

ENG851

BILINGUALISM AND MULTILINGUALISM

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Course Guide

Introduction

Welcome to **ENG851: Bilingualism and Multilingualism**. It is a 3-credit unit course for the Master of Arts in English students. It builds on what you have learnt at the undergraduate level in ENG151, ENG251, ENG353 and ENG355. It brings the reality of how language works in society, especially, in communicating intentions and meanings. The link of language meeting and language dominance and how the politics of it are played out in communities and their effects on the individuals should be clear from going through this course. Bilingualism and Multilingualism may seem two sides of a coin; it would be of interest to see how you view the issues on this after going through this course. We sincerely hope you learn a lot as you study this course. It will open your eyes to a lot of things you have always taken for granted. Let's roll together!

Course Competencies

- ✓ The course will enable you define and explain the core concepts as well as related concepts in the field of bilingualism and multilingualism.

- ✓ It is expected that you should be able to research into the processes involved in bilingualism and multilingualism, the examples of communities with these characteristics and the processes entailed.
- ✓ From this course, you will also learn to identify and utilise the practical processes involved in doing research in the fields of bilingualism and multilingualism.

Course Objectives

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

- Define the concepts of bilingualism and multilingualism;
- Explain the concepts of bilingualism and multilingualism;
- Identify the links between the two concepts and relate how they interact;
- Identify related concepts in these fields;
- Determine the features that show a community of practice as being bilingual or multilingual;
- Examine the processes involved in language interactions that result in bilingualism and/or multilingualism;
- Critical assess the politics of bilingual and multilingual situations;
- See how the language policy in Nigeria can affect the situation;
- Interconnect our language use to our everyday experience;
- Identify and practicalise processes involved in researching into bilingual and multilingual experiences;
- Critically relate our everyday language usage to our real-life experiences;

- Do a sample language project in any of the situations in a community of practice, applying all the current possible research tools or developing a novel one to interact with real live data from the field.

Working Through this Course

To complete the course, you are required to read the study units, get the recommended reading materials and read them. You will also need to undertake practical exercises for which you need a pen, a notebook and other materials that will be listed in this guide. It is advised that you do not jump units; study all of them because they have been arranged in such a way that the content of one unit is built on the content of a preceding one. There are exercises at the end of each unit. The exercises are to aid your mastery of the concepts being discussed. At the end of each unit, you will be required to submit written assignments for assessment purposes. At the end of the course, you will write a final examination.

Study Units

Module 1: Basic concepts and issues in bilingualism/multilingualism

Unit 1: Code: language or dialect?

Unit 2: Bilingualism versus multilingualism

Unit 3: Diglossia and bilingualism/multilingualism

Unit 4: Code mixing/code switching: Relevance and effect

Unit 5: The place of language as identity in a globalised world

Module 2: Bilingualism

Unit 1: Definitions and theories of bilingualism

Unit 2: Individual or societal: Measurement of bilingualism?

Unit 3: How is bilingualism acquired/learnt and used?

Unit 4: Values of bilingualism

Unit 5: Examples of bilingualism

Module 3: Multilingualism

Unit 1: Definitions and theories of multilingualism

Unit 2: Individual or societal: Measurement of multilingualism?

Unit 3: The Influencing factors in the acquisition, learning and use of multilingualism

Unit 4: Values of multilingualism

Unit 5: Examples of multilingualism

Module 4: Bilingualism/multilingualism in a globalised world

Unit 1: Bilingualism/multilingualism and national development

Unit 2: Language policy and planning in a bilingual/multilingual community

Unit 3: Challenges, opportunities and constraints of bilingualism/multilingualism in a community

Unit 4: Consequences of bilingualism/multilingualism on a society: Hybridisation, modernisation and possible linguicide

Unit 5: The global village: Is there any advantage?

References and Further Reading

The references used in the course material are listed at end of each Course Unit. However, in addition, related materials that you can read to enrich your learning is added too so that you can expand your horizon on the course. You should do well to ensure that you find such materials to read. As a research student, it is also expected that you would use the opportunity given you by the University to study as much as possible on the topic by going into the e-library of the University. The University subscribes to some data bases, which will give you more than enough resources to do a good research work.

Presentation Schedule

The date for the submission of your Tutor Marked Assignments (TMAs), now really Computer Marked Assignments, are also captured in the University calendar. Do well to familiarise yourself with them and ensure that you study hard and take all of them. In sincerity, these TMAs are expected to help you assess yourself and review how well you have learned the content of your course material on the course.

Assessment

This course is assessed in two ways: Tutor Marked Assignments (TMAs) and a final examination.

Tutor Marked Assignments (TMAs)

You will need to do a specified number of the Tutor-Marked Assignments (TMAs). Every unit in this course has a Self-Assessment Exercise. The total marks for the three (3) assignments will be 30% of your total work. It is also important for you to note that TMAs are usually given as CBAs in NOUN. Thus, the Tutor Marked Assignments will be done online and they will be graded immediately. Therefore, you need to be on the lookout for the academic calendar to know when each of your TMAs are due to go live. It is also important for you to be ready in case any of your TMAs comes in the form of seminar presentation. In addition, it is obvious that you need to master your computer skills and become very techno-friendly.

Final Examination and Grading

You are also expected to take an end-of-semester examination, which is 70% of your total mark. The final examination of ENG851 will be of three (3) hours' duration. All areas of the course will be assessed. The examination will consist of questions, which reflect the type of self-testing, practice exercises and Tutor-Marked Assignments you have previously come across. You are advised to revise the entire course after studying the last unit before you sit for the examination.

Course Marking Scheme

The following table lays out how the actual course mark allocation is broken down.

Assessment	Marks %
Assignments (three)	30
Final Examination	70
Total	100

How to Get the Most from the Course

In distance learning, the study units replace the university lecturer. This is one of the advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might give you some reading to do, the study units tell you when to read your set books or other materials. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points. Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning outcomes (LOs). These LOs let you know what you should be able to do by the time you have completed the unit. You should use these LOs to guide your study. When you have finished the units, you must go back and check whether you have arrived at the intended outcomes for your learning. If you make a habit of doing this, you will significantly improve your chances of passing the

course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from your course guide. The following is a practical strategy for working through the course. If you run into trouble, email your facilitator. Remember that your facilitator's job is to help you. When you need assistance, do not hesitate to call and ask your facilitator to provide it. Follow the following advice carefully:

1. Read this Course Guide thoroughly; it is your first assignment.
2. Organise a study schedule. Plan the time you are expected to spend on each unit based on the projected study hours and how the self-assessment assignments relate to the units. Whatever method you choose to use, you should decide on and write down dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your facilitator know before it is too late for help.
4. Turn to Unit 1 and read the Introduction and the Intended Learning Outcomes for the Unit.
5. Assemble the study materials. Information about what you need for a unit is given in the 'Introduction' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the Unit. The Unit's content has been arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed

to read sections from your set books or other articles. Use the unit to guide your reading.

7. Review the LOs for each unit to ensure that you have achieved them. If you feel unsure about any of the LOs, review the study material or consult your facilitator.
8. When you are confident that you have achieved a unit's LOs, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment to your facilitator for marking, do not wait for its return before starting on the next unit. Keep to your schedule. Consult your facilitator as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit's LOs (listed at the beginning of each unit) and the Course Objectives (listed in the Course Guide).
11. Keep in touch with your Study Centre. Up-to-date course information will be continuously available there. Also, ensure to check your emails, SMS and the University website for constant updates and information on your programme in general. If your programme or Faculty has a social media platform to pass information to students, make sure you also make maximum use of this to your benefit. Interestingly, the University recently launched an app to help get information across to you. Ensure that you download the application. It is really

a very robust one that can help you get a lot of things done. You have to be a registered student to access it though.

Online Facilitation

There are eight (8) online facilitation hours available for you to interact with your lecturer and clarify issues you need to ask questions about in the course. If your course has a facilitator, ensure that you attend all sessions. There is usually a university-wide timetable for this purpose. However, in case you have a special arrangement in your class with your supervisor, ensure the schedule and timetable is followed so that you can get the best out of the course. It is to your benefit. However, in case your course does not yet have facilitation facility, make best use of the videos the University is producing for each course to make your life easier. This course too will soon have its instructional videos produced to help you better understand it. Watch out on your virtual learning environment and key into using them for the purpose of improving your learning experience.

Course Information

Course Code: ENG851

Course Title: Bilingualism and Multilingualism

Credit Unit: 3

Course Status: E

Course Blub:

Semester: 1

Course Duration: 1 semester

Required Hours for Study: 24

Course Team

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Content Editor:

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Ice Breaker

Sincerely, studying the bilingual and multilingual situation in the society can be very interesting as well as be an eye opener. Do you know that many of us really code mix and code switch unconsciously? This is usually due to having been exposed to the concerned languages at proficiency level. Even you may not be aware of this until you need to make use of either of these languages in unfamiliar situations. The course developer had this situation where she was to pray in Yoruba due to the nature of her audience and found herself struggling to express herself in the language to pray even though she speaks it so fluently. Wow! That was a surprise. Bilingualism and multilingualism have political undertones also coming into play due to language dominance struggles. It would be nice to see how you would approach this matter in the face of the new national language policy. Let us do this course with the consciousness of the reality of our communities of practice, which could be where you reside, work or social spaces. All have some features you will notice as you undertake this course. It is now time for us commence this awesome journey together and explore the use of language in our communities!

Module 1: Basic concepts and issues in bilingualism/multilingualism

Unit 1: Code: language or dialect?

Unit 2: Bilingualism versus multilingualism

Unit 3: Diglossia and bilingualism/multilingualism

Unit 4: Code mixing/code switching: Relevance and effect

Unit 5: The place of language as identity in a globalised world

UNIT 1: CODE: LANGUAGE OR DIALECT?



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1.1 Introduction

Hello and welcome to ENG851. The course title of EN851 is Bilingualism and Multilingualism. You must have noticed that developments in modern society have significantly influenced the use of language in society. Some of these developments include the rising need for education, increase in trans-border mobility, advancement in information technology and digital communication among others. The outcome of

these is, first, that the world has truly become a global village. Second, people have more opportunities to interact with other members of society at the local and global levels. The implication is that people have access and exposure to more languages today so that the world linguistic map currently shows that many people speak more than one language. This is why some have argued that monolingual individuals and communities hardly exist anywhere in the world today. This Module serves as the introductory part of the issues we are going to investigate in this course. In this Unit, we will provide a general overview of the term, code. In addition, we will examine language and dialect as sociolinguistic concepts. Finally, we will attempt to distinguish between language and dialect. This discussion is important as the boundary between the concepts sometimes appears fuzzy, leading to interchange in the meanings that people ascribe to them.

1.2 Learning Outcomes

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

1. describe code as a sociolinguistic term;
2. explain language and dialect;
3. distinguish between language and dialect.

1.3 What is Code?

The word code as a linguistic term is not unfamiliar to us. Sometimes, in informal interaction, we use the term 'code' to refer to the framing of a language in such a way that only the targeted persons can understand the message. Thus, in this context, our message is sometimes described as 'coded' when the intention is to prevent some people from being privy to secrets that we view as meant for selected persons.

Wardhaugh (2006:88) however described code as a neutral term that refers to 'any kind of system that two or more persons employ for communication'. Padilla and Liebman (1975:35) also described code as 'any linguistic system used for interpersonal interaction'. They listed languages, dialects and varieties of dialects as examples of code. Wardhaugh noted that the word code is neutral and therefore is a more useful term for referring to a linguistic system. According to him, other sociolinguistic concepts such as language, dialect, style, standard language, pidgin and creole could arouse very strong emotions among speakers. Llamas et al (2007) expressed similar view on the notion of code. They explained that the use of the term code rather than other linguistic terms helps speakers to avoid the political and social evaluations that are reflected in concepts such as language, dialect or even register. This view is easy to relate with as language users sometimes exhibit some form of sentiments to their language. For instance, how would you feel if your indigenous linguistic code was referred to as pidgin or creole while another code used in your speech community was described as standard language? It is likely that you would feel uncomfortable with this. You may even argue that the status ascribed to your native code is inappropriate. That shows you that people indeed are attached to and sentimental about their indigenous codes. Wardhaugh noted that the term code is taken from information theory, and this thus underscores the need to look at the significance of the term from the angle of communication theory. For instance, have you observed that based on the speech event, people choose one language rather than the other when they interact with others? Have you also observed that speakers sometimes shift from one code to another or even mix elements of the two codes when engaged in interaction? This is because speakers when engaged in interaction, particularly in a multilingual speech environment, sometimes judge one code or the

other as appropriate for referential or expressive purposes. These and many other aspects of communication are indicative of the fact that different factors influence the linguistic choices that language users make when engaged in communication. More importantly, they demonstrate that many speakers use more than one language when communicating with others, choosing from different and appropriate codes that are available to them to meet different communicative needs in contemporary society.

Self-Assessment Exercise

Briefly discuss what you understand by the term code.

1.4 What is Language?

Language is vital to human society. In fact, it is the instrument that people employ to coordinate the affairs of society. The question however is, what is language? There are many definitions that have been proffered by scholars about what the term language refers to. Nonetheless, it is necessary that we provide some of the common definitions of language that are available in the literature and then attempt to discuss these in relation to the interest of this course. Following the linguistic perspective, Sapir (1921) cited in Swann et al (2004:162), defines language as 'a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols'. Wardhaugh (1972) explains that language is a system of arbitrary vocal symbols used for communication. In addition, Halliday (2003) describes language as a semiotic system or a system of meaning. Verderber (1999) notes that language is the collection of words and the system for their use in communication. These descriptions reflect Noam Chomsky's asocial view of language. In other words, they mirror an approach to language study that is formalistic, abstract, and focused on explaining the form or system of language. However, as a

member of society, you would have observed that language is a communal possession. That is, there is a link between language and its users/society. More importantly, sociolinguistic investigation of language focuses not just on the study of language as a system but also on the contextual examination of the nature and use of language. Thus, aspects of language such as context, communicative purpose, speakers' background among other factors are of interest to scholars in the field of sociolinguistics. For instance, based on its manner of acquisition and use, a sociolinguistic study of language could classify it as the first, second or foreign language of its users. If you take English as an example, its classification as a first, second or even foreign language in a speech community, is based on how people acquire the language, the functions they deplore it to perform, etc. Sociolinguistic study of a language could also focus on its vitality. In this way, research enquiry focuses on investigating whether the language is living or dead. Sociolinguists also investigate the influence of different social variables such as situation, communicative function, region, ethnicity, gender and social class on language variation. This is because these factors have been known to have influenced the development of varieties of language such as American English, Canadian English, New Zealand English, Ghanaian English, Nigerian English, etc.

Self-Assessment Exercise

Explain in your own words, what you understand by the concept of language.

1.5 What is Dialect?

If you remember, we mentioned in 1.4 that language is dynamic in nature. We also noted that language variation could occur as a result of the use and spread of a

language. Differences in the use of language could occur at the individual (idiolect), social (sociolect) or regional (dialect) levels. Dialects are sometimes considered as a substandard form of a language. However, in linguistic terms this is not the case. Rather, a dialect is a sub-categorisation of a language that is linguistically differentiated on the basis of grammar, lexis and phonology. A dialect is a variety of a language that is used in a particular geographical environment and has some linguistic characteristics that distinguishes it from other dialects of the language. Examples of dialects of a language based on regional spread is the Yoruba language spoken in Ife, Ondo, Ijebu, Cotonou, etc. Examples of dialects of English language include Welsh English, Cockney, Scottish English, Yorkshire, Nigerian English, Liberian English, Ghanaian English, etc. It has been observed that there is a link between dialect and sociolect. Sociolect is the language variety used by a group of people who can be classified as 'upper', 'middle', 'lower' or 'working' class. The argument is that the higher a sociolect is on the scale of prestige, the less regional the variety will be. Rather, the variety may likely end up being classified as the Standard form of the language. An example of a prestigious sociolect is Standard English.

The notion of dialect continuum is also an aspect that we need to pay attention to. If you observe carefully, you will realise that speakers of two dialects of a language may not necessarily understand one another. For example, it is possible that Yoruba speakers from Lagos and Ikare-Akoko in Ondo State may not enjoy mutual intelligibility if they were to interact, using their different dialects of the Yoruba language. Even in cases where the language users live close, for instance, the Ifes and the Ijeshas in Osun state, lexical differences could also sometimes affect mutual intelligibility. The case of China is a classic example where it is reported that six mutually unintelligible dialects are spoken in the country. Wardhaugh (2006) provides explanation for this

phenomenon by noting that two dialects spoken by people who live close may exhibit some linguistic differences but the speakers will likely understand one another. Ife and Ijesha dialects may likely fall within this category. However, Wardhaugh also notes that the farther speakers go from one another in terms of geographical location, the less likely it is that they will understand each other's dialects. One way to confirm or challenge Wardhaugh's assertions on dialect continuum as a student of language is to carefully observe how language works in your society, particularly if you live in Nigeria's multidialectal and multilingual environment.

Self-Assessment Exercise

Briefly discuss what you understand by the concept dialect.

1.6 Differences between Language and Dialect

The discussion in 1.5 brings us to another issue on language and dialect, which is, the difference between the two concepts. The language-dialect distinction is an aspect that attracts scholars' and language users' interests. This is perhaps because of societal perception of dialect as being substandard on the one hand and language as being 'better' and more developed on the other hand. One criterion that is often used to distinguish between language and dialect is mutual intelligibility. Mutual intelligibility is used to ascertain if a language that is being investigated is a single language, two dialects of one language, or two separate languages. The mutual intelligibility criterion is however sometimes problematic in its application, particularly where political and cultural factors also serve as determinants of the status of the language-dialect categorisation.

Mutual intelligibility could also be difficult to determine with regards to the degree of how well users of the dialects can comprehend them. For instance, it is sometimes

possible that some people in a community could claim they do not understand the neighbouring community's dialect(s), while some other speakers in the same community could claim that they understand the dialect. A classic example is that of codes used in Edo State of Nigeria where linguistic diversity is prevalent and symmetrical comprehension of languages/dialects may not be the case in every situation (Ogeifun & Taiwo, 2019). The question then is, how do we ascribe language-dialect status to the codes used in a State where the linguistic diversity exhibited by neighbouring villages and towns poses a challenge of intelligibility for members of the speech communities? This and other issues surrounding classification of languages and dialects are areas that we may need to probe further as scholars engaged in sociolinguistic enquiry within Nigeria's speech domain. In addition, language users sometimes ascribe status to language(s) based on their cultural attachments. Wardhaugh cites China as an example of a speech community where mutually unintelligible Chinese languages are referred to as 'dialects' simply because the language users have chosen to do so.

Apart from the mutual intelligibility criterion, Bell (1976) identified seven (7) factors for classifying a language. These criteria include standardization, vitality, historicity, autonomy, reduction, mixture, and *de facto* norms. Standardization refers to the process of codifying a language. This process could involve the development of dictionaries, grammars, spelling books and literature for the language. Vitality is another factor which, according to Bell, helps to classify a language. Classifying a language according to its vitality requires that the researcher investigates the existence or otherwise of a community of speakers of the language. The vitality of a language therefore helps a scholar to determine if the language could be classified as living or dead. Examples of dead languages in the world include Manx, the old

language of the Isle of Man, and Cornish. Latin is also classified as dead because, in today's world, the language is studied rather than used in every day discourse.

