nigerian education.

#### 3.0 MAIN CONTENT

# 3.1 The Place of the English Language in Nigeria

The role of the English language in a multilingual country, such as Nigeria, cannot be overemphasized. In Nigeria, there are approximately 400 languages. None of these languages as was rightly mentioned was accepted as an official language in the country. But, despite the multiplicity of languages in Nigeria today, the English language was received and institutionalized as the language of government, education, commerce, industry, law and administration. There is no doubting the fact that different types of newspapers, radio and television programmes, Nollywood films and the music industry, literacy productions, lectures in higher institutions, court hearings, church sermons, and proceedings conducted in House of Assembly and various offices are virtually done in the English language. There is no Nigerian language that can be subjected to one third of the functions which the English language performs in our national life. It is considered by Bamgbose as the most important legacy from the British to Nigeria. It is a veritable tool for internal and external communication. English is the only language that has helped to reduce the linguistic differences of the heterogeneous people that constitute the geopolitical entity called Nigeria.

The English language is pedagogically significant as the language of instruction in virtually the entire school system, from the upper primary to the highest tertiary level. For one to be regarded as an educated Nigerian, some level of proficiency in English is required. In consonance with the afore-mentioned fact, Banjo (1995)maintains that:

If an educated man is defined in Nigeria as one who has at least secondary education, then no Nigerian who speaks no English can be regarded as being educated. The reason for this should be obvious; English is a key subject and the medium of instruction before the end of the primary level.

As a result of the prestige accorded to the English language, everyone strives to be proficient in it in order to survive in our multilingual society. During the preparations for the Miss Nigeria Beauty Pageant, most of the candidates who are not so proficient in the language register for special lessons in English in order to fit in superbly in the competition, which is meant for contestants from different linguistic groups. All the examinations to that effect, both oral and written are conducted in English and so a poor knowledge of the language is considered a disadvantage for anyone who does not have some mastery of the language.

# 3.2 The Global Nature of the English Language

The English language is used by the majority of the populace in the world. While some use it as a first language, others use it as a second or foreign language. Verghese (2007) states that:

Apart from the former British colonies, there are other countries like Japan, Korea, etc. in Asia and some of the European and Latin American countries where English is taught as a second or third language purely out of utilitarian considerations. That is to say, almost, the world over whether as mother tongue or as a foreign language, English is being used in one way or the other. This fact more than any other makes English merit the status of a world language.

One may ask why it is English that has come to occupy this unique position since it is a young language when compared with Chinese, Greek, Japanese or Sanskrit. The reason according to Strevens (1987) is that English was the language used for exploration, trade, conquest and dominion from the 16<sup>th</sup> century. According to him:

There is an element of historical luck about the dominance of the English language: the exploration of Captain Cook and Captain Vancouver, the establishment of trading posts in Africa and the Orient, the colonial and penal settlements in North America and Australia, the profit-dominated grip in India, the infamous triangular slaves-for-molasses-for-manufactured-goods traffic between Africa and the Caribbean, and the early stages of the Industrial Revolution.

All these happenings according to research were dominated by people who speak English. Around 1945, Strevens stated that the role and functions of the English language changed from being an instrument of subservience to other, quite different ends, such as "window on the world of science and technology" or as the only language not rejected by one section of population or another. Since then, a number of activities, movements, and projects were carried out predominantly across the world. This is because the English language practically gained strong grounds in various spheres. Strevens recorded that there was an international agreement to adopt English for air traffic control; another which began with the establishment of the United Nations was the use of English in the numerous bodies providing international aid and administration. As the telecommunications revolution developed, English became dominant in the international media, radio and television, magazines and newspapers. The international pop music industry relies on English; so too do space science and computing technology.

As the English language developed globally, it became obvious that using English has nothing to do with one's nationality or with the historical facts of the spread of English-speaking colonies. According to Verghese (2007), a very important reason for regarding English as a world language is that the world's knowledge is enshrined in English. It was observed that countries in Asia and Africa which were formerly under the British rule obtained their scientific knowledge and technological know-how from English books. It is undoubtedly the knowledge of English that helps these countries maintain their high level of intellectual and scientific training and achievement. Writing on the place of the English language in India, Verghese reports that one of India's Education Commission has emphatically asserted:

For a successful completion of the first degree course, a student should possess an adequate command of English, be able to express himself with reasonable ease and felicity, understand lectures in it and avail himself of its literature. Therefore, adequate emphasis will have to be laid on its study as a language right from the school stage. English should be the most useful 'library language' in higher education and our most significant window on the world'.

The English language has become dominant in the world not out of imposition but through the realization that it has certain immanent and ingrained advantages. Today, the fact that the majority of the countries of the world make the use of English compulsory is no longer political but scientific and technological. The English language, therefore, is no longer the language of Great Britain only but the language required by the world for greater understanding. It is, thus, the most international of languages.

# **Self Assessment Exercise**

Comment on the place of the English language as a global language.

#### 3.3 The Importance of English as a Global Language

Since the English language is a dominant language in the world, it plays very important roles. According to Smith quoted in Strevens (1987). English is being used as an international language in diplomacy, international trade, and tourism. It is indeed a unifying language. In sports, for example, during the Olympic Games, where the majority of the countries are in attendance, English is used as a medium of communication. Again in the Miss World Beauty Pageant, representatives of the countries where English is not a dominant language are taught some words of English that would enable them communicate effectively with the rest of the world. When one listens to the participants from those countries, one would no doubt conclude that they learnt English for purposes of the competition.

In the international trade, the dominant language is the English language because the majority of the populace speak it; though some speak the debased form of the language. What is important is that, communication takes place and they are able to transact their businesses properly.

The English language helped most of the countries to get their freedom and self-government and thus enabled them to fight for the independence of their countries. Commenting on this, Verghese (2007) writes:

In the multilingual context of these countries, English became a unifying force and helped the freedom fighters propagate the ideas of nationalism and self rule. In these counties, English still remains a cementing force. For instance, had it not been for the use of the English language, India, as multilingual as she is, would have had greater constraints to reckon with to remain a united nation

In the education sector, English plays a practical role. Most writers in the world pour their thoughts on paper in the English language. The literature written in these countries today according to Verghese constitute what has come to be called Commonwealth English Literature as distinguished from English literature and

#### LANGUAGE AND NATIONAL DEVELOPMENT

American literature. Teaching and learning in most countries of the world take place in the English language. It is, therefore, the language of education.

From the foregoing importance of the English language, it is germane to emphasize that it has come to be accepted globally as a centralized and unified language.

#### **Self Assessment Exercise**

What role does the English language play as a world language?

## 4.0 CONCLUSION

The English language has been explained as a global language. Different countries of the world use it as their first, second or official languages. It is the language adopted for mainly utilitarian purposes in many countries of the world. As a world language, the English language serves as a unifying force across the globe. Its importance generally cannot be overemphasized.

#### 5.0 SUMMARY

In this unit, the place of the English language as a global language was explored. Its importance was also brought to the limelight. In sum, many, whenever the world as an entity is mentioned, the English language forms the core means of discussion.

# 6.0 TUTOR-MARKED ASSIGNMENT

- 1. The English language serves as a unifying tool across the globe. Discuss.
- 2. Discuss the importance of the English language as a global language?

# 7.0 REFERENCES/FURTHER READING

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**Commented [AO64]:** Beef up to include all the key points mentioned in this section.

# UNIT 2: THE PLACE OF THE ENGLISH LANGUAGE IN NIGERIA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 History of English in Nigeria
  - 3.2 The Influence of the English Language in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/ Further Reading

# 1.0 INTRODUCTION

In the previous unit, we considered the global status of the English language. In this unit, we shall consider its place in Nigeria. Thus, you will discover here that Nigeria is one of the countries colonized by the British whose language is the English language. This language is practically indispensable to academic, economic, socio-political and even cultural progress. The raison d'être of this unit is to portray the stand and salient roles of the English language in Nigeria.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. explain the status of the English language in Nigeria.
- ii. discuss the roles of the English language in Nigeria.

## 3.0 MAAIN CONTENT

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# 3.1 History of English in Nigeria

Research has shown that the English language came in contact with Nigerian languages during the colonial period. Baldeh (2011) records that the acceptance of English in the body politics of Nigeria started with it being adopted as a channel of instruction in 1882. The colonial masters needed people who would work as clerical officers, accounting assistants, messengers, interpreters, etc. These people were trained for the job and the language was English. Because the language was a prerequisite for obtaining a white- collar job, many Nigerians developed interest in learning it. In 1882, 1896, 1918 and 1926 respectively, Education Ordinances and Codes were established in order to elevate the English language for public use. This followed the elevation of the certification system as a prerequisite for employment in the public as well as in the private sectors of the Nigerian economy. In parts of the country especially the south, the thirst for education was on the increase. This according to Coleman, quoted in Baldeh (2011), arose out of the belief that "western education, and especially a knowledge of the English language, would equip them with the techniques and skills essential for the improvement of personal status in the emergent economic and social structure. To this end, the result of successful acquisition of certificates started yielding fruits. Those who passed creditably gained employment while those who did not brood over their performances. This, however, was the beginning of the passionate and immeasurable acceptance of western education, which has today dominated the Nigerian nation.

The Northerners' acceptance of the English language was so slim. Because they are predominantly Muslims, they measured the English language with western education which they felt was embedded in Christianity. As such, they viewed it with suspicion and did not embrace it. Mazrui, quoted in Baldeh (2011), explained the situation thus:

The partial equation of education with Christianity, coupled with the partial equation of education with the English language, produced a partial equation of Christianity with the English language.

The Northerners felt that the British who were Christians stylishly wanted to impose their religion on them through their education. This, as rightly put by Baldeh, barred the North from involvement in the wave of modernity of which English was the vehicle par excellence. The colonial language was undoubtedly the medium of intellectual uplift, occupational and social advancement and the improvement on national consciousness.

As a result of the enthronement of the English language, the native languages which were referred to as vernacular languages, were relegated to the background. Children who speak it in schools received severe punishment. As such, the English language was highly promoted. Almost all the activities of the country including that of the government were carried out in English. This, however, made the English language well rooted in the scheme of the country.

### **Self Assessment Exercise**

State why you think the English language became dominant over the Nigerian languages?

## 3.2 The Influence of the English Language in Nigeria

The English language which occupies an enviable position in Nigeria has influenced the nation in some significant ways. The influence of this all important language in the country is conspicuous in the following areas:

**Education**: The English language plays conspicuous roles in the Nigerian education system. Whenever education is mentioned, the English language comes to the fore. It is thus indispensable and invaluable measuring the quality, efficiency and effectiveness of our school curricular. The English language is pedagogically expressive as the language of instruction in practically the entire school systems from the upper primary to the highest tertiary level. The National Policy on Education supports this fact by maintaining that 'Government will see to it that the medium of instruction in the primary school is initially the mother tongue or the language of the immediate community and, at a later stage, English.

The growth of the English language in Nigeria is indeed on the increase. This can be seen in the teeming number of young people who register the subject in examinations such as WASC or JAMB as well as undergraduates who undertake GSS 101 (Use of English 1) and GSS 102 (Use of English 11) as compulsory Use of English courses in our universities. To be regarded as an educated Nigerian according to Banjo (1996), some level of proficiency in English is required. He justifies the assertion as follows:

If an educated man is defined in Nigeria as one who has at least secondary education, then no Nigerian who speaks no English can be regarded as being educated. The reason for this should be obvious; English is a key subject and the medium of instruction before the end of the primary level.

In all situations in this country, students, irrespective of their areas of specialization, take courses in the language. In the West African School Certificate Examination for instance, a poor performance renders the result redundant because one can never gain admission in any university with it, the fact that one performed excellently in other subjects notwithstanding. In Nigerian universities, a student who fails the Use of English courses can never graduate unless he re-registers and succeeds in the examinations. The greatest asset of the English language is that it is a good instrument of thought and creativity and students are expected to be very proficient or skilled in both the spoken and written forms. Poor knowledge of the English language is thus a clear indication that one may perform poorly in other subjects because examinations in these subjects are expected to be written in English. The incessant desire by the Nigerian government for effective teaching of the language in our schools is rooted on the belief that western education especially a knowledge of the English language would equip them (Youths) with the techniques and skills essential for improvement of personal status in the emergent economic and social structure (Coleman quoted in Eyisi).

From the foregoing, therefore, it is germane to emphasize that the English language really affected the education sector of the Nigerian education system.

#### **Politics**

The political role of the English language in Nigeria started in 1882 when the colonial masters saw the need to train individuals to render sensitive and important government services. The English language plays a vital role in the Nigerian body politics. Candidates for political parties for example read their political manifestoes, print their handbills and posters in English. Inability to speak the language automatically makes the candidate to lose his or her mandate. The 1989 constitution in recognition of the vital role of English in the politics of the country, maintains unequivocally that any candidate for election to the National or State Assembly must have a minimum qualification of a secondary school certificate- a certificate that is rendered almost useless in the absence of a credit pass in English.

The English language played a conspicuous role in the fight for Nigerian independence. Various government documents including the constitution of the country are written in English. All the national dailies and political gazettes also appear in English. Without the use of the English language, activities in various government houses in Nigeria would definitely crumble.

## **Sociolinguistics**

In our country Nigeria, there are multiplicities of languages. It is a multi-ethnic, multilingual and multidialectal society. The citizens of the country speak with too many mutually exclusive tongues. In this situation, too many resultant difficulties in communication spring up especially when none of the languages is adopted as a national language. More so, any attempt to accept one of the major languages - Igbo, Hausa or Yoruba as national language will dangerously result to ethnic squabble and distrust.

Luckily the introduction and acceptance of the English language as the only official language brought the wrangling controversy to an end. In our country Nigeria today, English serves as a language that unifies all the ethnic groups including those with minority languages. It is the only language which any Nigerian from any tribe can use comfortably amidst other tribes. Anyone who could neither speak nor understand the English language will definitely remain uncomfortable when relating to people outside his own ethnic group. Reacting to this, Eyisi (2006) succinctly puts:

No one in the country (Nigeria), doctors, lawyers, teachers, engineers, preachers, drivers, traders, etc. would be able to function effectively without varying levels of communicative competence in English. The reason is that little or no job could be done in the face of so much communication breakdown.

The term 'One Nigeria' is strong today because the English language has come to salvage the problem of linguistic diversity.

#### Mass media and the Legal System

English is the language of the mass media. The majority of our local and national dailies are printed in the English language. Almost all the programmes aired in the television and radio stations are done in the language. The English language has thus dominated every other language in our media houses. It is the only mode of communication, which could be used to reach the target number of people within a short time and at a very meager expense. The English language is also the language of the legal profession. All the official law proceedings are done in the language. The implication of this is that a successful lawyer must have some mastery of the English language in order to communicate very well. There may be a problem in the law court when the lawyer fails to use the right vocabulary. Confucius quoted in Eyisi (2006) supports this assertion thus:

If the language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts deteriorate; if morals and arts deteriorate, justice goes astray; if justice goes astray, the people will stand about in helpless confusion. Hence, there must be no arbitrariness in what is said. This matters above everything.

This opinion of Confucius points to the fact that, whatever is worth doing at all is worth doing well. Lawyers must strive to communicate effectively in the language in order to avoid any form of confusion. Without the English language, most of the cases in our law courts might remain unsettled. So, this all important language plays an indisputable role in our legal system.

### **Economic System**

The English language also plays salient roles in our economic system. It is the language of official business. Most business transactions are carried out in English. It becomes evident that English is the only language which gives access to the means of realizing effective economic development. Activities/transactions in the Central Bank of Nigeria (CBN) as well as other banks are carried out in the English language. All the economic records of the country are kept in no other language than the English language. The English language, therefore, has a great influence in our economy.

## **Self Assessment Exercise**

Describe the various areas the English language is of importance in Nigeria?

### 4.0 CONCLUSION

The emergence of the English language in Nigeria and its acceptance as the official language has, undoubtedly, affected the different spheres of the country. The salient roles the English language play in our country could be seen clearly in education, politics, social interaction, mass media, the law court, and other areas too numerous to mention. The English language is thus, the language that unites the populace as an entity.

### **5.0 SUMMARY**

In this unit, you have been given an insight into the place and the influence of the English language in our Nigerian environment. It has really brought succour and thus helped to solve the problem of multilingualism in Nigeria.

**Commented [AO66]:** Include all key points discussed in this section

## 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Justify the place of the English language in Nigeria.
- 2. Show how the English language affects the Nigerian education system?
- 3. The English language is a language of the legal system- Discuss.

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# UNIT 3: PROBLEMS OF THE ENGLISH LANGUAGE IN NIGERIA

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main contents
  - 3.1 Interlingual problems
  - 3.2 Intralingual problems
  - 3.3 Environmental factors
  - 3.4 The teachers' factors
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the previous unit, we studied the place of English language in Nigeria. In this unit, we shall study the problems of the English language in Nigeria. You will learn that the English language is not without some problems. Such problems are associated with the differences between the native languages and the English language. Because the English language and the native languages are different and do not have the same structure, problems abound as regards its study by the non-native speakers. There are problems emanating from the English language itself. For instance there are inconsistencies in the English language spelling, formation of plurals etc. These undoubtedly pose some problems to those who learn it as a second language. Asides these, there are also problems peculiar with the teaching and learning of the language in Nigeria. All these shall be discussed in this unit.

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# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- i. identify some interlingual problems associated with the English language.
- ii. explain some intralingual problems present in learning English as a second language.
- iii. describe other difficulties encountered by learners of English as a second language.

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## 3.0 MAIN CONTENT

## 3.1 InterlingualProblems

Interlingual problems are problems that arise from the interference of the native languages. Every Nigerian learning English as a second language is an expert in speaking at least one language, which is usually the person's mother tongue i.e. the language in which one is most proficient in and of which one is a native speaker. In our country Nigeria, the English language is not a mother tongue. It is learnt rather than acquired. The foregoing explains why there are interferences from the first language. At the phonetic level, for example, there are some English vowels and consonants which do not exist in Nigerian languages. As such, Nigerian learners of English as a second language tend to replace such sounds with the ones they have in their own native languages. For instance the vowel  $/\Lambda$  does not occur in various native languages in Nigeria. The Igbo and Yoruba natives often realize it as  $/\sigma$ / or  $/\sigma$ / in words like come, mother, colour, money, butter, cub, tongue, gum, love etc. Hausa natives on the other hand realize the sound as  $/\sigma$ . In pronouncing the above words, they tend to insert either  $/\sigma$ /,  $/\sigma$ / or  $/\sigma$ / sound in place of the  $/\Lambda$ /.

As a result of mother tongue interference, Nigerian speakers of English as a second language usually substitute the /I/ sound for /e/ so that business becomes /bIznes/ or /bIsnes/ instead of /bIznIs/, language /langwadʒ/ or /langwedʒ/ instead of /læ¹gwIdʒ/, greeted /gri:ted/ or /grited/ instead of /gri:tId/. The consonant sound /p/ poses a problem to Hausa speakers of English due to the nature of the sound system of their mother tongue. They pronounce it as /f/. It is usually common to hear a Hausa person say: 'No froblem' instead of 'No problem'. Also the /h/ sound is rare in Yoruba. According to Jowitt, there is a converse tendency in PNE (Y) sometime to insert a word- initial /h/ when it is not required e.g /hai/ as the pronunciation of eye /aI/. We often hear Yoruba speakers pronounce house as /aus/ instead of /haus/.

Nigerian speakers of English in general especially the less educated ones insert an initial /h/ in words where it should be silent e.g /hɔnɔ/ or /hono/ instead of /pnə/, vehicle is pronounced /vIhIkl/ or /vehIkl/ instead of /vi:kl/. The interdental fricatives /θ/ and /b/ do not feature at all in Nigerian sound system. As such, the Igbo and Yoruba speakers often realize them as /t/ and /d/ sounds respectively while the Hausa speakers realize them as /s/ and /z/ respectively. Hence we usually hear pronunciations like 'tank you' instead of thank you, 'I gave it to dem' instead of 'I gave it to them', You're a sif' instead of 'You're a thief', 'Za man is here' instead of 'The man is here'. There is usually confusion in the pronunciation of the /l/ and /r/ sounds among some less educated Igbo persons. Sometimes we hear expressions like: 'I want to eat lice' instead of 'I want to eat rice', 'Give me my leceit' instead of 'Give me my receipt' among others.

All these problems as we have earlier mentioned are immanent as a result of the differences between the native languages and the English language. Asides the problem of pronunciation, there are errors in the use of the language by Nigerian users. For instance one hears expressions like: 'He is my tight friend' instead of 'He is my close friend', 'He is not on seat' instead of 'He is not in the office', 'It takes two to tangle' instead of 'It takes two to tango' the list is endless. The use of 'sorry' as a word of sympathy addressed to a person who is bereaved, had an accident or suffered one form of injury or the other is often misused among Nigerian users of the English language. According to Jowitt, sympathetic 'sorry' is the conventional translation of what is invariably a one lexeme in mother tongues: Hausa: sanu, Igbo: ndo, Yoruba: pele, Tiv: Msugh, Edo: koyo, etc. In these mother tongues, people use 'sorry' even when they are not responsible for the misfortune. For instance, one hears conversations like:

- A: I've just lost my phone.
- B: Oh! I'm sorry.

In this context, B's response should be 'Oh! It's a pity' or 'Oh! Accept my sympathy'. The problem here is a case of transliteration. That is transferring what is obtainable in the native languages into the English language.

# **Self-Assessment Exercise**

What are the problems inherent in your use of the English language in your mother tongue?

## 3.2Intralingual Problems

Intralingual problems are problems inherent in the English language itself. This problem is more aggravated in a second language situation, such as Nigeria, where the learners study it against the background of their mother tongue in which they have attained a reasonable degree of competence. Learners of English as a second language, however, encounter problems in learning the language as a result of its

inconsistencies. In the English language spelling for instance, the fact that one knows the spelling of a word is not a guarantee that one will know its pronunciation. Nigerians encounter problems in spelling because the spelling system in virtually all Nigerian languages are very simple due to the fact that words are spelt exactly the same way as they are pronounced. Consider the following names: *Okeke*, *Adejoke*, *Musa*, *Erefagha*, *Ekaete*, etc. They are pronounced exactly the same way they are written. English names, however, are quite different, for instance in the following English names: Leonard, *Geoffery*, *Josephat*, the 'o' in *Leonard* and *Geoffery* are silent while the 'ph' in *Josephat* is pronounced /f/. The /s/ sound is noticed in 'salt' but silent in 'isle'. /b/ is prominent in pronouncing the word 'bicycle' but it is not noticed in the word 'dumb'.

In the formation of plural nouns, the rule is that –s or –es is added to the singular. For instance boy = boys, girl = girls, goat = goats, book = books, table = tables, etc. In the same language, mans as the plural of man is considered wrong. This generatesconfusion. Also, in the formation of the past forms of verbs, the rule is that – ed is added to the base. For instance cook = cooked, pick = picked etc. But the following drink = \*drinked, keep = \*keeped, eat = \*eated, to mention but a few would be seriously frowned at by the native speakers.

The reason behind the difficulties and inconsistencies in the English language grammar and spelling lies in the nature of the language and certain aspects of its history. Many languages like German, Dutch, Teutonic, Greek, and French influenced the English language. As such, thousands of words, which have come into English language from these languages have kept the spellings which they had in those languages which are far from the characteristic patterns of the English spelling.

As a result of these inconsistencies guiding the rules of the grammar and spelling system of the English language, learners are bound to encounter serious problems in both spoken and written English.

## **Self-Assessment Exercise**

Mention some intralingual problems which speakers of English as a second language encounter in the language.

## 3.3 Environmental Factors

The environment plays salient roles in learning English as a second language. If the environment is not conducive enough, students would find it difficult to read and comprehend. Graetz affirmed that the physical environment can affect learners emotionally. Many Nigerian classrooms have leaking roofs, some are too stuffy due to poor ventilation; a good number is situated underneath the tree shades with students/pupils squatting on the floor. In these types of environments, no meaningful learning will take place because there are lots of distractions. As such, the children may direct their attention to different targets in the learning environment they find more interesting.

Besides these, the English language is taught in an environment that is considered inadequate for effectiveness and efficiency; an environment that is filled with common errors often leaves the learner in a state of dilemma about the usages that are considered acceptable and those that are considered unacceptable. Such errors are seen in books of all kinds, radio and television programmes as well as local and national dailies. The resultant effect is that the students usually get confused as to which of the usages to imbibe in their spoken and written language. In this situation, the teacher is expected to perform magic by inculcating the standard English in the learner.

#### **Self-Assessment Exercise**

Describe how the environment can affect the learning of the English language.

#### 3.4The Teachers Factor

The personality of the teacher constitutes a very important factor in learning English as a second language. The reason is that, the students swallow hook, line and sinker whatever information they gain from their teachers. Any attempt to correct such misinformation automatically proves abortive because to them, 'the teacher has said it'. In most of our language classrooms, teachers unconsciously create a hotbed for fertilization of errors. A situation where a half-baked or an incompetent teacher teaches learners of English as a second language is indeed very dangerous and very disturbing. Such learners will in turn pass it on to their own students and the cycle continues.

Folarin (2000) notes that sometimes, the teacher who is supposed to be in the vanguard in the war against errors is a viable source of errors. He notes that learners' errors become fossilized and entrenched if the teacher shares the same errors with the students'. The lapse according to him, is what has been termed 'pedagogical ineptitude' as the teacher abdicates his responsibilities and learners get into the labyrinth of confusion and errors. He emphasized that the teacher has to be able to serve as at least, a passable model if he is to tackle effectively the problems of errors.

Yankson (1989), in his own view, averred that the role of the English language teacher in the ESL situation is crucial and decisive since most L2 learners of English learn in the classroom where the teacher is the captain and the model. The teacher, therefore, has to be knowledgeable. He maintained that incompetent teachers do not only induce errors, they reinforce them.

