



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

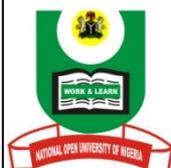
COURSE CODE: ENG 454

COURSE TITLE: MULTI LINGUALISM

COURSE GUIDE

ENG 454 MULTI LINGUALISM

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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

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:

Module 1 Multilingualism

- | | |
|--------|--|
| Unit 1 | Introduction and Overview of Multilingualism |
| Unit 2 | Historical Underpinnings of Multilingualism |
| Unit 3 | Aspects of Multilingualism |
| Unit 4 | Issues in Multilingualism |
| Unit 5 | 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 REFERENCES

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.

Auer, P. (1984). *Bilingual Conversation*. Amsterdam: Benjamins.

Ayeomoni, M.O. (2006). "Code-Switching and Code-Mixing: Style of Language Use in Childhood in Yoruba Speech Community." Retrieved from www.njas.helsinki.fi/pdf-files/vol15num1/ayeomoni.pdf.

Babalola, E. T. O. & Taiwo, R. (2009). "Code-Switching in Contemporary

Nigerian Hip Hop Music." *Itupale Online Journal of African Studies*, 1:1-26. Retrieved from www.cambridgetoafrica.org

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

Clyne, M. (2007). "Multilingualism". In: F. Coulmas (Ed.). *The Handbook of Sociolinguistics*. UK: Blackwell Publishing.

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."

Retrieved from

http://www.susdiv.org/uploadfiles/RT1.2_PP_Durk.

Gumperz, J. (1982). *Language and Social Identity*. Cambridge: Cambridge University Press.

Holmes, J. (2000). *An Introduction to Pidgins and Creoles*. UK: Cambridge University Press.

Hudson, R. A. (1996). *Sociolinguistics*. (2nd ed.). Cambridge: Cambridge University Press.

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.

Kachru, B. (1989). "Code-Mixing, Style Repertoire and Language Variation: English in Hindu Poetic Creativity". *World Englishes*, 8(3).

Labov, W.(1972). *Sociolinguistic Patterns*. Philadelphia: University of Pennsylvania Press.

Myers-Scotton, C. (1993). *Social Motivations for Codeswitching: Evidence from Africa*. Oxford: Clarendon Press.

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 Activity	Assessment (end of unit)
	Course Guide	1	
1	Introduction and Overview of Multilingualism	2	
2	Historical Underpinnings of Multilingualism	3	
3	Issues in Multilingualism	4	
4	Aspects of Multilingualism	5	TMA1
5	Multilingual Nations and Linguistic Issues	6	
6	Multilingual Nations: Some Case Studies	7	
7	Language Planning Policy: Preliminaries	8	
8	Different Aspects of Language Planning and Policy	9	
9	Objectives, Goals and Ideology of Language Planning and Policy	10	TMA2
10	Language Planning Policy Issues	11	
11	Prestige and Multiglossic Nature of Languages	12	
12	Official Orthographies	13	
13	Language Engineering and Management	14	
14	Language Attitude	15	TMA 3

15	Language Situation	16	
16	Minority Language Groups	17	
17	National Languages: Social, Cultural and Political Implications	18	TMA 4
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 tutor-marked 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 Multilingualism in Nigeria
Unit 3	Issues in Multilingualism
Unit 4	Aspects of Multilingualism
Unit 5	Multilingual Nations and Linguistic Issues
Unit 6	Multilingual Nations: Some Case Studies

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
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,

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 bilingualism. Societal bilingualism occurs when, in a given society, two or more languages are spoken. In this sense, nearly all societies are bilingual, but they can differ with regard to the degree of the form of bilingualism.

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 &

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 manifested 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

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 essentially 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 organised 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.

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.

7.0 REFERENCES/FURTHER READING

Auer, P. (1984) *Bilingual Conversation*. Amsterdam: Benjamins.

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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 history 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 contributed 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;
- iv. 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 language-related 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;
- ix. 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, Badejo (1989) defines multilingualism as the ability of an individual to use more than one language. However, most scholars agree that when describing societies, the term multilingualism is preferred and when describing 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 multi-ethnic 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

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-

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	Count Percent
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 languages), Burkina Faso (68 languages), Congo (62 languages), Mali (57 languages) 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 extreme or high degree of multilingualism in Nigeria and few other countries in sub-Saharan Africa. Thus, such dense multilingualism and multidialectalism will definitely generate dense multiculturalism, strong language and cultural identities. These phenomena have certain implications 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 cultural 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.
- ii. 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 general attitudes towards the languages; factors which motivate the attitudes, 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 LO (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, Lingala 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 national 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 resolution...”

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 efforts 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 indigenous 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 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.”

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; Akinaso 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 countries 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 region, 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. Theoretically, English is the major language of law and administration. This implies 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-

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 inadequate language instruction” (Gorman, 1970: p. 147). This means that they cannot express themselves fully either in the educated or in the illiterate society. This is probably because the importance of English is over-stressed. 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 ex-colonies in Africa, the official language of Ghana is English. Nine languages 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 government-sponsored languages are supported by the Bureau of Ghana Languages, which was established in 1951 and publishes materials in them. During the period when Ghanaian languages were used in primary education, these languages were used. In May 2002, Ghana promulgated a law, which mandated the use of English language as the medium of instruction for the first three years of schooling. This new policy has attracted a lot of criticism from a section of academics, politicians, educators/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 Certificate/ 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 Kazhagam (DMK), a political party which helped to organise the Madras State Anti-Hindi Conference on January 17, 1965 (Baldrige, 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.