The third criterion is historicity. This refers to the sense of identity, ethnicity, and social ties that a group of people have because they use a particular language. Most of the ethnic groups in Nigeria construct their identities through their sentiments and attachment to their indigenous languages. This perhaps accounts for why every ethnic group in the country seeks to protect their language and resist any form of perceived linguistic domination. Linguistic rivalry has however been identified as a major challenge for classification (and perhaps, development) of languages in Nigeria. The question then is, is there a way of managing ethnic attachment to codes such that some indigenous languages could be adopted for extended functions nationally and globally? Further research in this area could provide the answers that would aid language development in Nigeria.

Autonomy is another factor that could help to classify a language. Autonomy refers to the feelings that the speaker of a language has in the fact that his or her language is different from other languages. Reduction occurs when a particular variety of a language is regarded as a sub-variety rather than as an independent language. It could also occur when a variety of a language lacks resources such as a writing system or is restricted in terms of the functions that it could perform. The criterion of mixture refers to speakers' perception of their language as 'pure'. Finally, de facto norms reflect speakers' feelings that good speakers of the language are ideal representatives of the norms of proper usage while the poor speakers are not. In some instances, de facto norms limit users' focus to one particular sub-variety as representing the 'best' usage of the language, e.g., Standard English.

1.7 Summary

This Unit discusses the concepts of code, language and dialects. It also brings to the fore some issues that have characterised scholars' enquiry into the classification of the concepts in the field of sociolinguistics. One area that promises to keep generating debate in multilingual societies is that of the distinction between language and dialect. The challenge of applying the mutual intelligibility criterion for language-dialect classification in Nigeria for example remains problematic, and so is the challenge of ethnic attachment to indigenous languages which has impeded the development and expansion of the use of these languages for attainment of national cohesion.

1.7 References/Further Readings/Web Resources

- Buhari, B. (2021). Introduction to sociolinguistics. Nas Media.
- Llamas, C., Mullany, L. & Stockwell, P. (2007). *Sociolinguistics*. Routledge.
- Ogbeifun, A.F. & Taiwo, O. (2019). The linguistic status of Usen. *Journal of Linguistic Association of Nigeria (JOLAN)*, 22(2), 248-263.
- Padilla, M. & Liebman, E. (1975). Language acquisition in the bilingual child. *Bilingual Review/La Revista Bilingüe*, 2(1/2), 34-55.
- Stockwell, P. (2007). *Sociolinguistics: A resource book for students*. Routledge.
- Wardhaugh, R. (2006). *An introduction to sociolinguistics*. Blackwell Publishing.

1.9 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. A code is a linguistic system that people use for communication or interpersonal interaction.
2. The term code is neutral and not likely to generate the type of sentiments and emotions that terms like pidgin, creole, standard language, dialect, etc. could evoke in users of language.
3. Different factors such as the speech event or the purpose for which language is used may determine the type of code people use for interpersonal interaction.

Answers to SAEs 2

1. Language is a system of arbitrary vocal symbols used for communication.

Answers to SAEs 3

1. Dialect is a term that refers to a variety of a language used in a geographical environment.
2. Dialect is a sub-categorisation of a language and could be distinguished based on grammatical, lexical and phonological differences.
3. A dialect may transcend its regional variety status as it gains more prestige.

UNIT 2: BILINGUALISM VERSUS MULTILINGUALISM

2.1 Introduction

Welcome back. Have you noticed that developments in modern society have increased human mobility and interaction? Yes, they have. This is why language contact is on the increase because people travel around the world as migrants, tourists, academics, diplomats, asylum seekers, children of mixed marriages, etc. The result of this is that many more people speak language(s) other than their Mother Tongue today. In addition, based on the pervasive and intrusive nature of the Internet which has in some ways transformed the world into a global 'village', there are arguments about whether 'pure' monolinguals still exist in the world. Therefore, in this Unit we will examine bilingualism and multilingualism as sociolinguistic concepts. We will also consider other related issues such as semilingualism, 'alingualism and biculturalism. In addition, we will discuss the link between bilingualism and multilingualism. This is expected to enhance our understanding of the characteristics of bilingualism and multiculturalism, and perhaps open us up to new ways of thinking about these notions as sociolinguistic concepts.

2.2 Learning Outcomes

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

- i. discuss the term bilingualism
- ii. examine degrees of bilingualism
- iii. explain the term multilingualism
- iv. critically examine the differentiates or brings together these concepts:
- iv. assess some theoretical arguments on the relationship between bilingualism and biculturalism.

2.3 What is Bilingualism?



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There is no doubt that in some countries, only one language is used for all communicative purposes. However, in many countries, people use different languages for different purposes. For example, if you live in Nigeria, you would have noticed that on different occasions and in different speech situations, you need to speak one language or the other to be able to communicate effectively. Sometimes, you need to speak a particular language when interacting with your family members. At other times, you use another language when interacting with your friends, transacting

business in the marketplace or communicating with the outside world. Generally, when people speak two languages, they are said to be bilingual.

However, scholars in the field of sociolinguistics have noted that defining the term bilingualism is a bit complex and not as straightforward as it appears. One of the issues which seems to complicate efforts at defining the concept is, as Wardhaugh (2006) noted, the idea that some speakers are actually bi-dialectal rather than bilingual. In other words, they speak two varieties of a language that are distinctly different and not two languages. Another issue is the complication posed by the notion of the degree of competence that bilinguals exhibit in the use of the two languages. This will be examined more closely later. Suffice to say for now that these issues have influenced scholars' perception of bilingualism over the years.

Nonetheless, let us consider some of the definitions that scholars have proffered for the term bilingualism. A classic description of bilingualism is that of Bloomfield (1933) in which he defines the phenomenon as "native-like control of two languages." The major argument that has been raised against this definition is that it imposes the idea of perfection on bilinguals' linguistic control of two languages when in actual performance a bilingual exhibits different degrees of competence in the two languages (cf. Chomsky, 2006). Mackey (1970) describes bilingualism as the alternate use of two or more languages by the same individuals. Similarly, Llamas et al (2007) define bilingualism as "the ability of a speaker or group to speak two or more languages." Fromkin et al (2011:460) define bilingualism as "the ability to speak two (or more) languages, either by an individual speaker, individual bilingualism, or within a society, societal bilingualism." While Llamas et al's and Fromkin et al's definitions attest to the idea that bilingualism involves the use of more than one language, yet they reflect the

controversy surrounding the number of languages that a bilingual could control. While bilingualism has been described as involving the use of two languages, the concept is often also used in the literature to refer to the use of three or more languages. For the sake of clear delineation of concepts, in this course we prefer to refer to bilingualism as the control of two languages. It is important to also state that bilinguals can be ranged along a continuum of a rare instance of speakers who have native-like control of two languages and at the extreme end, speakers who have just a minimal control of the second language (Spolsky, 2003). In addition, the bilingual's competence in the two languages usually depends on her/his needs and uses of the languages. This submission is important as many scholars have perceived bilinguals as two monolinguals living in one person. However, it has been observed that the constant interaction of the two languages that a bilingual use ultimately produces a different language system.

Self-Assessment Exercise

In your own words, briefly explain the term bilingualism.

2.4 Degree of Bilingualism

You would have noticed that the argument in **2.3** is based on the idea that bilinguals do not use language in the same way and for the same purposes. For example, a lawyer, banker or medical doctor will usually demonstrate a higher degree of proficiency in her/his use of English than a market woman in one of the villages in Nigeria. Thus, the level of proficiency that a bilingual is able to achieve in the two languages is significantly influenced by the level of exposure that s/he has to the languages. The level of proficiency could range from a very limited ability in some

aspects of the two languages to high proficiency in the languages. Sociolinguists' interest in the study of the degree of bilinguals' proficiency in two languages has led to different classification of bilingualism. Bilingualism could be classified into societal bilingualism and individual bilingualism. Individual bilingualism is further classified based on the distinction between the degree of competence in the languages spoken. Bilinguals could further be classified by age, manner of acquisition of the languages and context.

Thus, we have such classifications as early/late bilinguals; formal/informal bilinguals; acquired/learnt bilinguals; additive/subtractive bilinguals; compound/coordinate/subordinate bilinguals; balanced/dominant bilinguals and folk/elite bilinguals. For instance, the categorising of bilinguals into early and late bilinguals is influenced by the age of the learner when s/he is exposed to the languages. Early bilinguals would then be learners who acquired two languages in the pre-adolescent stage of life while the late bilinguals would be learners who already had a Mother Tongue and learnt a Second Language (L2) after the age of 8 years. In most cases, early bilinguals are regarded as speakers who have native-like linguistic competence in both languages while late bilinguals are usually regarded as non-native speakers of the L2.

Balanced bilinguals are categorised based on their attainment of equal or similar level of proficiency in the two languages while the dominant or unbalanced bilinguals have one language that is dominant and another that is weaker. It is worthy of note that the idea of balanced bilingualism could be contentious as some scholars have noted that it is an ideal that may be difficult to attain. Additive bilinguals are speakers whose second language serves as an advantage while subtractive bilinguals are those whose

second language serves as a detriment to the first language. In fact, the subtractive bilingual stands the chance of losing her/his first language or ending up with a linguistic situation known as semilingualism. Semilingualism refers to a situation where a bilingual is not able to function appropriately in any of her/his two languages. Elite bilinguals (also known as elective bilinguals) are those who acquired a second language through formal study of the language while folk bilinguals are those who are usually forced to learn the second language when in contact with those who speak it. Coordinate bilinguals are those who learned the two languages in separate contexts and are able to keep them distinct while compound bilinguals learnt the two languages one after the other. For compound bilinguals, the second language is assumed to be learnt through the first. Thus, the compound bilingual is not able to keep the two languages apart. The subordinate bilinguals use their first language or Mother Tongue more, so that the L1 significantly dominates the second language in their daily interactions.

Categorising bilingualism is helpful in that it helps to understand the nature of the linguistic phenomenon in relation to different speakers. However, a more realistic way to view bilingualism is to consider it as a continuum rather than mere categories. This is because bilinguals use their languages for different purposes, in different domains and with different members of society. These and many other factors therefore influence the level of proficiency that speakers could exhibit (Dewaele, 2015). Nonetheless, because scholars approach the study of bilingualism from different fields and theoretical stand points, the discussions on the concept will always generate interesting debates based on researchers' perspectives and scholarly interests in the phenomenon.

Self-Assessment Exercise

Critically examine the notion of degrees of bilingualism.

2.5 Bilingualism/Biculturalism

Have you ever wondered why the language that people speak seems to reflect some of their beliefs, conventions, habits, etc and thus makes the speakers appear somewhat different from one another? It is simple. Language and culture are interrelated, and this leads us to the issue of biculturalism and its link to bilingualism. The debate on the extent to which the languages acquired/learnt by a speaker could affect her/his culture is an ongoing one. The language we speak plays a significant role in establishing and maintaining our culture which could include our way of life, value patterns, conventions, belief system, etc. However, the question is, to what extent does the acquisition of a second language suggest the acquisition of the cultural behaviour of a second language? In other words, does the acquisition and use of two languages mean that the bilingual possesses two cultures? Some have argued that the acquisition of a second language does not automatically mean access to another culture. This is because they view biculturalism as immersion into two distinct cultures and participation in traditional practices such as food, dressing, folklore, etc. The argument then is that it may be difficult to truly function in two cultures in this way. Let's consider a Nigerian or Kenyan bilingual for example. Is it possible for her/him to be immersed in the traditional Nigerian/Kenyan culture and the British culture at the same time? It may be difficult to find such bilinguals. Nevertheless, one must concede to the idea that the acquisition of a second language creates access to biculturalism. This is because languages embody cultural meanings and norms and thus, their users may unconsciously absorb the culture of the language. This opens up another issue

which is the link between the age of language acquisition/learning and levels of biculturalism that a speaker could attain. The question is, does the age of the learner aid or impede the level of acculturation that s/he could gain? This is an area of enquiry that you could explore for further research as a scholar.

Self-Assessment Exercise

In your own words, briefly explain the link between bilingualism and biculturalism.

2.6 What is Multilingualism?

As we mentioned in 2.3, many linguistic writings present bilingualism and multilingualism as synonyms. In this regard, bilingualism is used as a generic term to refer to an individual's or community's use of two or more languages. However, in this course, we prefer to keep the concepts apart, choosing rather to reserve the meaning of bilingualism for the use of two languages by an individual or country and multilingualism to refer to the use of more than two languages by an individual or a country (Swann et al, 2004). Clyne (2017) notes that there is a distinction between official multilingualism and de facto multilingualism. In the former, the country is officially declared multilingual. This however does not mean that all of its citizens are multilingual. In fact, some of the citizens may be monolingual due to limited exposure to other languages. Considering the fact that some African countries actually have villages that are monolingual in nature, perhaps we may need to critically interrogate the language situation in the continent again to synchronically assess its emerging linguistic map in the 21st century. Clyne further notes that a nation may be officially declared bilingual and yet some of its citizens may be multilingual. An example of this type of linguistic situation is that of Canada where English and French are the official

languages, and the country is officially bilingual. However, due to after school contacts, interactions with migrants and perhaps exposure to other languages through the Internet, some of the citizens are multilingual which thus makes the country a de facto multilingual one.

Apart from language contact, cultural factor could also encourage the development of multilingualism in a society. For example, among the Tukano of the northwest Amazon, inter marriage is encouraged while marriages among people who speak the same language is viewed as a kind of incest. Thus, according to Wardhaugh's (2006) report, within this environment, several languages are used. These include: the language of the men, the languages of the women married from different neighbouring tribes and the language of regional trade. It has been observed that multilingualism could create a sense of solidarity among speakers of different languages who are brought together by the different languages that they share. Conversely, it has also been argued that multilingualism could lead to language loss, particularly among migrants and speakers of minority languages. This is why there has been an ongoing discussion on whether the multilingual nature of Africa in general and Nigeria in particular is a blessing or a curse.

Self-Assessment Exercise

In your own words, briefly explain the concept of multilingualism.

2.7 The Relationship between Bilingualism and Multilingualism

As earlier noted, there are different perspectives on the best way to categorise and classify the use of languages along the lines of bilingualism and multilingualism. Some

scholars categorise the number of languages which a speaker uses as the basis of differentiating between monolingualism, that is, the use of one language, and bilingualism, that is the use of more than one language. In this way, there is no distinction between people who speak two, three or more languages. Other scholars view bilingualism as a special case of multilingualism and thus see the latter as the broad umbrella under which bilingualism features as a sub classification. Notwithstanding these differences in scholars' perspectives on the two concepts, there is an agreement on the idea that the acquisition and use of two or more languages provide some advantages for the language user which thus establishes a link between bilingualism and multilingualism. For example, it has been observed (although these claims are subject to scholarly contestation), that language users who are able to speak more than one language have more improved cognitive abilities and communicative competence. They are also reported to be able to develop proficiency in language learning, critical thinking and intercultural competence (Dewaete, 2015; Chumbow, 2018; Mahzoun, 2021). In particular, bilingualism and multilingualism are said to enhance language users' opportunities to access career, economic, educational, security and cultural advantages in today's largely multilingual global speech domain. This is demonstrated in the fact that migrants usually see the need to acquire a majority language when they relocate to areas where their Mother Tongue is a minority language.

Self-Assessment Exercise

Discuss the link between bilingualism and multilingualism.

2.8 Summary

In this Unit, we examined the concepts of bilingualism and multilingualism. We also considered some issues related to bilingualism and biculturalism on the one hand and degrees of bilingualism on the other hand. In addition, we discussed the link between bilingualism and multilingualism. The discussions hinged on the fact that development in contemporary society have engendered increase in bilingualism and multilingualism among individuals and nations of the world due to seamless interactions and language contacts that have been prompted by modernity.

2.9 References/Further Readings/Web Resources

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2.10 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. Some scholars view bilingualism as the native-like control of two languages.
2. However, it is more practical to describe bilingualism as the alternate use of two or more languages by the same individuals or speech community
3. Bilingualism is also described as the control of two languages by an individual or speech community.

Answers to SAEs 2

1. People's exposure to a language will usually influence the degree of proficiency that they can attain in the language.
2. Bilinguals are therefore classified as early/late bilinguals; formal/informal bilinguals; additive/subtractive bilinguals; compound/coordinate/subordinate bilinguals, etc. based on their level of proficiency in the language.

Answers to SAEs 3

1. Languages express cultural meanings and norms.
2. Language users may unconsciously absorb the culture of the language.
3. A bilingual may exhibit cultural traits of the languages s/he uses.

Answers to SAEs 4

1. Multilingualism refers to the use of more than two languages by an individual or a country.

2. Official multilingualism refers to a linguistic situation in which a country is officially declared as multilingual.
3. De facto multilingualism refers to a linguistic situation in which a country is officially declared as a bilingual country but some of the citizens speak more than two languages.

Answers to SAEs 5

1. Bilingualism and multilingualism could improve cognitive abilities, communicative competence, critical thinking and intercultural competence, among others.
2. Bilingualism and multilingualism could enhance language users' opportunities to access career, economic, educational, security and cultural advantages globally.

UNIT 3: Diglossia and Bilingualism/Multilingualism

3.1 Introduction

Welcome to Unit 3. In this Unit we will go a step further in our discussion of bilingualism and multilingualism. One of the advantages which the ability to speak more than one language offers the speaker is the choice to use a particular language or dialect when engaged in a speech event and switch to another one when engaged in another. This is usually due to an implicit awareness that speakers have about the influence of linguistic and social factors on the appropriate choice of language in communication. Therefore, in this Unit we will discuss the sociolinguistic concept of diglossia. We will also consider the connection between diglossia, bilingualism and multilingualism. Finally, we will look at some practical diglossic situations, using Nigeria as a case study. This is expected to help us gain further insight into the functioning of language in bilingual/multilingual societies.

3.2 Learning Outcomes

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

- i. explain the term diglossia
- ii. discuss types of diglossia
- iii. explain diglossia and language shift
- iv. distinguish between diglossia and bilingualism
- v. examine the functioning of diglossia in multilingual societies

3.3 What is Diglossia?

Diglossia is one of the linguistic phenomena prevalent in a society where more than one language is used by people. Ferguson in his seminal article defined diglossia as:

“a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), 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 it is not used by any sector of the community for ordinary conversation.” (Ferguson, 1959)

According to Ferguson, diglossia (Classical diglossia in this case) refers to a linguistic situation in which two varieties of a language are used by speakers in different domains of the society. Fishman (1967) however noted that we could also have another type of diglossia which he refers to as extended diglossia. According to him, a diglossic situation could occur in cases where two genetically unrelated (or historically distant) languages are used for different communicative functions in a speech community. The central word in this description is ‘domain’. Domain includes specific times, settings and role relationship which influence language choices in communication. Examples of domains are religious domain, family domain, work domain, education domain, market domain, etc. The domains are usually ranked hierarchically such that one of the languages or varieties of the language is deemed suitable to be used in formal domains or formal communicative situations. This is

known as the High variety or H (in which case, H refers to High). This variety dominates such domains as education, work place, religion (liturgy or preaching), etc. The H variety has the greater international prestige and is also the variety preferred by the local political elite. It could indeed be argued that the H variety is the language of the more powerful section of the society. In colonial situations, before most African countries gained independence, the language of the colonialists/government which was English/French assumed the position of H. This situation has been sustained in most African nations up till date. In Nigeria for example, the Standard Nigerian English could be said to occupy the H variety level because it is deemed to have the greatest prestige in the country. In addition, a variety of the language which includes the vernaculars that are used in everyday talk could be reserved for use in informal domains such as among family, friends, entertaining television broadcasts, for example, soap operas, Nollywood, etc. This variety is known as the Low variety or L (in which case, L refers to Low).