Poor participation of teachers in an in-service training constitutes a big problem in learning English as a second language. In the words of Eyisi, in-service education of teachers of English as a second language is a sine qua non for excellent teaching of English in Nigeria. It helps for teachers' professional refurbishment since it offers a golden opportunity for a cross fertilization of ideas about language teaching and learning theories. Sad enough, teachers of English do not put these advantages into

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consideration. They hardly attend conferences, seminars, workshops, symposia, etc. A few of them who attend do so out of mere routine. They do not present papers because they find it difficult to visit libraries and read professional journals that would widen their horizon in the teaching profession. Whatever benefit a student can gain from the language is dependent on the professional skills of the teachers. Reacting to this, Ukeje (2000)holds that:

If the child is the centre of the educational system, teachers are the hubs of the educational process. For, it is upon their number, their education and training, their quality and devotion to duty, their effectiveness and efficiency, their competence, and their productivity depends on the effectiveness, the capability, and the possibilities of the entire educational system and enterprise. The realization of the potentialities of organized education system as a veritable instrument for social change and national reconstruction depends largely on the teachers. Excellent educational policies are meaningless unless there are equally excellent teachers to see to their realization.

Since it is the teacher who remains the principal model for the students even with the modern aids available, it behoves him to have a thorough knowledge of the subject matter as well as possess the professional skills needed for imparting the knowledge of the correct use of the language on their students.

#### 4.0 CONCLUSION

There are problems inherent from teaching and learning the English language in Nigeria. These problems stem from the fact that the English language is studied not as a mother tongue but as a second language. These problems are, however, unavoidable in studying English as a second language. Amidst these problems, teachers are advised to strive to be proficient in order to impart the right knowledge on the students.

## **5.0 SUMMARY**

You have, in this unit, been exposed to the problems emanating from teaching/learning the English language in Nigeria. Such problems are interlingual i.e. interference of the mother tongue, intralingual problems accruing from the nature of the English language, environmental factors as well as problems resulting from incompetent and unqualified teachers. Solutions to each of the problems were preferred for better assimilation of the language.

## 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Expatiate on the inter and intra-lingual problems inherent in learning English as a second language.
- 2. Describe the environmental factors that have affected the learning English in Nigeria?
- 3. Explain how teachers contribute to the problems of learning English in Nigeria.

## 7.0REFERENCES/FURTHER READING

Commented [AO68]: Error or redundant preposition.

Commented [AO69]: Omission of preposition.

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# UNIT 4: THE ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 National development revisited
  - 3.2 The place of the English language in national development
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the previous unit, we studied the problems of the English language in Nigeria. In this unit, we shall examine how the English language contributes to national development in Nigeria. You will discover, in the course of the unit, that the knowledge of the English language in Nigeria is practically indispensable for academic, economic, socio-political and cultural process. The English language is a very fascinating issue for social emancipation. Without the English language in Nigeria, national development would be difficult. This unit is set to portray the place of the English language in national development. It x-rays the fact that, in a country where there is multiplicity of languages, the issue of development would be a fantasy if not for the intervention of the English language.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- a. recall the meaning ofdevelopment.
- b. explain the place of the English language in national development.

#### 3.0 MAINCONTENT

## 3.1 National Development Revisited

The term national development is a very important phenomenon as regards the existence and well-being of a country. The condition, description and status of any nation is dependent upon the nature of life of its citizen. If a country possesses the highest security missiles but is deficit in some basic amenities like water, electricity, good roads and a good communication network, such a country cannot be said to be developed. More so, in a country where a limited number out of a whole majority is living in opulence while the rest are famished, living from hand to mouth in a squalid and hostile environment, development cannot be said to have taken place.

National development, therefore, entails some positive, quantitative and qualitative change in a society. By this, we mean the process of improving human life. Todero quoted in Eyisi giving credence to the above meaning established three important aspects of development thus:

- i. Raising people's living levels- their incomes and consumption levels of food, medical services, education etc through relevant economic growth.
- ii. Creating conditions conducive to the growth of people's self-esteem through the establishment of social, political, and economic systems and institutions which promote human dignity and respect.
- Increasing people's freedom to choose by enlarging the range of their choice-variables, for example, by increasing varieties of consumer goods and services.

Rogers, cited by Nduka (2002), in consonance with the above, succinctly defines development as a type of social change in which new ideas are introduced into a social

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system in order to produce higher per-capita incomes and levels of living through more modern methods and improved social organization. In his own view, Obasi (1987) sees national development as a progressive economic, social and political structure of a society from relatively less complex, less efficient and less desirable forms using the inherent potentialities of that society. This definition means that for a system such as a society to attain development, it must, very importantly, be seen to have a latent capability for development. Thus the development process becomes interchangeable with the realization of the intrinsic capabilities constant and absolute in the entire system. Fletcher quoted in Obasi (1987) observes that:

development can mean the actualization of implicit potentialities, the simplest example being the patterned growth and maturation of a seed, or an initial germ cell, to the full adult form of the individual plant, or animal, or human person. Without stipulating, at this point, anything too weighty or too precise, this can also certainly seem to apply to man and his social situation (7).

Reacting to this, Obasi (1987) maintains that the above assertion suggests that logic of development whether applied to a seed, germ cell or a society implies a sort of unfolding and enlarging of what is already present in a less complex and less efficient form within a system. This, according to him, is the case in the seed that later develops into a tree, the germ cell that later develops into a human person or the egg that hatches and develops into a hen. In these cases, the inherent capacity to become a tree or human person or a hen are all implicit in the respective systems and are actualized in totality over time through the developmental process. The foregoing assertions point to the fact that a country does not just become developed out of the blues. Rather it takes a gradual process.

Elugbe (1990) sees development as the growth of the nation in terms of unity, education, economic well-being, mass participation in government, etc. Looking at the aforementioned definitions, one can conclude that Nigeria has not yet attained the status of a fully developed nation rather, it is at the verge of doing so. There is, however, the need to foster the paddle of our national development in a more rational and scientific manner through a better understanding of our critical thinking process through the avenue of effective English language education- the language of construction and implementation of our national development efforts.

# **Self-Assessment Exercise**

Is Nigeria a developed nation? State the reasons for your answer.

# 3.2 The Place of the English Language in National Development

For a country to be adjudged a developed country, there must be traces of development in all ramifications. It is an undisputable fact that development cannot see the light of day without language. In such areas like politics, education, business transactions, administration, and government activities, the use of language comes to the fore. The big question is: 'What language do we need for national development?' The three major languages - Igbo, Hausa and Yoruba were adopted as national

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languages as recorded in the National Policy for Languages in Education. According to the policy, these languages would fulfil the following obligations for national development:

- Inculcate the skills and value systems needed for socialization towards the realization of truly democratic reforms, self reliance, cultural nationalism and national unity.
- Acquire skills and right attitudes that will make Nigeria a highly developed nation.
- Give Nigeria a common national and cultural identity with which the nation is recognized nationally and internationally.
- Promote a greater understanding among groups and increase knowledge of each other. This view is premised on the fact that learning a new language implies learning additional culture. The consequence is cultural tolerance and understanding. This in turn would prepare grounds for political, economic and technological development.
- Promotion of religious tolerance. A greater percentage of the devotees of the two 'foreign religions' Islamic and Christian religions are located greatly within the environment of the Igbos, Hausas, and Yorubas. When these languages are used within and outside the school communities to preach, sing, teach, attend crusades and revivals, it would further help in the inculcation of virtues such as patriotism, discipline, fair play, forgiveness and tolerance. A nation rich in these virtues is bound to develop rapidly.

Looking closely at these proposed obligations accorded the indigenous languages, one would, no doubt, agree to the fact that none could fit in conformably. The English language is thus, on a rescue mission in Nigeria. It has really helped a great deal in national development considering its use in various sectors of the country. It is the language used in the National Assembly. The constitutions of the country as well as other important government gazettes are written in no other language but the English language. The president of the federal republic of Nigeria addresses the populace during his presidential speech in no other language but the English language. The English language helps a great deal in both local and foreign trade. Nigerians from different tribes enter into mutual agreement as regards buying and selling both nationally and internationally in the English language. Foreigners from other countries also fit in superbly and transact business with the natives not in their own language but in the English language. Such transactions boost the economy and thus foster national development. The media, both electronic and print, disseminate information using the language.

The world today is known as a global village because one gets information about the happenings within and outside the country within the twinkling of an eye. In this era of ICT, all the information assessed through the computer via the internet technology: 'e-mail', 'face book', 'twitter', 'to go' and the likes are all done in the English language. These are traces of development.

In the education sector, the knowledge of the English language is crucial. It is pedagogically important in almost the whole school system from the upper primary to the tertiary level of education. This is obvious as recorded in the National Policy on Education. Government will see to it that the medium of instruction in the primary school is initially the mother tongue or the language of the immediate community and at a later stage English (13). The English language is so important that all the textbooks used in all subjects except the native languages are written in it. This in effect means that, for one to be regarded as a learned person, one must have some resonable knowledge of the English language.

The English language is so important that the engineers need it to make proper plan for bridges, roads, houses, and other salient constructions. The doctors need it to prescribe the right drugs for patients, lawyers rely on its knowledge to pass the right judgement. The president, governors and leaders of different groups address the people on the state of the nation in the language. Teachers, who are the embodiments of knowledge, teach most subjects in the English language.

In our country Nigeria today, the growth of the English language is on the increase. The number of young people who register the subject in examinations such as WASC or JAMB as well as undergraduates who undertake compulsory use of English courses in our universities is alarming. The English language is valued because proficiency in it is seen to be indispensable to participating in and benefitting from modern development in all its forms.

From the foregoing, therefore, it becomes pertinent to affirm that the importance of the English language cannot be overemphasized. In all institutions in this country, students irrespective of their areas of specialization, take courses in the language. Even in the West African School Certificate Examination, a poor performance spells doom no matter how excellently a student performs in other subjects. In the university for instance, a student who fails the Use of English courses cannot graduate unless he re-registers and succeeds in the examinations. The greatest asset of the English language is that it is a good instrument of thought and creativity and students are expected to be proficient or skilled in both spoken and written forms. To be regarded as an educated man in our society today is to have some mastery of the English language. Eyisi (2007) affirms that:

English bestows some status to those who speak it fluently. Education in Nigeria is considered synonymous with a good command of the language. It is no longer viewed as a temporarily borrowed language but has been accepted as part of our linguistic property by the majority of Nigerians. We often use it with creativity and ebullience which spring from a confident sense of ownership, the fact that it is not our mother tongue notwithstanding.

There is a saying that 'A nation starved of books suffers from intellectual malnutrition'. Knowledge obtained from books written in the English language actually goes a long way in salvaging the problems of the nation. The fact still remains that Nigerians cannot make out any meaningful input as regards development without

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any recourse to the utilization of the English language. Afolayan quoted in Ajulo (1989) writes that:

It is true that the language (English) was instrument of the foreign domination. It is equally true, however, that it has been the language of not only the creation of political entity hereby but also that of political, economic unification, and administration. Furthermore, that it is now functioning as the language of Nigeria Nationalism cannot be denied at all.

A close look at the above roles the English language plays in Nigeria shows that it is the only language suitable for achieving national development in Nigeria at the moment.

#### Self-Assessment Exercise 3.2

Do you think Nigerians can attain the status of a developed nation superbly without the English language? Justify the basis for your answer.

#### 4.0 CONCLUSION

Research has shown that the English language is superior to other indigenous languages in Nigeria as regards achieving national development. It is thus an undisputable fact that the English language appears indispensable in all sectors of the economy. This, however, gives reputable status and a strong background as regards the bedrock of the nation's development.

# 5.0 SUMMARY

In this unit, you have been given an insight into the position which the English language occupies in terms of national development. This shows that Nigeria, as a nation, cannot attain meaningful development without this all important language.

#### 6.0 Tutor-Marked Assignment

- 1. What do you understand by the term National Development?
- 2. Is Nigeria a developed nation? State the reasons for your answer.
- 3. X-ray the place of the English language in achieving national development.

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**Commented [AO72]:** Beef up to include all the key points mentioned in this section.

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# NATIONAL OPEN UNIVERSITY OF NIGERIA

# **FACULTY OF ARTS**

**COURSE CODE: ENG 454** 

COURSE TITLE: MULTI LINGUALISM

# COURSE GUIDE

# ENG 454 MULTI LINGUALISM

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Published by National Open University of Nigeria

Printed 2013 Reviewed 2020

ISBN: 978-058-692-4

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#### INTRODUCTION

ENG 454: Multilingualism is a three-credit unit course. This course introduces key theoretical and practical issues in the study of multilingual societies and individuals, exploring these at the levels of the nation, the region, and the group. Multilingualism examines topics like: languages and cultures; core concepts and core values; language attitudes; assimilation and pluralism; and issues surrounding minority languages. This course is designed to throw more light on the concept of multilingualism as an individual or social phenomenon, particularly in a society with a multiplicity of languages (such as Nigeria) at various stages of development. The ethnolinguistic and sociopolitical implications of multilingualism have been explained in both educational and societal settings. ENG 454 takes into consideration, the academic and professional needs of students of language, be it as language planners or as teachers and researchers implementing the national language planning policy.

The language situation in sub-Saharan Africa is generally characterised by a type of dense multilingual phenomenon composed of a variety of languages that include indigenous and exogenous languages. Thus, the historical and other antecedents of multilingualism are pointed as well as the different types and levels. This calls for systematic and deliberate efforts at collating these languages after several surveys, which will culminate in planning how to allocate functions to these languages. These efforts have to be documented and backed by government pronouncements or documents that have their bases in the nation's ideologies. Such documents emanating from the results of these efforts are regarded as language policies.

Because language is the bedrock of any society, the importance of language is highlighted in this course, as well as the social, cultural, political and economic implications of multilingualism are discussed. Multilingual nations such as Nigeria, Morocco, Uganda, and others are examined for areas of commonality and differences.

### **COURSE AIMS**

The overall aims of this course are to:

- introduce you to the fundamentals of multilingualism and its different perspectives in a society
- explain the varieties of linguistic issues in multilingual nations
- illustrate the issue of language planning and policy in multilingual nations

 point out the social, cultural and economic implications of multilingualism

define the state of multilingualism in Nigeria.

# WHAT YOU WILL LEARN IN THIS COURSE

ENG 454 is meant to highlight the benefits and inherent complexities of multilingualism in a society and how these can be harvested for positive national development. This course will help you put in proper perspective, varieties of linguistic issues in multilingual nations. It will highlight the social, cultural and political implications of multilingualism, the problems of national languages, languages to be taught in schools, language policy, and language planning. Using Nigeria as a case study, you will be examining the language situation, multiglossic nature of language functions, language choice, language attitudes, and the plight and destiny of small groups/minority language groups. You will also learn about the management of multilingualism/language engineering in Nigeria. The implications of multilingualism in language planning pointed out here are equally important.

### **COURSE OBJECTIVES**

There are 17 units structured in three modules in this course and each unit has its stated objectives. The objectives are based on the general aims of this course and they are the tasks you should be able to perform by the end of this course. Thus, by the end of this course, you should be able to:

- define the term "multilingualism"
- explain the meaning of multilingualism
- differentiate between the levels of multilingualism
- describe the different perspectives on goals and objectives of language policy and planning
- discuss the relationship between language policy, language planning and multilingualism
- highlight the social, cultural and political implications of multilingualism
- point out the challenges of managing multilingual societies
- proffer solutions to the Nigerian problem of multilingualism.

## WORKING THROUGH THIS COURSE

There are 17 units in this course. To benefit maximally from this course, you have to work through all the units in the course. You should pay attention to the objectives, summary and conclusion in each study unit. You should also do the self-assessment exercises, which you will find in every unit of this course. Please, read some of the texts recommended for further reading to complement what you already have in your course material. You will be assessed through tutor-marked assignments, which you are expected to do and turn in to your tutor at the right time. You are also expected to write an examination at the end of the course. The time of the examination will be communicated to you.

## **COURSE MATERIALS**

The major components of this course are:

- 1. Course Guide
- 2. Study Units
- 3. **Textbooks**
- 4. Assignments File
- 5. Presentation Schedule

# STUDY UNITS

Module 1

Unit 5

Each study unit is meant for one week and this is preceded by the objectives of the unit, which you are expected to study before going through the unit. Each study unit also contains the reading materials and the self-assessment exercises. The tutor-marked assignments, the study units, the tutorials, will all help you to achieve the stated objectives of this course.

There are 17 units structured into three modules in this course and they are as follows:

#### Multilingualism Unit 1 Introduction and Overview of Multilingualism Historical Underpinnings of Multilingualism Unit 2 Unit 3 Aspects of Multilingualism Unit 4 Issues in Multilingualism

Multilingual Nations: Varieties of their Linguistic Issues Unit 6 Multilingual Nations: Case Studies

Module 2	Language Planning and Policy
Unit 1	Language Planning and Policy: Preliminaries
Unit 2	Different Aspects of Language Planning and Policy
Unit 3	Objectives, Goals and Ideologies of Language Planning and Policy
Unit 4	Language Planning and Policy Issues
Unit 5	Prestige and Multiglossic nature of languages
Unit 6	Official Orthographies
Module 3	Managing Language Issues
Unit 1	Language Engineering and Management
Unit 2	Language Situation and Language Management
Unit 3	Language Attitude
Unit 4	Minority Language Groups: Plight and Destiny
Unit 5	National Languages: Social, Cultural and Political Implications

# TEXTBOOK AND REFERNCES

- Each unit has a list of recommended textbooks and other materials. Read these materials for additional information while going through the units.
- Adegbija, E. (1994). *Language Attitudes in Sub-Saharan Africa: A Sociolinguistic Overview*. Australia: Multilingual Matters Limited.
- Adegbite, W. (2003). "Enlightenment and Attitudes of the Nigerian Elite on the Roles of Languages in Nigeria." *Language in Culture and Curriculum*, 16 (2): 185-196.
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- Babalola, E. T. O. & R. (2009). "Code-Switching in Taiwo,
- Nigerian Hip Hop Music." *Itupale Online Journal of African Studies*, 1:1-26.Retrieved from <a href="www.cambridgetoafrica.org">www.cambridgetoafrica.org</a>

Cernoz, J. & Gorter, D. (2011). "Multilingualism". In: *The Routledge Handbook of Applied Linguistics*. J. Simpson (Ed.). USA & Canada: Routledge.

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- Coulmas, F. (2003). Writing Systems: An Introduction to their Linguistic Analysis. Cambridge: Cambridge University Press.
- Sustainable Development in a Diverse World (SUS.DIV).
- Durk, G.F. et al. (2005). Benefits of Linguistic Diversity and Multilingualism. Position Paper of Research Task1.2 "Cultural diversity as an asset for human welfare and development."

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- Holmes, J. (2000). *An Introduction to Pidgins and Creoles*. UK: Cambridge University Press.
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  - Hymes, D. (1972). "Models of the interaction of language and social life." (Revised from 1967 paper.) In" Gumperz & Hymes. (Eds). *Directions in Sociolinguistics: The Ethnography of Communication*. (pp. 35-71). Blackwell.
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- Labov, W.(1972). Sociolinguistic Patterns. Philadelphia: University of Pennsylvania Press.
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- Rickford, J. R. (1986). "Contrast and Concord in the Characterisation of the Speech Community." *Sheffield Working Papers in Language* and Linguistics, No. 3.

Romaine, S. (1994). Language in Society: An introduction to sociolinguistics. London: Blackwell.

- Sebba, M. & Tony W. (1998). "We, They and Identity: Sequential Versus Identity-Related Explanation in Code-Switching." In: Peter Auer (Ed.): *Code-Switching in Conversation: Language, Interaction and Identity.*(pp.262—286). London: Routledge.
- Simpson, J. (Ed.). (2011). *The Routledge Handbook of Applied Linguistics*. Britain: Routledge.
- Trudgill, P. (2003). *A Glossary of Sociolinguistics*. Oxford: Oxford University Press.
- Ufomata, T. (1999). "Major and Minor Languages in Complex Linguistic Ecologies: The Nigerian Experience." *International Journal of Educational Development*, 19: 315–322.
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. (5th ed.). USA, UK & Australia: Blackwell Publishing.
- Wolff, H. E. (2003). "Language and Society". In: B. Heine & D. Nurse (Eds). *African Languages: An Introduction*. Cambridge: Cambridge University Press.

# **ASSIGNMENT FILE**

In this file, you will find all the details of the work you must submit to your tutor for grading. The mark you obtain from the assignment will be added to the final mark you obtain from this course. Additional information on assignment will be found in the assignment file itself as well as in the section on assessment in this Course Guide.

## PRESENTATION SCHEDULE

The presentation schedule which has been included in your course material, gives you the important dates you are expected to complete your tutor -marked assignments (TMAs) and attending tutorials. Remember, you are required to submit all your assignments as and when due.

# **COURSE MARKING SCHEME**

The table below gives a breakdown of the course mark:

**Table 1: Course Marking Scheme** 

Assessment	Marks
Assignment 1-17	Three assignments, best three marks of the
	assignments counts for 30% of course marks.
Final examination	The final examination counts for 70% of overall
	marks.
Total	100% of course marks.

# **COURSE OVERVIEW**

This table brings together the units and the number of weeks you should take to complete.

**Table 2: Course Overview** 

Unit	Title of Work	Week's	Assessment
		Activity	(end of unit)
	Course Guide	1	
1	Introduction and Overview of	2	
	Multilingualism		
2	Historical Underpinnings of	3	
	Multilingualism		
3	Issues in Multilingualism	4	
4	Aspects of Multilingualism	5	TMA1
5	Multilingual Nations and Linguistic	6	
	Issues		
6	Multilingual Nations: Some Case	7	
	Studies		
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10	Language Planning Policy Issues	11	
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	Languages		
12	Official Orthographies	13	
13	Language Engineering and	14	
	Management		
14	Language Attitude	15	TMA 3

15	Language Situation	16	
16	Minority Language Groups	17	
17	National Languages: Social,	18	TMA 4
	Cultural and Political Implications		
18	Revision	19	
	Examination		

## HOW TO GET THE MOST FROM THIS COURSE

The study units in this course have been written in such a way that you will understand them without the lecturer being physically present with you. This is why it is a distance learning programme. Each study unit is for one week. The study unit will introduce you to the topic meant for the week; it will give you the stated objectives for the unit and what you are expected to be able to do at the end of the unit. All you need is time to work through all the units, be focused and consistent in your reading; and you will find ENG 454 is an interesting and relevant course, particularly, to sustainable national development. If you take to the instructions, and do the exercises that follow, you will find yourself conversant with issues bilingualism and multilingualism. You will also find yourself very knowledgeable in areas of language attitude, situation and management and a competent language planner as you look for relevant examples within the Nigerian context.

## ASSESSMENT SCHEDULE

You will be assessed in two ways in this course – the TMA and a written examination. You are expected to do the assignments and submit them to your tutorial facilitator for formal assessment in accordance with the stated deadlines in the presentation schedule and the 'assignment file'. Your TMA will account for 30 per cent of the total course mark.

# TUTOR-MARKED ASSIGNMENT

It is important that you do the tutor-marked assignments (TMAs) at the end of every unit. You should have read and understood areas which the units expect you to know, before you meet your tutorial facilitator. You will be assessed on the different definitions, goals, aspects, issues, and so on, and some of them will be selected and used for your continuous assessment. Your completed assignments, which must reach your tutorial facilitator before the stated deadline, must be sent with your tutormarked assignment. Nonetheless, the new electronic format of TMAs is still in force, except the University policy on TMAs subsequently changes.

The best three that have the highest grades will be used to evaluate you. The total mark of the best three will be 30 per cent of your total course mark. Assignments for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the Information and materials contained in your set textbooks, reading and study units. However, you should use your other sources and reference materials to broaden your knowledge on the subject.

# FINAL EXAMINATION AND GRADING

The final examination for **ENG 454** will be a two-hour paper in which you are expected to answer three questions out of five. These will add up to a total of 70 marks for the examination. The 30 marks for the tutor-marked assignments and 70 marks for the examination give 100 marks. You should revise your definitions and other aspects very well before the examination date.

# FACILITATION/TUTORS AND TUTORIAL

There are 10 tutorial hours for this course. The dates, time, location, name and phone numbers of your tutorial facilitator and your tutorial group will be communicated to you. Feel free to relate with your tutorial facilitator who will mark and correct your assignments. You should always contact your tutorial facilitator by phone or e-mail if you have any problem with the contents of any of the study units.

## **SUMMARY**

**ENG 454** is a course that deals with the multiplicity of languages; this calls for objective and innovative language planning efforts that are visible in the policies, management and engineering of the "major" and "minority" languages.

ENG454 is specially designed to introduce you to the issues concerning languages in a multilingual and multicultural society such as Nigeria. The units have been arranged in a sequential order that will enable you to follow the multilingual phenomenon easily. It is meant to test you on the skills required of you when you are faced with challenges of multilingualism, language planning and policy issues or even problems with language engineering and management, and you are expected to perform some tasks.

What we have provided for you here is like a step-by-step approach to the phenomenon of multilingualism. The course introduces you to multilingualism by giving you some basic definitions of key terminologies in multilingualism, the historical aspect, linguistic issues

and case studies of some multilingual nations. It then introduces you to the concept of Language Planning and Policy (LPP), its objectives, goals and ideologies in order to place language planning in proper perspective. Finally, language engineering and management issues such as language attitude, language choice, and so on, are discussed.

These units will equip you with the skills necessary for recognising and addressing language problems in such a multilingual context like Nigeria. While I wish you the best as you work through this course, I hope that you will begin to understand and conceptualised the various linguistic challenges and opportunities available for a multilingual nation and subsequently proffer innovative suggestions that will enable sustainable national growth and development, especially in Nigeria.