Baldrige (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 a decade and a half, the linguistic setting in South Africa has been greatly influenced by social and political factors. With the eradication of apartheid in the region, South Africans strove for fairness in language policies and practices. During the apartheid, English and Afrikaans were the only official languages, but with a drive for equity in all spheres-language inclusive-South Africa today, has an unparalleled record of 11 official languages-made up of nine Bantu languages in addition to English and Afrikaans. In the face of this multilingualism however, 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 literacy 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.

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

1. 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.”

Trugill (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:

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, Adebija (1989) proposes five stages in language planning. First, there is the spadework and preparation stage (during which fact-finding 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 context, the 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 (Adebija, 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 extremely complex 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 Policy
 - 3.1.1 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;
- b) 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;
- d) 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;
- (c) 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. Adebija (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 Adebija (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 about 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."

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:

1. the political sphere: the language of political debate and discourse, etc;
2. 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

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- 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 Restoration Language regeneration	Hebrew
Language reform	Language revival Revitalisation Revival	
Language standardisation	Turkish 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. Tolleson (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 education, employment, and political 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).
5. Capital - A capital language functions as a prominent language in and around a national capital (for example Dutch and French in Brussels).
6. 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

1. 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 dialects 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 therefore.
- (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
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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 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, 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 world. 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 engineering 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 (Oñwuü) 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 ⟨gb⟩ 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 (ṛ), (Q), and so on.

Yoruba Alphabet

A	B	D	E	E	F	G	GB	H	I	J
K	L	M	N	O	O	P	R	S		T
U	W	Y								

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.

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 natural language processing 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 computational linguistics. 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.”

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:

1. 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.

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

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- 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

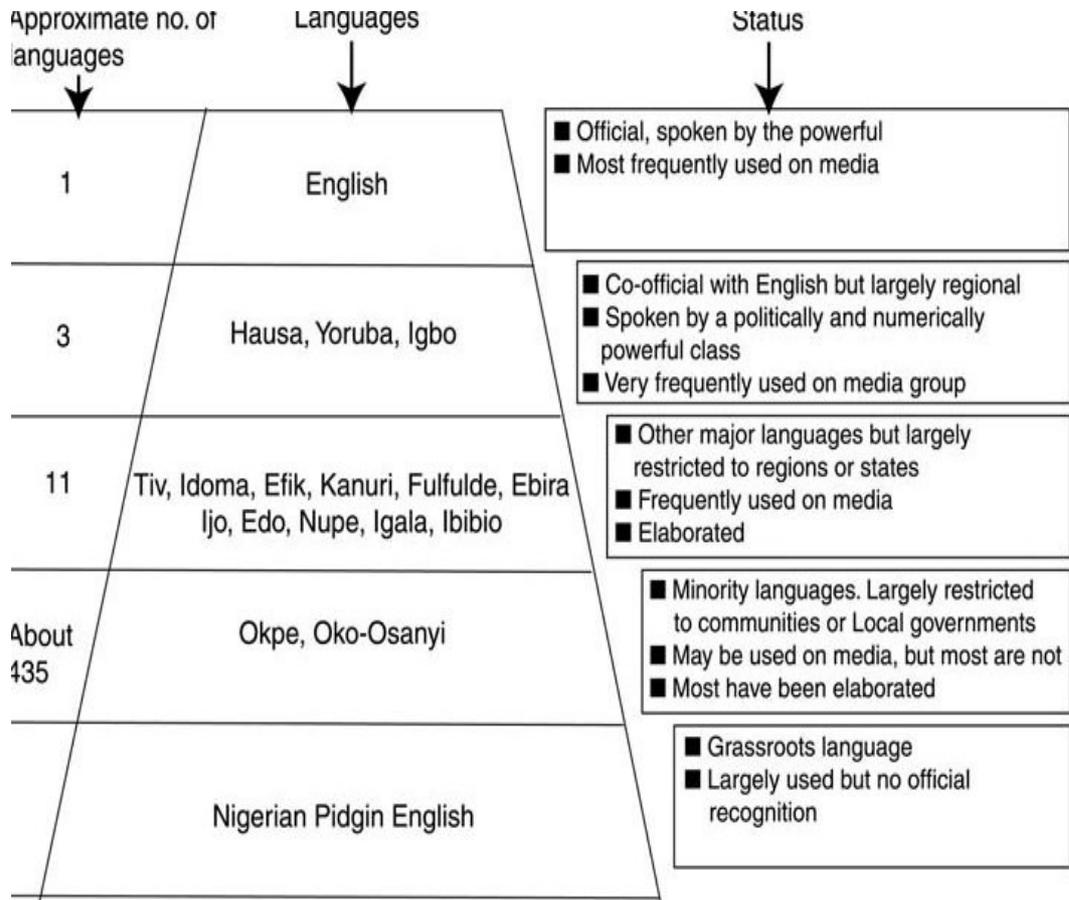


Fig.2.1: Graduated Functional and Status Saliency of Languages in Nigeria

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. Adebija (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

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 bedevil 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

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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

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 Adegbiya (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

Adebija (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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