From the foregoing discussion, you would have observed that the classification of the varieties is based on some features of the varieties of language. Ferguson identified the following nine features: function, standardisation, prestige, acquisition, literary heritage, stability, grammar, lexicon and phonology as central to this classification. With regards to function, in a diglossic situation, the H and L varieties are used for different purposes, so that using L in a H domain would appear unacceptable or odd to speakers in the speech community. In relation to standardisation, H is strictly standardised with dictionaries, grammars, texts, etc. while L is rarely standardised. In most diglossic speech communities, the H variety is highly valued while the L variety is considered less worthy. In terms of acquisition, the L variety is learned first and thus

is the Mother Tongue while the H variety is learned formally in schools. One of the features of diglossia is its stability. It has been observed that a diglossic situation can persist for several centuries, reflecting continuous borrowing from H to L. In most societies, the H variety is used as the language of literature. The grammar of H is also more complex than that of L. H will usually include in its total lexicon, technical terms and learned expressions. Conversely, L will include in its total lexicon popular expressions and names of objects of localised distribution. The phonologies of H and L are usually relatively close and thus constitute a single basic phonological structure.

Self-Assessment Exercise

Critically assess the notion of diglossia.

3.4 Diglossia and Language Shift

Scholars (e.g. Wright, 2008; Hudson, 2002) have observed that diglossia tends to influence or stimulate language shift in a speech community where a minority language variety is in a diglossic relationship with a majority or dominant variety. The term language shift, language transfer, language replacement or language assimilation refers to the process whereby members of a speech community with time, abandon their original vernacular language for another language. This phenomenon is common in a situation where a language or a variety of a language that is considered as prestigious spread and dominate other languages or varieties that the speakers consider to be of lower status in their speech community. Thus, the attitude of the speakers towards a language and the domains of its use are factors that are critical to language shift. Examples of language shift that have occurred over time include those of the Egyptian Arabic that has largely replaced the Coptic language in Egypt; Celtic

languages that were largely replaced by Latin when the Romans invaded the United Kingdom.

Hudson (2002) observed that language shift requires some form of social motivation. According to him, this motivation tends to be provided by high prestige individuals in society who employ H as a native, vernacular variety. In other words, language shift will likely occur where a powerful elite group use the H as their vernacular. In cases where this role models do not exist, L will most likely maintain its stable function as the vernacular variety in the speech community, particularly as it enjoys the functional protection of being natively acquired. One major effect of language shift is the attrition of the abandoned language. In the case of Nigeria, the question is, is there a gradual shift in the country's diglossic situation that could eventually lead to the spread of the use of H (Standard Nigerian English) to the L informal speech domain? If this shift exist, is there a possibility of it leading to a displacement of any of the indigenous languages in the country? These questions are pertinent because it does appear that a gradual shift is taking place in the South South states of the country where the Nigerian Pidgin English (which some have argued, has become a creole in these domains) has gradually replaced the indigenous languages as L in social interaction. Is the Language Policy entrenched in the National Policy on Education able to ensure the preservation of the indigenous languages in Nigeria's diglossic language situation? In addition, has the entrenchment of English language in most speech domains of Nigeria resulted in the loss of some indigenous languages?

Self-Assessment Exercise

Briefly discuss the link between diglossia and language shift.

3.5 Diglossia Without Bilingualism/ Bilingualism Without Diglossia

There would be no reason to talk about functional distribution of languages in monolingual societies because only one language is used. It has however been noted that purely monolingual societies are becoming rarer in the contemporary technologized world. As we noted in 3.3, the occurrence of bilingualism in most speech communities of the world sometimes also implicates the need to distribute the functions of two varieties of a language or two languages into formal (High) domains and informal (Low) domains of language use. However, we could also have sociolinguistic situations where diglossia exist in a society without bilingualism or conversely where bilingualism exist without diglossia (Kyriakou, 2019). How is this possible, you may ask? Here are some possible explanations that we could proffer for this phenomenon. There are instances in which two or more speech communities co-exist on religious, political or economic basis. In this situation, they exist as a single functioning unit in spite of the fact that there are socio-cultural divide existing between them. In this situation, there could exist impermeable boundaries between the people, such that the roles that people who are not born into the speech community play as well as their access to language are restricted because they are regarded as outsiders. Thus, in this case, two languages do exist in the society but there is no functional distribution between them. An example of diglossia without bilingualism is that which existed in England after the Romans invaded the kingdom. During this period, the elites spoke French as the H language while Anglo-Saxon was used by the masses as the intragroup language. It should be noted that in this case, the majority of the elites and the majority of the masses did not interact with one another and thus the society could not be regarded as a single speech community. It should also be expected that societal bilingualism may not occur in this type of environment since the

people are classified into the upper and lower classes, each group using a language that is needed for its restricted roles. African societies are largely multilingual in nature. However, class stratification particularly on ethnicity basis still exist in the traditional African societies so that one could argue that the existence of national diglossia in some African countries may not necessarily imply absolute bilingualism in the rural communities. It will not be surprising to find that people who live in these places do not use the H variety for any form of communication.

It is also possible to have a situation where bilingualism does exist in a speech community but then there is an absence of diglossia. In this case, there is absence of a social consensus among the speakers of similar cultural extraction as to the functions of the varieties of the language that they speak. In other words, there is no compartmentalization between the two varieties in terms of functions and domains of use. This occurs mainly under circumstances of rapid social change or great unrest in which there is widespread abandonment of previous ways of life and norms before new ones are established. One of the areas where this phenomenon could be observed is among migrants who may resort to a random use of their Mother Tongue and another language for intragroup interaction at home, work, school, etc. This is mostly due to a dislocation of values and norms as a result of immigration and industrialization, so that languages and varieties that were formally distinct begin to influence each other phonetically and lexically. It has been observed that bilingualism without diglossia is less stable than bilingualism with diglossia (Fishman, 1971 cited in Nercissians, 2001). A major effect of bilingualism without diglossia is that one of the varieties or language that is associated with the predominant social forces may likely displace the other(s). For example, we find that immigrants sometimes lose the use of their native language as they adopt their host community's language(s).

Self-Assessment Exercise

3.6 Briefly differentiate between diglossia without bilingualism/ bilingualism without diglossia

3.7 Triglossia and Multilingualism

Don't forget that we mentioned in Unit 1 that the term multilingualism refers to the use of more than two languages in a speech community. In Nigeria's multilingual society for example, more than 500 languages aside from a large number of dialects are used by different ethnic groups. It is therefore possible to have people who can speak many languages in this kind of speech community. Assigning roles to the languages that are spoken in the multilingual domain is therefore a major concern of government. In most instances, we usually assume that a diglossic situation exist in multilingual societies and that two varieties of a language or two languages are assigned the H and L status in these speech communities. However, it is sometimes not the case. In fact, in most situations the linguistic phenomenon prevalent is what is described as triglossia. In a triglossic situation, we have three linguistic codes in which two are superposed varieties (an indigenous lingua franca and an introduced world language) and the third is a vernacular language. In Tanzania for example, there is a complexity of the functional distribution of languages or varieties of language. For example, triglossic situation is prevalent in the country among three languages which are used sometimes for overlapping roles. The languages include the MT of each ethnic group, Swahili which is the lingua franca and national language, and English which is the language of higher learning. However, a diglossic situation also exist between the vernacular and Swahili on the one hand and Swahili and English on the other hand.

As should be expected, governments of multilingual societies assign roles to the languages used in their countries. While some communities in these countries exhibit some characteristics of homogeneity, some others are linguistically heterogeneous in nature. For example, one could say that in some of the rural agricultural speech communities in multilingual countries, some level of monolingualism is demonstrated among the speakers as their activities are usually limited to their communities. In some suburban environments, local languages/dialects/major languages could be used by the speakers. In the urban cities, it is possible to have speakers who speak their local language, a major language and a foreign language such as English, French, Spanish, etc. In this case, the speaker can be classified as multilingual. This tells you that linguistic diversity is most reflected in Africa's cosmopolitan cities where inter-ethnic communication is required rather than rural environments that are more closely connected.

Nigeria seems to exhibit some form of ambivalence or complexity with regards to the functional distribution of the languages spoken in the country. The triglossic nature of Nigeria's multilingual situation is reflected in the 1979 Constitution where English is assigned the role of the language for all official purposes such as administration, business, government, post primary education, media, etc. Hausa, Igbo and Yoruba are assigned federal status, however, as regional languages or regional lingua franca. The minority languages remain largely the tool of intra-ethnic communication. The triglossic distribution of languages in Nigeria is even more clearly stated in the National Policy on Education enunciated in 1977 (revised in 1981). The policy recommends that the medium of instruction in primary education 'is initially the mother tongue or the language of the immediate community and, at a later stage, English'. In addition, it stipulates that two Nigerian languages are to be studied at the junior level of secondary

school and one at the senior secondary school. Furthermore, English is to be used as the medium of instruction for post primary education. These policies reflect Nigerian government's effort at assigning roles to the languages that are used in the country. As straight forward as they appear, there are many challenges between language policy and language practice in the country.

First, the policies were adopted against the background of ethnic groups' attachment to their languages – a challenge which has made it practically impossible to choose one of the codes spoken in the country as the national language. For instance, section 51 of the 1979 constitution states that 'the business of the National Assembly shall be conducted in English and in Hausa, Igbo and Yoruba when adequate arrangements have been made therefore'. Many years later, the language of communication for the National Assembly remains solely English. In addition, because no legal sanction is applied where states and sometimes private institutions fail to comply with government policy on the functional distribution of languages in education, there appears to be lack of harmonization in the use of languages as media of instruction in educational institutions in the country. Other factors which include the linguistic composition of the classroom, insufficient time allotted to learn indigenous languages, particularly at the junior secondary school level, dearth of textbooks and other teaching aids in Nigerian languages among many other factors have impeded the successful realization of the target of the language policy in the educational sector of the country (Francomacaro, 1994). The question then is; how do we preserve the indigenous languages (particularly the minority languages) in Nigeria from becoming endangered? In addition, how can the language policies be realized in the practical day to day life of the country in the face of increasing dominance of English language in the country and beyond? These and other areas are open to sociolinguistic enquiry and research.

Self-Assessment Exercise

Briefly discuss triglossia in a multilingualism environment

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3.8 Summary

In this Unit, bilingualism and multilingual were examined as sociolinguistic concepts. In addition, linguistic phenomena such as language shift, diglossia and triglossia which are linguistic phenomena that could engender languages in multilingual and pluralistic speech communities were examined. We ended the Unit by raising concerns on the fate of indigenous languages in the face of the advancing influence and use of English.

3.8 References/Further Readings/Web Resources

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3.9 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. Diglossia refers to a linguistic situation in which two varieties of a language are used by speakers in different domains of the society.
2. A diglossic situation involves the use of a High Variety and a Low variety.
3. The High variety is learnt formally and used in the domains of education, workplace, religion, etc.
4. The Low variety is used in informal domains such as among family, friends, entertaining television broadcasts, etc.

Answers to SAEs 2

1. Language shift, language transfer, language replacement or language assimilation refers to speakers' abandonment of an original vernacular language for another language.
2. Diglossia influences language shift in speech communities where minority language varieties are in diglossic relationship with majority or dominant varieties.

Answers to SAEs 3

1. Bilingualism without diglossia refers to a linguistic situation in which two languages exist in a speech community but there is no functional distribution between the languages.

2. Bilingualism with diglossia is a linguistic situation in which there is no social consensus among the speakers of two varieties of a language with regards to the functions and domains of their use.

Answers to SAEs 4

1. Triglossia refers to a linguistic situation where three linguistic codes exist. Two of the codes are superposed varieties (an indigenous lingua franca and an introduced world language) and the third is a vernacular language.

2. Nigeria's 1979 Constitution and National Policy on Education of 1977 (revised in 1982) reflect a triglossic linguistic situation because English is assigned the role of official language, Hausa, Igbo and Yoruba are assigned the role of regional languages and the minority languages are used mainly for intra-ethnic communication.

UNIT 4: Code Mixing/Code Switching: Relevance and Effect

4.1 Introduction

Hello once again. From our discussions in Unit 1-3, you would have noticed that language is dynamic and not used in any fixed way. One of the aspects of language that shows its dynamism is speakers' ability to (particularly bilinguals and multilinguals) consciously or unconsciously change from one language to another when interacting with other people. The phenomenon can practically be compared to the way we change clothes for different occasions. In this Unit, we will explain and differentiate between the sociolinguistic concepts of code mixing and code switching. We will also consider the reasons why speakers code mix or code switch and the difference

between code switching and borrowing. Finally, we will critically assess the relevance and effects of code mixing/switching in bilingual and multilingual communities.

4.2 Learning Outcomes

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

- i. explain the term code mixing
- ii. explain the term code mixing
- iii. distinguish between code mixing/code switching and borrowing
- iv. discuss the functions of code mixing/code switching
- v. assess the relevance and effects of code mixing/ code switching on bilingual/multilingual societies

4.3 What is Code Mixing and Code Switching?

If you speak two or three languages, you would have noticed that you sometimes change (sometimes unconsciously) from one of the codes to another while communicating with others. Generally, this linguistic behaviour is known as code mixing/code switching. Code mixing and code switching are linguistic phenomena that also occur in language contact situation. Bilingual or multilingual speakers sometimes change from one language to another while engaged in a conversation, particularly if the languages exist in their speech community. Some scholars have argued that the terms code mixing and code switching are one and the same and therefore should both refer to a bilingual's use of two or more languages or varieties of a language within the same conversation. Thus, cover terms such as switch, switch point or switching should then refer to a speaker's change from one variety of language to another or from one language to another (Muysken, 2003). However, the two concepts

carry shades of meaning and describe related but somewhat different use of language in speech situations. Code mixing refers to instances where the lexical items and grammatical features of two or more languages or varieties of a language are used in one sentence. Thus, the change from one code to the other occurs intra-sententially, involving switches within a clause or sentence boundary. This is reflected when an Igbo-English bilingual says for example: *Kporom* (call me) *the lady, now!* Or when a Hausa-English bilingual says: *Yana cin abinci* (he is eating the food) *but there is no water.*

Weinreich (1953) argued that code mixing showed a lack of bilinguals' proficiency because according to him, an ideal speaker ought to move from one language to another based on factors such as the interlocutors, topic, etc. In addition, he argued that such changes ought not to take place within a single sentence. Nonetheless, there is copious literature that supports the idea that many bilinguals actually produce mixed sentences in conversations. Code switching on the other hand, refers to the rapid change from one language to another in a single speech event. In other words, the speaker switches between sentences in a conversation. Therefore, the change from one code to the other occurs inter-sententially. Example of code switching is demonstrated when a Hausa-English says: *Na fada wa Musa. I will go tomorrow.* Other switches that a speaker could make in conversation are known as tag switching and intra-word switching. The former involves the insertion of tags or phrases of one language into an utterance of another language and the latter refers to a change within a word boundary. The following are examples of tag switching and intra-word switching that a bilingual/multilingual could use in conversations.

Tag-switching in Nigerian Pidgin/English bilingual expression: *See ba* (a Nigerian Pidgin expression meaning, *right*), *I will not give you this money.*

Intra-word switching in Igbo/English bilingual expression: *Stopu ya* (stop it)

Scholars hold divergent views on the idea that there are linguistic constraints that govern the ways and places where bilinguals and multilinguals can change from one language to another when engaged in conversations. Some researchers (e.g. Labov, 1971; Singh, 1998) note that code switching and code mixing are forms of irregular mixture of two distinct languages, thus, there may not be any syntactic restrictions on where switching can take place. Other scholars (e.g. Sankoff & Poplack, 1981; Elgin, 2000) argue that code switching is not a random action, but rather that there are rules that govern the ways in which speakers switch languages when interacting with others. They base their arguments on the universality of the social and functional factors that engender syntactic constraints on code switching. Thus, they identify the following linguistic constraints as factors that could influence speakers' code switching. They are: the equivalence of structure constraint which indicates that speakers are likely to switch from one language to another at the point in discourse where the mix of Language A and Language B does not violate the syntactic rule of any of the languages. The second syntactic constraint is the size-of-constituent constraint which demonstrates that higher level constituents such as sentences and clauses are likely to be switched more than the lower constituents, that is one-word categories such as nouns, verbs, adjectives, determiners and adverbs. The third linguistic constraint is the free morpheme constraint which indicates that code switching is not allowed between a free and a bound morpheme. For example, it will be strange to hear a

Yoruba speaker of language say, I am *jeuning* (which consists of an English bound morpheme—ing affixed to a Yoruba root, *jeun* which means eat). However, it should be noted that this form of code switching could occur where the word has been integrated phonologically into the second language and has attained the status of borrowing.

Self-Assessment Exercise

Explain the terms code mixing and code switching.

4.4 Code Switching Versus Borrowing

As we already know, one of the effects of language contact in a bilingual or multilingual environment is that a mixed code or variety is likely to develop. Language mixing could occur as we mentioned before in form of code switching. It could also occur in form of borrowing. So what is the difference between code switching and borrowing? The issues relating to the distinction between code switching and borrowing could be said to be diachronic and synchronic nature. First, borrowing may occur in the speech of monolinguals and bilinguals/multilinguals. However, code switching occurs in the speech of bilinguals or multilinguals who have some level of competence in two or more languages. In addition, borrowing refers to a diachronic process in which languages enhance their vocabulary for use in different domains of communication. On the other hand, code switching is spontaneous in nature and reflects an individual's mixing of elements of two or more languages while engaged in conversation. Borrowing therefore involves the use of some forms of the first language (L1) in the second language (L2) or vice versa. According to Spolsky (1998), borrowing is the outcome of consistent switching of words particularly among speakers in a speech community. He explains that when an individual uses a word from one language in

another language, this could be described as a case of code switching. However, when the new words from one of the languages become engrained in the other such that other speakers who do not really know the meaning of the words begin to use them in conversation, then this is a case of borrowing. It has been observed that at the word category, lexical items such as nouns, verbs and adjectives which belong to the open class are likely to be borrowed more than words which belong to the closed class.

Generally, scholars consider code switching and borrowing as forming a continuum in which code switching provides the means through which new words could be introduced into a language in form of borrowing. This could be seen as evident in the use of the word *JAPA* which is gradually emerging as part of contemporary Nigerian English. *JAPA* is a compound Yoruba word which originally means to go away. However, its meaning has been semantically extended to refer to citizens' migration to foreign countries in search of greener pastures. However, the extent to which it eventually becomes incorporated into Nigerian English is what will determine its status as a borrowed word or slang. Other examples of lexical items such as Agbada, Tokunbo, Danfo, etc. are examples of Nigerian words that could be said to have attained the status of borrowed words in Nigerian English.