# MAIN COURSE

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## **MODULE 1**

Unit 1 Introduction and Overview of the Course	•
Unit 2 Historical Underpinnings of Multilingualis	sm in Nigeria
Unit 3 Issues in Multilingualism	
Unit 4 Aspects of Multilingualism	
Unit 5 Multilingual Nations and Linguistic Issue	es
Unit 6 Multilingual Nations: Some Case Studies	S

# UNIT 1 INTRODUCTION AND OVERVIEW OF THE COURSE

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Introduction and Definitions
  - 3.2 Some Definitions of Key Terminologies in

Multilingualism

3.2.1 Diglossia

- 3.2.1.1 Restricted Diglossia (Ferguson 1959)
- 3.2.1.2 Extended Diglossia (Fishman 1967)

3.2.2 Triglossia

Commented [AT2]:

Commented [AT1]: Consider adding "Triglossia"

- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit presents definitions of multilingualism as well as those of some relevant terminologies. As a student of multilingualism, you need to be conversant with these terminologies right at the onset. This will enhance your understanding as you advance in the remaining units of the course.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define multilingualism
- explain some terminologies in multilingualism
- apply these terminologies in appropriate contexts.

## 3.0 MAIN CONTENT

## 3.1 Introduction and Definitions

For pedagogical reasons, let us attempt a morphemic analysis of the word "multilingualism." *Multi-* a prefix, which means, to combine, form or have many), and *lingual* (which means related to language). Multilingualism, therefore, is the ability of an individual to speak multiple (or many) languages. This predominantly is as a result or form of language contact and it arises in societies where different languages co-exist in specific patterns. It is the current linguistic phenomenon globally. In other words, many nations for some fundamental factors now fit into multilingual classification. Nigeria is a good example of a multilingual nation because, according to *Ethnologue*, she has more than 500 languages.

According to Clyne (2003: p. 301), the term "multilingualism" can refer to either the language use or the competence of an individual, or to the language situation in an entire nation or society. It means the use of more than one language, or to have "competence in more than one language." This allows for further refinement in the actual description to cover different levels of communal use of the various languages. However, Baker (2006:16) opines that several overlapping and interacting variables have made the definition less specific, "elusive and ultimately impossible."

It is important to make a distinction between "de jure" and "de facto" (define them before further explanations) multilingualism. For instance, Switzerland is a de facto multilingual nation because it has been officially declared as such. Although, Switzerland is a de jure multilingual nation, there is no legal document or formal certification to establish this. Thus, public documents are presented in German, French and Italian.

# 3.2 Some Definitions of Key Terminologies in Multilingualism

## 3.2.1 Diglossia

Diglossia is a sociolinguistic situation whereby two languages or varieties of a language co-exist in a speech community. Each language or variety is used in different domains in a kind of complementary distribution. The domains of language use are usually in hierarchy, from highly valued (H) to less valued (L). The H domains are "formal" domains such as public speaking, religious texts and practice, education, and other prestigious kinds of usage. The L domains are informal conversations,

Commented [AT3]: Make a distinction between restricted diglossia and extended diglossia. With Ferguson model, two varieties/or dialects of the same language are assigned different roles while with Fishman's model, two different languages are involved and play different roles

jokes, the street and the market, the telephone, or any other domains not reserved for the H norm (Coulmas, 2003, p. 205).

Ferguson (1959: p. 435) summarises diglossia as "...a relatively stable language situation in which, in addition to the primary dialects of the language, there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation."

## 3.2.2 Pidgin and Creole Languages

Pidgin and Creole languages are often referred to as *broken English*, *bastardised Portuguese*, *nigger French* or *isikula* ('coolie language'). A pidgin language is a reduced language that results from extended contact between groups of people who share no language. It evolves as a result of the need for some means of communication, particularly trade. People (languages) who are less powerful (substrate languages) are more accommodating, and they use words from the language of those that have more power (the superstrate) (Holmes, 2000). A pidgin has restricted communication functions since it cannot be used in formal communication or in academic discourse. In addition, its grammar is not as structurally flexible as that of fully-fledged languages and its vocabulary is reduced basically to trade. It equally tends to be stigmatised as low status or low prestige, marginal, corrupt, and bad (Wolff, 2000, p. 326).

A Creole language has a jargon or pidgin in its ancestry. In contrast to pidgin, Creole is often defined as a pidgin that has become the first language of a new generation of speakers (Wardhaugh, 2006, pp 61–63). Creolisation occurs when a pidgin becomes the first language of a generation of speakers; the pidgin becomes elaborated in terms of function, vocabulary and grammar; then, language birth takes place and a Creole is born (Wolff, 2000, p.326). This means that the speakers use it not just for trade, but for all interactions that would normally require the use of a first language.

## 3.2.3 Multilingualism

Multilingualism can be defined in different ways. But simply put, it refers to the ability to use more than two languages. Kachru (1985: p. 159) describes multilingualism as the "linguistic behaviour of the members of a speech community which alternately uses two, three or more languag-

es depending on the situation and function." It can refer to either the language use, the competence of an individual to use multiple languages or the language situation in an entire nation or society (Clyne, p. 2003). Bilingualism means the ability to use two or more languages effectively. For instance, in the South African context, until 1994, bilingualism meant being able to speak English and Afrikaans fluently. Generally, two types of bilingualism are distinguished: societal and individual bi-lingualism. Societal bilingualism occurs when, in a given society, two or more languages are spoken. In this sense, nearly all societies are bilin-gual, but they can differ with regard to the degree of the form of bilin-gualism.

A basic distinction between bilingualism and multilingualism is at the individual and societal levels. At the individual level, bilingualism and multilingualism refer to the speaker's competence or proficiency in the use of two languages, (bilingualism) and multiple languages, (multilingualism). At this level, multilingualism is generally subsumed under "bilingualism." At the societal level, the terms bilingualism and multilingualism refer to the use of two or numerous languages in a speech community. It does not imply that all the speakers in that community are competent in more than one language (Durk et al., 2005).

## SELF-ASSESSMENT EXERCISE

Determine what multilingualism means.

## 3.2.4 Code-Switching/Code-Mixing

Both code-switching and code-mixing are sociolinguistic phenomena that are unavoidable in any bilingual/multilingual society. Code-switching is the use of two languages within the same conversation. Hymes (1978) defines code-switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles." Code-mixing, on the other hand, is the change of one language to another within the same utterance or in the same oral/written text. Several language scholars have undertaken various researches on these phenomena. Poplack (1980), Myers-Scotton (1993a) and Sebba (1998) have investigated language alternation from a grammatical perspective. Their researches demonstrate that at the grammatical level language alternation is very orderly even though its orderliness may be different from that of the languages involved.

On the other hand, researchers such as Gumperz (1982), Auer (1984) and Myers-Scotton (1993) argue that language alternation is a conversational strategy or, as Gumperz (1982) describes it, it is one of the "discourse strategies." Nigerian researchers (Ayeomoni, 2006; Babalola &

**Commented [AT4]:** At some point, you need to point out that some scholars do use bilingualism and multilingualism synonymously while some do not

Taiwo, 2008) have also examined these phenomena among Yoruba-English bilinguals as styles of language use in childhood in Yoruba speech community, and in contemporary hip-hop music in Nigeria respectively.

#### 3.2.5 Dialects

A dialect is defined as a regional or social variety of a language spoken or shared by a group in a particular area, or of a social group or class. It is distinguished by pronunciation, vocabulary, sounds and words especially in a way of speaking, which differs from the standard variety of the language. Wolfram (2009: p. 35) states that languages are mani-fested through the dialects of that language, and to speak a language is to speak some dialect of that language. The social factors that correlate with dialect diversity may range from geography to the complex notion of cultural identity. A dialect sometimes is used to refer to a social or geographical variety of a language, for instance English, which is not the preferred or standard one.

## 3.2.6 Speech Community

A speech community could mean a group of people who use the same variety of a language. Members of this community share a set of norms and expectations regarding the use of language. A number of sociolinguists and linguistic anthropologists have defined speech community in different ways as follows:

Gumperz (1982:24): "A system of organised diversity held together by common norms and aspirations. Members of such a community typically vary with respect to certain beliefs and other aspects of behaviour. Such variation, which seems irregular when observed at the level of the individual, nonetheless shows systematic regularities at the statistical level of social facts."

Hymes (1967/72:54-55): "A community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety.... A necessary primary term... it postulates the basis of description as a social, rather than a linguistic, entity."

Labov (1972:120-121): "The speech community is not defined by any marked agreement in the use of language elements, so much as by participation in a set of shared norms. These norms may be observed in overt types of evaluative behaviour, and by the uniformity of abstract

Commented [AT5]: You may wish to have a small section on "Idiolect"

patterns of variation which are invariant in respect to particular levels of usage."

Romaine (1994:22): "A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language. The boundaries between speech communities are essen-tially social rather than linguistic... A speech community is not necessarily co-extensive with a language community." Hudson (1996:28-29; 229) posits that the term "speech community" misleads "by implying the existence of 'real' communities 'out there', which we could discover if we only knew how... Our socio-linguistic world is not orga-nised in terms of objective 'speech communities'."

## 3.2.7 Lingua Franca

In its etymological meaning, the term "lingua franca" developed from Arabic *lisan-al-farang* — which simply functioned or represented an intermediary language used by speakers of Arabic with travellers from Western Europe. Its meaning was later extended to describe a language of commerce, a rather stable variety with little room for individual variation (House, 2003, p. 557). According to Trudgill (2003: p. 80), a lingua franca is a language "used in communication between speakers who have no native language in common.... Lingua franca which is used in a large-scale institutionalised way in different parts of the world includes Swahili in East Africa, French and English in West Africa. A pidgin language is a particular form of lingua franca." By inference, English is a lingua franca in Nigeria because the indigenous languages are not mutually intelligible.

## 3.2.8 National Language

A national language is a language, which functions as the main language of a nation state (Trudgill, 2003, p. 91). It is also described as the dominant language in a multilingual environment used for regional or even nationwide communication (*de facto* national language) (Wolff, 2003, p. 320); it may be decreed to serve some of the official functions (*de jure* national language).

# SELF-ASSESSMENT EXERCISE

Is English a national language or an official language in Nigeria? Discuss.

Commented [AT6]: You may wish to add "a community of practice" which is more sociolinguistically relevant in this era of digital media discourse

Commented [AT7]: Hmmmm!!! Yeah but Naija (Nigerian Pidgin) is also a lingua franca in a way.

## 4.0 CONCLUSION

This unit has helped to define our focus in this course as well as some aspects, segments and various views and definitions about multilingualism. The next unit will examine the historical underpinnings of multilingualism.

## 5.0 SUMMARY

In this unit, you have learnt:

- what multilingualism means
- some of the key terminologies necessary for meaningful discussions in multilingualism and sociolinguistics
- the two major ways in which multilingualism can be described
- the difference between bilingualism and multilingualism.

## 6.0 TUTOR-MARKED ASSIGNMENT

In the light of what you have read in this unit, describe a multilingual situation.

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Commented [AT8]: I will send the two papers as attachments.

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# UNIT 2 HISTORICAL UNDERPINNINGS OF MULTI LINGUALISM IN NIGERIA

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Historical Antecedents
  - 3.2 Factors that contribute to Multilingualism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit is designed to take you through the historical antecedents and patterns of multilingualism, and the many factors that have contributed to it. It details some definitions of multilingualism and events in the his-tory of Nigeria that have affected its status as a multilingual country. As a student of multilingualism, you need to be conversant with the factors outlined in this unit.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the historical antecedents of multilingualism in Nigeria
- describe factors that contribute to the multilingual phenomenon.

# 3.0 MAIN CONTENT

## 3.1 Historical Antecedents

It is impossible to understand societal multilingualism fully without sufficient understanding of the historical patterns that led to its existence, acknowledging the premise that a particular multilingual society usually presents, and consists of, several historical patterns at the same time. Fasold (1984: p. 9) opines that four of these patterns are discernible, although they are not mutually exclusive. These are:

- 1. Migration
- 2. Imperialism
- 3. Federation
- 4. Border area multilingualism

Adegbija (2004: p. 14) cites certain events in the Nigerian history that are particularly central to charting the nation's sociolinguistic image. These events also have connections to language policies, function and use. They are:

- i. European contacts: the Portuguese who came to trade;
- ii. Christian missionary activities: the missionaries came to spread the gospel, and they also introduced western education in the form of reading, writing, arithmetic, and gardening. They contri-buted a lot to the multilingual phenomenon, especially through their studies on indigenous languages and the devising of orthographies for them;
- iii. The 19th century Fulani Jihad and its impact on Islamic fundamentalism and on the entrenchment of Arabic, especially in the northern parts of Nigeria;
- The administrative and educational policies of different governments over the years: this is more pronounced particularly when governments discard policies and implementations initiated by previous governments;
- v. The establishment of educational institutions and languagerelated professional bodies and agencies, such as CESAC, NIN-LAN
- vi. The 1966 Jacobs Report on English Language Teaching in Nigeria:
- vii. The making of language related legal and constitutional provisions:
- viii. The 1960 independence;
- The diachronic political fluidity and instances of the adjustments of administrative boundaries.

# 3.2 Factors that contribute to Multilingualism

To Cenoz and Gorter (2011), the birth and growth of multilingualism can be the result of different factors. These factors could be colonialism, imperialism, migration, increasing communication among countries around the world and the need to be competent in the language of wider communication. Others are social and cultural interests for the maintenance and revival of minority languages, the inclusion of foreign languages as part of the curriculum in many countries, and religious movements or pilgrimages, which privilege itinerancy, allows people to move from one country to another.

Durk et al. (2005) also enumerates the following as other factors:

- Historical or political movements such as imperialism or colonialism: in this case, the use of a language is spread to other countries and these results in the coexistence of different languages;
- Economic interests which result in migration: the weak economies of some nations result in movement of the population to other countries thus, giving birth to the development of multilingual and multicultural communities in the host countries;
- Increasing communications among different parts of the world and the need to be competent in languages of wider communication: this is the case with the development of new technologies and science. English is the main language of wider communication and millions of people who use other languages as well use it,
- Social and cultural identity and the desire for the maintenance and revival of minority languages: this interest creates situations in which two or more languages co-exist and are essential in everyday communication,
- Education: second and foreign languages are part of the curriculum in many countries,
- Religious movements that result in people moving to new locations.

According to Clyne in Coulmas (2007: p. 301), the term "multilingualism" can refer to either the language or the competence of an individual or to the language situation in an entire nation or society. However, at the individual level, it is subsumed under bilingualism. In addition, Ba-dejo (1989) defines multilingualism as the ability of an individual to use more than one language. However, most scholars agree that when de-scribing societies, the term multilingualism is preferred and when de-scribing the individual, bilingualism is preferred.

English is the major medium of communication in Nigeria, and it is particularly a medium of inter-ethnic communication. Nigeria is a multiethnic nation characterised by acute/dense multilingualism. It therefore has to grapple with the challenges of multi-ethnicity and multilingualism. English is the official language of the nation for its national cohesion, the language of education, a school subject, and a core subject at every level, from the primary school to the tertiary, as stipulated in the National Policy on Education (NPE 1977, 1981 and 2004). It is a language of creative writing, including the Nigerian film industry, administration, science and technology, commerce, international trade and foreign relations and, so on. However, Bamgbose (1985) writes that despite the functions of English in Nigeria, it is a minority language considering

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its numerical strength, that is, the population of its speakers. This is a result of the high level of illiteracy in the English language.

#### SELF-ASSESSMENT EXERCISE

Is English a national language or an official language in Nigeria? Discuss.

#### 4.0 CONCLUSION

This unit has shown us some of the historical factors that produce and contribute to the growth of multilingualism. You will learn more in the next unit when we discuss other fundamental issues in multilingualism.

## 5.0 SUMMARY

In this unit, you have learnt that:

- historical factors encourage the growth and spread of multilingualism
- multilingualism can spawn as a result of historical patterns that take place in the existence of a nation at the same time
- multilingualism can be attributed to events in the history of a nation.

## 6.0 TUTOR-MARKED ASSIGNMENT

List and explain the factors that have contributed to multilingualism in Nigeria.

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## UNIT 3 ISSUES IN MULTILINGUALISM

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Issues in Multilingualism
  - 3.2 Differentiating between Bilingualism and Multilingualism
  - 3.3 Levels of Multilingualism
  - 3.4 Linguistic Diversity
  - 3.5 Advantages and Challenges of Multilingualism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit is designed to take you through some basic issues in multilingualism. It examines some multilingual nations and their linguistic situations.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify salient issues in multilingualism
- describe a multilingual nation
- make meaningful comments on the linguistic diversity in Africa
- differentiate between levels of multilingualism
- list the advantages and challenges of multilingualism.

## 3.0 MAIN CONTENT

## 3.1 Issues in Multilingualism

Multilingualism is the ability of an individual to speak multiple languages. It is a result or form of language contact, and it arises in societies where different languages co-exist in specific pattern. It is the current linguistic phenomenon in almost all the regions of the world. Nigeria is a good example of a multilingual nation.

Cenoz and Gorter (2011: p. 403) describe multilingualism as a social phenomenon with aspects to its study: (i) individual versus social di-

mension, (ii) the number of languages involved, and (iii) the level of proficiency in the different languages.

According to Clyne (2007), the term "multilingualism" can refer to either the use or the competence of an individual in different languages or to the language situation in an entire nation or society. It means using more than one language or having "competence in more than one language." This allows for further refinement in the actual description to cover different levels of use of the various languages.

Sociologists have often viewed multilingualism from three perspectives, namely;

- 1. The societal
- 2. The individual/personal perspectives, and
- 3. The interactional

Clyne (2007) proposes a distinction between "official" and "de facto" multilingualism. For instance, Switzerland is an officially multilingual nation in that it has been declared such, but there, multilingualism is based on a territorial principle. Public documents are written in German, French and Italian. Multilingualism, according to Romaine (2003: p. 513), "exists within the cognitive systems of individuals, as well as in families, communities, and countries…"

## 3.2 Differentiating between Bilingualism and Multilingualism

A basic distinction between bilingualism and multilingualism is recognisable at the individual and societal levels. At the individual level, bilingualism and multilingualism refer to the speaker's competence to use two or more languages. At the societal level, the terms "bilingualism" and "multilingualism" refer to the use of two or more languages in a speech community and it does not necessarily imply that all the language users in that community are competent in more than two languages. Bilingualism can be additive (in cases where speakers learn more languages) or subtractive (in cases where a speaker no longer uses one or more languages).

Multilingualism can be described in two ways as societal/national and individual multilingualism. Clyne (2007) asserts that societal/national multilingualism is created by contextual factors such as international migration (as in Argentina or the US), colonialism (for example in Nigeria or Kenya), and international borders (for example the border between Federal Republic of Nigeria and Republic of Benin). Fishman (1978: p. 7) posits that "societal multilingualism is in many respects the foundation field out of which all of the sociology of language grows and rami-

**Commented [AT12]:** Repetition again. I think the repetition is for emphasis, otherwise it is unnecessary.

fies" because it "provides easiest access to the data of inter-work as variation in languages usage and in behaviour directed toward language." Fishman's definition establishes diversity as a core notion of the society of language.

#### SELF-ASSESSMENT EXERCISE

In what ways can you differentiate between bilingualism and multilingualism?

## 3.3 Levels of Multilingualism

The levels of multilingualism are basically divided into individual multilingualism and societal multilingualism. The existence of several languages shows that Africa is a multilingual continent. Most countries in Africa are multilingual and their citizens are at least bilingual. However, while some countries could be multilingual, its citizens may not be bilingual. An example is Morocco, which tried to be a monolingual nation despite its multilingual nature. Individual multilingualism is subsumed under bilingualism because it is perceived that not many people in the world are habitually multilingual or use more than two languages.

*Ethnologue* (Gordon, 2005) claims that there are 6,912 languages in the world today and some of these languages are varieties or dialects of certain languages.

Continent	Languages	<b>Count Percent</b>
Africa	2,092	30.3
Americas	1,002	14.5
Asia	2,269	32.8
Europe	239	3.5
Pacific	1,310	19.0
Total	6,912	100.0

# 3.4 Linguistic Diversity

The language scenario in Africa and Europe exemplifies the prevalent multilingual characteristic of many nations in the world. Thus, multilingualism is indeed a commonplace phenomenon. The language scenario in sub-Saharan Africa, for example, is characterised by a type of dense multilingualism and linguistic diversity (Adegbija, 1994). The dense multilingualism in sub-Saharan Africa is composed of indigenous, exogenous and Pidgin languages. Sub-Saharan Africa is identified as one of the world's hotbed of linguistic diversity. The Niger-Congo language family is the largest language family with over 1,500 languages.

According to *Ethnologue*, 13 countries in Sub-Saharan Africa have 50 or more living languages. These countries are Chad (131 languages), Tanzania (128 languages), Ghana (79 languages), Côte d'Ivoire (78 languages), Central African Republic (71 languages), Kenya (69 languag-es), Burkina Faso (68 languages), Congo (62 languages), Mali (57 lan-guages) and Benin (54 languages), Cameroon (278 languages). Nigeria is on the top of the list with 527 languages. Of those languages, 514 are living languages, two are second languages without mother-tongue speakers, and 11 have no known speakers. This is indicative of an ex-treme or high degree of multilingualism in Nigeria and few other coun-tries in sub-Saharan Africa. Thus, such dense multilingualism and mul-tidialectalism will definitely generate dense multiculturalism, strong language and cultural identities. These phenomena have certain implica-tions such as wide diversity and intensity of attitudes (Adegbija, 1994).

Durk et al. (2005) argue that there is an evidence of multilingualism and linguistic diversity in Europe. For instance, in the 48 states in Europe, where most people speak Italian, English, French, German and Russian, there are about 240 indigenous languages. Thus, Europe has become increasingly multilingual through the steady influx of migrants and refugees from all over the world. According to *Ethnologue*, these are the number of languages in the following countries:

UK 5.035 million (12 languages), Spain 3.099 million (14 languages), Germany 3.061 million (27 languages), France 2.651 million (23 languages), Italy 1.777 million (33 languages), Romania 1.441 million (15 languages), Russia 1.439 million (100 languages), Hungary 1.133 million (9 languages), Belgium 1.039 million (10 languages), Serbia 704,500 (14 languages), Bulgaria 704,090 (11 languages), Croatia 650,142 (7 languages), Switzerland 618,666 (12 languages), Slovakia 538,700 (10 languages), Slovenia 488,508 (4 languages), Norway 463,900 (10 languages), Latvia 460,400 (5 languages), Finland 437,166 (12 languages), Macedonia 230,134 (9 languages). Multilingualism is therefore a common sociolinguistic phenomenon in Europe.

## 3.5 Advantages and Challenges of Multilingualism

There are varying opinions about multilingualism as asset or liability in a nation. For example, Ngubane (2003) argues "multilingualism is not a problem. It is a resource." He states with optimism, "multilingualism... in South Africa will afford individuals great opportunities; opportunities to make choices, opportunities to be empowered and opportunities to be educated". It is believed that the implementation of well-managed multilingualism in South Africa would influence the economic, social, educational, political and personal growth of individuals.

Official multilingualism aims to foster respect for language rights and linguistic diversity, and to promote national unity. National unity cannot be forged through dominance of one language by another. Such dominance could lead to social tension and even violence, as history has indeed shown. Respecting, accepting and accommodating the language preferences of individuals will contribute more to national unity than official monolingualism (Ngubane, 2003).

Webb (in Ngubane, 2003) has identified four language-based problems that would be solved by multilingualism. These are: restricted access to knowledge and skills; low productivity and ineffective performance in the workplace; inadequate political participation by the public resulting in manipulation, discrimination, and exploitation by ruling powers which contribute to national division and conflict; and linguistic and cul-tural alienation. Thus, multilingualism is advantageous in the following ways:

- it gives status to ethnic and local community languages
- it enables children to maintain links with their cultural backgrounds and develop a close relationship with their past
- it increases people's employment opportunities in the modern world
- it facilitates access to the curriculum and to learning in school
- it is a unifying factor. For instance, in Nigeria, English unifies the multilingual and multicultural groups in the country because it is the official medium of instruction which ensures communication between different linguistic and cultural groups
- it provides children and adults with the opportunity to share in a wide range of intercultural experiences such as literature, entertainment, religion and interests.

## The Challenges of Multilingualism

- i. It is divisive in the sense that people who do not speak the same language harbour suspicion about others.
- Arriving at a mutually acceptable language policy, particularly with reference to allocation of functions will likely create disaffection.
- iii. There are usually problems of logistics, survey and implementation of language policies.
- iv. How to classify and handle minority languages so that they do not suffer language death requires a lot of resources, foresight, maturity and sacrifice.
- v. It can easily be manipulated for political or religious purposes.

## SELF-ASSESSMENT EXERCISE

If multilingualism comes with so many problems, what problems would a monolingual nation have?

## 4.0 CONCLUSION

This unit has helped to sharpen our focus in this course, and you have learnt that linguistic diversity is the bedrock of multilingualism, and that multilingualism can be classified according to levels. We have equally looked at various views about multilingualism, and the fact that they have advantages and disadvantages. The next unit will give us insights about the different aspects of multilingualism.

## 5.0 SUMMARY

In this unit, you have learnt:

- what multilingualism means
- the extent of linguistic diversity in the nations of the world
- the two major ways in which multilingualism can be described
- the difference between bilingualism and multilingualism
- the advantages and disadvantages of multilingualism.

## 6.0 TUTOR-MARKED ASSIGNMENT

In the light of what you have read in this unit, comment on the observation that Nigeria is probably the most linguistically complex nation in sub-Saharan Africa.

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## UNIT 4 ASPECTS OF MULTILINGUALISM

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Aspects of Multilingualism
  - 3.2 Relationship and Status of Languages
  - 3.3 Aspects and Roles of Languages
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit discusses aspects of multilingualism. It examines the status, roles and relationships of languages in some multilingual nations; and the implications of these for their linguistic situations.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define aspects of multilingualism
- identify relationship and status of languages in a multilingual nation
- discuss the aspects and roles of some of these languages.

## 3.0 MAIN CONTENT

## 3.1 Aspects of Multilingualism

According to UNESCO (2003), thirty per cent of the world's languages are spoken in Africa; (over 2000 languages) with only eighteen per cent spoken in Europe and the America. The issue of multiplicity of languages has necessitated defining domains and functions of language in multilingual and multicultural communities.

Aspects of multilingualism, simply put, are domains of language use, the relationship between indigenous and exogenous languages; the gen-eral attitudes towards the languages; factors which motivate the atti-tudes, and the patterns of language choice in multilingual societies, for example, Nigeria (Adegbija, 2004). Each language functions in certain

aspects of any multilingual nation's life such as functional, symbolic, political, geographical and institutional aspects.

The coexistence of a large number of languages might have important cultural, economic, and political effects on multilingual societies and they could be crucially affected by the decisions on language policy. Other aspects of multilingualism are the functions, contexts, and meanings associated with each language. Living and promoting multilingualism is essential for intercultural dialogue and cultural diversity.

## 3.2 Relationship and Status of Languages

On the relationship and status of the languages in multilingual and multicultural Nigeria, the *de facto* National Policy on Education (1977, revised 1981) provides for:

- (i) Mother-Tongue (MT) and/or Language of the Immediate Community (LIC) as the language of initial literacy at the pre-primary and junior, primary levels, and of adult and non-formal education.
- (ii) The three major (national) languages Hausa, Igbo and Yoruba as the languages of national culture and integration
- (iii) English the official language as the language of formal literacy, the bureaucracy, secondary and higher education, the law courts etc
- (iv) Selected foreign languages especially, French and Arabic, as languages of international communication and discourse. These are the languages for which language villages have been set up.

#### Emenanjo (1996) in relation to NPE:

- (i) Advocates multilingualism as the national goal.
- (ii) Recognises English as the *de facto* official language in the bureaucracy and all tiers of formal education.
- (iii) Treats Hausa, Igbo and Yoruba as potential national languages, which are to be developed and used as OL (official languages) and L2 (second language) all through the formal educational system.
- (iv) Sees all Nigerian languages as meaningful media of instruction in initial literacy and in life-long and non-formal education.

In Nigeria, with its acute multilingualism, each language categorisation – exogenous (English, French and German), endogenous (Hausa, Igbo and Yoruba) and minority languages – has its functional roles and aspects. For example, English has the central function of uniting the nation, Nigeria, because there is no mutually intelligible/common indigen-

ous Nigerian language that is wide in geographical coverage and acceptability to be used for communication among the diverse ethnic groups. According to Nida and Wonderly (1971: 65):

In Nigeria, there is simply no politically neutral language. In fact, the division into three major regions reflects the three language poles: Hausa, Yoruba and Ibo. The political survival of Nigeria as a country would even be more seriously threatened than it is if any of these three languages were promoted by the Government as being the one national language.

Anthony Enahoro, the late Nigerian statesman (2002: pp 18-19) writes:

All the languages of Nigeria have equal validity, or if you please, equal lack of validity, before the law and under the constitution. No linguistic group has the right — the moral right or constitutional right — to impose his (sic) language on any other linguistic group in the country.

This position signals unavoidable conflict and linguistic war, if any indigenous Nigerian language is assigned a national role.

The English language is used in various aspects of Nigeria's multilingualism – communication, symbolic, educational, institutional, policy and national functions. The overarching functions are the unifying and cohesive roles of the English language in multi-ethnic and multi-cultural Nigeria. Bamgbose (1971:35) asserts that:

Of the entire heritage left behind in Nigeria by the British at the end of colonial administration, probably, none is more important than the English language. It is now the language of government, business and commerce, education, the mass media, literature, and much internal as well as external communications...

Various other indigenous languages, particularly the three major languages (Hausa, Igbo and Yoruba), are used regionally and simultaneously with English to perform certain roles, for example, television/radio broadcasting, State House of Assemblies' proceedings, and so on. Regionally, these languages are symbolic of cultural identity and means of communication.

There are varying attitudes toward languages in Nigeria (exogenous and indigenous languages). Adegbija (2004) argues that indigenous languages are perceived loved as vehicles of nationalism, symbols of Nigeria's independence, and tools of cultural development and enrichment. These indigenous languages are conceived as superior to English among Nigerians (respondents). Attitudes towards English could be love-hate relationships. Adegbite (2003) writes on the shift of attitudes towards indigenous languages among Nigerians.

## 3.3 Aspects and Roles of Languages

Analysing aspects of multilingualism in the Republic of Congo, Leitch (2005) points out that it is imperative to distinguish the functional, symbolic, institutional, policy-related (political), and geographical aspects of each language in a multilingual system - village or ethnic language, Lingula and French. Each language has distinctive functions or roles. He presents a breakdown of aspects of multilingualism and various roles of each of the languages as follows:

#### **French**

#### 1. Communication

French serves the vital communication function of uniting the country, which is ethnically and linguistically distinct as it enables inter-regional communication. In addition, French enables communication with the international community and provides an appropriate medium for technical development.

#### 2. Symbolic

There are definite associations of status, prestige, and sophistication attached to French usage. It reflects an individual's education and ambition. In general, the Congolese are proud of their reputation for a superior level of French usage and their strong historical ties with France.

# 3. Institutional

A majority of important social and political institutions are conducted in French because of colonisation. For example, French is used in the military, civil service, government meetings, documents, the professions, university, primary, middle, and secondary educations, print media (newspapers) and journalism, big business and banking.

#### 4. Policy

French is the "official" language of Congo by governmental decree. This policy is just a formalisation and legitimisation of historical usage patterns. The use of French avoids aggravating ethnic and regional tensions and, at the same time, provides an established written medium for record keeping and documents.

## 5. Geographical

French usage has no pertinent geographical component except that the urban centers of Brazzaville and Pointe Noire would have higher levels of French usage and competence by virtue of the concentration of civil servants and formal institutions.

## Lingala

## 1. Communication

Lingala serves as an inter-ethnic lingua franca throughout all of Northern Congo. This is a crucial aspect of the force and attraction of Lingala. Regardless of the absence of education and adequate French, Lingala can be learnt and spoken by anyone who needs to communicate beyond their ethnic group.

## 2. Symbolic

Lingala use has strong connotations of Africanism, nationalism, and loyalty to the states that are important to understand. The use of Lingala marks identification with the nation-building process and political development of the country.

## 3. Institutional

Lingala has almost no institutional component in the Congo. It is used in informal and popular institutions such as church and popular politics where it is used to address large heterogeneous groups.

#### 4. Policy

Lingala is one of two "national" languages of the People's Republic of Congo. The other, Munukutuba, plays a similar lingua-franca role in the Kikoongo southern half of the nation. The fact that Lingala has official status in Congo's linguistic policy demonstrates the traditional (already established) importance of Lingala in certain sectors of society.

#### 5. Symbolic

Ethnic language usage for the current generation of Congolese has strong associations of identity, roots, belonging, intimacy, and ethnicity. These associations continue despite declining ethnic language use in some contexts. In one ethnic community close to Brazzaville, Lingala usage extends even into the homes of younger married couples, while the ethnic language is increasingly reserved for ethnic cultural functions and visits to older family members.

Ennaji (1991) writes on some aspects of multilingualism in Morocco, Algeria and Tunisia. It is noted that these countries have a common linguistic situation in the sense that several languages are in use. These languages are Arabic, Modern Standard Arabic, Dialectal Arabic, Berber, French, Spanish, and English. Each of these languages has domains of function or operation. For example, Classical Arabic is the language of Islam, with great tradition behind it. It has been codified; therefore, it is the medium of a huge body of classical literature in Maghreb.

## 4.0 CONCLUSION

In this unit, we have discussed aspects of multilingualism, the different roles, relationships and statuses that can be assigned to different languages mean. You will know more about multilingualism in the next unit when we examine multilingual nations and linguistic issues.

#### 5.0 SUMMARY

In this unit, you have learnt that:

- aspects of multilingualism simply relates to domains of language use,
- relationship and status of languages in a multilingual nation can be identified,
- aspects can be sub-divided into domains.

#### 6.0 TUTOR-MARKED ASSIGNMENT

List and explain aspects of multilingualism.

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# UNIT 5 MULTILINGUAL NATIONS AND LINGUISTIC ISSUES

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Linguistic Issues in Multilingual Nations
  - 3.2 Major Challenges
  - 3.3 The Problem of Choice of a National Language
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit discusses linguistic issues in multilingual nations, paying specific attention to major challenges of multilingualism, and the problems associated with the choice of a national language.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain linguistic issues in a multilingual nation
- describe challenges that can occur in a multilingual nation
- discuss the controversy about the choice of an indigenous nation al language in Nigeria.

## 3.0 MAIN CONTENT

## 3.1 Linguistic Issues in Multilingual Nations

In units one to four, we presented an overview of multilingual nations in the world, linguistic diversity in nations, and we attempted to establish levels of multilingualism, aspects, roles, relationship and status of languages particularly in sub-Saharan Africa and Europe. Despite the resourcefulness of multilingualism and linguistic diversity, it is not devoid of specific linguistic challenges and issues. The management and maintenance of linguistic diversity and multilingualism is complex and it involves political, legislative, social, linguistic, psychological and administrative issues. Multilingual nations often have to grapple with problems of language contact and change, choice of national and official language(s), language policy on education, safeguarding minority lan-

guages, language functions and roles, language curriculum design and planning, language planning and policy; and language maintenance and revitalisation. With specific reference to Nigeria, some of the major challenges of multilingualism are discussed below:

## 3.2 Some Major Challenges of Multilingualism

Multilingualism comes with different challenges and advantages. Some of the major challenges are listed here.

# 1. Lack of comprehensive and deliberate language policy in Nigeria

In Nigeria, for example, Oyetade (2003:105) highlights different challenges and issues that are associated with language policy and planning in Nigeria. One of the language issues has been the lack of comprehensive, deliberate and planned exercise of language policy in Nigeria. "Language policy as an organised and systematic pursuit of solution to language problems remained largely peripheral to the mainstream of national language." Nigeria's language policy emerged out of national concerns such as the development of a National Policy on Education and the drafting of the Constitution for the country. Nigeria can only boast of a national language policy with reference to these documents – the National Policy on Education and the Constitution of the Federal Republic of Nigeria.

The existing attempts at language policy making in Nigeria have only given recognition and prominence to the three major languages – Hausa, Igbo and Yoruba. The overt recognition includes the provision in section 1, paragraph 8 of the National Policy on Education (1981; 2004) that "in the interest of national unity, every child should learn one of the three major languages in addition to his own." In addition, it is entrenched in the 1979 Constitution in section 51 and 91, and also repeated in sections 55 and 97 of the 1999 Constitution that: "The business of the National Assembly shall be conducted in English and in Hausa, Ibo and Yoruba when adequate arrangements have been made therefore. The business of the House of Assembly shall be conducted in English, but the house may in addition to English conduct the business of the House in one or more other languages spoken in the State as the House may by resolu-tion…"

## 2. Lack of Implementation of (Language) Policy Statements

Another language issue identified in Nigeria is lack of implementation of policy statements. Indeed, scholars (Oyedeji, 1997; Abioye, 2010)

have observed a persistent pattern in government's attitude. Abioye (2010: p. 99) has even argued that:

Government has consistently exhibited lack of political commitment by paying lip service to its policies rather than actively encouraging and backing the implementation of these. Also, misplaced priorities have seriously affected education in Nigeria as government spends extravagantly on sports and politics whereas projects and policies are poorly implemented/completed, sometimes diverted, inadequately monitored or even abandoned and subsequently forgotten. Indeed, in most cases, educational policies are sometimes personalized and used in scoring cheap political goals or in settling scores.

Until now, the 1979 Constitutional provision for the use of the three major languages in the National Assembly has not been implemented. The English language is mainly used for the business of the National Assembly. Minority/majority language dichotomy has generated language or ethnic loyalty among Nigeria's minority language speakers. There is prevalent phobia that the recognition given to Hausa, Igbo and Yoruba is an attempt to make the minority languages subservient to the speakers of these dominant languages politically, socially and economically. Oyetade (2003) suggests that language policy and planning ef-forts can be hinged on a well-articulated ideology, and all other aspects of our national life must be in conformity with this ideology.

## SELF-ASSESSMENT EXERCISE

Write a list of linguistic challenges in Nigeria.

# 3.3 Controversy on the Need for an Indigenous National Language

Another obvious language/linguistic issue in Nigeria is the problem of the choice of a national language among various indigenous and exogenous languages in multilingual Nigeria. Nigeria's dense multilingualism, multiculturalism and multi-ethnicity pose a huge challenge in the desire and effort to choose a national language. Due to the existing roles of English, some people suggest English as the appropriate national language while also pointing to inadequacies noticed in Nigeria's in digenous languages. Kebby (1986) argues that: "No Nigerian language

can serve scientific and technological needs ... because none is complete."

However, some Nigerians have advanced the need for an indigenous Nigerian language as national language because of certain reasons: national consciousness, unity and pride. A break away with English will justify Nigeria's claim for political independence, put an end to the elitist society that English has created and the choice of an indigenous language will facilitate national integration as all members of the country speak the same national language. Olagoke (1982) argues: "There are many Nigerians who feel strongly that the country needs a "lingua franca" other than English, not only to foster national unity but also to facilitate self-discovery and pride convincing the world and ourselves that we are truly independent of Britain."

The proposition to choose an indigenous language as a national language is laudable, but the question is the choice of national language among the many Nigerian languages. Attah (1987) identifies one of the paradoxes of the national language question. He notes that while many Nigerians express a desire for a national language other than English, few are convinced of the need to choose a language other than their own. The proponents of the national language therefore may be divided into three major camps based on their preferences/choices. First are those who want the national language to come from the major Nigerian languages. Second are those who reject the candidacy of the major languages and opt, instead, for a minor language preferably one of these languages - Kanuri, Fulani, Tiv and Edo. Third are those who prefer an entirely new language created by mixing three or more of the existing Nigerian languages so that it would be neutral and no ethnic group would lay claim to it. Different names have been suggested for the pro-posed new language; some people would want to call it WAZOBIA formed by integrating the three major languages - Hausa, Igbo, and Yo-ruba. In fact, "WA," "ZO," and "BIA" - Yoruba, Hausa, and Igbo words respectively meaning "come." But Igbeneweka (1983) cited in Attah (1987), who had constructed a new language by combining different lo-cal languages in the country, would want to call it "GUOSA."

According to Oyetade (2003), three major dimensions are usually focused upon: national integration, education and national development (see Bamgbose 1976, 1985, 1990; Elugbe 1985; Adeniran 1993, 1995; Oyelaran 1990; Oyetade 1992, 1993; Essien 1990; Oladejo 1991; Akinnaso 1991; and Iwara 1993). These studies have invariably come up with a variety of conclusions and recommendations. For instance, some scholars have recommended the one language option for the purpose of national integration. The languages frequently recommended have been English, Hausa, Pidgin, Swahili, and even a purposefully "created" ar-

tificial language. The assumed "benefits" of each of them and the associated problems are discussed in Bamgbose (1985). Proponents of the multilingual approach have supported the elevation of Hausa, Igbo and Yoruba or as many languages as possible to the status of national languages.

#### SELF-ASSESSMENT EXERCISE

What is the main issue in the controversy about a national language?

## 4.0 CONCLUSION

This unit examined language issues associated with multilingual societies as well as the major challenges faced by multilingual countries. It also highlighted the controversy surrounding the need for an indigenous national language.

## 5.0 SUMMARY

In this unit, you have learnt about the:

- linguistic issues associated with multilingual societies
- major challenges faced by multilingual countries
- controversy surrounding the need for an indigenous national language.

In the next unit, you will be looking at case studies of multilingual coun-tries and their peculiarities.

## 6.0 TUTOR-MARKED ASSIGNMENT

Briefly explain the major problems faced by multilingual nations.

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# UNIT 6 MULTILINGUAL NATIONS: SOME CASE STUDIES

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Uganda
  - 3.2 Ghana
  - 3.3 India
  - 3.4 South Africa
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the last unit, you learnt about major issues, challenges and controversies faced by multilingual societies. In this unit, you will now learn about specific multilingual nations and their peculiar linguistic situations.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the language situation in each of these nations
- make a comparative analysis between these nations
- draw out lessons from which Nigeria can learn.

#### 3.0 MAIN CONTENT

## 3.1 Multilingual Nations: Some Case Studies

Several multilingual nations face, at least, one of the language issues identified in this module. Examples these nations are: Uganda, Ghana, India, and South Africa.

## 3.1.1 Uganda

Speakers of English have dominated Anglophone East Africa for more than a century. However, the British clearly outnumber the other speakers. Specific reference will be made to Uganda while Kenya and Tanza-

nia will only be mentioned in passing. Uganda is thus taken as a case study of an Anglophone (English-speaking) East African country.

According to *Ethnologue*, Uganda has about 30 identified languages. The languages can be divided into four major groups: Bantu, Sudanic, Eastern Nilotic and Western Nilotic. The first three differ as do English, French and Arabic.

It is interesting to note that nearly two-thirds of the people belong to the Bantu group. A sub-division of the Bantu languages groups Luganda and Lusogo as dialects of the same language as well as Runyankore and Rikiga. The other languages in this group are different from the two identified groups. Linguistic diversity had been made more complex by invaders, although there is geographical contiguity; there are no clear-cut boundaries between one ethnic group and another.

Luganda clearly dominates the other languages although English and two Indian languages (Hindi and Gujerati) are spoken as well. The speakers of Luganda are called the Baganda; they live in Buganda re-gion, and a single member of the group is a Muganda.

In education, the Ugandan Ministry of Education uses six Ugandan languages (in the primary school) and English (in the secondary and higher education). The official language of the Army, Police and Prison Services is Swahili. As a result, the Ministry allows the children of these people to be taught in special schools where Swahili is used. Theoreti-cally, English is the major language of law and administration. This im-plies that a magistrate can always use his discretion on which language to allow in his court.

Since Uganda is primarily an agrarian country, the information services of the Ministry of Agriculture limit themselves (possibly due to financial constraints) to printing information leaflets containing advice to farmers in English and only four Ugandan languages. Radio Uganda broadcasts programmes in 16 Ugandan languages, English and Hindustani. People sometimes find it difficult to determine which speakers they were listening to and the languages being spoken on the air. The same applies to the language of broadcast. It took quite a while to determine which of the 16 Ugandan languages involved in broadcasts, was being used.

English was introduced in this country at the end of the 19th century. There is no doubt that English is the dominant language among the leaders of this country who are mostly the Baganda. English is known and spoken however by fewer Ugandans than any of the other two languages (Luganda and Swahili). It is learnt in school and can only be used between scholars whose languages are mutually unintelligible. While Eng-

**Commented [AT13]:** Can you explain what inform the choice of Uganda in one or two sentences?

lish is seen as the language of the elite, Swahili is seen as the lingua franca of the poor and less educated.

In the first quarter of the century, Swahili rivalled English because (as mentioned above), it was also taught in schools. The Buganda, who are relatively comfortable with the position of English and Luganda, regarded the introduction of Swahili as a threat to their political power. Not only that, they felt it might encourage white settlers who would take away their lands just as it happened in Kenya. Therefore, through the influence of the Baganda, English remained the official language. However, English and Swahili now play important roles in Uganda.

Socially, the people preferred to use their different languages. As has been observed, the elite preferred English while the less educated preferred either Swahili or Luganda. It was observed that housewives preferred Luganda, which is the most widely spoken language. This further implies that at home, with friends, etc, most people spoke Luganda. It was noted that 50 per cent favoured English as their choice, the others making their choice between Swahili and Luganda. It was observed, however, that those who preferred Luganda were naturally Baganda.

The present language policy in Uganda (1965) is a result of colonial hangover. A historical account has it that from the advent of the missionaries in 1877, the idea was to establish literacy in the languages in which the Bible and Prayer Books were translated. Swahili was first recommended as the language of education and administration in 1928, but it did not go down well with the populace. Although the Phelps-Stoke's Report in 1924 did not mention language, it helped in renewing interest in education. In 1937, certain recommendations were made. These recommendations were reviewed by the Makerere Conference on Language in 1944.

The conference agreed, among other things that "English alone deserved recognition as the inevitable lingua franca of the future." It then recommended that English be used as a medium of instruction from the seventh year of primary education onwards. In 1952, it was recommended that if teachers of English could be found, English should be introduced at an early age, more so when simplified readers for beginners, and so on, were available. In the end, some private schools sprang up where English is used right from the first year. The question now arises: "in a country where primary education is inevitably the terminal education for a vast majority, is it necessary to teach English when the learners would not be in a position to use this language?"

It is thus clear that English, no doubt, plays an important role in law, education, administration and agriculture in Uganda. It serves as the ve-

hicle of all higher learning. Indeed, for too many people in this country, English is a step on the ladder of social stratification. It is the line of demarcation between the elite and the less educated. The vast majority of Ugandans are described as citizens with "ill-conceived and inade-quate language instruction" (Gorman, 1970: p. 147). This means that they cannot express themselves fully either in the educated or in the illi-terate society. This is probably because the importance of English is overstressed. The uncertainty of the future of indigenous languages make people cling to English sometimes, with ferocious tenacity.

The Aborigines expelled most of the white settlers in Uganda in the 60's and 70s. They were expelled when it was discovered that the indigenes were losing their land to the foreigners. Swahili is gradually losing its popularity even in Tanzania where it was pronounced a national language *de jure* because of the recognition of the pragmatic value of English as an international language. How many people would speak and understand Swahili in, say, Scotland, for instance? Even India regretted trying to eliminate English.

#### **3.1.2 Ghana**

Ethnologue lists of 79 languages in Ghana. As is the case in many Anglo-phone African countries, the official language of Ghana is English. Nine lan-guages have the status of government- sponsored languages - they are Akan, Dagaara/Wale, Dagbaru, Dangme, Ewe, Ga Gonja, Kasem, and Nzema. However, two dialects of Akan, Twi and Fante, although not government- sponsored, are also widely spoken in Ghana. The govern-ment-sponsored languages are supported by the Bureau of Ghana Lan-guages, which was established in 1951 and publishes materials in them. During the period when Ghanaian languages were used in primary edu-cation, these languages were used. In May 2002, Ghana promulgated a law, which mandated the use of English language as the medium of in-struction for the first three years of schooling. This new policy has at-tracted a lot of criticism from a section of academics, politicians, educa-tors/traditional rulers, and the general populace. Ghana has been a strong advocate of the African personality since Nkrumah's era.

The promulgation of the use of English as the medium of instruction in education and the abandoning of her indigenous languages in education is therefore in opposition to this ideology. Unlike most Francophone countries, which had French forced on them as medium of instruction, through the Brazzaville Conference of 1944 and forbade the use of local languages in schools (Djite, 2000), Ghana had the British lay a solid foundation for the use of the indigenous languages as a medium of instruction at the lower primary level. However, Ghana's recent turn towards the francophone model is saddening and baffling.

The previous policy of using a Ghanaian language as medium of instruction in the lower primary level was abused, especially in rural schools. Teachers never spoke English in class even in primary six. Also,

- Students are unable to speak and write good English sentences even by the time they complete the senior secondary schools (high school).
- The multilingual situation in the country especially in urban schools has made instruction in a Ghanaian language very difficult. The source added that a study conducted by the Ministry of Education showed that 50 to 60 percent of children in each class in the urban area speak a different language.
- There is a lack of materials in the Ghanaian languages to be used in teaching and lack of Ghanaian language teachers specifically trained to teach content subject in Ghanaian language.
- The minister pointed out that English is the lingua franca of the state and that all effort must be put in to ensure that children acquire the right level of competence in both the spoken and written forms of the language.

The challenges faced by the Ghanaian language planners represent the harsh realities on the ground. The most problematic of the challenges raised, which seems insurmountable but can be dealt with when there is proper planning, is the multilingual nature of the nation and its classrooms. The linguistic diversity of Ghanaian classrooms should not be seen as a threat to mother tongue instruction and unity in the classroom but as something that supports and strengthens their goal as educators. It must be noted that mother tongue education is a right as well as a need for every child (Pattanayals, 1986). Ghana cannot deny its citizens' language rights and claim to give them fundamental human rights.

Rights without language rights are vacuous: language rights + human rights = linguistic human rights (Owu-Ewie, 2005). Denying the Ghanaian child the use of his/her native language in education is committing the crime of "linguistic genocide" in education (Skutnabb-Kangars, 2000). Furthermore, with regard to lack of text books as a challenge against the use of indigenous languages, this is very unfortunate because, prior to this recent policy, the 10 Ghanaian languages, which have officially been recognised by the government and used in schools, are studied as undergraduate and graduate courses. For example, the University of Ghana, Legon and the University of Cape Coast, offer graduate degree programs in Akan (Twi and Fante), Ga and Ewe, while the University of Education, Winneba offers undergraduate courses in Akan (Twi and Fante), Ewe, Nzema, Ga, Ga-Adanybe, and so on. As far back as the 1930s, Twi, Fante, Ga, and Ewe were General Certifi-cate/Ordinary Level (GCE 'O' Level) Examination subjects.

#### **3.1.3 India**

India, besides Nigeria, is another dense or acute and complex multilingual nation in the world, and it also shares the same colonial experience with Nigeria. There are approximately more than 1,000 languages in India. Since India's independence in 1947, the language question has become an increasingly sensitive one among Indians - the question of a language to serve as either official or national language. According to Ehusani (2005: p. 7):

The major aspect of the territorial and administrative unification of India was the integration of more than 560 large and small princely states, which occupied nearly 40 per cent of the territory of colonial India, and had a proliferation of languages. And language problems were the most divisive issues in the first 20 years of independent India -- one language problem was that of which would be the official language of the country. It was, of course, accepted by the Indian leaders that India was a multi-lingual country and it had to remain so. The Constitution, therefore, recognised all the major languages as India's national languages. But it also decided that Hindi would be India's official language, with English being used for official purposes till 1965 when it would be replaced by Hindi.