Self-Assessment Exercise

Briefly differentiate between switching and borrowing.

4.5 Functions of Code Mixing and Code Switching

As we have established in 4.3 above, code mixing and code switching are linguistic phenomena that manifest in bilingual and multilingual situations. It should be noted that unlike the case of diglossia where the speakers are aware that they have changed from H to L, the switch of codes in conversations is more of an unconscious action. In fact, the speakers may not really be aware that they have changed codes. Many reasons account for why speakers mix or switch codes in conversations. Two major types of switching were identified by Wardhaugh (2006) based on the purpose for which bilinguals switch from one language to another in conversations. These two kinds of code switching are referred to as situational and metaphorical code switching. The situational code switching refers to change from one language to another according to the situations in which speakers find themselves. In this case, the topic is not changed. However, when a speaker changes from one language to another because the topic has changed, then metaphorical code switching is said to have occurred. Code mixing and code switching are usually deployed in conversations to perform some functions. Different studies (e.g. Hoffman, 1991; Spolsky, 2003) agree that code mixing and code switching are used in conversations to perform some sociolinguistic functions. Speakers could mix or switch from one language to another in order to establish a sense of solidarity or affiliation with other interlocutors. In this speech situation, the mix or switch could be deployed by speakers to facilitate interpersonal relationships with the listeners. Speakers also mix or switch codes to accommodate the listeners. This is done for example when the listeners exhibit difficulty in comprehending some words or concepts. This could also occur where the speaker lacks the appropriate vocabulary in one of the languages. In addition, code switching and mixing could also be used by speakers to create ethnic identity

particularly in multilingual and multi-ethnic societies like Nigeria, Ghana for example. Code switching could also be used to indicate a change from informal discourse to a formal one. It has also been observed that speakers switch from one language to another to conceal fluency or memory challenges.

Self-Assessment Exercise

List and discuss three functions of code switching

4.6. Relevance and Effects of Code Mixing/Code Switching in Bilingual/Multilingual Societies

It is possible that as a member of a bilingual or multilingual society, you naturally find code mixing and switching normal phenomena and accept these as typical ways of using language. However, there are debates on the implications of code switching in language acquisition and learning. Some studies (e.g. Redlinger & Park, 1980) reflect scholars' reservations about bilingual children's mixing of elements of two or more codes in conversations. These studies viewed children's alternation of codes in conversation as a reflection of their confusion or incompetence in distinguishing between the two languages. Following the Unitary Language System Hypothesis, these scholars postulated that the lexicons and grammars of the bilingual children's languages first exist as a single system and gradually develop into two separate linguistic systems through a process of linguistic differentiation. Code switching in children was therefore seen as a pre-separation stage in the process of language acquisition for young bilinguals. Some other scholars (e.g. Young, 2010) perceive code switching as a reflection of the speaker's linguistic double consciousness, which is segregationist and has its roots in racist logic. These scholars posit that code

switching is likely to impede the linguistic competence of nationals of multi-ethnic and multicultural societies. Other studies that have investigated language users' attitude to code switching have reflected prescriptivist perspective on the phenomenon. Their findings reveal monolinguals' purism and bias against code switching which they describe as 'gibberish'. In other studies, scholars view code switching as speakers' expression of laziness, poor linguistic proficiency or effect of colonialism.

In spite of these negative views of code switching, the phenomena have some relevance in bilingual and multilingual societies. For instance, conversational analysts have suggested that code switching may enhance turn selection or serve as a resource for achieving repairs of errors in conversation. In addition, code switching has been identified as a resource for constructing speaker identity (Nilep, 2006). Code switching has also been found to have pedagogic relevance with regards to bilingual students' understanding of concepts in the two languages. In the English as a Foreign Language (EFL) domain in particular, teachers consider code switching as a teaching tool which could be used for explaining topics, asking questions, giving instructions, checking students' understanding and classroom management (Yevudey, 2013; Sadiq, 2022). Code switching has also been found to be relevant in the field of medicine and health care as it is a linguistic resource that could be deployed to enhance medical communication in doctor-patient interaction.

With the foregoing discussion, you would agree that code switching could have some effects on language users and codes in bilingual/multilingual environments. First, studies in different bilingual and multilingual countries in Africa (e.g. Soyete, 2017; Mortega, 2022) reveal that students participate more actively in classrooms where teachers allow them to code switch from L1 to L2 than in classrooms where only L2

(in most cases, English) is used. Second, although early empirical studies of code switching described it as a time consuming process, more recent research have shown that bilinguals can simultaneously activate both languages when engaged in conversations such that there is no significant cognitive cost to code switching behaviour. Code switching has been described as a continuum which could eventually lead to mixed codes. The various varieties of contemporary English such as Jamaican English, New Zealand English, Ghanaian English, Nigerian English, etc. could be said to be examples of mixed codes which include local lexicon drawn from the speech community's L1.

Self-Assessment Exercise

Discuss the relevance of code switching in bilingual/multilingual societies

4.6 Summary

In this Unit, we explained the terms code mixing and code switching and the functions that they perform in speech situations. In addition, we distinguished between code switching and borrowing. Finally, we examined the relevance and effects of code switching in bilingual/multilingual speech communities.

4.8 References/Further Readings/Web Resources

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4.9 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. Code mixing refers to instances where the lexical items and grammatical features of two or more languages or varieties of a language are used in one sentence.
2. Code switching refers to the rapid change from one language to another in a single speech event. In other words, the speaker switches between sentences in a conversation.

Answers to SAEs 2

1. Code switching is spontaneous in nature and reflects an individual's mixing of elements of two or more languages while engaged in conversation.
2. Borrowing involves the use of some forms of the first language (L1) in the second language (L2) or vice versa.
- 3, Borrowing is a diachronic process in which languages enhance their vocabulary for use in different domains of communication

Answers to SAEs 3

Speakers code mix or switch to:

1. establish a sense of solidarity or affiliation with other interlocutors.
2. facilitate interpersonal relationships with the listeners.
3. to accommodate the listeners who may not understand one of the languages.

Answers to SAEs 4

Code switching:

1. helps the speaker to establish a sense of solidarity or affiliation with other interlocutors.
2. may serve as a resource for achieving repairs of errors in conversation.
3. may serve as a resource for constructing speaker identity
4. may serve as a teaching tool for EFL teachers.

Unit 5: The Place of Language as Identity in a Globalised World

5.1 Introduction

Welcome back. In this Unit, we will explore other aspects of language in society. Here, we are concerned with language in relation to globalisation. I believe you are aware that factors such as modernity, technological advancement and increasing mobility and interaction among people of different tribes and nations have made the world to become what has been described as a global village. One of the outcomes of this development, is that many more people in the world are bilingual or multilingual. It is important to note that the language that people speak defines them and their world view. In other words, language is central to how people construct subject position for themselves as speakers and groups. Thus, in this Unit, we will consider the concept of globalisation and its connection to identity construction. In addition, we will examine the connection that exist between language and identity, particularly in the contemporary globalized world. Finally, we will critically assess multilingualism and national identity in the globalized world.

5.2 Learning Outcomes

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

- i. explain the concept of globalisation
- ii. explain the term identity
- iii. discuss the link between language and identity
- iv. explain linguistic identities in a globalised world

- v. critically assess multilingualism and national identity in a globalised world

5.3 What is globalisation?



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The term globalisation is sometimes viewed narrowly as referring to international trade and investment flows among advanced economies of the world. However, broadly speaking, it refers to the renewed and growing interdependence of the people of the world, their cultures and economies. This is the result of cross border trade in goods, services and technology which are being exported from one country to another in the contemporary world. Globalisation involves higher levels of international relations

manifest in increased human interactions and movements between different regions and populations around the world. Globalisation is not new to human society. Right from ancient times, people have shown a tendency to migrate and exchange goods and services beyond their primordial borders. European colonization and trading activity is however perceived to be the first wave of globalisation. Nonetheless, it did not outlast the First and Second World wars because after the crisis, nations began to seek for ways to protect their territories. From the 1980s however, there were renewed efforts to encourage globalisation. These involved targeted moves by the well-established nations of the world to support developing countries through interdependence of economies, cultures and populations (Guttal, 2007). These increasing movement of people and interactions are mainly conducted through communication and lead to language contact. One of the languages that have been affected by human mobility and nations' quest for exploration of new territories is the English language. This is because the idea of globalisation implicates the use of a language of wider communication, for example English to represent new realities in the modern world (Fairclough, 2006).

The English language which was initially used by about 5 to 7 million people as a regional dialect in Anglo-Saxon England (Crystal, 2003) is today spoken by more than 1.5 billion people all over the world. The use of English as a first, second and foreign language in many countries of the world has earned it the status of a global language. One of the factors which has earned English the global language status is the number of people who speak the language. It has however been argued that this factor is not solely responsible for the global nature of English. Crystal notes that the political, military, economic, religious and technological power of the users of English are also germane. More importantly, the emergence of the United Nations in 1945 and other

bodies such as World Health Organisation, World Bank, UNESCO and UNICEF among others have made the need for a lingua franca more pressing as participants from different parts of the world converge now and then for meetings. Communication through the Internet has also narrowed down the distance that once existed among citizens of different nations, making interactions practicable. These and other factors which placed a demand on the need for a common language among citizens of the world have aided the emergence of English as a world language.

Areas of sociolinguistic research which focus on English language and globalisation include language variation, the proliferation of linguistic varieties, patterns of multilingualism, endangered languages, relations of language and identity, language and power among others (Blommaert & Dong, 2010). Other areas of sociolinguistic enquiry include those of the political contention in several countries on the role of English in the different speech communities. An area that also calls for sociolinguistic attention is that of the possibility of English language sustaining its global status. The question is, is the rise of English as a world language unstoppable? To find answers to this question, sociolinguists will have to investigate factors that could sustain or impede the expansion of English language as a world language in future research.

Self-Assessment Exercise

Explain why you think English is a global language.

2.6 Language and Identity

As members of society, we use language all the time to communicate with others. In fact, it has been noted that most human activities in society are discursively enacted. The centrality of language to human life has been identified as the reason why homo sapiens are rated higher as rational beings than other animals. So what is language? From a formal perspective, language has been described as a system of arbitrary vocal symbols used for human communication. Verderber (1999) describes language as the body of words and the system for their use which people of the same community, geographical area, nation or cultural tradition employ in different communicative situation. Some have argued that this perspective on language represent it as somewhat homogenous. However, scholars (e.g. Berger & Luckman, 1991; Wodak, 2011) have noted that language is not a neutral medium of communication but can only be understood in relation to its social meaning. One of the ways this manifest in communication is in identity of people in society.

The term identity has been described by Oyibor (2016) and Georgalou (2017) as people's conscious or unconscious portrayal of themselves, their ethnic, social, geographical or ethical affiliations. Oyibor explained further that individual identity refers to the identifying characteristics that are unique to an individual while social identity is linked to group behaviour influenced by sources such as nationality, class, ethnicity, sexuality, etc. Some other scholars have described identity as the way people understand their relationship with the world. Bucholtz and Hall (2005: 586) define identity as "the social positioning of self and other". Thus, identity is perceived as being social in nature because it is about meaning, and meaning is context dependent. This view is corroborated by Blommaert (2005) who, drawing from submissions from research in the broad field of identity studies, posits that people do

not necessarily have identity but rather, that identities are outcomes of socially conditioned forms of significations such as textual genres, symbols and narratives. Language is seen as sharing a dialectical relationship with identity because language or users' linguistic behaviour is the major tool that people use to define reality and this includes the expression of who we are. In other words, the languages that people use divide them into binary oppositions and thus function as identity markers. Therefore, ethnic, political, gender, professional markings among others form the basis for constructing identities for language users.

Self-Assessment Exercise

Explain the connection between language and identity.

5.4 Linguistic Identities in a Globalised World

As we mentioned in 5.3, globalisation has a unifying effect so much so that the space between nations and people has become narrower with time. One major outcome of the world's continuous shrinkage is the need for a homogenous language that could serve as a lingua franca to facilitate communication and bridge the gap between people of different tongues and cultures. This need has invariably resulted in language shift as many more people are faced with the need to use languages other than their Mother Tongue for inter border communication. Therefore, a few languages such as English, French, Chinese- Mandarin, Spanish, German, Hindi, Portuguese among others have gradually emerged as privileged world languages that are not only used as first language and second language but also as lingua franca for international communication. English is reported to be at the top of the list of these languages. This development come with some challenges as English is sometimes perceived as a

threat to the survival of some languages in the world. For instance, Dixon (1997 cited in Nimbalwar, 2015) has projected that due to the increasing use of some languages (particularly English), half of the approximately 5000-6000 living world languages will vanish before the end of the century. However, some scholars have also queried this position, noting that language loss and death are not peculiar to the modern age but rather date back to ancient times. Those who belong to this school of thought therefore support the homogenization of world languages and support the idea of a global language. Nonetheless, the concern about the survival of world languages is germane and there are arguments in support of the need to preserve them. First, people's identities are linked to their languages. Second, people tend to have sentimental attachment to their indigenous language(s) and seem to prefer the use of their Mother Tongues when conveying the richness of their cultural values and heritage. Third, languages lend diversity to the world's culture and offer knowledge unique to the culture to which a particular language belongs. The diversity of the world's culture therefore opens people up to new ways of thinking and doing things. Thus, while most people in the contemporary world see the need to learn and use languages that have attained global status, for example, English, they also see the need to prevent the attrition of their indigenous language(s). One major way that countries have tried to achieve this is by developing language policies that promote the use of the indigenous languages and increase their prestige and value. In Nigeria, for instance, the language clause in the National Policy on Education pronounced in 1977 (revised in 1981) seeks to promote proficiency in the use of indigenous languages among primary and secondary school students through formal learning. The language policy states with regards to pre-primary and primary education that:

The medium of instruction will be principally the mother-tongue or the language of the immediate community. The medium of instruction is initially the mother tongue or the language of the immediate community, and at a later stage English.

However, we need to critically assess the success or otherwise of the language policy so far. Years after its enactment, can we really say it has been effective in helping Nigerian children learn the indigenous languages? For one, the impact of the policy has been undermined by challenges of dearth of textbooks, lack of trained personnel to teach indigenous languages and delayed development of orthography for many of the Nigerian languages. In addition, because the policy does not categorically state at what stage of the primary school education that English is expected to be used as the medium of instruction, education practitioners sometimes default so that the indigenous languages are neglected as the medium of instruction, particularly at the early stage of primary education.

Self-Assessment Exercise

Explain the nexus between globalisation and linguistic identity.

5.5 Multilingualism and National Identity in a Globalised World

In 5.3, we noted that globalisation has accelerated language contact among people of the world. This is to be expected because human activities are mostly enacted discursively. In contact situation, English is adjudged to be the most frequently used among the world languages. For example, English is the second most widely spoken language in India, rated only behind Hindi. Almost 130 million Indians are believed to speak Standard Indian English despite that the country has more than 600 indigenous

languages (Olaizola, 2019). In addition, it is reported that 53% out of Nigeria's more than 200 million population have some knowledge of English (Olatoye, 2022). China is also reported to have the world's largest population of English language learners (Pan et al, 2021). This goes to show that many nations of the world have embraced the use of English for varied communication purposes as a result of globalisation.

It should be noted that some form of additive bilingualism could develop in speech communities where a global language is used for different communicative purposes. Government, scholars, policy makers and speakers in this environment focus on how instrumentally the foreign language could be learned by members of the society in order to achieve career and social mobility. In this case, people invest mental, monetary and physical efforts into gaining linguistic skills in the privileged language. One other type of bilingualism that could develop as a result of globalisation is subtractive bilingualism in which case, a foreign language is introduced into a speech community and with time it dominates the native language(s) and in some cases, this could lead to the extinction of the indigenous/native language(s). This is particularly the case when the native language is the language of immigrant minority communities. This is observed among the third generation of Nigerians or Ghanaians, living in Europe or America for example whose Mother Tongue is English and are not able to speak the native languages of their parents. Subtractive bilingualism could also occur among members of an indigenous community in which case the speakers shift from the use of the MT to a foreign language. This usually occurs where the foreign language is considered to be prestigious and powerful while the MT is perceived as having low status and thus given restricted roles in the speech communities.

Nevertheless, language is a marker of distinctiveness. It is symbolic and could signal the users' ethnic attachment, beliefs, and image. In most of the bilingual/multilingual speech communities in the world where English is also used, indigenous languages are still retained. However, it is important that we examine the attitudes of speakers to the indigenous languages and English as the foreign language. In India's multilingual and multicultural society, for example, there exists a linguistic schism in which case, English is predominantly the language of the elite while the vernacular languages are mostly used by the masses. However, with globalisation and modernity, English and not Hindi (which are the two official languages of India) is considered as the privileged language needed for trans-regional, trans-religious, international communication. English is also the language used for varied purposes in the parliament, civil service, English medium schools, etc. (Montaut, 2010). It may then not be surprising that within India's speech community, 197 languages have been reported by UNESCO to be endangered and five of them are already extinct (Rajendra, 2022). In Africa's multilingual environment, the categorization and place of different languages that are used generate a lot of debate. Nachum et al (2023) note that over 2000 languages are spoken in Africa. *Ethnologue: Languages of the World* (cited in Gordon, 2005) is more specific and notes that 2,092 languages are spoken in the continent. In addition, hierarchically, indigenous languages which are used for intra-ethnic communication are at the bottom. On the next level are some indigenous languages that are used for inter-regional communication and lingua franca. Some of these languages include Kiswahili in East and Central Africa and Hausa in West Africa. At the top of the hierarchy are European languages that are perceived as prestigious and function as the means of communication in the official and professional domains of the continent.

Africa's linguistic diversity has been described as a blessing on the one hand and a curse on the other hand. While the ability to use two or more languages helps Africans to connect with individuals, communities and even nations of the world, it also gives rise to language shift and in some cases, language extinction. Efforts have been made to preserve African native languages. First, the suggestion to choose an indigenous language rather than English to serve as a lingua franca for the continent was offered in the past. The propagators who include Professor Wole Soyinka, Ayi Kwei Armah and Dr Kwame Nkrumah among other African leaders suggested in the mid-1950s that Swahili be adopted as the lingua franca. The argument they proffered in support of this suggestion was that Swahili was the most widely-spoken African language at that time. The suggestion was however not adopted. It has also been suggested that there is the possibility of Swahili attaining a global language status in the future which would then ensure its adoption as a lingua franca in the continent (Dzahene-Quarshie, 2009). This however may be difficult due to the fact that language users in the African continent still struggle with the idea of adopting one of the native languages as a common tool of communication. In addition, we need to critically examine how easily adaptable any of the African languages is particularly with regards to its use in the digital world.