Many Indian nationalists originally intended that Hindi would replace English as a medium of communication. But this intention was greeted by several struggles and protests by the Dravida Munnetra Kazagham (DMK), a political party which helped to organise the Madras State Anti-Hindi Conference on January 17, 1965 (Baldridge, 1996; *U.S. English Foundation*, 2006). After different struggles – political, violent and passive – the central government decided to allow the state governments to choose their own languages and then recognise them officially.

Baldridge (1996) avers that Hindi seemed the clearest choice after independence. English, despite its prominence and distribution throughout the nation, was not acceptable for several reasons. English was to many a symbol of slavery. Fasold (1984: p. 182) argues "the former colonial language is an absolutely atrocious choice as a national language. Nothing could be a worse symbol of a new nation's self-

awareness than the language of a country from which it had just achieved independence."

More importantly, a foreign tongue such as English would not contribute to the national identity in the way that an indigenous one could. Even though Hindi was, perhaps, the most natural choice, there were many blocks to its achieving success as the national language. One of these was the high position of English – a position it has retained until today despite the plan to phase it out of all government communications by 1965. English is important internationally and, as a world language, with the many advantages conferred upon those who could speak it, the study of English continued with even greater vigour than before.

#### 3.1.4 South Africa

For about two decades, the linguistic setting in South Africa has been greatly influenced by social and political factors. With the eradica-tion of apartheid in the region, South Africans strove for fairness in lan-guage policies and practices. During the apartheid, English and Afri-kaans were the only official languages, but with a drive for equity in all spheres-language inclusive-South Africa today, has an unparalleled record of 12 11 official languages made up of nine Bantu languages in ad-dition to English and Afrikaans. In the face of this multilingualism how-ever, English has continued to play a major role as it has been well incorporated into the South African society to serve as the language of instruction in most secondary schools and higher institutions, as well as the language of the mass media and the language of commerce.

It is worthy to note that English is dancing to the tunes of the cultural milieu of South Africans; just as Tamils in Canagarajah's (1999) study have appropriated English 'to dynamically negotiate meaning, identity, and status in contextually suitable and socially strategic ways.' Peirce (1989) notes that even during apartheid, there was the struggle for people's English—a struggle to claim rights to the language in ways that would increase rather than compromise opportunities for societal transformation.

The project in South Africa was open to both native English speakers and English language learners and they had the opportunity to consider how the multi-literacies framework could validate the diversity of litera-cy in South Africa, whether oral or written, urban or rural, performative or electronic. One student, for example, developed a workbook on oral storytelling practices for Tsonga-speaking children in which students had to compare and contrast different English translations of a well-known Tsonga oral narrative.

**Commented [AT14]:** There are 12 official languages in S/Africa; Sign language is the 12<sup>th</sup>.

Commented [AT15]: 12, not 11

It can therefore be concluded that in the face of her linguistic diversity, South Africa has in the process of appropriating English, validated the diversity of speakers, genres and multimodalities in the society.

#### SELF-ASSESSMENT EXERCISE

Among all these nations, whose language policy would you consider best or appears more effective and efficient?

#### 4.0 CONCLUSION

This unit has introduced you to three multilingual nations used as case studies, how they have handled their language problems. You are also able to examine the similarities and differences that they share in each nation. You can also see the importance of English in these nations.

#### 5.0 SUMMARY

In this unit, you have learnt:

- the peculiarities of multilingualism in each of these countries
- the similarities in each of these nations
- how you can make a comparative analysis between these nations
- the lessons Nigeria can learn from these nations.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- Highlight the different challenges of these nations mentioned above and suggest solutions to these problems identified.
- 2. What lessons do you think Nigeria can learn from these nations?

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## **MODULE 2**

Unit 1	Language Planning and Policy: Preliminaries
Unit 2	Different Aspects of Language Planning and Policy
Unit 3	Objectives, Goals and Ideologies of Language Planning and Policy
Unit 4	Language Planning and Policy Issues
Unit 5	Prestige and Multiglossic nature of languages
Unit 6	Official Orthographies

## UNIT 1 LANGUAGE PLANNING AND POLICY: PRELIMINARIES

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definitions of Language Planning and Policy (LPP)
  - 3.2 The Nature of Language Policy
  - 3.3 Stages in Language Planning
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit examines different definitions of language policy and planning in multilingual communities. It also highlights the different stages of language planning.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define language planning and policy
- describe language planning and policy
- identify the nature of language policy
- discuss some different stages in language planning and policy.

#### 3.0 MAIN CONTENT

## 3.1 Preliminaries of Language Policy and Planning

## 3.1.1 Definitions of Language Planning and Policy (LPP)

Scholars use the terms "language planning and policy" and "language policy and planning" sometimes interchangeably. In this course, we adopt the same strategy. My argument is premised on the fact that planning usually precedes policy formulation and a policy also needs planning for effective implementation. Thus, according to Haugen (1969: p.701), language planning "includes the normative work of language academies and committees, all forms of what is commonly known as language cultivation and all proposals for language reform or standardisation."

Jernudd and Das Gupta (1971:p. 211) define language planning as a "political and administrative activity for solving language problems in society." Gorman (1973: p.73) defines the term "language planning" as "measures taken to select, codify and in some cases, to elaborate orthographic, grammatical, lexical, or semantic features of a language and to disseminate the corpus agreed upon."

For Fishman (1974: p. 79), the term "language planning" refers to the "organised pursuit of solutions to language problems, typically at the national level." Weinstein (1980: p. 55) argues that language planning can be defined as "a government authorised long term sustained and conscious effort to alter a language itself or to change a language's functions in a society for the purpose of solving communication problems." According to Karam (1994: p. 105) language planning is "an activity which attempts to solve a language problem, usually on a national scale, and which focuses on either language form or language use or both."

Trughill (2003) sees it as activities carried out by governmental, official or other influential bodies that are aimed at establishing which language varieties are used in a particular community, and subsequently at directing or influencing which language varieties are to be used for which purposes in that particular community, and what the linguistic characteristics of those varieties are to be.

Romaine (2003) opines that language planning and policy is the attempt to manage linguistic and cultural contacts and potential conflicts resulting from managing or mismanaging multilingualism within the framework of agencies of the modern nation-state. It has been argued that:

Commented [AT16]: Wrong spelling: Trudgill

The field of language planning, as its name suggests, has concentrated its efforts on the description and practice of planned language development. This is after all its raison d'être, to provide future oriented, problem-solving language -change strategies to meet particular language needs. This orientation means that language planning is one of the key descriptive topics in applied linguistics, bringing together as it does theory from a variety of disciplines and putting that into practice (Richard & Bauldorf, 1997:82).

Language planning in multilingual nations needs to be properly defined and described because it concerns human beings, their behaviour, attitudes, emotions, and their relationships with one another (Adegbija, 2004). Due to the importance of language planning, Du Plessis (1994: p. 284) argues that status planning is an aspect of language planning and management, with "people planning."

The formulation and implementation of language planning and policy in many multilingual nations such as Nigeria have been integral parts/elements of social and educational policies. Questions of national and official language selection, of orthographic selection and spelling standardisation of language use in government, judiciary and education, standardisation and modernisation of language are the functions of language planning and policy. Reagan (2006) notes that language planning and policy activities are not limited to spoken languages, and that LPP has a growing significance in sign languages and a broad framework for their development and implementation.

Cobarrubias (1989) argues that despite the conceptual difference between corpus and status planning, the two interact with each other. The allocation of new language functions (status planning) often requires changes in the linguistic system (corpus planning) such as development of new styles and lexical items. To exemplify the interaction between corpus and status planning, Deumert (2003) cites the example of the adoption of Hebrew as medium of instruction in Palestine, which necessitates expansion the expansion of vocabulary of Classical Hebrew in order to provide terms for the teaching of modern school subjects such as chemistry, physics and biology (Rubin, 1989).

Fishman (1987: p. 409) sees language planning as: "authoritative allocation of resources to the attainment of language status and language corpus goal, whether in connection with new functions that are aspired to, or in connection with old functions that need to be discharged more

adequately." "Language planning refers to deliberate efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes (Cooper 1989: p. 45)." Reagan (2006: p.157) opines that language planning is an "applied sociolinguistic activity with great potential to function either as a tool for empowerment and liberation or as a means of oppression and domination", and that each of these functions manifests in every sphere of human life.

The American linguist, Einar Haugen in the late 1950s introduced the term "language planning." It refers to all conscious efforts that aim at changing the linguistic behaviour of a speech community. It can as well include anything "from proposing a new word to a new language" (Haugen, 1987, p. 627). Language planning is sometimes used interchangeably with language policy. It has been argued that language policy refers "to the more general linguistic, political and social goals underlying the actual language planning process" (Deumert, 2003, p. 385).

#### SELF-ASSESSMENT EXERCISE

Look critically at the arguments presented above and give your own definition of language planning.

## 3.2 The Nature of Language Policy

Emenanjo (2002) describes a policy as a general declaration of intent, for the implementation of a mission statement about a vision for something, about anything, and for everything. A policy may or may not be found in any *corpus juris*, text(s) or document(s). In relation to this perspective, definition of policy, a language policy is about human language, its status, its use and usage and its overall management in any polity. It is a policy about who uses or adopts what language, when, where, why and how, in any polity no matter its ethnic or racial make-up...

Language policy is thus a deliberate effort to mandate specific language behaviours in particular contexts. Such policies can, and do, involve decision about language development and allocation, language use, language rights, and a host of other important issues. This simply means an official and deliberate allocation of roles to languages in a multilingual speech community.

#### 3.3 Stages in Language Planning

Bamgbose (1983a) refers to stages in language planning as fact-finding, policy decision, implementation and evaluation, and he sees this as 'the canonical model of language planning'; suggesting that it needs to be revised to reflect the reality of language development activities in many developing countries where 'planning' sometimes takes place without real planning.

Conversely, Adegbija (1989) proposes five stages in language planning. First, there is the spadework and preparation stage (during which factfinding is done and policy formulated). Second, there is the mass mobilisation and enlightenment stage, during which the plan is advertised, the citizenry is educated about it and familiarised with it. Third, there is the implementation stage, which handles the details of the language policy. Fourth, there is the evaluation stage, a continuous process for monitoring the effectiveness, problems and prospects of the policy from the perspectives of the set objectives. Finally, there is the review stage, also seen as a continuous process in which changes, informed by findings in the evaluation stage, are effected from time to time as the situation demands. He identifies the following contexts as pertinent to managers of language resources: the language context, the socio-political context, the psychological administrative/governmental context, and the educational.

It has been argued that, in multilingual environments, at least the following aspects of public life and domains of language use deserve special language planning attention: the national languages, the languages of nations or official languages, the languages of intercultural or interethnic communication, the languages of international communication, and, most importantly the languages of education (Adegbija, 2004, p. 187).

In the Nigerian context, the language planning for education has received most attention, perhaps because this domain also affects other domains for which language planning is required. For instance, it impinges on language planning for official language use or nationism, a role which English has played in Nigeria since colonial times. Attempts have also been made to cultivate Hausa, Yoruba and Igbo into national languages through language planning, but those attempts lag in implementation and have not enhanced the success of the policy. As far as planning for international purposes is concerned, the policy has not overtly stated so, but English has naturally played and still plays this role. Language policy in Nigeria has not also overtly indicated planning for inter-ethnic communication, but major community languages have served in such a capacity in most States.

Thus, Ufomata (1999: p. 315) has argued that:

If indeed, linguistic ecology refers to the communicative behaviours of a group, as well as the physical and social contexts in which their communication occurs ... then Nigeria presents a classic example of a complex linguistic ecology. The number of languages spoken within Nigeria is put at between 150 and 427. With such an complex extremely multilingualism, policies need to be carefully formulated to take into account language attitudes of members of the community. They also need to take cognizance of all the functions, including symbolic ones that various languages perform within that society.

## 4.0 CONCLUSION

This unit has examined the preliminaries of LPP, the different stages, its scope and how it can be reflected. It has shown you that language policy is a deliberate effort, based on the survey of language planners. The next unit will focus on the different aspects of language planning and policy.

## 5.0 SUMMARY

In this unit, you have learnt:

- the definition of LPP
- the stages of LPP
- the nature of Language Policy.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Differentiate between language planning and language policy.
- 2. Examine the stages of LPP.

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# UNIT 2 DIFFERENT ASPECTS OF LANGUAGE PLANNING AND POLICY

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Different Aspects of Language Planning and Policy3.1.1 Language-in-Education
  - 3.2 Process of Language Planning and Policy
  - 3.3 Spheres of LPP
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

#### 1.0 INTRODUCTION

In the previous unit (unit one), you learnt the definitions, stages and nature of language planning and policy. This unit describes aspects, process and spheres of language planning and policy.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define aspects of language policy and planning
- describe the process of language planning
- discuss the spheres of language planning and policy
- identify language choice with aspects of LPP.

## 3.0 MAIN CONTENT

## 3.1 Different Aspects of Language Planning and Policy

## 3.1.1 Language-in-Education

One of the aspects of LPP is language-in-education. Ingram (1990: p. 53) defines language-in-education as the ideals, goals and content of language policy that can be achieved within realisable extent, within the educational system.

Liddicoat (2004:155) has observed that:

Even though language policy documents do refer to questions of method, few academic studies of language planning and policy have treated method as a specific instance of language-in-education planning. A notable exception is the work of Kaplan and Baldauf (1997, p. 2002), who divide language-in-education policy into a number of areas of focus:

- a) access policy: policies regarding the designation of languages to be studied and of the levels of education at which language will be studied:
- personnel policy: policies regarding teacher recruitment, professional learning and standards;
- c) curriculum and community policy: policies regarding what will be taught and how the teaching will be organised, including the specification of outcomes and assessment instruments;
- methods and materials policy: policies regarding prescriptions of methodology and set texts for language study;
- e) resourcing policy: policies regarding the level of funding to be provided for languages in the education system; and
- f) evaluation policy: policies regarding how the impact of language in education policy will be measured and how the effectiveness of policy implementation will be gauged.

So far, in Nigeria, sections of the National Policy on Education and the 1999 Constitution is the only language policy document in circulation. This means that Nigeria is yet to fashion out a workable language policy.

## 3.1.2 Language Choice

Language choice is another aspect of LPP. What is language choice? Fitch and Hopper (1983:115-6) observe that:

- (a) language choice decisions are often emotional to participants in conversations and such choices play a role in group inclusion;
- (b) language choice is primarily used to include or exclude others, and more often the latter;
- language choice decisions often evoke strong evaluative and emotional reactions;
- (d) attitude towards the language choice decision of others often take the form of cultural and linguistic stereotypes.

Language choice could be examined both at individual and societal levels.

#### **Individual Level of Language Choice**

Every individual considers their competence in the various languages in their choice of language. Therefore, there is a conscious effort and decision to choose a language that is very suitable for every occasion and situation, while also taking into consideration the attitude of the addressee or interactant to the language he/she can speak. Adegbija (2004) argues that at individual level of choosing a language variety, the concept of 'language choice' is typically and frequently applied in sociolinguistic literature in multilingual contexts. Scotton and Ury (1977), cited in Adegbija (2004), observe that multilingual individuals do evaluate communicative situations thereby choosing amongst available codes on the account of intelligibility, semantic needs, sociolinguistic norm and other factors.

There exist several studies/researches on the choice of language in certain communicative situations. For example, Fergusson (1959) identifies three factors that are crucial determinants of language choice in a multilingual context. These are:

- (a) the social group to which one belongs (education, for instance, affects one's social standing and normally has a remarkable impact on language usage);
- (b) the situation in which one finds oneself while the communication is occurring (language usage at a funeral, for instance, is different from language usage at a birthday party);
- (c) the topic one is discussing (most topics have their distinct registers).

At the micro-level, Milroy's (1980) study of social networks in Belfast reveals that occupational affiliations and family ties can have a remarkable impact on the individual language choice.

Using data from ethnographic studies of the use of French and English in Ontario and Quebec (Canada) in a variety of settings (hospital, factory, school, and so on.) over a period of 12 years (1978–1990), Heller (1992) describes language choice as a political strategy, especially as a strategy of ethnic mobilisation. She further states that code switching must be understood in terms of individual communicative repertoires and community speech economies, particularly as these are tied to a political economic analysis of the relationship between the availability and use of linguistic varieties. Heller (1995) writes that individuals use language choices and code-switching to collaborate with or resist symbolic domination.

Lanca et al. (1994) investigate language use among 103 Portuguese immigrants or first generation Canadians of Portuguese descent who completed a questionnaire in their preferred language (English, French, or Portuguese) to assess their modes of acculturation, self-reported ethnic identity, self-esteem, individualistic and collectivistic tendencies, and self-reported competence in speaking and reading English, French, and Portuguese. The results of the research indicated that language preference was associated with ethnic identity.

Kasuya (1998) examines the degree of parents' consistency in their language choice and the promotion of their children's active bilingualism and kinds of discourse strategies Japanese-speaking parents provide when children use English (the societal language). The result of the study reveals that Japanese parent's consistency in using Japanese with the child appeared to be related to the child's choice of Japanese and in addition, a discourse strategy whereby parents made their preference for the use of Japanese quite explicit, had the highest success rate in relation to the child's subsequent choice of Japanese

#### 3.2 The Process of Language Planning

Haugen (1966, 1989) writes that the process of language planning consists of four stages:

- 1. Selection
- 2. Codification
- 3. Elaboration
- 4. Implementation

Language planning activities begin with selection, which means preference for a language or its varieties among others, and promoting the preferred one. Language policy is a deliberate effort to mandate specific language behaviours in particular contexts. Such policies can, and do, involve decisions about language development and allocation, language use, language rights, and a host of other important issues. This simply means allocation of roles and functions to languages in a multilingual speech community. For instance, English has been allocated official functions in Nigeria, since it is used in all government/official transactions, in spite of the fact that the country has over 400 languages. Thus, English represents the norm that has been selected and accepted. Wardhaugh (2006: p. 34) points out that "the chosen norm inevitably becomes associated with power and the rejected alternatives with lack of power. Not surprisingly, it usually happens that a variety associated with the elite is chosen."

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Codification refers to the standardisation process whereby that language has been codified to some extent. Thus, the language has been reduced to writing in the form of an accepted orthography/letters of the alphabet, accepted rules for the use of grammar, pronunciation, syntax, dictionaries, primers and a few literatures. This means that, to a large extent, there is an agreement about what is acceptable and what is not in the language. Thus, it brings together competing orthographies, and one is eventually picked as a standard or frame of reference. Again, this represents the norm. A standardised variety of a language can be used as the identity of the speakers and can also differentiate between the High status and Low status languages.

Elaboration of the vocabulary and functions follows the first and second steps. This means going beyond everyday usage to do direct translations, borrow, coin and accommodate new words, expressions and terminologies in that language, especially in the fields of science and technology. It would also involve "the development of pedagogical materials for all levels of formal education" (Wolff, 2000, p. 334).

The final stage is the implementation of the first three stages in the process. How does this take place? Is it immediate or gradual? This stage will determine, to a large extent, how these changes will affect language use in a speech community. For instance, if government creates a lot of awareness by promoting and sponsoring such changes, thereby enhancing the prestige and status and also giving official recognition to this stage, it should be successful.

## SELF-ASSESSMENT EXERCISE

Which of the aspects of LPP is the most problematic in a country like Nigeria?

## 3.3 Spheres of LPP

Reagan (2006) states that language policies are reflected in the following:

- the political sphere: the language of political debate and discourse, etc;
- the judicial sphere: the language of law, as well as the language used by the police and courts;
- 3. the religious sphere: the language used for worship, as well as the language in which key religious texts are written;
- 4. the cultural sphere;
- 5. the commercial and economic sphere; the language of business and industry;

6. the educational sphere: the language of instruction, additional language studied by pupils; and

7. the interpersonal and familial sphere: the language used in the home, with relatives, and so on.

#### 4.0 CONCLUSION

This unit has examined the aspects, process and spheres of language planning and policy. The next unit will focus on the different objectives, goals, ideologies and types of language planning and policy.

#### 5.0 SUMMARY

In this unit, you have learnt:

- scholars opinions about the different aspects of LPP
- the spheres of LPP are reflected in different segments such as political, economic, and so on,
- Haugen's (1966, 1989) process of LPP is central to planning.

#### 6.0 TUTOR-MARKED ASSIGNMENT

Examine Haugen's (1966, 1989) process of LPP and discuss how this can be applied in Nigeria.

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## UNIT 3 OBJECTIVES, GOALS AND IDEOLOGIES OF LANGUAGE PLANNING AND POLICY

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Objectives and Goals of Language Planning and Policy
  - 3.2 Meso Level of Planning
  - 3.3 Ideologies of LPP
  - 3.4 Types of Language Planning Activities
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit is a continuation of the previous one. It takes the discussion on language planning further by looking at its objectives, types and goals in addition to its ideologies.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the goals and objectives of language planning
- state the underlying ideologies of language planning that would enable it to solve language problems
- differentiate between types of language planning activities.

#### 3.0 MAIN CONTENT

## 3.1 Objectives and Goals of Language Planning and Policy

Cooper (1989:182) observes:

That language planning should serve so many covert goals is not surprising. Language is the fundamental institution of society, not only because it is the first institution experienced by the individual but also because all other institutions are built upon its regulatory patterns... **To plan language is to plan society.** A satisfactory theory of language planning awaits a satisfactory theory of social change (my emphasis).

Nahir (1984) earlier suggests specific goals and functions of language planning with sub-categories. The same scholar later identifies eleven Language Planning Goals (Nahir, 2003):

- 1. Language Purification prescription of usage to preserve the "linguistic purity," protect language from foreign influences, and guard against language deviation from within.
- 2. Language Revival the attempt to turn a language with few or no surviving native speakers back into a normal means of communications.
- 3. Language Reform deliberate change in specific aspects of language, like orthography, spelling, or grammar, in order to facilitate use.
- 4. Language Standardisation the attempt to garner prestige for a regional language or dialect, transforming it into one that is accepted as the major language, or standard language, of a region.
- 5. Language Spread the attempt to increase the number of speakers of one language at the expense of another.
- 6. Lexical Modernisation word creation or adaptation.
- 7. Terminology Unification development of unified terminologies, primarily in technical domains.
- 8. Stylistic Simplification simplification of language usage in lexicon, grammar, and style
- 9. Interlingual Communication facilitation of linguistic communication between members of distinct speech communities.
- 10. Language Maintenance preservation of the use of a group's native language as a first or second language where pressures threaten or cause a decline in the status of the language.
- 11. Auxiliary-Code Standardisation standardisation of marginal, auxiliary aspects of language such as signs for the deaf, place names, or rules of transliteration and transcription.

The table below provides an overview of some of the types of objectives, goals and functions to be found in language planning.

## **Summary of Language Planning Goals**

#### Macro Level Alternative Formulations Examples

Language Purification External purification Internal purification

Language Revival Language revival Hebrew

Restoration Language regenesis

Language revival Revitalisation

Revival Language reform Turkish

Language standardisation Spelling and script

standardisation Swahili

Language spread

Lexical Modernisation Term planning

Swedish

Terminological Discourse planning

Interlingual communication

Worldwide IC Auxiliary languages English LWC

Regional IC Regional identity
Regional LWC National identity

Cognate languages IC

Language Maintenance

Dominant LM Ethnic LM

Auxiliary code standardisation

## SELF-ASSESSMENT EXERCISE

Considering the peculiar multilingual situation in Nigeria, what would you recommend as language planning goals?

## 3.2 Meso Level Planning

This level, according to Kaplan and Bauldorf (1997:240), is more limited in scope and is often aimed at a specific group within the society, such as schools, libraries, and so on.

Administration: Training and certification of officials and professionals

Administration: Legal provision for one

The Legal Domain

Education equity: Pedagogical issues Education equity: Language rights/identity

Education elite formation/control

Mass communication

Educational equity: Language handicap Social equity: Minority language access

Interlanguage translation: Training for professions, business, law, and so

on.

## 3.3 Ideologies of Language Planning

Both implicit and explicit goals and objectives of LPP are ideological. There are fundamental and inherent ideologies related to LPP activities. Tollesfon (1991: pp 207-208) explains the inherent ideology in LPP activities as follows:

Language policy is a form disciplinary power. Its success depends on in parts on the ability of the state to structure the institutions of society the differentiation of the individuals into "insiders" and "outsiders"... To a large degree, this occurs through the close association between language nationalism. By making language a mechanism for the expression of nationalism, the state can manipulate feeling of security and belonging...the state uses language policy to discipline and control its workers by establishing language-based limitations on political education, employment, and participation. This is one sense in which language policy is inherently ideological.

The government authority saddled with the responsibility always conceives an ideology for such language planning venture. LPP activities promote several agenda of the government on languages in a country and their roles. Ideologies therefore, underlie status planning. Cobarrubias (1983) identifies four ideologies of language planning as: linguistic assimilation, linguistic pluralism, vernacularisation and internationalisation.

#### 1. Linguistic Assimilation

This is a language ideology which tends to favour monolingual models of society. It involves the rejection and replacement of other languages in the society, at least in the public sphere. It tends to encourage a belief in the public sphere and the superiority of the dominant language in a society; in practice, it often results in the denial of language rights of speakers of languages other than the dominant language.

#### 2. Linguistic Pluralism

However, the ideology of linguistic pluralism emphasises the language rights of minority groups and, in general also supports language diversity in society. It exists in a variety of forms, ranging from relatively weak toleration of diversity to strong support for multiple languages. It also supports granting of official status to two or more languages in a society. Examples of country in which official language status is granted to more than one language include Nigeria – English, Hausa, Igbo and Yoruba are official languages in Nigeria. It helps to solve language related problems in developing nations to avoid domination of less powerful languages by powerful ones.

#### 3. Vernacularisation

This ideology entails the selection of one or more indigenous languages in a society to serve in an official capacity. The selection involves language engineering which focuses on educational sphere with the production of textbooks, curricular materials, matriculation examinations, and so on.

## 4. Internationalisation

It involves the selection of a language of wider communication, such as English or French, for use as a country's official language. This is a common practice in developing nations/countries and it reflects the colonial past experiences of a nation, for example Nigeria and other African nations.

## 3.4 Types of Language Planning

Kloss (1968 & 1969) distinguishes two types of language planning: status and corpus planning. Recently, two more dimensions of language planning have been identified, and these are prestige and acquisition planning.

#### **Status Planning**

Status planning refers to the allocation of new functions to a language. It is primarily undertaken by administrators, politicians and people in the government authority. Language planners distinguish many functions of a given language. Such functions are as follows. Stewart (1968) outlines 10 functional domains in language planning.

- 1. Official An official language "function[s] as a legally appropriate language for all politically and culturally representative purposes on a nationwide basis." Often, the official function of a language is specified in a constitution. For instance, English in Nigeria.
- 2. Provincial A provincial language functions as an official language for a geographic area smaller than a nation, typically a province or region (for example Hausa in core Northern Nigeria, Yoruba in the Southwest and French in Quebec).
- 3. Wider communication A language of wider communication is a language that may be official or provincial, but more importantly, function as a medium of communication across language boundaries within a nation (for example Hindi in India; Swahili language in East Africa, Pidgin in Nigeria).
- 4. International An international language functions as a medium of communication across national boundaries (for example English, and to some extent, Yoruba in Republic of Benin and Hausa in Ghana).
- Capital A capital language functions as a prominent language in and around a national capital (for example Dutch and French in Brussels).
- Group A group language functions as a conventional language among the members of a single cultural or ethnic group (for example Hausa, Yoruba, Igbo in Nigeria and Hebrew amongst the Jews).
- 7. Educational An educational language functions as a medium of instruction in primary and secondary schools on a regional or national basis (for example English in Nigeria, Urdu in West Pakistan and Bengali in East Pakistan).
- 8. School subject A school subject language is a language that is taught as a subject in secondary school or higher education (for example French is taught in Nigerian schools as a subject).
- 9. Literary A literary language functions as a language for literary or scholarly purposes (for example Ancient Greek).
- 10. Religious A religious language functions as a language for the ritual purposes of a particular religion (for example Latin for the Latin Rite within the Roman Catholic Church and Arabic for the reading of the Qur'an).

## **Corpus Planning**

 Graphisation refers to development, selection and modification of scripts and orthographic conventions for a language. The use of writing in a speech community can have lasting sociocultural effects, which include easier transmission of material through generations, communication with larger numbers of people, and a standard against which varieties of spoken language are often compared.

- 2. Standardisation is the process by which one variety of a language takes precedence over other social and regional <u>dialects</u> of a language. This variety comes to be understood as supra-dialectal and the 'best' form of the language. The choice of which language takes precedence has important societal consequences, as it confers privilege upon speakers whose spoken and written dialect conforms closest to the chosen standard. The standard that is chosen as the norm is generally spoken by the most powerful social group within the society, and is imposed upon the less powerful groups as the form to emulate.
- 3. Modernisation is a form of language planning that occurs when a language needs to expand its resources to meet functions. Modernisation often occurs when a language undergoes a shift in status, such as when a country gains independence from a colonial power or when there is a change in the language education policy. The most significant force in modernisation is the expansion of the lexicon, which allows the language to discuss topics in modern semantic domains. Language planners generally focus on creating new lists and glossaries to describe new technical terms, but it is also necessary to ensure that the new terms are consistently used by the appropriate sectors within society.

#### **Acquisition Planning**

Acquisition planning involves a national, state or local government system aims and goals to influence aspects of a language such as its status, distribution and literacy through education. Acquisition planning is integrated into a larger language planning process in which the statuses of languages are evaluated, corpuses are revised and the changes are finally introduced to society on a national, state or local level through education systems. Government, communities, non-governmental organisations or ministries of education's efforts to spread and promote the learning of a language are instances of acquisition planning. The activities of institutions such as the British Council, the Goethe Institute are general towards promoting the learning of English and German respectively. The Bureau of Education and Cultural Affairs,

Office of English Language Programs also promotes the learning and use of Standard American English (SAE). Maori community in New Zealand promotes the acquisition of Maori.

## **Prestige Planning**

Prestige planning is psychological. It is directed towards preparing a favorable psychological background which is very significant for the success of language planning activities (Haarmann, 1990). Prestige planning is prerequisite for status planning. A low prestige language or variety that is targeted for high prestige needs prestige planning.

Since it is not possible to get an ideal speech community situation where the population would be linguistically and culturally homogeneous, it is crucial that language planning, resources and policies are adequately managed in order to achieve the best results. Therefore, for a workable and successful language policy, Adekunle (1995:66) suggests the following, among others:

- (i) correct information about the sociolinguistic habits of the target population and knowledge of the social basis for language policy
- (ii) the involvement and support of the target population in decision-making
- (iii) a clear articulation of the objectives of the policy
- (iv) a thorough examination of the method and processes of implementation, its probable consequences and possible remedies
- (v) provision for the evaluation of its success.

#### 4.0 CONCLUSION

The objectives, goals and ideologies of language policy and planning point to the fact that it is crucial that language planning, resources and policies are adequately managed in order to achieve the best results.

#### 5.0 SUMMARY

This unit has discussed imperatives in language planning, which are essentially achievable objectives, laudable goals and ideologies, and proper implementation in order to achieve a successful language policy.

## 6.0 TUTOR-MARKED ASSIGNMENT

Having gone through the unit, briefly explain the different types of language planning and their relevance to successful language management.

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## UNIT 4 LANGUAGE PLANNING AND POLICY ISSUES

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Stages of Language Planning
  - 3.2 Framework of Language Policies in Africa
  - 3.3 Types of Language Policies
  - 3.4 Challenges of Language Planning Policy
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

This unit is a continuation of the previous one. It takes the discussion on language planning further by looking at its objectives, types and goals in addition to its ideologies.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the stages and types of language planning
- discuss the framework of language planning that would enable it to solve language problems
- highlight the challenges of LPP.

## 3.0 MAIN CONTENT

## 3.1 Stages of Language Planning

Language planning issues (status and corpus planning) are often discussed theoretically in the Sociolinguistics class. It would be interesting to have a practical and field experience of the process of language codification/graphisation. It is also often difficult to locate the roles of the linguist in a nation's socio-political affairs as adviser and expert on language related matters. Language planning transcends mere description of language use in contexts and genres, for example, in the media.

Ideally, language planning would take place in stages as follows:

(i) Sociolinguistic Survey: this involves the gathering of facts on the number of languages available, their functions, the orthographies, the challenges of teaching them, their standards and so on.

- (ii) Setting of Goals: this involves a definition of what one hopes to achieve by teaching these languages and the strategies that have been put in place for teaching them. Also, the teaching outcome has to be predicted
- (iii) The Actual Implementation: this looks at the challenges faced while the languages are being taught. Do the children like it? Do teachers have enough materials? How are the children tested?
- (iv) Getting Feedback: this is mainly gotten from the teachers either through questionnaires on achievements and challenges of teaching that language, the teachers' observations, number of teachers available, students' performances and general reactions.

# 3.2 The Framework of Language Policies in the West African Region

A language policy involves determining, with precision, the methodology and the means and resources to be used. But for successful implementation, it is essential to make good institutional arrangements and laws and to take other measures to enable the decisions related to the language policies to be successfully implemented. Thus, in language planning, policy and decision making in West Africa, three foci are involved.

- The Individual: very often language planning is largely the result of efforts by individuals like linguists, researchers and teachers, outside the framework of formal organisations.
- Formal Organisation or Institutions: decisions about language planning and education matters are often influenced or determined by formal organisations or institution, religions, churches, schools, professional associations, printing and publishing houses and companies. Those decisions concern both status and corpus planning.
- The Government: many decisions concerning language status, language use and usage are initiated by governments. They are formulated by government agencies and made prescriptive by the appropriate political and administrative authorities.

In our analysis of the language situation and language policy in the West Africa Region, we are naturally inclined to focus on public policy, which is, as Dye and Robey's (1983) point out, "finding out what governments do, why they do it, and what difference it makes."

However, a balanced and relevant analysis should include what individuals, pressure groups, formal organisations and institutions also do, why they do it, and what the outcome of the action is with reference to the language situation in West Africa.

# 3.3 Types of Language Policies

Noss (1971) identifies three types of policy, namely:

- (i) Official language policy: this relates to the languages reorganised by the government for specific purposes – for example in Nigeria we have Hausa, Igbo and Yoruba while in Ghana we have the six government sponsored languages.
- (ii) Educational Language Policy: this relates to the languages recognised by education authorities for use as media of instruction and subjects of study at the existing levels of education for example, the Nigerian 1989 National Policy on Education.
- (iii) General Language Policy: this relates to unofficial government recognition or tolerance of languages used in mass communication, business and contact with foreigners. For example in Nigeria and Ghana, families use the indigenous languages in order to preserve their cultures. Also in Nigeria, Nigerian Pidgin English and Standard English are used in the mass media. Politicians also find the use of indigenous languages useful in their campaigns.

# SELF-ASSESSMENT EXERCISE

From what you have read so far, which type of policy exists in Nigeria?

## 3.4 Challenges of Language Policy and Planning in Nigeria

1. Marginalisation of Minority Languages

In the various attempts at language policy and planning in Nigeria, recognition has been accorded to the major languages, and to some extent, languages of state importance, to the detriment of those in the minority category. Such overt recognition includes the provision in section 1, paragraph 8 of the national policy on education (1981) that in the interest of national unity, every child should learn one of the three major languages in addition to his own. This recognition is also entrenched in the 1979 Constitution in section 51 also 91 and repeated in section 55 and 97 of the 1999 Constitution that:

(iv) The business of the National Assembly shall be conducted in English and in Hausa, Ibo and Yoruba when adequate arrangements have been made thereof.

- (v) The business of the House of Assembly shall be conducted in English, but the house may, in addition to English, conduct the business of the house in one or more other languages spoken in the state as the house may by resolution approve.
- (vi) Ethnic loyalty of Nigeria's minority language speakers: governments' pronouncements with regard to the status of the three major languages have awakened the language loyalty or ethnic loyalty of Nigeria's minority language speakers. They have risen to resist what they regard as attempts to make them socially, economically and politically subservient to the speakers of the dominant languages. It has been argued (Beardsmore, 1980) that next to religion, language loyalty overrides all other questions that impinge on Nigerian life, uniting conflicting ideologies and drawing together social classes with contradictory interests.
- (vii) Unstable Government: the incessant cabinet reshuffle in Nigeria has made it difficult for a lasting decision to be made concerning the language policy in Nigeria as language planners come and go with each new regime.
- (viii) Non-Implementation of Language Policy: up till now, the constitutional provision for the use of the three major languages in the National Assemblies has not been implemented. This has been partly attributed to the abrupt interruption of democratic rule by the 1983 military take-over but more importantly, this lack of will to implement the provision arises from the circumstances in which it was enacted. It reads: "Government shall promote the learning of indigenous languages" section 19(4).
- (ix) Also, the provision in the national policy of education that every Nigerian child should be encouraged to learn one of the major languages in addition to his own has not been implemented. This might not be unconnected with the belief of the minority speakers that the recommendation is an imposition. Thus, non-implementation is a way to certify their opposition.
- (x) Minority languages are not developed: many of the minority languages craving for a place in the language policy are not developed in terms of being codified, as such, there are no textbooks and teachers for such languages.
- (xi) Lack of funds to carry out a quantitative and qualitative language survey in Nigeria.

There is the need to know the actual number of languages and dialects that we have in the country in order for language planners to make

authentic recommendations but the government has not given attention to this aspect of our national affairs.

(xii) Poor media input in language matters: Sometimes ago, it was customary for newscasters on national television to symbolically greet their viewers "goodnight" in the three major Nigerian languages at the end of the 9 o'clock network news. Today, this practice has been abolished because the media fell to the pressures from speakers of minority languages.

The probable way forward for Nigeria, according to Bamgbose (1992) is that posing the language problem in Nigeria in terms of a majority/minority dichotomy is an exaggeration because there is no justification for such a dichotomy, due to state creation, which has thrown several languages into prominence. Thus, we will suggest that speakers of other languages like Edo, Somaika, Egun, Okun, Nupe, Igala, Ijaw, should encourage their children to study these languages so that first, the languages will not suffer language death; and in the future, these children can develop the languages that are not yet codified or standardised.

In addition, scholars, linguists and educationists should shift their focus away from a concern with the problems and prospects of the implementation of the language provisions of the 1979 Constitution and of the national policy on education as revised in 1981, to drawing the attention of the Nigerian government to the need for a consciously and systematically drawn language policy.

Comparing Nigerian and Ghanaian Language Planning Efforts, one would observe that, although both countries have made concerted efforts to have a deliberate language policy, there is no general language policy. However, the situation in Ghana as regards government's interest in the indigenous languages is better than that of Nigeria because of the existence of the nine government-sponsored languages. In both countries, nonetheless, implementation of the language policies is a major challenge.

While Nigeria has spelt out in the NPE (in theory) that the use of indigenous languages in the early stage of primary education would be encouraged, Ghana has completely abolished the use of their indigenous languages in education.

From the outset, Ghana had the British lay a solid foundation for the use of the indigenous languages as media of instruction at the lower primary level...

### 4.0 CONCLUSION

This unit has dwelt on the stages and the different types of language planning, the workable framework and challenges of language planning.

### 5.0 SUMMARY

This unit has discussed imperatives in the formulation of language planning and policy; it has proffered a workable framework and has examined some challenges that may arise in the process.

#### 6.0 TUTOR-MARKED ASSIGNMENT

What are the implications of the identified challenges of language planning in Nigeria?

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# UNIT 5 PRESTIGE AND MULTIGLOSSIC NATURE OF LANGUAGES

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Prestige of a Language
  - 3.2 Determining Factors of Language Functions
    - 3.2.1 Prestige and Status
    - 3.2.2 Levels of Development
    - 3.2.3 Historical and Political Profile
    - 3.2.4 Institutional Policies and Planlessness
    - 3.2.5 Numerical Strength
  - 3.3 Multiglossic Nature of These Languages
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

#### 1.0 INTRODUCTION

A language has prestige due to certain functions it performs. The multiglossic nature of these functions and their relevance are discussed in this unit.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain the term "prestige and status of a language"
- identify the factors that contribute to the allocation of language functions in a multilingual society.

## 3.0 MAIN CONTENT

## 3.1 The Prestige of a Language

The prestige of a language is enhanced by the specific number of functions it performs in a multilingual context. For example, the English language in Nigeria and some other countries such as South Africa has a number of functions, which invariably enhances its prestige and the high preference for it in certain domains. According to Kachru's (1996: p. 58) framework, English has interpersonal, regulative, instrumental and innovative/imaginative functions. The instrumental function refers to the

use of English as a symbol of elitism and modernity, as a link language between speakers of various languages in a multilingual context; the instrumental function basically is concerned with the use of English in a country's educational system; the regulative function concerns its use for the regulation of conduct in such domain as the legal system and administration; and the innovative function entails the use of English in various literary genres.

Adegbija (2004) notes that at the individual level of multilingualism, the roles and functions assigned to a language in particular contexts is inseparable from people's perception and its suitability for the occasion, the subject matter, the participants, the intention of the communicative encounter, and interpersonal goals relating to identity, solidarity, exclusion and committing oneself. In addition, language functions at this level keep changing; the importance or salience of languages in particular contexts are neither stable nor fixed.

At the societal level, the functions of language seem fixed. These roles or functions include nationalist and nationist roles relating to official language, national language, education language, media language, language of wider communication (LWC), international functions, school subject functions and judiciary functions. This is related to national identity, solidarity and integration and cohesion among the citizens of a multilingual context and the machinery for the smooth running of a government (Bamgbose 1991, Ferguson 1959, 1968; Ferguson & Das Gupta, 1968; Fishman 1967, 1968a, 1972, 1978). In a multilingual nation such as Nigeria, there is a variety of functional manifestation at different levels and hierarchies such as in administration, education, commerce, media, science and technology (national, regional and local levels). Some languages also graduate in functions and roles at several levels of usage, societal and individual. There is "multiglossic" situation, which is a widening extension of Ferguson's (1959) "diglossia" (Adegbija, 2004). Hary (2000) defines "multiglossia" as a linguistic state in which different varieties of a language exist side by side in a language community and are used under different circumstances or with various functions. In addition, it may refer to the use of different varieties of a language for distinctively separate purposes.

Hellinger and Babman (2001) assert that in Morocco, for example, Moroccan Arabic is in multiglossic relationship with other varieties of Arabic: (i) Classical Arabic is used for liturgical purposes, mainly in the reading of the Holy Koran (ii) Standard Arabic is used in the press, on the radio and television, and one of the languages of instruction alongside French. (iii) Educated Moroccan Arabic is used by educated Moroccans in formal spoken situation.

# 3.2 The Determining Factors of Language Functions in a Multilingual Context

There are factors, which determine language functions in a multilingual context. These are:

## 3.2.1 Prestige and Status

The status and prestige of a language determines its roles and functions. A prestigious language is assigned prestigious functions. During status planning process, the status of a language might be enhanced or elevated to perform certain prestigious functions. The functional allocation is tantamount to the perceived prestige, both at the individual and societal levels. For example, the English language in Nigeria is a high prestige language used in education, judiciary, administration, governance, politics, and foreign relations, etc. This prestige is shown in the Nigerian National Policy on Education (2004).

The policy provides for:

- (i) Mother-Tongue (MT) and\or Language of the Immediate Community (LIC) as the language of initial literacy at the preprimary and junior, primary levels, and of adult and non-formal education.
- (ii) The three major (national) languages Hausa, Igbo and Yoruba as the languages of national culture and integration.
- (iii) English the official language as the language of formal literacy, the bureaucracy, secondary and higher education, the law courts, and so on.
- (iv) Selected foreign languages especially, French, and Arabic, as the languages of international communication and discourse. These are the languages for which language villages have been set up.

Although unstated, yet implied, the NPE policy/statement on languages:

- (i) advocates multilingualism as the national goal
- (ii) recognises English as the de facto official language in the bureaucracy and all tiers of formal education
- (iii) treats Hausa, Igbo and Yoruba as potential national languages which are to be developed and used as L1 and L2 all through the formal educational system
- (iv) regards all Nigerian languages as meaningful media of instruction in initial literacy, and in life-long and non-formal education.

### SELF-ASSESSMENT EXERCISE

Determine the prestige and status of your language in your country. Do this objectively.

## 3.2.2 Levels of Development

Development here refers to standardisation or modernisation and graphitisation of a language to determine its functions and prestige. Other measures such as availability of dictionaries and linguistic descriptions, lexical expansion, metalanguage or register for various domains of modern life, school subjects and literature are vital in enhancing the functions of a language. For example, Yoruba, Igbo, Hausa and Efik are the only school subjects among many Nigerian indigenous languages because of their development.

#### 3.2.3 Historical and Political Profile

Languages with a historical and political tradition tend to attract greater functions than other languages that are endowed as they are. For example, the international functions of English in the world today is directly related to the political power-brokering of the combined force or alliance of the native speakers of English, namely United States of America. Canada and Britain.

## 3.2.4 Institutional Policies and Planlessness

Institutional policies of government ministries, organs or agencies, cultural and religious organisation, language development centers, universities and other educational institutions and the media contribute to the determination of language functions in a multilingual nation such as Nigeria. For example, in Nigeria the institutional support enjoyed by Hausa, Igbo and Yoruba has increased their salience at the societal level, at least. And at the individual level, it is stated in the Nigerian National Policy on Education (cf. NPE, Revised 1985, 2004) that every citizen should learn at least one of the national languages.

## 3.2.5 Numerical Strength

The number of speakers of a language enhances its functions and prestige. This principle, according to Adegbija (2004), seems to be true in all multilingual nations around the word. In Nigeria, for example, the national functions allocated to Hausa, Igbo and Yoruba are directly related to the population of their speakers.

## 3.3 Multiglossic Nature of Language Functions

In multilingual Nigeria, languages are categorised into three: exoglossic languages (English, Arabic and French); the indigenous languages, and Pidgin or contact language, and there is a hierarchical distribution of language functions among the various languages in the country at the federal, state, and local government levels. Besides the function of English as an official language in every state, other languages also function, depending on the geographical areas. Other factors which determine language functions are role-relationship, the speech partners or interlocutors, the social venue, the interaction type and the medium (Putz, 1991). For example, English is used as the language of education, the mass media, international diplomacy, the judiciary, but it is possible any other language or mother tongue features in these settings.

The interlocutors and nature of their interaction determine this situation. This shows the chameleon-like nature of languages in a multilingual context. Nigerian indigenous languages are also employed to express ethnic solidarity, local interactions, religious worship and media broadcast on local or state radio and television stations. Multiglossic nature of language functions is examined in certain domains in Nigeria; these include government, the media, commerce and religion.

#### Government

English is a major language in government parastatals as the official medium of communication. Information, announcements and documents including instructions are produced first in English, before some of them are later translated into the regional language or language of the immediate environment.

#### Commerce

English is the official language of business and commerce because transactions are conducted usually in English. However, in some cases such as in some parts of Delta, Edo, Rivers, Ebonyi, and Bayelsa states of Nigeria, Nigerian Pidgin is regarded as the official language of business and commerce in semi-formal contexts.

#### The Media

The official language of the media in Nigeria is basically English. This can be seen in the number of newspapers published in English in Nigeria. Only very few newspapers are published in the indigenous languages, for example *Alaroye; Gaskiya Tafi Kwabo* etc. Official

broadcasts such as Presidential broadcasts are first aired in English before they are translated into other Nigerian languages.

## 3.3.4 Religion

The colonialists spoke English and they brought The Bible and other Christian literature also written in English. Gradually, other forms of literature were translated into major Nigerian languages. Also, as a result of Pentecostalism, churches that conduct their services in English appear to far outnumber the ones using indigenous languages, and they are more popular, attracting a lot of youths.

## 4.0 CONCLUSION

Factors that determine language functions equally contribute to the prestige of that language, while exhibiting the multiglossic nature of these language functions.

#### 5.0 SUMMARY

This unit has examined what contributes to the prestige of a language, the multiglossic nature of language functions and the several factors that determine language functions in a multilingual situation.

### 6.0 TUTOR-MARKED ASSIGNMENT

Write short explanatory notes on:

- (i) Exoglossic languages
- (ii) The indigenous languages
- (ii) Pidgin or contact language.

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### UNIT 6 OFFICIAL ORTHOGRAPHIES

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition of Orthography
  - 3.2 Standard/Official Orthographies of Nigerian Languages
  - 3.3 Standard Orthographies of Major Nigerian Languages and Controversies
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

A language has recognised orthographies. The standard/official orthographies of the three major Nigerian languages and their relevance are discussed in this unit.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain the term "orthographies"
- identify the factors that contribute to the standardisation of orthographies
- highlight the controversies surrounding the standardisation of these orthographies.

## 3.0 MAIN CONTENT

## 3.1 Definition of Orthography

The orthography of a language refers to the agreed letters used to represent the sounds of the language – the letters being collectively known as the alphabet of the language. The orthography also refers to the agreed rules for spelling or writing the language. The spelling rules deal with issues such as capitalisation, punctuation, tone marking, word division, and compound words (Ohiri-Aniche, 2008). According to Ezikeojiaku (2002: p. 282):

Orthography is a very sensitive aspect of language planning which requires expert knowledge. A system of orthography for any language may be described as a way which the owners of a language choose to represent letters of the alphabets (sic) of such a language. It is a graphic system of representing the sounds of the language.

Because of the recognition of the three major languages—Hausa, Igbo and Yoruba by the National Policy on Education (1989 & 2004) in Nigeria, there has been an increase in the production and publication of educational materials, texts and literature in the three major languages. However, Hausa and Yoruba scholars and writers have advanced in the development of teaching and reading materials than their counterparts in the Igbo language.

This could be traced to the arguments that have overtime arisen on the standard/official orthographies of some Nigerian languages.

Beyond the linguistic considerations, there are other factors - social, historical, psychological, and political issues in making decisions about the system of writing for a language. However linguistically and technically sound orthography might be, acceptance by the people for whom it is designed determines its eventual and effective use (Grenoble & Whaley, 2006). They give important suggestions as follows: (i) the involvement of local leaders and native speakers must be integrally involved in the process of developing an orthography, (ii) an orthography must be acceptable to authorities such as familial or clan heads and civil leaders who have some sort of influence over the educational practices of a community, (iii) other factors such as sociopolitical considerations, ethnolinguistic factors, economic and technological variables can play important roles in the choice of the orthography of a language, and (iv) the writing system to adopt at least one among the four types of writing systems: logographic, alphabetic, semi-syllabic, and consonantal.

- 1. Alphabetic writing systems use single symbols to represent individual phonological segments. In Western Europe, the Roman and Cyrillic alphabets are common alphabetic systems in use.
- 2. Consonantal system is a sub-type of alphabetic writing which uses symbols to represent systems in use.
- 3. Semi-syllabic writing systems use single symbols to represent syllables. Brahmi script in India is the oldest of these scripts and it has spread through Asia. Other developed syllabic scripts

- Cherokee (North America), Vai (India), Djuka (Suriname), and the Ol Chike syllabary for Santali (India).
- 4. Logographic systems make use of graphic signs or logograms to represent words or morphemes. Chinese is the most widely recognised logographic system today. Japanese and Vietnamese also make use of logographic symbols borrowed from China.