Within different African multilingual nations, the effects of globalisation have also deepened the challenge of national identity. Since its introduction to Nigeria in the 16th century by British merchants and missionaries, English has been used as the language of communication in different domains of the country. It is used as the official language of government, education, media, commerce, etc. The increasing rate of reliance on English for communication at the inter-ethnic and national levels has

generated concerns among scholars who argue that this may lead to the endangerment of indigenous languages in the country. One of the solutions that has been proffered is the adoption of a major Nigerian language as the national language and lingua franca for the nation. However, the immediate challenge that confronts this proposal is the covert struggle for and against linguistic domination which exist among different ethnic groups in Nigeria. This is because ethnic identity in the country is tied to land and language and so the choice of one language out of more than 500 indigenous languages spoken in the country may be perceived as a form of ethnic dominance. This challenge has been identified as the major reason why none of the indigenous languages has been chosen to serve as the language of national communication, national identity and the symbol of nationhood. Rather, English which is a neutral language is preferred as the linguistic tool of inter-ethnic communication in the country. However, it has been noted that English cannot be said to be Nigeria's national language because it is not indigenous to any of the groups in the country. Attempts have also been made in the past to develop and adopt WAZOBIA, an artificial language made up of lexis from Nigeria's three major languages – Yoruba/Hausa/Igbo as the lingua franca of the country. The project however did not record much success. A major reason attributed to the failure of the project is the huge financial commitment that was required to execute it. The case of Ghana is similar to that of Nigeria. Although the government encourages the use of indigenous languages like Ewe, Akan, Ga, and Dagbani in media communication, government statements, announcements, laws, etc. yet Ghana's language policy recognizes English as the language of government communication (Dzameshie, 1988). Thus, the search for a national language and by implication, national identity of nationhood continues for countries like Nigeria and Ghana and perhaps many other African countries is still ongoing.

The challenge of language extinction is also real in most of these countries. This is due mainly to speakers' attitude to different languages used in the speech communities. First, most elites prefer to have their children educated in English rather than the indigenous languages. Second, speakers of minority languages sometimes prefer the use of the major indigenous languages or English rather than their minority languages. For example, people from different communities in Ghana who live in Accra may prefer to speak Akan rather than their rural community languages. Similarly, in Nigeria, children born to Ibibio, Ishan, Igbira, etc. minority groups may end up acquiring only Yoruba/Hausa/Igbo if they are live in any of the metropolis of regions where these languages are used as the lingua franca. This presents the possibility of endangerment for the minority languages in the long run. Thirdly, the underdeveloped state of some Nigerian languages and by extension, African languages presents yet another challenge with regards to their adaptability for intra-national and international communication in the fast converging contemporary world. Mbena (2014) attributes the underdeveloped state of African languages to the use of European languages in the formal domains. He notes that this denies the native languages the opportunity to be modernized for the contemporary technological world. This observation however could be subjected to scholarly enquiry to ascertain its validity or otherwise.

Self-Assessment Exercise

Explain the roles that languages play in the construction of national identity in multilingual societies.

5.5 Summary

In this Unit, we discussed the concepts of globalisation and identity. We also examined the link between language and identity. In addition, we explained the notion of linguistic identities in a globalized world. Finally, we critically assessed multilingualism and national identity in a globalized world.

5.6 References/Further Readings/Web Resources

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5.7 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. The political, military, economic, religious and technological power of the users of English.
2. English is the major language used on the Internet.
3. English is used by the United Nations, World Bank, UNESCO and UNICEF among others.

Answers to SAEs 2

1. Language is not neutral and thus best it is best understood in relation to social meaning.
2. Linguistic behaviour is the major tool that people use to define reality and express identity.
3. Language serves as an identity marker for its users.

Answers to SAEs 3

1. An effect of globalisation is linguistic shift because many more people in the world today see the need to connect with others.
2. English, French, Chinese- Mandarin, Spanish, German, Hindi, Portuguese among others have gradually emerged as privileged world languages.
3. There are projections that half of the world languages may disappear in the years to come due to globalisation.
4. In order to prevent attrition of languages, countries are developing language policies that promote the use of the indigenous languages and increase their prestige and value.

Answers to SAEs 4

1. Most African languages are still underdeveloped.
2. In most African countries, foreign languages, particularly English are considered as prestigious and used as official languages.
3. Professor Wole Soyinka, Ayi Kwei Amah and some other African scholars suggested the use of Swahili as the lingua franca of Africa. However, the idea was not adopted by African nations.
4. Attempts were made to develop WAZOBIA as the lingua franca for Nigeria.

5. The search for a national language and by implication, national identity of nationhood for most African countries is still ongoing.

MODULE 2 BILINGUALISM

UNIT 1: Definitions and Theories of Bilingualism

1.1 Introduction

1.2 Learning Outcomes

1.3 Bilingualism

1.3.1 What is Bilingualism?

1.3.2 Theories of Bilingualism

1.4 Linguistic Interdependence Theory

1.5. Language Contact and Bilingualism

1.6 Summary

1.7 References / Further Reading/ Web Resources

1.8 Possible Answers to Self-Assessment Exercise(s) within the Content

1.1 Introduction

In this Unit, we shall explore the various shades of meaning to the term bilingualism. Many definitions have been given depending on the perspectives of the scholars. We will however be able to appreciate that the possession of two languages has become a global trend as new frontiers begin to emerge due to the expansion in trade, commerce and technology. The Unit will examine the various theories on bilingualism and how they can foster inter-cultural and information understanding of the various speech communities.

1.2 Learning Outcomes

By the end of this Unit, you should be able to:

- critically assess the various definitions of bilingualism
- identify how bilingualism foster cultural understanding
- discuss types of bilingualism
- distinguish between bilingualism and monolingualism

1.3 Bilingualism

1.3.1 What Is Bilingualism?

Imagine finding yourself in a situation where people speak different languages and you are shut out of the discussion. Again reverse the situation and think of where you can access their discourse because you understand at least one of their languages apart from your own mother tongue (M. T.) Which scenario would appeal more to you? Many people will prefer the latter. This underscores the bilingual experience the world over where many speech communities now interact in more than one language. Many scholars have defined bilingualism in many ways based on the perceptions and background of those scholars. There is a general consensus however that bilingualism takes place where there is language contact. There must be at least two languages for interaction.

Romaine (2009) lends credence to the fact that bilingualism has become a fact of life. The study shows that bilingualism is a normal and unremarkable necessity of everyday life for the majority of the world's population. Bilingualism becomes more attractive as the average global citizen endeavors to add another language to his or her verbal repertoire. Crystal (2008) sees bilingualism as a term used to describe either an individual or a society that possesses the ability to use two or more languages. This is contrasted with monolingualism where only one language is used. Hoffman (1997) argues that bilingualism is the ability to switch from one code to another and that bilinguals have a wider range of experience than monolinguals. Bilingualism enables them to be more capable of flexible thinking and each language may provide the speaker with a distinct perspective. Bloomfield (1933) says bilingualism is the native control of two languages while the term could also be defined as the complete mastery of two languages. According to Haugen (1956) bilingualism begins at the point where the speaker can produce complete meaningful utterances in the other language. It could also be said to be the alternate use of two or more languages by same individual.

Bilingualism is a relative concept which involves the question of 'Degree', 'Function', 'Alternation' and 'Interference'. Degree could be in terms of how well the individual knows the language or how bilingual they are. Function could be in terms of what individual uses their language for or the role their language played in their total pattern of behavior. The question of alternation is in terms of the extent to which they alternate between one language and the other and under what condition while interference is in terms of how well the bilingual keeps their languages apart, the extent to which they fuse them together and how one of the languages influences the use of the other. Therefore, bilingualism is a behavior pattern of mutually modifying linguistic practices varying in degree, function, alternation and interference.

Bilingual: The Encyclopedia Lexicon Webster Dictionary (Vol. 1) explains a bilingual as a person capable of speaking two languages often with equal proficiency. A bilingual may be able to understand both languages equally well but they may be unable to speak both of them with equal proficiency facility. They may not have equal mastery of all the four basic skills in both languages.

Self-Assessment Exercises 1

1. Evaluate the definitions of bilingualism you have encountered in your study?
2. Discuss the nature of bilingualism in view of the common position in the literature.

1.3.2 Theories of Bilingualism

It will be helpful to explain the term 'theory' for us to appreciate what is involved in discussing the theories of bilingualism. We can describe a theory as a plausible and acceptable general principles used to explain a phenomenon. In other words, it is a proposition that gives rational explanation of an idea or a concept. Theories of bilingualism are as varied as its definitions. According to Madrid and Hughes (2012) there are two theories we can examine to explain the phenomenon of bilingualism. These are:

1. The Balance Theory- This presupposes that the two languages co-exist in equal measure and the second language will tend to overshadow the first language thus gaining dominance while the second one suffers attrition. The balance theory holds that a bilingual pays for their second language (L2) skills by losing some competence in their first language (L1). This theory has not been popular among many linguists who often argued that many research findings reveal that linguistic competence in the first language is transferable and interactive. Scholars who accepted this theory paint a picture of two linguistic balloons inside the head of the learner. See Figure 1 below:

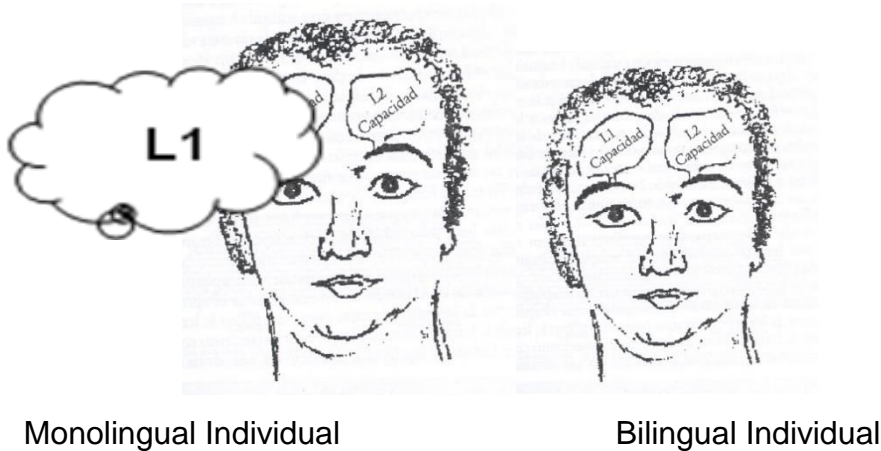


Image Credit: Madrid and Hughes (2012)

2 Common Underlying Proficiency Theory

The theory explains that a bilingual with two or more languages has a repository where ideas could come from a common source. It is assumed that the language learning process could be likened to the image of an iceberg joined at the base thus creating a Siamese relationship. This will allow the individual to operate with relative ease as the cognitive functioning will be fed by multiple linguistic channels. This is because the four language skills – Listening, Speaking, Reading and Writing- in both languages will help in the development of the cognitive system as a whole. See Figure. 2 below:

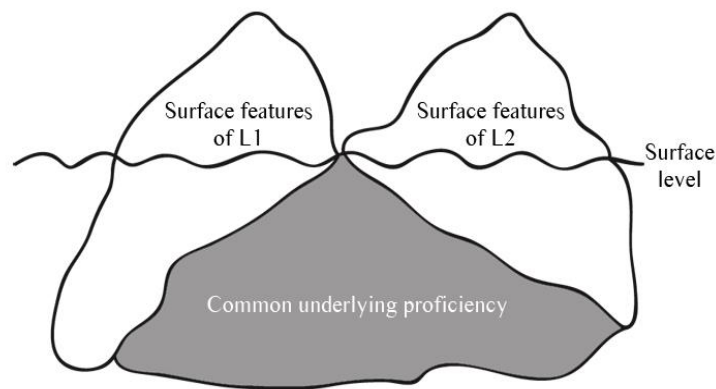


Image Credit: Madrid and Hughes (2012)

1.4 Linguistic Interdependence Hypothesis

The assumption was proposed as a hypothesis that there exists a relationship between the development of a first language (L1) and second language (L2). Cummings (1979) submits that the first language linguistic knowledge that the bilingual possesses can be extremely instrumental for the development of corresponding abilities in the second language. Similar studies in support of this theory have labelled it as 'threshold hypothesis' but explains the view that there is relationship between bilingualism and cognition. In other words, the level of cognitive competence a bilingual child attains is a function of the competence they possess in the first language but with adequate exposure to the second language.

Self-Assessment Exercises 2

1. Critically assess the various theories of bilingualism.
2. Explain the Balance Theory of Bilingualism.

1.5 Language Contact and Bilingualism

Bilingualism has been portrayed as a way of life in this modern day of advanced economic, social and technological feats. Though contact between people speaking different language has been with us for a long time, it is now more prevalent in many

countries of the world. It is therefore important to familiarise ourselves with the various definitions and theories that underlie the term 'bilingualism'. This will enable us to appreciate that even if one is born as a monolingual, it is better and more cognitively rewarding to be bilingual.

1.6 Summary

In this Unit, we have discussed the various definitions of bilingualism bringing to the fore that the term is varied and complex depending on the focus and the intervening considerations. The Unit goes further to talk about the various theories of bilingualism and how the bilingual can acquire/learn a language as expounded by the different theoretical approaches

1.7 References/Further Reading/ Web resources

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1.8 Possible Answers to SAEs

Answers to SAEs 1

1. A one-fit-all definition of the term 'Bilingualism' is not feasible. Many scholars have tried to look at the term from different perspectives.

2. The degree of exposure has much to do with the nature of the bilingual experience. Such an exposure will determine whether a bilingual is co-ordinate or balanced.

Answers to SAEs 2

1. The various theories are assumptions to explain how speech communities interact through the use of more than one language. Many factors are responsible.
2. The Balance Theory presupposes that the two languages co-exist in equal measure and the second language will tend to overshadow the first language thus gaining dominance while the second one suffers attrition.

UNIT 2: Individual or Societal Measurement of Bilingualism

2.1 Introduction

2.2 Learning Outcomes

2.3 Individual or Societal Measurement of Bilingualism

1. 3.1 Code-Switching and Code-Mixing

1.3.2 Societal Bilingualism

2.4 Domains of Language Use

2.5. Speech Community

2.6 Summary

2.7 References/Further Reading/Web Resources

2.8 Possible Answers to Self-Assessment Exercise(s) within the Content

2.0 Introduction

This Unit will examine individual or societal bilingualism and the factors that characterize each of them. As the world continues to move more towards bilingual/multilingual settings, there is a need to determine the extent to which individuals in any speech community can become bilingual. The indices that mark a society as bilinguals too should be assessed to appreciate the bilingual profile of an individual as distinct from that of the society. This Unit will investigate the marked features that are indicative of an individual as opposed to societal bilingualism.

2.2 Learning Outcomes

By the end of this Unit, you should be able to:

- Explain individual bilingualism
- State some qualities of a bilingual.
- Distinguish between individual and societal bilingualism
- Discuss the role of English in Nigeria's bilingual society

2.3 Individual or Societal Measurement of Bilingualism

The need to distinguish between individual and societal bilingualism was anchored by Fishman (1991) when he identified that an individual acquiring or learning another language aside from the first language will undergo series of experience which are distinct from that of a bilingual society. While his/her bilingual experience enables him to be able to communicate in more than one language during childhood or at adult life the same could not be said of societal bilingualism. The individual may find some language difficult or easy to learn. The circumstances of acquisition and the variables involved in learning new languages are issues of individual phenomenon. There are many factors that determine the language choice of an individual when they alternate between the use of one language to another.

Osoba and Alebiosu (2016) explain that when a bilingual engages in a discourse we can infer what type of individual he/she is and even his preferences and attitudes. Their speech will give a clue as to their language preference and attitudes. The social significance between the choice of words and language choice when one linguistic code is preferred to another in formal or informal domain tends to be determined by its appropriate context. For example, Anthony, an undergraduate who speaks copious Nigerian Pidgin while in the hostel with his friends from different parts of Nigeria, who are all proficient in English, but discusses in flawless English with his professor when talking about his long essay. He, however, speaks Yoruba when he is among his friends who share his linguistic background.

2.3.1 Code-Switching and Code-Mixing

Individual bilingualism is also characterized by the sociolinguistic phenomena of code-switching and code-mixing in semi-formal contexts. Code-switching is a phenomenon of making one utterance in one language and another in a different language within the same discourse e.g., *eyin akeeko o ya. Let us go* 'Students, its time, let us go' (code-switching involving Yoruba and English). On the other hand, code-mixing is a phenomenon of making use of elements of two languages in the same utterance e.g., *Awon foot-ballers yen perform well* 'Those footballers perform well': or *O sure ju* 'It's certain' (English code-mixed with Yoruba).

Wei and Moyer (2008) report that an individual bilingual child goes through three stages of acquisition of linguistic knowledge. These are:

1. One-code stage: The Bilingual child Possessed are lexical item comprised of words from both languages.
2. Code –Differentiation: The bilingual distinguishes two different lexicons but applies the same syntactic rules to both languages.
3. Code- competence: The bilingual speaks two languages differentiated both in lexicon and syntax, but each language is associated.

With the person who uses that language. Individual bilingualism has also been show to vary according to the peculiarities of the person. Pertinent questions such as the following have arisen:

1. Why do some individual acquire a second languages made easily than others
2. What factors facilitates or inhibits the acquisition/learning of a language from one person to another?
3. How has age related affected the learning of another language in what has been labeled as threshold hypothesis. This stipulates that language learning ability diminishes once the individual bilingual increases the age of 5.

Self-Assessment Exercise 1

1. Describe the indices of individual bilingualism.

2.3.2 Societal Bilingualism

According to Wei and Moyer (2008), the phenomenon of societal bilingualism could be appreciated when we appreciate how the bilingual functions with the language on the context of the society and as a social actor. This is because sociolinguistic see bilingualism as a socially constructed phenomenon. The bilingual speaker must seek identity in the speech – community he belongs to end language choice will come into play. He therefore operates along the societal linguistic parameters whereby all the formal and informal domains to which the linguistic codes of the society are manifested will be complied with. For example, the Nigerian sociolinguistic profile has over 500 languages without a single national language. The country still uses a foreign

language English as its second language (L2) which is an official language used in all facets of life

The English Language in Nigeria has become more dominant than our indigenous languages. Osoba and Alebiosu (2016) identify the societal status of the English language in Nigeria as follows:

1) As a Lingua Franca:

Nigeria's multilingual nature has propelled English to enjoy unrivalled dominance as a neutral language or no man's language. Major ethnic groups competing for national identity and survival feel at home in a common tongue that belongs to none. Not surprisingly, Bamgbose (1991) submits that of all the heritage left behind in Nigeria by the British ... none is more important than the English language. English is the only effective medium of communication between Nigerians from different linguistic backgrounds. When parties and social gatherings like house warming, naming ceremonies and church programs are organized English is invariably the medium of communication because of the diverse nature of the audience. The English language is therefore regarded as the language of national unity.

2) Official language:

All government affairs in Nigeria are conducted in English. These are official memos, gazettes, edicts, law reports, and Hansards. The national anthem and the pledge are worded in English. English is the language of presidential address and transactions. The constitution of Nigeria is fashioned in English and only feeble attempts are made to translate it into indigenous languages. The coat of arms, the national flag, motions for bills in state houses of assembly, and the national assembly are couched in English.