# 3.2 Standard/Official Orthographies of Nigerian Languages

Standard/official orthography is a fully developed, time-tested orthography that is widely used and accepted by the language community. Standard orthographies are *sine qua non* in language planning processes. Without orthographies other aspects of language engneering or modernisation (material production, metalanguage, and so on) which are crucial to language planning process seem rather impossible.

As observed by Emenanjo (1990:91 cited in Adegbija, 2004), only 44 languages among many languages in Nigeria have standard orthographies: 14 of these were published by the Language Development Centre, 28 for the Rivers State language under the control of the Rivers Readers Projects; and four for the Niger State languages; 14 for the former Bendel State languages (now Delta and Edo States) . The Language Development Centre has produced more orthographies for 33 Nigerian languages in six manuals (Adegbija, 2007). A few individual and communal efforts, for example Oko-Osanyin Orthography Project (Adegbija, 1992) have yielded tremendous results in the production of orthographies for small-group or minority languages.

This number indicates that many Nigerian indigenous languages are yet to be standardized, since hitherto developmental attention in Nigeria has been focused on only Hausa, Yoruba and Igbo, and, at times, on a few other languages because of their population/size including Edo, Efik, Fulfulde, Ijaw, Kanuri Tiv. There have been various developments which are concentrated on these few languages (Adegbija, 2004). For example, a glossary of technical terminologies for primary schools in Nigeria; primary school first language curriculum for Hausa, Igbo and Yoruba designed by the National Educational and Research Development Council (NERDC 1982/1983) and Braille terminologies were prepared in Hausa, Igbo and Yoruba (NERDC 1981/1984).

The nexus between mother tongue literacy and orthography has been identified. Contemporary language literacy programme is fraught with many challenges and constraints, such as the lack of orthography for a large number of Nigerian indigenous languages. The prospect for mass

literacy therefore is not feasible unless the Federal Government of Nigeria directs its efforts to developing orthography and literature in many unstandardised indigenous languages (Okedara & Okedara, 1992). The lack of orthographies of many indigenous Nigerian languages will definitely deny many people, particularly in the rural communities, a very significant opportunity to receive literacy education in their first languages.

Baker (2001) and Cummins (2000) have stated the benefits of literacy in L1 before L2 as follows: use of a familiar language to teach beginning literacy facilitates an understanding of sound-symbol or meaning-symbol correspondence; content area instruction is provided in the L1, the learning of new concepts is not postponed until children become competent in the L2; the affective domain, involving confidence, self-esteem and identity, is strengthened by use of the L1, increasing motivation and initiative as well as creativity; L1 classrooms allow children to be themselves and develop their personalities as well as their intellects, unlike submersion classrooms where they are forced to sit silently or repeat mechanically, leading to frustration and ultimately repetition, failure and dropout, etc.

Recent effort by the Centre for Black and African Arts and Civilisation (CBAAC) is a good venture to harmonize the orthographies for the four major languages spoken in Cameroun, Benin and Niger Republic. The core of the harmonisation effort is to reduce the influence of foreign languages. In the *Next Magazine*, May 6th, 2011, Professor Tunde Babawale commented: "It is disturbing to note that African languages no longer enjoy places of pride in most homes and schools. Children are encouraged to use foreign language in most homes and our schools also pejoratively label our indigenous language as vernacular." Also the Director, Centre for Advanced Studies of African Society (CASAS), Kwesi Prah, says: "We must know, incontrovertibly, that without our languages, we are not going anywhere. Unless we realise that, if we want to see progress on the African continent, then we must develop our languages. We must develop our language, orthography; take advantage of the resource" (2011: p. 34).

#### SELF-ASSESSMENT EXERCISE

Trace the development of the orthography of your language.

# 3.3 Standard Orthographies of Major Nigerian Languages and Controversies

The Igbo language, for example, is constantly plagued by deviations from the official Igbo (Onwu) orthography. These controversies have

stalled the development of the language (Emenyonu, 2001). Aniche (2007) also notes that these deviations are gradually dragging Igbo orthography into a state of anarchy, because a widely accepted standard may no longer exist.

Since the beginning of official publications in the language in the 1850s, three key orthographies – "Standard Alphabet", the "Africa Orthography" and the "Official (Oÿnwuÿ) Orthography" – have been used to write Igbo. In 1973, the Society for the Promotion of Igbo Language and Culture (SPILC) established the Igbo Standardisation Committee (ISC), which in no small measure helped in the standardisation of Igbo orthography until 1990 when both the SPILC and its ISC were phased out.

Overtime, the "Onwu orthography" – a product of a committee set up by the then Eastern Region, with Dr. S.E. Onwu, an Igbo indigene as its head – has assumed the role of the Igbo official orthography and is being used in government publications, newspapers and the media. Even in the educational sector, it is approved by the West African Examinations Council (WAEC), the National Examination Council (NECO) and the Joint Admissions and Matriculation Board (JAMB); and is used in the students'/pupils' core texts.

The Onwu Orthography is made up of 28 consonant and eight vowel letters:

A b ch d e f g gb gh gw h ii j k kp kw l m n n nw ny o Q p r s sh t u � v w y z

However, this orthography too is not without criticisms (in the use of different symbols and tonal notations in dictionaries) and deviations (in spelling rules). The SPILC, through the ISC platform, produced the first volume of its "Recommendations of the Igbo Standardisation Committee in 1976", the outcomes of the seminar themed, "Standardisation of the Igbo Language, Literature and Culture." These recommendations, amongst other issues focused on the alphabet, spelling rules, purism and dialect, borrowing/loan words, tones and technical vocabulary in Igbo language. Yet, the debates on the standard orthography for Igbo are still on (Emenyonu, 2001).

The Igbo alphabet and the Yoruba alphabet were introduced about 1842 by the early Christian missionaries. In comparison however, the standardisation of Yoruba orthography has not spawned any debates, even though its standardisation does not in any way mean that the sectional dialects are liable to die. Iconic in the development of Yoruba orthography is Bishop Samuel Ajayi Crowther who, with other Christian

missionaries, set the pace for the Yoruba writing system. This writing system has been revised several times, and the first novel in the Yoruba language was published in 1928.

The current orthography of Yoruba derives from Bamgbose's (1965) study, along with the report of the Yoruba Orthography Committee (1966). It is still largely similar to the older orthography and it employs the Latin alphabet modified by the use of the digraph  $\langle gb \rangle$  and certain diacritics, including the traditional vertical line set under the letters (e), (o), and (s). In many publications, the line is replaced by a dot (t;), (Q), and so on.

## Yoruba Alphabet

The orthographical standardisation and harmonisation of Hausa language did not also cause any rancour. The first phase of Hausa orthographic standardisation began with Vischer's "Rules for Hausa Spelling," and culminated in the 30s. In 1934 the Reverend G.P. Bargery published his seminal work "A Hausa-English Dictionary and English-Hausa Vocabulary," which contains about 40,000 entries and indicates, for the first time in a consistent manner, vowel length and tonal structure. The second phase of Hausa standardisation efforts may be associated with the founding of the Hausa Language Board in 1955.

Its goals were to unify the spelling of Hausa words and loans from other languages and to be the consultant on all matters regarding the Hausa language. There was harmonisation of Bamako system used in Niger as a result of Bamako UNESCO meeting of experts and GASIYA-standard in Nigeria in 1980. The Nigerian standard was accepted by both countries (Wolff, 1991).

## 4.0 CONCLUSION

Orthography, an essential part of standardisation, is a specialist's prerogative. Acceptance of this orthography is crucial. Orthography, once accepted, remains constant.

## 5.0 SUMMARY

In this unit, we have examined standardisation efforts and processes with specific focus on orthographies of some Nigerian languages.

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### 6.0 TUTOR-MARKED ASSIGNMENT

Identify the features of official orthographies, using relevant examples.

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### MODULE 3

Unit 1	Language Management and Engineering
Unit 2	Language Situation and Language Management
Unit 3	Language Attitude
Unit 4	Minority Language Groups: Plight and Destiny
Unit 5	National Languages: Social, Cultural and Political
	Implications

# UNIT 1 LANGUAGE MANAGEMENT AND ENGINEERING

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Language Engineering
  - 3.2 Language Management
  - 3.3 Objectives/Strategies of Language Management
  - 3.4 Levels of Language Management
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

You will observe that in the last unit, Module 2 Unit 6, you learnt about standard orthographies and the controversies inherent in the process of standardisation. In continuation, in this unit, you will learn about the nature and scope of language engineering and language management as imperatives in a multilingual and multicultural setting.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain the nature of language engineering and language management
- discuss the relevance of language engineering and language management in a multilingual society.

#### 3.0 MAIN CONTENT

## 3.1 Language Engineering

Language engineering involves the creation of <u>natural language</u> <u>processing</u> systems whose cost and outputs are measurable and predictable as well as establishment of language regulators, such as formal or informal agencies, committees, societies or academies as language regulators to design or develop new structures to meet contemporary needs.

It is a distinct field contrasted to natural language processing and <u>computational linguistics</u>. A recent trend of language engineering is the use of Semantic Web technologies for the creation, archival, processing, and retrieval of machine processable language data.

Springer (1956: pp 46&54), in Gadysa and Gabana (2011), argues that language engineering is used 'with reference to the efforts of graphisation and of standardisation of the semi-standardised language in the Soviet Union.'

For Alisjahbana (1961), language engineering is seen as the "conscious guidance of development within the larger context of social, cultural, and technological change". Alisjahbana (1972:14) also uses the term to refer to "the transfer of past experiences of codification of the European Languages – in the areas of spelling, vocabulary, and grammar – the newly developing languages by deliberate and rational planning."

Thus, language engineering refers to applying scientific principles to the design, construction and maintenance of tools to help deal with information that has been expressed in natural languages (the languages that people use for communicating with one another). The tools can be of varying kinds: many are computer systems to help with such tasks as translation, language teaching, and abstracting and indexing, information extraction and so on. Language engineering also leads to more intangible "tools" such as graphic presentation, development of orthography, standardisation, dictionaries and thesauri, guidelines for authors, and methods for the teaching foreign languages.

According to Adedun and Shodipe (2011), "The term 'language engineering' refers to the potential of a language to express new and emerging ideas, notions or concepts." Capo (1990:1) defines language engineering as "that domain of applied linguistics concerned with the design and implementation of strategies (that is, conscious and deliberate steps) toward the rehabilitation and optimal utilisation of individual languages."

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Language engineering is, therefore, a conscious attempt to influence the form of a language, and this implies three phenomena that are related to lexical change (Ammon, 2005: p. 26). These are:

- Standardisation of pronunciation, spelling and the meaning of words
- 2. Creation of new names from organisations whose acronyms create easily pronounceable words and are semantically related to the organisation's aims.
- 3. Public use of language (for example in politics or journalism).

Adedun and Shodipe argue further "Languages are constantly engineered to meet the challenges of everyday communication often necessitated by changes in the social, economic or political life of a speech community." Dadzie (2004) notes that every human language is subject to change and several factors responsible for this may range from the historical to the cultural and the linguistic. The English language, for example, underwent significant changes as a result of various invasions of the British Isle by Angles, Jutes, Saxons, Normans, Danes and the French. These incursions have tremendously influenced the language so much that the English, which was spoken in the ninth century, has no resemblance to the present day English.

The Nigerian situation typifies what obtains in many Anglophone West African countries where English gained "superiority" over the Nigerian indigenous languages as an official lingua franca. It is acquired as a means of responding to several sociolinguistic needs which include the use of English as a medium of education, language of politics, administration, commerce and even religion. Some indigenisation and creolisation must occur as the language reflects its new environment and expresses ideas and concepts hitherto impossible to express in the language. This situation makes language engineering *sine qua non* (Adedun, 2005).

There are a number of areas where the impact is significant:

- competing in a global market
- providing information for business, administration and consumers
- offering services directly through tele-business
- supporting electronic commerce
- enabling effective communication
- ensuring easier accessibility and participation
- improving opportunities for education and self development
- enhancing entertainment, leisure and creativity.

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#### 3.2 Language Management

The term "language management" was introduced into sociolinguistic literature by Jernudd and Neustupny (1987) in their contribution to a conference in Quebec, Canada. The theory originated from the "language theory" (Neustupny, 1978) developed in the 1970s and 1980s, mainly by Neustupny and Jernudd, and it grew as an extension of language planning theory.

Spolsky (2009) argues that the third component of language policy is language management. To Spolsky, language management accounts for language choices. Secondly, language management provides examples of efforts to impose language practices on a lower domain.

Generally, management refers to a set of activities undertaken to ensure the goals of association are achieved in an effective and efficient way. Language management refers to the actions and strategies devised to achieve language policy objectives (Webb, 2002). A language management approach to language planning can be described as a top-down process.

Language management can be performed at two levels: simple and organised managements. Simple management is the management of problems as they occur in individual communication acts; for example, the problem of spelling a particular word or the problem of how to redress the use of an expression that a speaker has just uttered but now considers as not sufficiently polite. Language management within a family often relies on simple correction in discourse, which may be connected to ideologies of ethnicity. This example was noticed in some German families during the post-war period in the Czech Republic, according to Nekvapil (2003a). In principle, management theory states that language problem originates from simple management and is transferred to organised management.

## **Organised Management**

Spolsky (2009) asserts that organised language management ranges from the micro (family) to the macro (nation-state) level. The most obvious form of organised language management is a law established by a nation-state (or other polity authorised to make laws) determining some aspect of official language use. This, for example, could be a requirement to use a specific language as language of instruction in schools and business and government agencies. The decision of the Roman Catholic Church at Vatican II to change the policy that Latin should be the language for mass is another good example of organised language management. Language management also applies to specific

domains such as family domain and efforts by immigrant parents to maintain their language. All these are seen as part of language management.

Language reform is an example of a highly organised language management process (Neustupny & Nekvapil, 2003). However, organised management is not a summary of simple management acts. Language reform takes place, both formally and informally, in many languages given official status in the modern world. Language reform includes lexical and orthographic reform as well as occasional syntactic reform. It is known as essentially corpus planning. The reform of the written Chinese in the People's Republic of China, reforms of Ibo and other indigenous languages in Nigeria.

## 3.3 Objectives/Strategies of Language Management

There is a list of rules or strategies to arrest all communicative problems within a community. Having been reformed, these features are called objects of language management (Neustupny 1987; 1997). These are:

## 1. Participant strategies

These determine participant and networks in communication process. These strategies are noted, evaluated, and adjustment may be carried out when management occurs.

### 2. Variety strategies

Variation strategies govern the use of language varieties and variables – what languages are spoken and what problems affect these languages and their individual rules.

### 3. Situational strategies

These strategies examine recurring sets of the use of language, problems and characteristics for language domains (daily life, family, friendship, education, work, and public and culture domain).

## 4. Content strategies

They select the content of communication and problems which occur when they do not function satisfactorily.

## 5. Form strategies

These strategies determine the form of communication, the form of routine components, or the order of components.

### 6. Channel strategies

Channel strategies govern the various channels through which communication can be turned into surface structures. These are problems of the spoken and written media which overlap with the problem of varieties.

## 3.4 Levels of Language Management

Language management emphasises management at a number of levels: the individual, associations, and social organisations, the media, and economic bodies, educational and international organisations. For example, the Czech Republic management of language takes place at all these levels (Nekvapil, 2002a; 2006b).

Language problem theories manifest in a space similar to theory of language management, though they may use different terms in different social systems (language acquisition, language therapy, literary criticism, critical discourse analysis, and so on).

## SELF-ASSESSMENT EXERCISE

Why is language engineering and management necessary?

#### 4.0 CONCLUSION

This unit has examined the issues that surround language engineering and language management. It has also identified objectives, levels and strategies of language management that can be of benefit in a multilingual nation.

#### 5.0 SUMMARY

This unit has dwelt on language engineering and language management as crucial aspects of language planning in a multilingual society.

## 6.0 TUTOR-MARKED ASSIGNMENT

Using any Anglophone African country, explain the concept of language engineering.

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### UNIT 2 LANGUAGE SITUATION IN NIGERIA

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Language Situation in Nigeria
  - 3.2 Types of Languages in Nigeria
  - 3.3 Language Hierarchy in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

This unit explains the nature and scope of language situation, language engineering and language management as imperatives in a multilingual and multicultural setting.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain the nature of language situation and language management
- discuss the relevance of language situation, types of languages and language hierarchy in Nigeria.

# 3.0 MAIN CONTENT

## 3.1 Language Situation in Nigeria

In a recent UNESCO report (2010), it is observed that 'Africa is the only continent where the majority of children start school using a foreign language' (Quane & Glanz, 2010: 4). According to Adegbija (2004: 37), Nigeria is an intriguing maximally multilingual scenario, which presents a case of linguistic and cultural diversity par excellence. He further states that multilingualism in Nigeria is certainly more complex and intricate than in multilingual European countries such as Belgium, Switzerland, or Sweden.

## 3.2 Types of Languages in Nigeria

Akinnaso (1991) asserts that Nigeria is multilingual. Therefore, the language situation is complex; and a description of Nigeria's language situation calls for a multi-layered analysis to reveal its complexity in a peculiar linguistic landscape. First, there are three major types of languages in Nigeria: (1) indigenous languages, (2) exogenous languages, and (3) a neutral language, namely, Pidgin English. Adegbija (2004:46) identifies the three main categories of languages being used in Nigeria. They are as follows:

- (a) Indigenous or native languages: about 450; Hausa, Yoruba and Igbo have been constitutionally recognised as "major". This recognition has given these languages a kind of celebrity status among Nigeria's numerous languages.
- (b) Exogenous or non-indigenous languages: chief among these is English. Others are French and Arabic. Other languages like German and Russian have a rather restricted functional scope.
- (c) Pidgin: principally represented by Nigerian Pidgin English, with a dual status of being at once indigenous and exogenous. There are, however, different views on its actual status.

An endogenous language is one that is used as a mother tongue in a community and may or may not be used for institutional purposes. An exogenous language is "one that is used as an official, institutionalised language but has no speech community in the political entity using it officially" (Josiane & Michel, 2000:29). There are examples of exogenous languages in Nigeria. They are Arabic, French and English. Arabic is the first among these languages to arrive in Nigeria and it was accompanied by Islam and trans-Saharan trade in the northern territory of present-day Nigeria in the ninth century AD.

Arabic is the language of Islamic religion, judiciary and political administration, social and commercial interactions, and of literacy and scholarly activities. Predominantly, it is the language of Islamic worship and Quranic pedagogy, worship, prayers and *Medersa* (higher school and university) in Nigeria (Ogunbiyi 1987; Ogunbiyi & Akinnaso, 1990; Akinnaso, 1991; Adegbija, 2004). Adegbija (2004:55) argues that: "Arabic is an elitist minority language because most common people only know a few Arabic sentences, memorized in Koranic schools, whose meanings are soon forgotten thereafter. Very few can actually read or write Arabic." Akinnaso (1991) observes that the decline in the status and functions of Arabic was caused by the increasing status and functions of English. English is the *de facto* and *de* 

*jure* official language of Nigeria because of its functions as the language of government, bureaucracy, education, commerce, mass communication, international trade, politics and science and technology.

French lacks historical roots and a range of functions unlike Arabic and English. It has the lowest number of users and the least appeal to learners. Its uses and functions are limited to diplomatic and educational contexts and border communication with Nigeria's neighbouring Francophone countries such as Chad, Togo, Niger, Benin and Cameroon. Its impact on the nation has not increased despite the declaration by the Sani Abacha regime that French be recognised as Nigeria's second official language. Other foreign languages such as German, Russian, Spanish and Portuguese have also not risen to prominence in Nigeria, except in diplomatic contacts and relations.

Pidgin English is a neutral language. It is Nigeria's lingua franca in informal domains. It has developed from its origins in the early days of the contact between Nigeria and Europe to the stage of creolisation, trade language, and to the most popular medium of inter-group communication in various heterogeneous communities throughout Nigeria. It is widely used in public institutions, service centres, print and electronic media – regular newspaper columns, news broadcasts, and various entertainment programmes and comedies.

Pidgin English is used in advertisements on billboards, in newspapers, radio and television all over the country. It is a principal language of commerce which has now been creolised in Sapele and Warri and other parts of Delta State. It is a lingua franca among the youth and academia in an informal setting in Nigerian universities and non-western educated Nigerian masses (see Omamor 1983, Agheyisi 1984, and Akinnaso 1991).

There are various arguments on the description of Pidgin English. Adegbija (2004) sees Pidgin English as a hybrid Nigerian language. Akinnaso (1991) describes it as an exogenous language. Omodiagbe (1992:21) says: "Pidgin is an offshoot of the "pure" English of the early missionaries and colonial administrators. It is the product of necessity and pragmatism, as well as a robust salute to the malleability and adaptability of the English Language". Oladejo (1991) describes Pidgin English or Nigerian Pidgin as "the only truly neutral indigenous Nigerian language."

## SELF-ASSESSMENT EXERCISE

Critically examine the language situation in Nigeria.

# 3.3 Language Hierarchy

At a different level, languages in Nigeria show different orders of hierarchical relationship and reveal shifting, contrastive and overlapping characteristics, functions and status. If taken into consideration factors such as degree of official recognition, prestige, contexts, and range of use; the three classifications of languages described above can be patterned into five-tier system of language hierarchy. While it is true that some of the languages perform certain exclusive functions and there are instances or occurrences and overlapping functions.

Akinnaso (1991) gives an insight into languages in Nigeria – their hierarchy and ranks as follows:

'Official' language: English

'National' languages: Hausa, Igbo, and Yoruba

'Regional' languages: Hausa, Igbo, Yoruba, Fulfulde. Efik,

Kanuri, Tiv, Ijaw, Edo, Nupe, (Igala, Idoma) 'Local' minority languages: Over 380 languages 'Neutral'

lingua franca: Pidgin English

Adegbija's (2004: 50) classification shows the overlapping functions of languages in Nigeria and "fading or shifting" hierarchical functions as well as their changes in status with the creation of new states in the country.

# An Illustrative Graduated Functional and Status Saliency of Languages in Nigeria

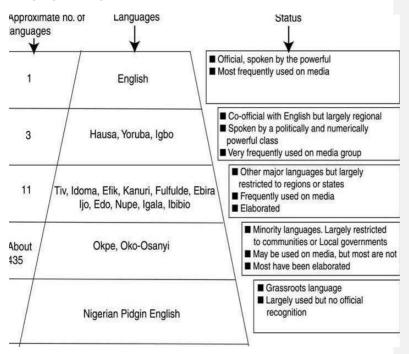


Fig.2.1: Graduated Functional and Status Saliency of Languages in Nigeria

Negash in Coleman (2011: p. 12) claims that:

The most important contribution which English has made in Africa is in education. However, this contribution has been challenged because of the limiting effect which it has had historically on the use of the indigenous languages, especially in primary education (Batibo, 2007). Many writers (for example, Clegg 2007 and Williams 2011) argue strongly for adopting the mother tongue as the medium of instruction, especially in early childhood education, because it facilitates cognitive, communicative and social skills development.

This means the nation needs to adequately and effectively manage the language situation in the country.

## 4.0 CONCLUSION

This unit has examined the issues that surround the language situation in the country, the types of languages in Nigeria, the hierarchy that defines these and how these languages can be managed.

#### 5.0 SUMMARY

This unit has dwelt on language situation, types and hierarchy as a crucial aspect of language planning, management and engineering in a multilingual society.

## 6.0 TUTOR-MARKED ASSIGNMENT

Explain how the language situation in Nigeria can affect national development. Use another Anglophone country to explain the language situation.

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# UNIT 3 LANGUAGE ATTITUDE IN MULTILINGUAL NATIONS

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Language Attitudes in Multilingual Nations
  - 3.2 Implications of Language Attitude
  - 3.3 Varying Attitudes towards Exoglossic and Indigenous Languages in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

This unit examines language attitude in multilingual nations, particularly attitude to minority and majority languages as well as the implications for national planning and development.

# 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- differentiate between minority and major languages
- describe language attitude towards specific languages
- identify the implications of language attitude for national development.

## 3.0 MAIN CONTENT

# 3.1 Language Attitudes in Multilingual Nations

Garrett et al. (2003), state that the concept of attitude is a major point of interest in sociolinguistics. Social psychology, language attitude research and linguists interested in the socio-psychological aspects of language must be fully aware of the psychological complexity of attitudes (Baker 1992: p. 8 cited in Redinger, 2010). An attitude is a "psychological tendency" which calls attention to the fact that attitudes constitute a speaker- internal concept which explicates a speaker's attribution of various degrees of "goodness" or "badness" to a given entity (Eagley & Chaiken, 1993:1-3).

Crystal (1992) sees language attitudes as the feelings people have about their own language variety or the languages or language varieties of others. Eastman (1983: p. 30) avows that language attitudes arise when "one social group comes in contact with a second social group possessing a different language and each group then develops ideas about the other group's language *vis-à-vis* its own." Similarly, Trudgill (2003: p.73) opines that language attitudes are "the attitudes which people have towards different languages, dialects, accents and their speakers."

Speakers of a language or its varieties express their pride and identity through the language. Mukhuba (2005) gives an example of the Zulus of South Africa who take so much pride in their culture and language so much that they have developed a negative attitude towards other South African languages. They are so uncompromising in their attitude towards other languages that the need for jobs has not changed their perspective of second language acquisition.

Holmes (1992) expresses three levels of attitudes towards a social group or ethnic group: attitudes towards a social or ethnic group; attitudes towards the language of that group and attitude towards individual speakers of that language. Attitudes of people of different social groups have affected other social-cultural institutions or pattern of social characterization such as language. An attitude towards a group is carried over to the language of that group. Holmes claims that attitudes affect intelligibility. People find it easier to understand languages and dialects spoken by people they like or admire. Examples of these attitudes are given below:

- women talk too much
- children can't speak or write properly anymore
- black children are verbally deprived
- everyone has an accent except me.