3) Language of the Mass media:

Almost all the media use English to transmit information to the masses. All the national newspapers like *The Guardian*, *The Punch*, *The Tribune* are all published in English. Radio and television programmes are broadcast in English. News reports and analyses are conducted in English. Magazines, sports, tabloid, and gossip periodicals are all written in the English language.

4) Language of Education:

English enjoys more prominence over the local languages. Wole Soyinka's plays, Chinua Achebe novels, Encyclopedias, Dictionaries, and reference sources in the library are accessed in English. All courses in our higher institutions including law, medicine, engineering, etc. have their curriculum content fashioned in English. Admission to higher institutions depends on a credit level pass in English. Proficiency courses in English like TOEFL, TESL, and SAT are run to enable Nigerians get overseas education. This is to prepare them for educational advancement and prestigious employment.

5) Language of Business and Commerce:

English is used for trading transactions among the various ethnic groups in the country. Industrial advertisements like *Life is Good* for L.G. products, *Rule your world* by GLO, *Happy customer, happy banking* by some commercial banks are common in the business world. Cheques, tellers, invoices, and proposals are prepared in English. Business records and contracts are similarly drawn in the English language.

6) Language of External Affairs:

The international status of English requires Nigeria to adopt it for external affairs. Organs like United Nations (UNO), African Union (AU), World Health Organization (WHO), Economic Community for West African States (ECOWAS) are a comity of nations which uses English as a global language.

7) Language of Information and Communication Technology (ICT):

With the coming of the internet, English has been given higher responsibilities. Known as the information super highway, web surfing, cyber spacing, chatroom, face booking, e-mailing, and text messaging have rubbed off on Nigeria as a result of globalization. Computer experts have argued that the computer speaks English. If any global citizen wishes to engage in a digital discourse, the common currency required is the use of English through the internet. Some 80% of the on-line contents are in English. Many Nigerians are now getting internet compliant as upward mobility and international exposure are now becoming increasingly digitalized. Our professors hitherto known as eggheads are now referred to as net-heads.

2.4 Domains of Language Use

Labov (1972) also suggests that societal bilingualism should now emphasize the actual language use and their domains of operations and sociolinguists should pay more attention to social nature of languages apart from its individual considerations.

Fresh attentions are now given to dialectal and socio-lectal variations in language use and we should look at the study of the interdependence of linguistic forms and social categories such as situation, institution, age genders, status and role of group membership. Societal bilingualism also attempts to answer some questions confronting the language used in education, politics, the media and international communication.

Self-Assessment Exercise 2

Assess the status of the English language in Nigeria's multilingualism

2.5 Speech Community

Individual and societal bilingualism have been shown to be an integral part of a speech community. At the individual level, acquiring learning a new language apart from the mother tongue (M.I) seems to be a totally different experience from what it takes to describe a society as being bilingual. The stage of acquisition from the trial and error stage to linguistic competence exhibits distinct characteristics compared to the phenomenon of societal bilingualism where all the linguistic parameters are weighed at the societal rather than at individual level.

2.6 Summary

In this Unit we dealt with the issues involved in individual societal bilingualism and the features that characterized both. You also learnt that the circumstance of acquisition vary from one individual to another especially the three stages process of linguistic knowledge. The Unit taught you how you can appreciate the role of English language

in the Nigerian context of societal bilingualism and concludes that language use in the society is now a matter of global importance.

2.7 References/Further Readings/Web Resources

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2.8 Possible Answers to Self-Assessment Exercise(s) within the Content

Answers to SAE 1

Indices to individual bilingualism include: Age, code switching and code –mixing.

Answers to SAE 2

The English language has retained its dominant status in Nigeria’s multilingual setting.

These include:

Language of business and commerce

Language of education

Official language

UNIT 3 How is Bilingualism Acquired, Learnt and Used?

3.1 Introduction

3.2 Learning Outcomes

3.3 Acquisition and Learning of Bilingualism

3.3.1 Language Processing in Bilingualism

3.3.2 Sentence Context

3.4 Contrastive Analysis

3.5 Error Analysis

3.6 Summary

3.7 References / Further Reading/ Web Resources

3.8 Possible Answers to Self-Assessment Exercise(s) within the Content

3.1 Introduction

In our previous discussion, you were informed that where there is language contact there is bilingualism. This Unit will now explore how bilingualism is acquired, learnt and used so that the linguistic competence of the bilingual from the monolingual stage can be appreciated. The Unit will explain how the process of acquiring and learning the second language could be remarkably different from the first language. This is because of the threat-free and natural environment that characterizes the acquisition of the first language as against the rather artificial and anxiety induced situation of the second language.

3.2. Learning Outcomes

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

- Explain how bilingualism could be acquired
- Discuss the role of environment in language learning.
- State the four identifiable abilities of the bilingual
- Appreciate the bilingual learning problems.
- Classify intra-lingual and inter-lingual errors of the bilingual

3.3 Acquisition and Learning of Bilingualism

Many linguists believe that learning a second language is a world of its own, totally different from acquiring the first language. Language acquisition refers to the way linguistic abilities are internalized naturally. In other words, there would be no conscious focus on linguistic forms. It is a subconscious process. Language learning however, is a conscious process and is the result of either a formal language learning situation or a self-study programmes. Formal language situation are characterized by the presence of feedback and error-correction, largely absent from acquisition environment and rule-isolation, the presentation of artificial linguistic environments that introduce just an aspect of grammar at a time. The teacher in the classroom who realizes this distinction needs therefore to consider the factors affecting ease of learning in the second (L²) environment as well as the learnability of the language. Williams, (1998) says the teacher should let the characteristics of the learner determines the method to be used. He believes that language learning is a function of factors residing inside and outside of the learner. The learner's intelligence, aptitude and motivation are some of the essential personal factors which the teacher in a bilingual class must take note of. The learner's age is a particularly important factor influencing language teaching method in Nigeria. For example, the technique of mimicry-memorization is more appropriate for the child than for the adult whose inhibition would make him unwilling to expose himself to error and perhaps ridicule in the presence of his classmates

3.3.1 Language Processing in Bilingualism

Aronin, L. and Singleton, D (2012) strongly believe that bilingualism becomes more attractive as the average global citizen endeavour to add another language to his verbal repertoire. As you are aware, Nigeria is a multilingual society where ability to speak more than one or two languages will give you an added advantage in an increasing competitive speech commonly. In the acquisition and learning of another language that qualifies an individual to become bilingual, some psychological, sociological and educational factors are brought to play as we shall see in the following discussion. According to Williams and Burden (1998), the learner in a bilingual situation would be subjected to four tasks in second language learning. The first one is phonetic coding:

The learner has to hear some words before producing them. He thus needs to develop the ability to 'code' auditory phonetic material so as to recognize and identify them latter. A Yoruba child learning English will have problems with 'coding' the phonemes (t) and (θ) because in the Yoruba language these sounds are absent. The tendency is to say (saild) instead of 'child' /tʃaɪld/, (dat) for 'that' / ðæt) and (tink) for think (θik) respectively. Also consonant clusters either initial or final in a syllable are difficult for Yoruba speakers, and there is a tendency to drop one of the consonants as in (srendʒ) for 'strange' (streɪndʒ). Moreover, English alphabets contain more vowels than most Nigeria languages. The long vowels are not distinct in Yoruba so that the learner may not distinguish seat/sl:t/ from sit/sɪt/. The Yoruba language phonic form is consonant vowel consonant CVCV as in 'futubolu' and vowel consonant VCV as in 'aja' (dog) omo (child). Whereas in English the phonic form might consist of consonant clusters CCCV as in 'street' and other varied forms.

Self-Assessment Exercises 1

1. Describe the process of bilingualism
2. Explain Phonetic coding

3.3.2 Sentence Context

The teacher should help the learner to develop his ability in grammatical sensitivity which is the capacity to recognize the grammatical functions of words in sentence contexts. An example is that of a boy who lives in the rural area being asked to write a composition on "Journey by Air" or being taught same in the controlled composition method and free writing; the learning experience is almost meaningless to the child who might not even have seen an airplane. Also the teaching of grammatical items like the verb 'is' should be related to the child's linguistics environment. For example, a boy whose father is a farmer should be taught "My father is a farmer" and not "My father is a doctor". Since the language learners' ages fall between six years and eleven years, their rote memorization ability could be developed. This is the ability to learn a large number of associations in a relatively short time. The idea here is to stamp in the audio-lingual approach which holds that language is a set of habit and perfection

in a language can only be gained through intensive practice especially for young learners who are found to be better language imitators than are adults.

The fourth is the inductive language learning ability which is the ability to infer linguistic form, rules and patterns from one linguistic context itself with a minimum of supervision or guidance. The teacher must endeavour to provide a perfect or near perfect model for the bilingual child to imitate. He could design a situational drill like:

Ade comes to school everyday

Ojo comes to the market everyday

John takes his bath everyday ...

and so on in his teaching of present perfect (tense of habitual occurrence). He drills the learners to the point of automatic reproduction and leaves them to generalize. However, audio-lingual drill is in disrepute among some linguists who are stressing the return to a rational or meta-linguistic approach. People use language because they are rational. The mimicry-memorization process attempts to underrate the capacity of human intellect.

3.4 Contrastive Analysis

Researches on bilingualism have revealed that it is natural for the learner to transfer the speech patterns of his first language (L1) to the target language. We call this transfer a linguistic accent. The teacher needs to employ the contrastive analysis procedure to bring out the difference between long / i: / and short / i / as follows:

A	B
/ i: /	/ i /
Feet	fit
Lead	lid
Feel	fill
Keel	kill

Having highlighted the contrast in the sounds above the learners would assimilate the correct pronunciation thus overcoming their errors.

3.5 Error Analysis

However, some L2 errors are intra-lingual as the rationalist school contends. Here the teacher will do error analysis to help the learner surmount his problem. The English

language irregular verb system is a veritable spot for L2 learning errors. A child who is taught to add the morphemes 'ad' to get the past tense of many words finds it highly inconsistent and indefensible to have the past tense of 'go' as 'went' (when it could as well be 'good'). He could not understand why the pronunciation of 'knife' should have a silent k when it could be discarded altogether or why the word 'case' should be pronounced /keiz/ when the spelling begins with alphabet 'C'.

Having been taught that 'er' is a doer morpheme as in 'teacher', 'seller', he is later told that a person who cheats cannot be called a 'cheater'. The teacher should find out what underlies the errors of L2 learning and design appropriate methods and means of helping the learner. For example he needs to inform the students that the English Language is not an alphabetical language like Yoruba which parades a one to one correspondence between sounds and spellings. The teacher should also teach the 'exceptions' after the 'general' so that learners could avoid over generalizations and drawing of misleading analogy. Needless to say, the teacher in the bilingual education system must be a bilingual. It is also very important that he should acquire a sound and ready demand of the language he has elected to teach. His teaching should be based on a good analysis of the language and possibly to some extent on a comparison of the language being taught with the L1. Specifically, the teacher of bilinguals must be able to feel two cultures with a good contrastive analysis of the two languages in mind.

Self-Assessment Exercise 2

1. Distinguish between Contrastive Analysis and Error Analysis
2. Explain associative learning of the bilingual.

3.6 Summary

In this Unit, we have attempted to explain how Bilingualism is acquired learnt and used in any plural society with two or more languages. The Unit discussed the acquisition and learning processes of the bilingual. You also learnt about the peculiarities of how the knowledge of the first language can facilitate or inhibit the acquisition or learning of the second language. Most importantly, you were able to appreciate that the bilingual is not a passive recipient of a new language but a participant who is eager to

improve as he attains better proficiency in the acquisition of another language. Bilingualism has been explained to be a complex and varied phenomenon in any speech community where it is manifested. You can see that there is a world of difference between acquiring a language in a natural setting during the early stage of life and learning a language in a formal setting with the intervening variables that will impinge on the learner's linguistic competence. As the bilingual child acquires/ learns a new language, intralingual and Inter-lingual errors confront him but if these are handled very well by the teacher the bilingual gains both cognitively and psychologically.

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3.8 Possible Answers to Self-Assessment Exercise(s) within the Content

Answers to SAE 1

1. Language acquisition refers to the way linguistics abilities are internalized naturally. In other words, there would be no conscious focus on linguistic forms while second language learning is a conscious process of formal learning.
2. This involves the learner hearing some words before producing them. He needs to develop the ability to 'code' auditory phonetic material so as to recognize and identify them latter.

Answers to SAE 2

1. Contrastive analysis is done to bring out the contrast between the first language and the second language especially during transfer of linguistic accent.
2. Associative learning is to assist the bilingual to behave with the language because language is a set of habit and perfection in a language can only be gained through intensive practice especially for young learners

UNIT 5: Examples of Bilingualism

5.1 Introduction

5.2 Learning Outcomes

5.3 Examples of Bilingualism

5.3.1 Degree of Bilingualism

5.3.2 Variables in Bilingualism

5.4 Categories of Bilingualism

5.5 Other Types of Bilingualism

5.6 Summary

5.7 References/Further Reading/Web Resources

5.8 Possible Answers to Self-Assessment Exercise(s) within the Content

5.1 Introduction

In this Unit, you will be learning about examples of bilingualism. Having learnt that bilingualism involves the ability to speak two or more languages, we shall now identify the degree of bilingualism and gives some examples of what it takes to be bilingual. We shall also examine the various indices of bilingualism to enable us classify bilingualism appropriately.

5.2 Learning Outcomes

At the end of the Unit, you should be able to:

- Explain bilingualism as a phenomenon
- State some indices to determine bilingualism
- Discuss some examples of bilingualism
- Describe language proficiency of a bilingual
- Appreciate bilingualism as an advantage over monolingualism

5.3 Degree of Bilingualism

5.3.1 Measurement of Bilingualism

Many people all over the world are now convinced that bilingualism is a fact of life. Where you see any monolingual, it would be assured that he will have a restricted outlook as majority of people now prefer the bilingual orientation. According to Edwards (2009) everyone could even be said to be bilingual because it is hard to find an adult who does not know at least a few words in language other than their maternal variety. In Nigeria for example many Hausas interrelate with Yoruba people to the level of describing them as 'omo Awolowo' (Awolowo children) the Igbo people call them 'Ngbati people' and even describe their several party sessions as 'Owambe parties'. This simply means they have an inkling of what a foreign language could look like, though this does not actually mean they are bilingual. However, possessing native-like control of two languages too will be an impossible gauge to determine bilingualism.

The examples of bilingualism we are concerned with here have to do with the degree of competence in more than one language. Consider a situation where you can speak Yoruba even though you are Igbo; but can you read or write in Yoruba language? Will you then say you are bilingual (Igbo –Yoruba)? These are the difficulties researchers face when they attempt to measure bilingualism. Edward (2009) explains that there are at least twenty dimensions of language which could be assessed to determine bilingual proficiency but many variables are involved therefore conclusions have always been controversial. Researchers often use many tests such as rating scale, fluency, flexibility and dominance tests to measure bilingualism but there are challenges to be faced because the strength and validity of these tests rest on the capacity of individuals to give accurate reports. These tests measuring bilingualism should not be taken for granted to determine accuracy and reliability. For example, if you ask a bilingual to self-report on how often he reads we in Yoruba, he might say 'very often' when he does so 'rarely' Again, in testing for pronunciation an Igbo person may say 'lice' instead of 'rice' because the consonant 'l' and 'r' may not be as distinct in his language as in English. Will you now conclude that he is not bilingual; (Igbo-English)? The results of all these types of tests may correlate yet they are clearly far from perfect.

5.3.2 Variables in Bilingualism

Other variables that could affect the measurement of bilingualism are: age, sex, attitude, intelligence and linguistic distance between the two languages. Edwards (1988) submits that even if we were able to gauge with some accuracy there would remain problems of adequate labeling such that it is difficult to categorize one individual neatly into: perfect, near perfect, average or lesser bilingual than another. Besides what term would you apply to those whose bilingual; abilities are great? Will they be balance bilingual, ambi-bilinguals, or equilingual. It is therefore sufficient to understand that a vast number of those to whom the term bilingual can be reasonably applied will fall under the category of partial bilingualism. There is no single definition of individual bilingualism but it is seen as a continuum where a monolingual speaker with language X and then moves to acquire another language Y in a naturalistic context with equal and native like fluency. Many linguists have described such a description as theoretical and rare in practice.

Self-Assessment Exercises 1

1. Explain the problems of measurement of bilingualism
2. Who is a perfect bilingual?

5.4 Categories of Bilingualism

1. Early and Late Bilingualism

This relates to the age at which the bilinguals are exposed to the second language. In the pre-adolescent phase of life, Beardsmore (1986) describes contact with another language as early bilingualism while late Bilingualism is defined as the acquisition of one language before and the other language after the age of 8 years. What distinguishes early and late bilinguals however is their level of linguistic competence. While early bilingualism is characterized by native-like linguistic competence in both languages most late bilinguals are regarded as non-native speakers of the second language. In early bilingualism the variable of age where the child learns the two

languages at the same time produces strong bilingualism but late bilingualism occurs after the critical period when the second language is learnt in adolescent or adulthood.

2. Balanced and Dominant Bilingualism

This is a type of bilingualism where the relationship between the two languages centres on the fluency and proficiency of the two languages and how the bilingual attains mastery over the respective languages. Peal and Lambert (1962) assert that those who acquire similar degrees of proficiency and mastery in both languages are regarded as balanced bilingual while dominant or unbalanced bilinguals could be used to describe those individuals whom their proficiency in one language is higher than in the other languages. In many cases, we have the first language gaining ascendancy over the other because it has been acquired in the natural setting and the second language L2 which is acquired later in life seems over shadowed by the first one.

3. Compound and Coordinate Bilingualism

This describes a form of bilingualism where the linguistic codes of two or more languages are organized by the bilingual. In compound bilingualism two sets of codes are stored in one unit or semantic: map- dog (English) chien (French). Here, there is one system of meaning for the word which is used for both languages in English and French respectively. In case of co-ordinate bilingualism, each linguistic code is stored and organized separately in two meaning units and the bilingual has two system to draw from. He has a store for the first language and another for the second language.

Self-Assessment Exercises 2

1. Distinguish between Balanced and Unbalanced Bilingualism
2. How does one acquire coordinate bilingualism?

5.5 Other Types of Bilingualism

Fishman (1977) identified the social status of a language as an example of bilingualism. He believes that folk bilingualism is concerned with the minority community whose own language does not have a high status in the predominant language of the society in which the minority one dwells. In contrast, we have elite bilingualism where the dominate language is spoken by the educated upper class

known as the elite. This language gives them an edge by providing for them better opportunities in terms of political, social and economic advantages. Among the elite, there is what is termed linguistic code of power and solidarity. They associate with themselves in a language that brands them as totally different from the folk community. Elite bilingualism is also referred to as institutional bilingualism whereby individuals, who in addition to their mother tongue are highly proficient in a foreign language.

Additive and subtractive Bilingualism

This form of bilingualism shows that the acquisition of a new language does not necessarily diminish competency of the first language. In other words, there is an additional benefit to derive from learning another language while retaining proficiency of the L1. On the other hand, when the new language affects the proficiency of the first language already acquired, then we talk of subtractive bilingualism. Here, the bilingual pays for his L1 skills by his learning of L2. Many educated Nigerians nowadays suffer a lot from subtractive bilingualism where some of them can hardly engage in meaningful discourse in their first language without a resort to the English language to bail them out!