Agheyisi and Fishman (1970) assert that reports and studies which pertain to language attitudes fall into three major categories:

- those dealing with language-oriented or language-directed attitudes;
- those dealing with community-wide stereotyped impressions towards particular languages or language varieties (and, in some cases, their speakers, functions, and so on);
- those concerned with the implementation of different types of language.

The first category is concerned with rating and evaluation of language or language varieties as "poor or rich", "balanced or reduced", "beautiful or ugly", "smooth and sweet sounding or harsh", etc.. The second category focuses on the social significance of language or varieties of language, attitude towards speakers of situationally peculiar or appropriate language varieties, attitudes towards speakers of different languages in multilingual settings, among others. And the third category is concerned with all kinds of language behaviour, or behaviour towards language, resulting from, at least in part, specific attitudes or beliefs. In this category, there are major topics such as language choice and usage, language reinforcement and planning, language learning, and so on.

# 3.2 Implications of Language Attitudes

- 1. Language attitudes usually entail positive or negative attitudes to the speakers of the particular language or dialect.
- 2. There is evidence that language attitudes influence sound change.
- 3. Language attitudes may influence how teachers deal with pupils.
- 4. Attitudes about language may affect second language learning.
- 5. Language attitudes may affect whether or not varieties are mutually intelligible

Adegbija (2004) identified various shapers of language attitude in a dense multilingual nation like Nigeria. He argued that the following five factors shape language attitude:

# 1. Language Provenance/Origin

The historical root of the language in question determines the attitude towards it. For example, the English language in Nigeria tends to generate ambivalent/contrasting attitude: love-hate attitude. It may be perceived by some Nigerians as a symbol of subjugation, colonialism, economic exploitation and domination by the British colonialists. This love-hate attitude attends to the language of ex-colonialists in multilingual communities in Africa, Asia and Latin America. However, the English language might be loved because of its political significance. It functions as a language of nationism in inter-ethnic communication, administration and education.

## 2. Language Juridical Status

Language juridical status resembles the constitutional language function, that is, the specific status of a language. For instance, in Nigeria English, Yoruba, Hausa and Igbo are official languages. The English language is being favoured because of its *de facto* functions.

## 3. Language Development State

The positive attitude toward a language in a multilingual nation could be influenced by the language development state. A more modernised, elaborated, and codified language with broad/adequate lexical expansion and a sizeable pool of literature tends to attract higher status, functions and national roles unlike less developed languages. Hausa, Igbo and Yoruba languages in Nigeria are more developed than other Nigerian languages; this therefore, enhances positive attitudes towards them.

## 4. Native-speaker Stereotype

Language is an index of identity and belonging. The general impression or stereotype about the native speaker of certain languages might influence the attitudes towards the language. If a group of speakers of a language is disliked, definitely the language might suffer same. Adegbija (2004) cited an example of many Kenyans who are reluctant to learn Kikuyu because of its native speakers' supposed bossy, exploitative and domineering tendencies, particularly in the area of commerce. In Israel, very few are interested in learning German language because of their experience during Nazi holocaust agenda — anti-Semitism — where millions of Jews were killed in cold blood.

## 5. Depth of Religious Commitment

The extent of religious commitment or involvement can also shape language attitudes either negatively or positively. The Arabic language in which the Holy Quran is written in Nigeria is associated with Islam. Strong adherents to Islamic faith tend to demonstrate a great positive attitude to Arabic language. The English language tends to be identified with Christianity because English-speaking missionaries introduced the religion to Nigeria. There is likely to be a possible association between Jewish religion and the Hebrew language and most probably Hinduism and Hindi.

#### SELF-ASSESSMENT EXERCISE

Critically examine language attitudes as demonstrated in Nigeria by many of its citizens in terms of their religious, social and geographical affiliations.

# 3.3 Varying Attitudes towards Exoglossic and Indigenous Languages in Nigeria

What is an exoglossic language? There are three notable exoglossic languages in Nigeria – English, French and Arabic. Languages such as

German, Spanish and Russian, have limited domains of usage and influence in that they are mainly used in their respective embassies and chambers of commerce and most often for utilitarian purposes and goals.

(i) English is the most functional and paramount language among other exoglossic languages in Nigeria, both from the societal/national and individual perspectives. It is Nigeria's official language alongside Hausa, Yoruba and Igbo. It is the language of inter-ethnic communication and administration, the media, higher education, foreign relations, commerce and agencies.

These functions have entrenched positive attitudes towards the language and a continuous anxiety to use the language by all and sundry in the Nigerian multilingual context. It is perceived as a necessary credential in social climbing and power brokering processes. Adegbite (2010) observes that scholars such as Adegbija (1994); Bamgbose (2001); and Oyetade (2001), have identified several reasons for the attitudes of Nigerians to languages in Nigeria. Some of the reasons highlighted are: colonialism, elitism, mobility and job prospects, the level of language development, and lack of knowledge of the workings of language.

For political integration and national cohesion, the English language is used as a neutral language by various ethnic groups to avoid ethnic wrangling and likely conflict that may ensue in case any of Nigeria's indigenous languages is given priority over the others. There is a continuous fear of ethnic, social, political and cultural domination while the minority groups resent the dominance of the three major languages. Job security is a factor that determines attitudes toward teaching and learning of indigenous languages in Nigeria. The calls for the development of the Nigerian indigenous languages have been ferociously condemned by Nigerian English language teachers to protect their job. Obemeata (2002: p. 2) cited in Adegbite (2010) presents views of educated Nigerians on negative attitudes towards the indigenous languages as follows:

- children have no advantage in being taught in the mother tongue as the mother tongue has a negative effect on intelligent test performance of the children
- mother tongue learning does not lead to educational development and it does not seem to contribute to an improvement in the quality of education in the country
- mother tongue interferes negatively with the learning and usage of the English language
- the language project of NERDC (that is, developing indigenous languages) may, after all, be a colossal waste of resources.

However, sometimes, there could be ambivalent attitude towards the English language – love-hate attitude. The historical root of the language and the lingering evidence/artifact of Nigeria's colonial experience evoke feelings of hatred for the language. Its neutral nature and role in social and political cohesion of Nigeria makes it *de facto primus inter pares*.

- (ii) Arabic in Nigeria is said to be characterised by ambivalence (Adegbija, 2004). Among Moslems, Arabic is God's language par excellence. Moslems greet one another in the language to create belongingness and show their solidarity, religious identity and affiliation in different contexts, settings and occasions. To Christians, it is a language of a rival religious group. Non-Moslems exhibit a variety of attitudes towards the language, ranging from indifference to silent resistance and open hostility.
- (iii) French is mainly loved amongst its teachers and students in Nigeria. Its functions are notable in interpersonal and diplomatic contacts and relationships with Nigeria's neighbours in Benin, Togo and Cameroun and probably with other French speaking countries beyond West Africa.

## 3.4 Attitudes towards the Indigenous Languages

Adegbite (2010) claims that the consequence of negative attitudes towards indigenous language is evident in the long existence of negative factors of underdevelopment – related language problems such as language inactivity or death, illiteracy and underdevelopment of education, communication, politics and the society as a whole. Even though the first Nigerian newspaper, *Iwe Irohin fun Awon Ara Egba ati Yoruba* (newspaper for the Egba and the Yoruba people) was published in Yoruba by the Rev. Henry Townsend in Abeokuta on 3 December, 1859, it is difficult to find papers in the indigenous languages on the news-stands now. Even when the NPE states that Yoruba, Hausa or Igbo should be taught at the secondary school level, the problem of lack of adequate supply of teachers in these three languages exists. This is because students prefer to study the more "prestigious" or lucrative courses such as medicine, law, architecture, pharmacy, ICT, computer engineering etc, to the detriment of indigenous languages.

The ADB (2006) ranks Nigeria as the third nation on earth with the highest number of poor people and one of the least industrialised countries in the world. This is connected to the low level of literacy in the country, which has strong links with inadequate language planning and policies. Indeed, Abioye (2010) observes that decisive steps in language and literacy efforts provide an index for national as well as international advancement in capacity building, socioeconomic,

political, technological, and even global advancement. Without these, our goals for social transformation and sustainable human development cannot be actualised. Literacy in *any* language (mother tongue or "father tongue") is thus to be preferred to illiteracy.

Then, there is a high prestige status attached to the use of English in communication. This impression was created by the elite group who flaunted their knowledge and dexterity of English by the use of high-sounding vocabulary/words. People who cannot speak English in different domains are seen as belonging to the lower class in the society. This has become so pronounced that even at home, parents who have a mutually intelligible language speak English to their children rather than the indigenous language. Thus, semi-literates trying to copy the elite group, also speak English to their children, no matter how ungrammatical; since they see the ability to speak English as a step on the rung of the ladder of social mobility. But this may not have been the original intention, because it has been observed that after independence, some African leaders, including those in Nigeria, chose English over their indigenous languages, in order 'to de-emphasise ethnicity and build up a sense of nationhood' (Phillipson, 1996: p. 162).

#### 4.0 CONCLUSION

This unit has examined what language attitude is, various attitudes and the implications of the different language attitudes.

# 5.0 SUMMARY

In this unit, you have learnt that:

- language attitude is basically a psychological tendency that has to do with factors that shape attitude
- such factors include religion, stereotypes, origin or even geographical contiguity
- some of the implications of these attitudes are that people may not want to learn a language; it may interfere with the way learners perceive a particular teacher, and it may have religious undertones
- attitude can be positive or negative.

## 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Differentiate between major and minority languages.
- 2. Identify at least three attitudes to language and the implications of these attitudes for national development.

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# UNIT 4 MINORITY LANGUAGE GROUPS: PLIGHT AND DESTINY

# **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition of Minority Languages
  - 3.2 Parameters for the Classification of Minority Languages
  - 3.3 Problems of Minority Languages
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

# 1.0 INTRODUCTION

This unit focuses on the definition and description of minority languages, the parameters that define these, and their challenges.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define minority languages
- determine the parameters and classification of minority languages
- identify some problems of minority languages
- suggest solutions to some of these problems

# 3.0 MAIN CONTENT

# 3.1 Definition of Minority Languages

Different euphemisms have been employed to give positive connotation to the pejorative term "minority languages." Some measure of manifest or latent disadvantage is embedded in the word as "...most usages of minority refer to group(s) or collection of people who are not adequately represented in the mainstream of socio-cultural, economic and political life of their society" (Abochol, 2011). He states further that:

The statuses of minority and majority are contextual and sometimes historical. Furthermore, the concepts, minority and majority have quantitative, economic, social and cultural dimensions. For example, a majority may refer to

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a group with small numerical population relative to another or other groups. But it sometimes conveys power-relation, and therefore refers to a group or groups relative to more powerful groups in society.

Minor Nigerian languages are those languages that are not in the major category. The major languages are in two groups; the foremost are Hausa, Igbo and Yoruba, closely followed by; Igala, Edo, Fulfulde, Izon, Kanuri, Efik, Nupe and Tiv. The major group of languages is made up of the developed and developing languages. The former is characterized by long traditions of writing "well established orthographies, standard written varieties, large and varied corpora of written literature, and sophisticated and dynamic metalanguage" systems. Thus, the term "minority language" is used here to describe "languages that have no standardised orthographies (if they do have orthographies at all), standard varieties, written literature and metalanguages" (Emenanjo, 1990; Bleambo, 1999).

According to Thornberry et al. (2004), in their report on minority languages in Europe, the term "minority language" refers to "languages that are traditionally used within a given territory of a state by nationals of that state who form a group numerically smaller than the rest of the state's population and which is different from the official language(s) of that state" (p. 141).

## 3.2 Parameters for the Classification of Minority Languages

To Pandharipande (2004), a very broad definition of minority provided by the United Nations captures the salient features of minority languages: "The term minority includes only those non-dominant groups in a population which possess and wish to preserve stable, ethnic, religious or linguistic traditions or characteristics different from those of the rest of the population." The two features, "non-dominant" and "different from the rest of the population", are generally shared by the minority languages of India. In a number of cases, the factors that are responsible for rapid attrition of minority languages are: (a) language policies; (b) modernisation; (c) speakers' attitudes towards their languages; (d) separation of the link between language and identity or a change in the speech community's perception of its identity.

According to BBC English (2011), minority languages can be said refer to: (i) regional, indigenous languages spoken in certain areas, also called autochthonous languages, such as Welsh, Breton or Basque; languages that have come from other areas of Europe, such as Turkish spoken in the UK, or Estonian spoken in Sweden. (ii) a language spoken by a

majority of the population in a particular area may be a minority language when looked at in a wider geopolitical context. (iii) the languages spoken by migrant communities from a different country are also known as community languages. The largest number of community languages in Europe can be found in the United Kingdom. Over 300 languages are currently spoken in London schools. Some of the most established of these are Bengali, Gujarati, Punjabi, Cantonese, Mandarin and Hokkien.

Vallejo and Dooly (2009) identify the plights of minority language groups in Europe and the key areas that can signify inequality in education may be: functional literacy levels, exclusion and/or expulsion rates, rates of continuing education in post-compulsory leaving age and participation in higher education, employment rates after education, institutional segregation and evidence of social exclusion. All these interrelated factors attribute to inequality in education of members of minority language groups.

Fifty percent of the world's out-of-school children live in communities where the language of schooling is rarely, if ever, used at home. This underscores the biggest challenge to achieving Education for All (EFA): a legacy of non-productive practices that lead to low levels of learning and high levels of dropout and repetition. In these circumstances, an increase in resources, although necessary, would not be sufficient to produce universal completion of a good-quality primary school programme (World Bank, 2005).

## 3.3 Problems of Minority Language Groups

Vallejo and Dooly (2009) point out specific disadvantages of minority language groups in education. To their disadvantage, the students are usually assessed in the school's language of instruction, not their mother tongues, resulting in lower placement and difficulties in the acquisition of other subject content. Secondly, studies have demonstrated that track placement is often inappropriate and minority language students are systematically placed in lower-level courses regardless of their academic ability. The placement practices can result in uneven representation of language minority students in lower level courses and lack of access to academic content courses.

It is thus, possible that minority language students have a higher representation in vocational courses or special education courses and even a higher rate of school drop-out. This effect has been directly related to lack of access to core curriculum areas and/or high percentage

of school learning time spent on learning the vehicular language at the expense of their grade level curricular areas. The assessment of general academic progress can also lead to educational inequality for minority language students. Teachers generally use assessment practices designed for the majority language group to monitor overall language development.

Garland (2011) identifies a number of factors that could be devil minority languages such as globalization, commerce, popular culture and telecommunications:

The increasing mobility of people, goods, and information has driven a powerful trend toward cultural uniformity and the extinction of local languages. But languages that have young people, business, and government on their side are alive and thriving.

Globalized economies and media are changing the face of culture around the globe, reducing the number of languages that humans speak. As the world economy becomes more integrated, a common tongue has become more important than ever to promote commerce, and that puts speakers of regional dialects and minority languages at a distinct disadvantage. In addition, telecommunications has pressured languages to become more standardized, further squeezing local variations of language.

Over the past 500 years, as nation-states developed and became more centralized, regional dialects and minority languages have been dominated by the centrist dialects of the ruling parties. Cornish has given way to English, Breton to French, Bavarian to High German, and Fu-jian-wa to Cantonese. Linguists concur that minority languages all over the world are giving way to more dominant languages, such as English, Mandarin, and Spanish, among others. The realities of commerce and the seductive power of world pop culture are placing pressure on speakers of

minority languages to learn majority languages or suffer the consequences: greater difficulty doing business, less access to information, etc.

He further notes that these pressures are resulting in a rapid death of languages around the world. For instance, about 3,000 of the world's languages are predicted to disappear in the next 100 years. The United Nations Environment Program states that there are 5,000 to 7,000 spoken languages in the world; and 4,000 to 5,000 of these are indigenous languages used by native tribes. More than 2,500 are in danger of immediate extinction, and many more are losing their link with the natural world, becoming museum pieces rather than living languages. Definitely, for example, the knowledge about unique medicines and treatments used by aboriginal groups could be lost forever if the language used to transmit that information is banned by a majority culture.

# SELF-ASSESSMENT EXERCISE

How would you describe a minority language?

# 4.0 CONCLUSION

This unit has described the minority language phenomenon, looking at how these languages came to be classified as such, and the challenges faced by this language group.

## 5.0 SUMMARY

In this unit, you have learnt that:

- some languages are classified as minority
- the classification is based on such criteria as: level of development, functions, number of speakers etc
- this group has real challenges like delayed development, language extinction, and so on.

# 6.0 TUTOR-MARKED ASSIGNMENT

Based on the contents of this unit, do the following:

- 1. Classify your language into either majority or minority.
- 2. Give reasons for this classification.
- 3. Suggest ways by which the problems of the minority can be alleviated.

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# UNIT 5 NATIONAL LANGUAGES: SOCIAL, CULTURAL AND POLITICAL IMPLICATIONS

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 What is a National Language?
  - 3.2 The Problem of Choice of a National Language
  - 3.3 Criteria for Choice of a National Language
  - 3.4 Social, Cultural and Political Implications
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

#### 1.0 INTRODUCTION

This unit touches on the issue of a national language, what it is, the factors contributing to the choice of a national language and some of the social, cultural and political implications of the choice of particular national languages.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define a national language
- state the relevance of a national language
- examine the social, cultural and political implications of a national language for a sustained national development.

# 3.0 MAIN CONTENT

# 3.1 What is a National Language?

Baldrige (1996) posits that "a national language is that which enjoys use throughout an entire nation in the political, social, and cultural realms. It also functions as a national symbol". He argues that it is not uncommon for a national language to also be an official language, but it is less likely that an official language will be a national language.

Akindele and Adegbite (1999) define a national language as a language on which the government has conferred authority as the language of a number of ethnic groups in a given geo-socio-political area. This

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language is deliberately chosen as a symbol of oneness, unity and achievement of independence in an erstwhile colonial situation and for the sake of nationhood. The language, as a matter of necessity, has a vast geographical distribution across the entire strata of the society in its use and acceptance. For instance, the English language is a national language in United States of America, England and Canada.

Awonusi (1985: p.26) suggests the following reasons why a national language is needed: to foster unity in a nation; to enhance and promote communicative competence "in officialese" or bureaucratic language, to promote socio-economic as well as commercial activities and to express national pride and independence. For example, Hebrew in Israel is seen as "a symbol around which national sentiment could be mobilized" especially in the early days of its promotion by Eliezer Yehuda, a Russian Jew. National pride is best expressed in the national language because the latter carries with it the sentiments and the thought processes that would otherwise not be captured when one uses a foreign language (Villacorta, 1991: p. 34).

Fasold (1984:7) views national language as:

- (a) the emblem of national oneness and identity;
- (b) widely used for some everyday purposes;
- (c) widely and fluently used within the country;
- (d) the major candidate for such a role since there is no equally qualified alternative language within the country;
- (e) acceptable as a symbol of authenticity; having a link with the glorious past; fall under the second interpretation of "national" identified above (Fishman et al., 1968).

Also, Fasold (1988b:185) cited in Adegbija (2004) describes the importance of national language as follows:

It's good as a means of creating social cohesion at the level of the whole country; an apparent near-requisite for national development. But at the same time a national language is a symbol of national identity and of a nation's distinction from other countries.

## 3.2 The Problem of Choice of a National Language

Another obvious language/linguistic issue in Nigeria is the problem of the choice of a national language among various indigenous and exogenous languages in multilingual Nigeria. Nigeria's dense multilingualism, multiculturalism and multi-ethnicity pose a huge challenge in the desire and effort to choose a national language. Due to

the existing roles of English, some people suggest English as the appropriate national language while also pointing inadequacies noticed in Nigeria's indigenous languages. Kebby (1986) argues that: "No Nigerian language can serve scientific and technological needs ...

because none is complete." And the neutrality of English will deny any claim of ownership of national language by any ethnic group in the country.

However, some Nigerians have advanced the need for an indigenous Nigerian language as national language because of certain reasons: national consciousness, unity and pride. A break away with English will justify Nigeria's claim for political independence; put an end to the elitist society that English has created and the choice of an indigenous language will facilitate national integration as all members of the country speak the same national language. Olagoke (1982) argues: "There are many Nigerians who feel strongly that the country needs a "lingua franca" other than English, not only to foster national unity but also to facilitate self-discovery and pride convincing the world and ourselves that we are truly independent of Britain."

By way of recap, the proposition to choose an indigenous language as national language is laudable, but the problem is the choice of national language among many Nigerian languages. Attah (1987) identifies one of the paradoxes of the national language question. He writes that while many Nigerians express a desire for a national language other than English, few are convinced of the need to choose a language other than their own. The proponents of the national language therefore may be divided into three major camps based on their preferences/choices. First are those who want the national language to come from the major Nigerian languages. Second are those who reject the candidacy of the major languages and opt instead for a minor language, preferably one of these languages - Kanuri, Fulani, Tiv and Edo. Third are those who prefer an entirely new language created by mixing three or more of the existing Nigerian languages so that it would be neutral and no ethnic group would lay claim to it. Different names have been suggested for the proposed new language; some people would want to call it WAZOBIA, formed by integrating the three major languages - Hausa, Igbo, and Yoruba. In fact, "WA," "ZO," and "BIA" - Yoruba, Hausa, and Igbo words respectively - meaning "come." But Igbeneweka (1983) cited in Attah (1987), who had constructed a new language by combining different local languages in the country, would want to call it "GUOSA."

Gnamba (1986) cited in International Institute for Capacity Building in Africa (2000) observes that the development of all peoples hinges on the development of their languages. "Economically powerful nations

naturally wish to expand their languages as natural and normal vehicles of their thought, their cultural values, and their ideologies that they may want or even force other peoples to adopt." The cultural and social values and ideologies of a nation or people are transmitted from generation to generation through language. Language unites and guarantees national unity. Language is one of the engines that drive the whole nation toward progress and development. It can also be observed that global development goes hand in hand with language development. For instance, the most developed nations are those whose languages have developed the capacity to deal with the details and dynamism needed for development. Examples of such countries are Japan, Canada and United States of America.

## 3.3 Criteria for Choice of a National Language

Adegbija (2004: p. 191) states the following as likely crucial criteria for the choice of a national language: being indigenous; a wide geographic spread and being spoken by a large percentage of the population; having the potential to represent or symbolize the national heritage, constituting a rallying point for unity and national identity; being acceptable to a large majority of the citizenry; being pride – worthy and representing the spirit of the nation. The importance of these features prompt language planning, particularly in multilingual societies. Elugbe (1990) also shares the opinion that a national language should have a nation-wide geographic spread. Its use as a national language must tend to reinforce national unity.

# 3.4 Social, Political and Cultural Implications of a National Language

A national language serves as a major symbol of unity and attachment by bridging immediate loyalties with transcendent ones... Language provides a continuity and scope without which a sense of overarching nationality could not be constructed; it provides concrete emotionally significant products that the individual received from previous generations and will pass on to the future ones and that, in the present, link him to a widely dispersed position.

A language may strengthen sentimental attachment to the national group by enhancing not only the continuity but also the authenticity of the national tradition. It is the vehicle for transmitting the sacred documents of the people in which its history and mission are spelled out. It is used to encode and concretise the cultural products of a people that can be studied in their own right.

A national language makes it easier to develop political, economic, and social institutions that might serve the entire population. This helps the government to plan with greater scope and efficiency. The existence of several language groups may necessitate separate administrative units, both to avoid language difficulties and minimisation of suspicion of discrimination. A common language also facilitates the development of an educational system that offers opportunities for participation to all segments of the population. As pointedly noted by Mazrui (2002:4):

... No country has ascended a first rank technologically and economic power by excessive dependence on foreign languages. Japan rose to dazzling industrial heights by scientificating the Japanese language and making it the medium of its own industrialization.... Can

Africa ever take-off technologically if it remains so overwhelmingly dependent on European languages for discourse on advance learning? Can Africa look to the future if it is not adequately sensitive to the cultural past?

Perhaps, no argument is more salient in support of Mazrui's position as that of House (2003: p. 559) who makes a distinction between languages for communication and languages for identification. She posits that if nations have these two categories of languages, language problems will be highly reduced. What this means is that in the case of Nigeria, the language of communication would be English, while languages of identity would be our indigenous languages; both language categories having different and or sometimes, overlapping functions.

Weinstein (1990) states that in Canada, United States and other countries, language has been considered as a matter of government decision-making in order to bring about change in the company of other factors such as the spread of democratic ideas; the idea of mass participation; the independence of colonial territories as the result or the source of nationalism; increased urbanisation and urban occupations which demand high communications skills; industrialisation; the expansion of education; the growth of bureaucracies; and a sharpened sense of national identity which has influenced leaders of oppressed to crave and demand their special identity. Language stands as one of the distinguishing symbols of these groups or nations. Many people around the world believe and they are convinced that choice of language as a symbol of political identity and an instrument in schools, the media, and the civil service to improve their material and political well being.

Weinstein (1990) also argues that a national language can help in building new loyalties and alter patterns of access. For example,

Nationalist Movements in Morocco, Algeria, and Tanzania had to combat external forces promoting colonial languages in their respective countries.

#### 4.0 CONCLUSION

In this unit, we have discussed why we need a national language, the problem of choice, some of the criteria for this choice as well as the various implications for national development.

# 5.0 SUMMARY

In this unit, you have learnt that:

- a national language is a symbol of unity and oneness
- it is crucial for a nation to have a national language
- there are problems associated with the choice of a national language
- there are social, economic and political implications for this issue.

## 6.0 TUTOR-MARKED ASSIGNMENT

Critically examine the views presented in this unit. What is the way forward for Nigeria?

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