5.6 Summary

In this Unit, you learn about the examples of bilingualism and the indices that typify them. We also discussed that proficiency in any language is affected by many variables. Researchers do not agree on labeling such as perfect or near perfect as it could be very subjective to characterize the different examples of bilingualism being examined. The discussion has shown that it is difficult to have a perfect bilingual. Researchers agree that there are many indices to determine conditions of acquiring a first language. These differ considerably from one individual to another because bilingual abilities are not the same.

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5.8 Possible Answers to Self-Assessment Exercise(s)

Answers to SAEs 1

1. It is difficult to measure because of the fluid nature affecting age, intelligence and attitude.
2. There is no perfect bilingualism because it is not possible to possess proficiency with equal measure

Answers to SAEs 2

1. Balanced bilingualism presupposes that one acquires mastery in fluency of the two languages while unbalanced refers to a situation where mastery of one language supersedes the other.
2. Acquisition of coordinate bilingualism involves the storage of linguistic codes stored separately for retrieval.

MODULE 3 MULTILINGUALISM

UNIT 1: Definitions and Theories of Multilingualism

1.1 Introduction

1.2 Learning Outcomes

1.3 Multilingualism

1.3.1 What is Multilingualism?

1.3.2 Multilingualism as a Global Phenomenon

1.4 Theories of Multilingualism

1.5 Variables Involved in Multilingualism

1.6 Summary

1.7 References / Further Reading/ Web Resources

1.8 Possible Answers to Self-Assessment Exercise(s) within the Content

1.1 Introduction

In the previous module, you were exposed to what bilingualism entails. Its definition and types were introduced to you. This Unit will give you an overview of the definitions of multilingualism and its theories. During the discussion, you will be given an insight that the term multilingualism has become a very broad phenomenon in today's society. The Unit will explain to you the complex nature of multilingual societies in Nigeria and other parts of the world. It will also highlight the fact that multilingualism derives its vibrant nature from multidisciplinary fields such as sociology, psychology, linguistics anthropology, etc.

1.2 Learning Outcomes

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

- Define multilingualism
- Explain language contact as a precursor of multilingualism
- Describe the Nigerian context of multilingualism
- Distinguish between bilingualism and multilingualism
- Discuss multilingualism as a global phenomenon

1.3 Multilingualism

1.3.1 What Is Multilingualism?

Multilingualism is a phenomenon which could be described as an interdisciplinary field of study that is of great interest to linguists, psychologists, sociologists, anthropologists and educationists. With modern globalization enveloping the world, there is an increasing need for travelling, immigration, trade and eco-tourism. Where there is language contact, there must be multilingualism. Let us consider the following scenario:

Three persons from the three major languages in Nigeria were travelling to a distant place. They found a single piece of money and decided to buy an item with it. This argument ensued:

Hausa I want to buy goro

Igbo I want to buy oji

Yoruba I want to buy obi

Another traveller multilingual, decided to settle the matter, by buying kolanut and giving each of them saying:

“This is your goro, your oji, your obi respectively” and all were pleased. The message tells you that the multilingual was able to avert misunderstanding because all of them were saying the same thing without realizing it due to lack of understanding of one another’s languages.

The two components of the term are of Latin origin ‘multi’ and ‘lingua’ which literally translated mean ‘many languages’. However, the term multilingualism refers to a global phenomenon that describes both the individual and the society. With the current trend where globalization is enveloping the world, multilingualism refers to a sociolinguistic phenomenon resulting from contact with two or more languages. In many Nigerian societies, we can easily identify a bilingual/multilingual setting such as the following:

1. Ability to speak a first language – possession of mother tongue.
2. Ability to speak the language of wider community
3. Ability to speak the second language/foreign language (English, French, Arabic)

Okal (2014) refers to multilingualism as the ability of a speaker to express themselves in several languages, with equal and near native-like proficiency. This could not be achieved in all aspects of multilingualism as some linguists will accept you as a multilingual even when you can speak the languages minimally. Societal multilingualism can also occur where there is the co-existence of several languages within a society such as the Nigerian situation mentioned above. These several languages may be official or unofficial, native or foreign, national or international. Crystal (2008) argues that multilingualism may subsume bilingualism where a speech community makes use of two or more languages and the individuals who have this ability. Specifically, multilingualism is sometimes contrasted with bilingualism because it describes a community or individuals in command of more than two languages. Please note that these terms sometimes overlap, depending on the perspectives of experts interpreting the intervening factors and sociolinguistic factors of a given speech community. However, we can safely argue that multilingualism occurs where many languages are used by an individual or a speech community for a variety of purposes. These include the distinctions that are internal such as routine domestic communicative purposes as opposed to external such as language of international communication, technology and tourism.

Many sociolinguists have also explained that multilingualism is a complex phenomenon because there are very few speech communities that are totally monolingual and that minority languages are always rearing their heads within a dominant one. Therefore, there are differing multilingual abilities demonstrated by many multilinguals depending on their political, social and educational imperatives. Moore and Gajo (2009) believe that multilingual speakers use different languages, either in isolation or mixed, according to their communicative needs and their interlocutors. While monolingual speakers use one single language in all situations, multilingual speakers navigate among languages and do not use each of their languages for the same purposes in all communicative situations, in the same domains, or with the same people. A multilingual person may read the newspaper in one language but a technical report in another language. The same multilingual person may chat on the

Internet in two languages depending on their interlocutors but watch movies in only one of those languages.

In Nigeria, the University of Lagos makes it mandatory for students to study French during their PhD programme. In such a circumstance, you will hear such students speak, sing and even write in French. Usages such as: 'monsieur', 'bonjour', 'mon cher ami', 'merci beaucoup' (Mr., good morning, my dear friend, thank you) respectively, fill the linguistic repertoire of such students. However, immediately they pass ENG 952, proficiency in the French language diminishes. Crystal (2008) further explains that multilingualism now embraces other realms of language study termed 'peace linguistics'. As languages come into contact with one another, linguists of the 1990's decided to promote method, findings and applications where human rights are respected at the global level. The approach advocates the value of language diversity and multilingualism, both internationally and intra-nationally. It also asserts the need to foster positive language attitudes, which respect the dignity of individual speakers and speech communities.

Self-Assessment Exercises 1

1. Explain the complex nature of Multilingualism
2. Distinguish between Bilingualism and Multilingualism

1.3.2 Multilingualism as a Global Phenomenon

Multilingualism is practiced all over the world and Africa is not an exception. Okal (2014) reports that: "it has it has been realized in both the written and verbal communicative practices that proficiency in one language usually tends to dominate in a multilingual set up as compared to the others." Multilingualism can also be regarded as the co-existence of several languages within a society. These several languages can be official or unofficial, native or foreign and national or international. Dorney (1998) argues on the multi-dimensional levels from which we can appreciate multilingualism. These include the ability to speak more languages that will help us to understand other peoples' culture better. At the level of an individual, multilingualism lets one discover their own skills and raises the awareness towards better consciousness. It should

therefore be encouraged from sociological, psychological and linguistic viewpoints. This informs the perceptions of many studies in the field of multilingualism, which hold that language diversity is an asset to mankind. We can juxtapose diversity of languages with that of ecology, where a tropical rain forest could contain the solution to future medical problem. Language diversity may contain a source of alternative philosophical, scientific and technological innovations. According to Ahukanna (1986), the language problem in Nigeria is a function of her multilingualism, which in turn is a product of Nigeria's multi-ethnicity. In the Nigerian context multilingualism should be understood as a linguistic situation where a large number of indigenous languages spoken by a correspondingly large number of ethnic groups compete for national recognition and survival. However, Nigeria's multi-ethnicity and the attendant multilingualism and multi-culturalism are potent educational and political tools that we can use to forge national unity and identity.

Self-Assessment Exercises 2

Examine the language repertoire of two of your colleagues and identify some features of multilingualism.

1.4 Theories of Multilingualism

The learning of one language is a universal trait of human behavior and the mastery of two or more languages respectively called bilingualism and multilingualism – is a special skill. What makes a person bilingual/multilingual? It is usually regular contact with people who speak another language. Such contact may come from intermarriage, immigration, trade, colonization, religious conversion, military conquest, travels, or residence in a foreign or bilingual community, or through deliberate learning.

Degree of multilingualism: Multilinguals differ in the skill with which they use their languages in the environments in which they use them; in their ability to switch from one language to another; in the age they learn them; in the order in which they learnt

them; and in their ability to keep both languages apart. Between the language of the home and the language of the school, there is often a difference, which may force a bilingual child for the rest of their life to pray in one language and to count in another. Multilinguals generally experience phases during which one language becomes more prominent than the other. When this process continues in one direction, it may eliminate one of the languages – even when that language is the child's mother tongue.

1.5 Variables Involved in Multilingualism

Arsenian (1937) identifies some variables for theories on multilingualism. The first variable is the degree of competence. It is argued that rarely do we find bilinguals or multilinguals who have equal mastery of the languages, in terms of proficiency. One is likely to gain ascendancy over the others. The degree of difference between the two languages of multilingual children not only influences the learning mechanism, but also the thinking process. This is attributed to the differences in culture and civilization of the people who use these languages. The second variable is that the characteristics of the languages differ in terms of vocabulary syntax, phonology, morphology and intonation. The understanding here is that languages differ. The third variable is the method of learning or acquiring the languages. There are two systems of multilingualism. These are:

- (a) The Compound or Fused system – whereby the languages are learnt at the same time in similar or the same contexts. The theory in this form of multilingualism asserts that an individual learns the languages in the same environment so that they acquire one notion with two or more verbal expressions.
- (b) The Co-ordinate or Separated system – whereby both languages are learnt at different times and in different contexts. The theory here argues that co-ordinate learners are those who learn the languages with two independent grammars for the languages.

The Compound or Fused system is used in homes where two languages, say English and Hausa or English and Yoruba, are used interchangeably to refer to the environmental events. Children in these types of homes would learn a second

language in fused contexts. The two systems of learning the languages have different psychological effects on a child's ability to speak and understand the languages. Lambert (1967), who investigated these two theories of multilingualism, found that those who acquired their languages in separated contexts showed a significantly greater difference in meanings of translated equivalents than did those who acquired their two languages in fused contexts. He also noted that the coordinate bilinguals in contrast to the compound bilinguals, appear to have more functionally independent language systems. From instructional point of view, it is contended that the direct method of teaching a foreign language, which established the association between a word and experience, is better than the indirect method which associates the word with an equivalent word in the native language.

The fourth variable is children's attitudes towards the second language. It is believed that favorable attitude has facilitative effects on learning while unfavorable attitude has inhibitory effects. The successful acquisition of a second language is not only dependent on the general and linguistic but is also profoundly influenced by the individual's attitude to this form of learning, which in turn will tend to be influenced by the wishes of their parents, and the supporting linguistic background. The fifth condition is the chronological age – the speech areas of the human brain have maximum sensitivity from Nursery School age up to 10 years of age, and after that sensitivity starts to decline. During this period – i. e. Nursery School age to 10 years – the brain has more plasticity and flexibility, and is therefore highly receptive, but after this age the receptivity power progressively fades and, eventually, at the age of 14 years, the human brain is senescent as regards the learning of new languages.

Self-Assessment Exercises 3

1. What are the possible challenges facing a multilingual?
2. Distinguish between Fused and coordinate multilingualism

1.6 Summary

In this Unit, we examined the definitions and theories of multilingualism. We learnt that with globalization many people all over the world are becoming multilingual

because of trade, immigration and tourism. We also mentioned that Nigeria is a multilingual society and explained the challenges of multilingualism. The Unit identified Arsenian variables for theories of multilingualism and the processes in acquiring more than two languages. We concluded that multilingualism is now a global phenomenon that has permeated the realities of many speech communities. It is now generally agreed that modern societies need to interact more with one another due to globalization and other imperatives of modernization. The Nigerian society is part of the global community and the plural nature of our society places the onus on us to encourage multilingualism for better understanding and mutual benefit in what Crystal (2008) called 'peace linguistics'.

1.7 References/ Further Reading /Web Resources

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1.8 Possible Answers to SAEs

Answers to SAEs 1

1. Complex because many speakers use different languages in different situations because of sundry communicative needs.
2. Multilingualism may subsume bilingualism. Sometimes the two terms are used interchangeably

Answers to SAEs 2

1. Students are to collect TEN speech items and analyse.

Answers to SAEs 3

1. It's rare to find a person with equal mastery of all languages
2. There could be mental confusion in retrieving one linguistic code against another

UNIT 2: Individual or Societal Measurement of Multilingualism

2.1 Introduction

2.2 Learning Outcomes

2.3 Measurement of Multilingualism

2.3.1 Individual or Societal Multilingualism?

2.3.2 Benefits of Multilingualism

2.4 Societal Multilingualism

2.5 Fishman's Blueprint on Societal Multilingualism

2.6 Summary

2.7 References / Further Reading/ Web Resources

2.8 Possible Answers to Self-Assessment Exercise(s) within the Content

2.1 Introduction

In the previous Unit, you learnt about definitions and theories of multilingualism and you are now conversant with some features of a multilingual speech community. This Unit will be concerned with individual or societal multilingualism and its measurement. Our discussion will state the clear importance of Multilingualism in the global space and how society should promote intercultural awareness and diversity as the whole world moves towards unity in diversity. In an increasingly diversified and multilingual world, many people find it more rewarding to operate in an environment where more than one language is used. The unit will also explore some features of multilingual society such as code switching and code mixing and the need to develop our indigenous languages including Fishman's 8 stages regarding the goals of societal multilingualism.

2.2 Learning Outcomes

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

- Explain individual and societal multilingualism
- Distinguish between code-switching and code-mixing
- discuss the impact of these on the Nigerian indigenous languages

- Discuss Fishman's eight stage goals of societal multilingualism
- Explain high and low language use in the Nigerian society

2.3 Measurement of Multilingualism

2.3.1 Individual or Societal Multilingualism

Stockwell (2007) asserts that modern societies are often proud to have individuals with multilingual abilities, which is seen as something of a remarkable achievement. Some employers often expect multilingual skills of their applicants to be of added advantage. It is reported that over 70% of the earth's population are thought to be bilingual/Multilingual and there is good reason to believe that bilingual/ multilingualism has been the norm for most human beings in the past millennia. In Nigeria, many people are multilingual because they speak their Mother Tongue (MT), speak another language of the wider community (LWC) and thereafter speak English, which is the official language. In the Muslim north, some people speak Arabic, having learn the holy Quran, which is the language of their religion. Therefore, an individual may furnish himself/herself with the necessary multilingual skills to enable him/her function in the fields suitable for his/her social, economic, religious or political advantages.

According to Dorney (1998), the multilingual needs of the modern day individual makes it imperative for them to function with more than one or two languages because multilingualism has become a very broad phenomenon to today's society. With the advent of globalization and the possibilities of travelling, migration, trade and the media, it has become much easier to interact with a vast majority of local and foreign personalities with different cultures and languages because inter cultural relationships has reshaped the realities of modern societies.

2.3.2 Benefits of Multilingualism

According to Baker (2010), an individual who is multilingual stands the chance to benefit maximally from the experience because of the following:

- Speaking two or more languages does not create unnecessary strain. There may be very obvious surface differences between languages, but cognitive skills like

reading for information do not have to be relearned. They are simply transferred from one language to another.

- There are social and personal benefits: a sound foundation in the home language(s) can increase children's self-esteem; it is also important for good relations within a family; it can increase the range of job possibilities.
- In school contexts, multilingualism can help to combat racism by raising awareness of diversity and can foster communication between speakers of different languages.
- Multilingualism is the basis for democracy: if you cannot operate in your own language, you are not fully empowered.

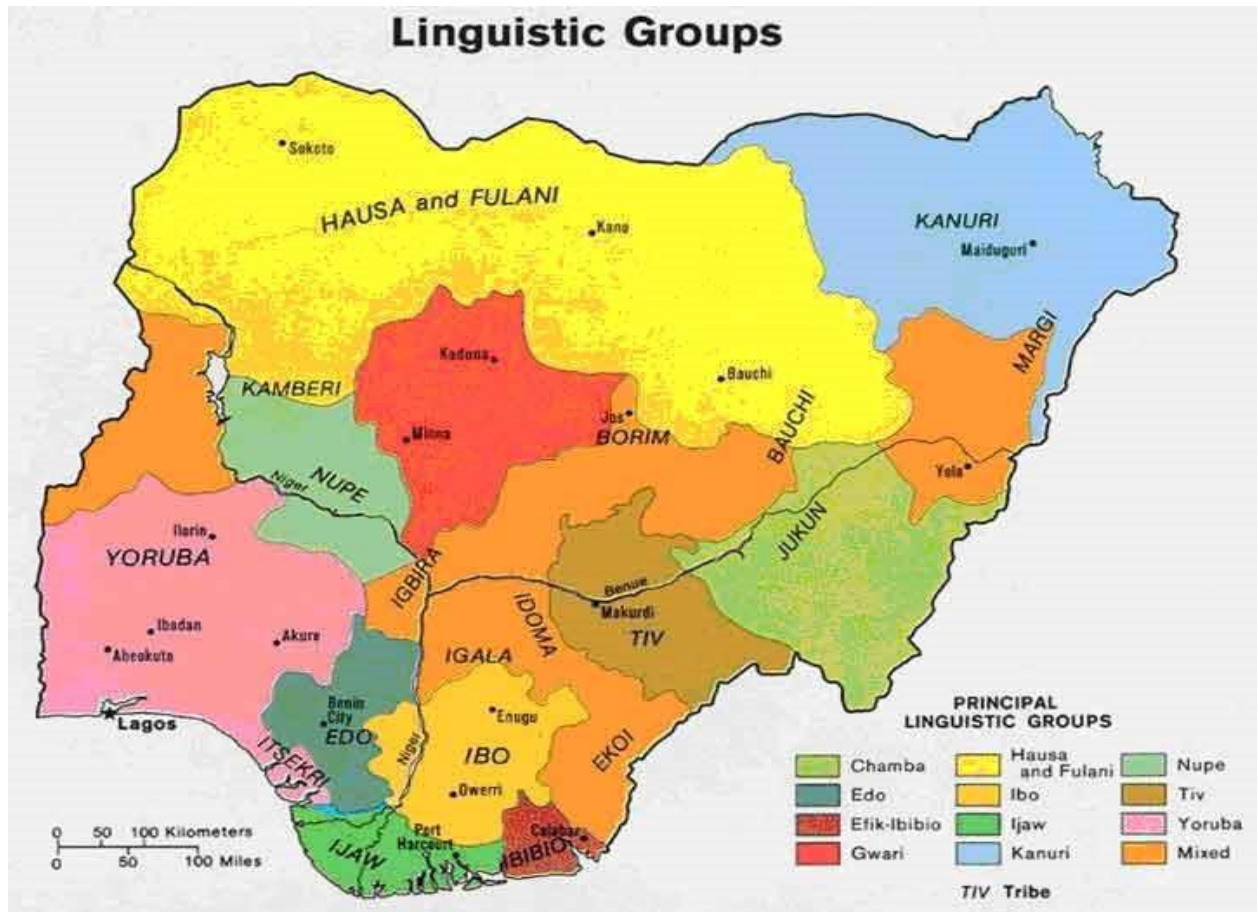
Self-Assessment Exercises 1

1. Distinguish between individual and societal multilingualism.
2. How can you encourage the speaking of more than two languages in your community?

2.4 Societal Multilingualism

The nature of Nigeria's plural society is an evidence of its multilingualism. The convergence of various ethnic and foreign groups all over the country has undergone a sociolinguistic process where one can observe socio-cultural integration, ethnic diffusion, trade and commerce and linguistic assimilation. Asher (2007) avers that Nigeria is the largest nation in sub-Saharan Africa, with approximately 25% of the population of the sub-continent. His assessment confirms that linguistically speaking, it is one of the most complex countries in the world, with approximately 440 languages comprising over 20% of Africa's 2000 plus languages. He cited the most widely accepted classification of African languages by Greenberg (1963), and subsequent modifications which postulated four major phyla for the continent: Niger–Congo, Afro–Asiatic, Nilo–Saharan, and Khoisan; all but the last of these are well represented in Nigeria. Nigeria's linguistic complexity is manifested first, in the existence of such a large number of languages within one nation's borders and second, in the attendant

Principal Linguistic Groups in Nigeria



Source: Danladi,S. (2013).

Swigart (1992) has argued that one of the features of societal multilingualism is the phenomenon of code switching. In his study, he explores the use of the local language, which marks the speaker as educated and of high socio-economic status. Code-mixing refers to any admixture of linguistic elements of two or more language systems in the same utterance at various levels: phonological, lexical, grammatical and orthographical. In essence, code-mixing may be more adequately seen as occurring as a kind of intra-sentential switching, where code-switching more readily describes the phenomenon that occurs at the inter-sentential level of linguistic usage. Linguists often refer to code-switching as the use of more than one language or variety in conversation. Bilinguals, who can speak at least two languages, have the ability to use

elements of both languages when conversing with another bilingual. Code-switching is the syntactically and phonologically appropriate use of multiple varieties. Code-switching can occur between sentences (inter-sentential) or within a single sentence (intra-sentential). Although some commentators have seen code-switching as reflecting a lack of language ability, most contemporary scholars consider code-switching to be a normal and natural product of interaction between the bilingual (or multilingual) speakers' languages. Code-switching can be distinguished from other language contact phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference.

Adedun and Shodipe's (2011) study of central Lagos reveals that in many communities of the world, a case of diglossia is inevitable in societal multilingualism. The coexistence of Yoruba and English in this community can also be described as diglossic. Diglossic languages and diglossic language situations are usually described as consisting of two (or more) varieties that coexist in a speech community, where domains of linguistic behaviour are parcelled out in a kind of complementary distribution. These domains are usually ranked in a kind of hierarchy from high valued (H) to less valued (L). A diglossic situation involving two different (i.e. genetically unrelated) linguistic codes such as Yoruba and English is sometimes referred to as 'extended' diglossia. In this case, the dominant language, the 'H' code, has the greater prestige and international status, or is the language of the local elite or dominant group(s). The 'L' code on the other hand is the language of informal communication and domestic interaction. This situation is otherwise known as non-genetic diglossia. It is important to see language switch in societal multilingualism as a function of the audience, topic and setting of the communicative situation, including the felicity conditions of the interlocutors. These involve the socio-cultural and cognitive factors that signal whether one language is dominating other languages and the domain of usage. Among the Yoruba, for example, it is acceptable to say 'e ku imura sile', 'e ku oju lona', (Kudos for preparing ahead). While the English speaker projects the Westernized worldview the Yoruba speaker projects the African indigenous worldview. Such post-dated greetings that characterize the Yoruba language are largely absent in the English language. Anjola (2010) observes that if societal multilingualism is

expected to fulfill its desired role, the language policy should be implemented in a manner that would put in place the following:

1. The indigenous languages should be developed, modernized and standardized so as to widen their cognitive frames.
2. Language switch should be seen and treated as rich and a veritable communicative tool because of its role in the process of communication.
3. The status of the indigenous language should be brought at par with English so that it will no longer be seen as the language of the less educated.
4. Each language should be seen as completely rich and capable of presenting realities not viewed or experienced in other languages.
5. Borrowing should be encouraged as a means of preserving cultural items missing in other languages.

Self-Assessment Exercises 2

1. Examine the following sentences and explain the code-switching features involved:

‘Na wah ni rice madam?’ ‘Nibo lo ti ra textbook yen’

2. Explain the features of diglossia

2.5 Fishman’s Blueprint on Societal Multilingualism

Fishman’s (1991) investigation into societal multilingualism has given a blueprint that the preservation and strengthening of a language cannot be left to language planners, government leaders and linguists. The whole speech community must contribute to the patterns of language use in the society because societal multilingualism deal largely with people’s values and attitudes to their languages and those of other people’s cultures and languages. The following stages were advocated to achieve the general goals of societal multilingualism:

Stage 8

The language has only a few older people who still speak the language, and who are isolated from one another. The role of linguists is critical at this stage to re-establish community norms of grammar, pronunciation, and vocabulary.

Stage 7

Those who speak the language regularly are all beyond child-bearing age and have not taught the language to their children. It is close to extinction because there is no intergenerational continuity. There are no young speakers even though there is a large, active, elderly population that is involved in cultural events and ceremonies. While cultural events are important at this stage, they must be transcended and extended to daily living activities of the home.

Stage 6

This is an important stage where most efforts should focus. Here the language is still used in the home, from parents to children, and the home is surrounded by a community that speaks the language. This is where most of language learning, identity formation, and establishment of social bonds takes place for children, early in life, through interactions with parents and grandparents. Although it is not easy to plan language efforts that focus directly on home-family-neighborhood-community building, efforts should be intensified to preserve and promote the use of the language.

Stage 5 Local languages have some literacy in the community, neighborhood, family, and home. The availability of the language in written form broadens its range and use. This stage must entail after-school programs for adults and children, to promote reading and writing in the native language.

Stage 4 The language is used in the schools. It is crucial for the positive development of the language that the schools value and support the cultures of language groups and that they share authority for curriculum and staffing with the language groups.

.Stage 3 The language pertains to the work sphere. With the dominance of English as the language of commerce and world affairs, Fishman admits that this domain is particularly difficult for local languages to penetrate. Although there are possible tactics to introduce and maintain local languages in the workplace, it is the positive link between work and home/community that must constantly be nurtured.

Stage 2

The language involves local/regional governmental services, i.e., those that have direct, daily contact with the people, including the local mass media. Because of the reach of the media and government agencies into the lives and homes of people, it is

important to strengthen language at this stage. However, government services and mass media in local languages alone will not strengthen the language of the home. Home language between generations must be strong before governmental services and local mass media can make real contributions to reverse language shift.

Stage 1

This stage pertains to language in higher education, work sphere, national mass media, and national government. Language use at this level of societal multilingualism will make a definite contribution to the vitality of a language. However, Fishman urges continued attention and nurturing of language use in the home/community sphere before it will have more than just the passing attention being given to it by many multilingual nations of the global community.

Self-Assessment Exercise 3

1. Discuss multilingualism as a feature of languages in contact
2. Evaluate Nigerian multilingualism using Fishman's blueprint

2.6 Summary

In this Unit, you learnt the possible ways of measuring individual/societal multilingualism. You learnt that at the individual level, many people all over the world appreciate speaking more than one language to enable them reach out more readily and interact with others from different parts of the global community. You also learnt about the imperatives of language use in the society and the dynamics of inter-cultural relationship. It was shown that the multilingual ability of many individuals in modern day society could be seen as an asset rather than a hindrance. Due to urbanization and the need for trade, travelling and migration, many societies now maximize the benefits of multilingualism. Such linguistic diffusion is seen to manifest in forms of diglossia and code-switching which occur at varying levels.

2.7. References/Further Reading/Web Resources

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2.8 Possible Answers to SAEs

Answers to SAEs 1

1. When an individual furnish themselves with the required multilingual skills to function in social, economic, religious and political fields. Societal multilingualism emanates from the advent of globalization due to travelling, trade and migration.
2. Multilingualism could be encouraged by creating a conducive atmosphere for the languages to thrive through interpersonal socialization. The indigenous languages should be developed, modernized and standardized so as to widen their cognitive frames.

Answers to SAEs 2

- 1 Hausa generated code-switching and Yoruba code-switching
- 2 Features of diglossia occur when two or more varieties of languages exist in complementary distribution but are different in hierarchy.

Answers to SAEs 3

1. Multilingualism is a feature of languages in contact because it occurs in a society that has undergone a sociolinguistic process where one can observe socio-cultural integration, ethnic diffusion, trade and commerce and linguistic assimilation.
2. Many Nigerian languages are still inadequate when measured in the Fishman's blueprint. There is a need for more promotion in formal and informal domains.

UNIT 5: EXAMPLES OF MULTILINGUALISM

5.1 Introduction

5.2 Learning Outcomes

5.3 Multilingualism as a Global Phenomenon

5.3.1 The Multilingual Nature of our World

5.3.2 Major Categorizations of Multilingualism

5.4 Nigeria's Multilingual Configuration

5.5 Roles and functions of languages in Nigeria's multilingualism

5.6 Summary

5.7 References / Further Reading/ Web Resources

5.8 Possible Answers to Self-Assessment Exercise(s) within the Content

5.1 Introduction

In the previous Unit, we learnt about the values of multilingualism. You were able to appreciate that ability to speak two or more languages exposes one to a better understanding of the world around us. In this Unit we shall exemplify that language contact is brought about in many different ways depending on prevailing circumstances with the resultant multilingualism.

5.2 Learning Outcomes

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

- Explain language contact and multilingualism
- Mention the categories of multilingualism
- Describe the roles and functions of some languages in Nigeria
- Evaluate the status of some Nigerian languages

5.3 Multilingualism as a Global Phenomenon

5.3.1 The Multilingual Nature of our World

Wei and Moyer.(2008) report that a quick look at the world's multilingual statistics will tell us that most of the countries in the world are multilingual. They assert there are 193 countries and over 6,000 different languages. This does not mean, however, that the individual citizens of multilingual countries are necessarily multilingual themselves. In fact, countries which are officially multilingual, such as Belgium and Switzerland, may have many monolinguals in their population, while officially monolingual countries, such as France and Germany, have sizeable multilingual populations. Multilingualism is a sociolinguistic phenomenon that arises as a result of language contact. Such a situation is engendered by the coming into contact of two or more languages. Factors such as political annexation, marital relation, economic transaction, cultural association, educational acquisition and religious affiliation bring about multilingualism.

Lewis (2009) asserts that multilingualism is now a very common phenomenon all over the world as there are over 7000 languages in the world and about 200 independent countries. This implies that there are speakers of smaller languages who must speak other languages in their daily life. Many people are expected to learn the dominant language in their countries even though they still speak their various indigenous languages. This is the case with immigrants who for economic, social and political considerations must speak the language of the host communities. Cenoz (2013) exemplifies with the case of Navajo in the United States and Maori in New Zealand. We also have the case of Welsh in the United Kingdom. You will realize that the global spread of the English language has attracted many people all over the world to speak the language because they consider it as a prestige language which could open the doors of better economic, educational and social opportunities for them. In Nigeria for example English, apart from being an official language, is the language of higher education, the mass media and Information and Computer Technology (ICT). It is seen as a window to the modern world without which not much could be achieved.

Self-Assessment Exercises 1

1. Examine the role of language contact in multilingualism
2. Are multiplicity of languages and multilingualism coterminous?

5.3.2 Major Categorizations of Multilingualism

According to Aronin and Singleton (2008) the following major categorizations best describe the prevailing examples of multilingualism:

1. Geographical: In comparison with the past, multilingualism is not limited to geographically close languages or to specific border areas or trade routes .It is a more global phenomenon spread over different parts of the world.
2. Social: Multilingualism is no longer associated with specific social strata, professions, or rituals. It is increasingly spread across different social classes, professions, and socio-cultural activities.
3. Medium: In the past, multilingual communication was often limited to writing, and mail was slow. In the 21st century, because of the Internet, multilingual communication is multimodal and instantaneous.

Sociologists have also described globalization as a catalyst engendering some form of multilingualism. This is because there is an increasing value of being multilingual in a competitive world. It is true that speaking English confers a prestige status on many people but it is incontrovertible that proficiency in speaking other languages ensures better advantage over the monolingual. For example, multilingual abilities are required by diplomats and other professionals in foreign relations and even business concerns will be better served if individuals could communicate with their clients across the globe in more languages other than English and their native tongues.

Cenoz (1013) asserts that the need for other languages is obvious because multilingual speakers use different languages, either in isolation or mixed, according to their communicative needs and their interlocutors. While monolingual speakers use one single language in all situations, multilingual speakers navigate among languages and do not use each of their languages for the same purposes in all communicative situations, in the same domains, or with the same people A multilingual person may

read the newspaper in one language but a technical report in another language. The same multilingual person may chat on the Internet in two languages depending on their interlocutors but watch movies in only one of those languages. There is also the need to exemplify multilingualism with as an individual and a social phenomenon. While it refers to an individual's ability to use multiple languages, it also refers to the use of languages in society. It should however be noted that individual and societal multilingualism are not completely separated.

De Caroot (2011) explains that within individual multilingualism there can be important differences in the experience of acquiring and using languages. An individual can acquire the different languages simultaneously by being exposed to two or more languages from birth or successively by being exposed to second or additional languages later in life. These experiences are related to the different possibilities in the organization of bilingual memory and the distinctions between compound, coordinate and subordinate multilinguals. However, with societal multilingualism, there could be additive and subtractive multilingualism. In the former, a language is added to the linguistic repertoire of the speaker as the first language continues to be developed while in the latter the new language tends to supplant the first language. Kramsch (2010) exemplified that additive multilingualism occurs when speakers of a majority language acquire other languages.

Self-Assessment Exercises 2

1. To what extent is Aronin and Singleton's categorization of multilingualism true of Nigeria?
2. Assess the possible merits of multilingualism

5.4 Nigeria's Multilingual Configuration

Like many countries in the world, Nigeria is a heterogeneous society reputed to possess many languages in Africa. The Nigerian multilingual status can be classified into four. These include.

1. Intra-Ethnic Languages: The task of determining the number of languages in a country like Nigeria requires the collaboration of several fields such as

linguistics, sociology psychology, ethno linguistic and demography. The three major languages in Nigeria multilingual landscape are Hausa, Igbo and Yoruba. Ahukanna (1986) observes that Hausa could be described as the Lingua franca of the northern states comprising the North Central, North East, and North West Geo-political zones. The states are:

- NORTH CENTRAL -----Kwara, Kogi, Plateau, Nassarawa, Benue, Niger and F.C.T
- NORTH EAST -----Taraba, Adamawa, Borno, Yobe, Bauchi and Gombe states
- NORTH WEST ----Sokoto, Zamfara, Kebbi, Kaduna, Katsina, Kano and Jigawa states

Hausa is not the mother Tongue (MT) of a good number of many northern Nigerians. However, it is the Language of Wider Community (LWC) because it is used extensively due to historical geographical and political reasons. Also, it is acceptable widely in the north as language capable of expressing socio-cultural values of many Nigerians of northern extraction. In the Eastern Nigeria, Igbo is spoken extensively in South South and South East geo-political zones comprising Enugu Abia, Eboyin, Ananbra, Imo and Delta states. It is also the language of the wider community even though there are other minority languages used for socio cultural activities in the various ethnic communities. In the South West geo-political zone, Yoruba is the language of wider communication (LWC) spoken as a lingua franca in states like, Lagos, Oyo, Ondo, Ogun, Osun and Ekiti. It should be noted that the so-called minority indigenous languages aside from the BIG THREE mentioned above “represent about 80% of the total number of languages spoken in the country because most of them even though are without official recognition are still spoken widely and are regarded as important languages at the local governmental area levels such languages include, Idoma, Efik, Urhobo, Khana, Boki and Angas . Adekunle M (1976). National Language Planning and Policy in West Africa in West African Journal of Modern Languages No. 1 pp.23-29.

2. **Inter –Ethnic Languages:-**Many of Nigerian Languages which are suitable for Intra ethnic communication are not adequate for inter-ethnic communication for example, an attempt to speak Yoruba to an Igbo person is sometimes met with disdain and contempt such as ‘you ngbati people’. In the same vein Yoruba

speaking individuals often taunt Igbo speakers by saying 'Nyamrin people', 'Igbo Kwenu' will not let us hear word'. An average Hausa speaker is often heard saying 'Yourba Banza or 'ba Yariba' (useless Yoruba or no Yoruba respectively). Such negative attitudes by different ethnocentric individuals have affected the nature of Multilingualism in the Nigerian society and efforts are ongoing to see the need for a more positive attitude towards other peoples' languages not only in Nigeria but across the world.

3. **International Language:** the global status of the English language as the language of commerce, education, science and technology in Nigerian Multilingual setting is indisputable. Many Nigerians now regard English as the passport to national prestige and international relevance. English is required for upward mobility and social recognition in all facets of life. Other Nigerians have even added an impetus to the languages of international status in the country by patronizing language such as French and German. Many Nigeria were not amused when during the Abacha regime in 1997, French was proclaimed as Nigeria additional official language.
4. **Language of Special Status:-**The multilingual situation often require some language to features as enjoying special position. The inclusion of languages of special status is very relevant in that Nigeria now offers scholarship to students in higher institutions to study French, and the language is seen as a dynamic world language making it expedient to produce people who can speak French and help to facilitate international contact between English speaking and French speaking countries. Arabic is encouraged because it fulfills the indigenous needs of many Nigerian citizens. Ability to read classical Arabic (Quran) is a requirement for Islamic spiritual sanctity, since the medium of worship is in Arabic.

5.5 Roles and functions of languages in Nigeria's multilingualism

Adekunle assigns roles and functions to the various languages operating in Nigeria as summarized in the table below.

Table 1: Roles and functions of languages

Language Categories	Cultural Identify	Inter-ethnic Communication	Science & Technology	Education Literature and Arts	Official Use and Mass Media	National Identity	Inter-national Communication
English	-	**	**	**	**	-	***
Indigenous Languages	***	**	-	**	**	—	*
Pidgin English	-	***	-	**	**	-	*
French	-	-	-	*	*	-	**
Arabic -	-	*	-	*	*	-	*

*** = Very high frequency use ** = High frequency use * = Not so frequent use

Adekunle, 1995 p 58

While the above raises some questions, it has helped to classify, to some extent, language use into roles and functions. For example, the use of English maintains its dominant position featuring prominently in international communication, official use and mass media, education, science and technology and inter-ethnic communication. However, it is surprising why the study rated nothing for the use of indigenous languages in the domain of science and technology despite the technicalization of some Nigerian languages and even with the “looking inwards” campaigns that have led to local inventions and crafts based on strictly indigenous materials. Obinabo, D. (1980) has formulated technical terms and written *Science Texts in Nigerian Languages*, used in Igbo environment.

Self-Assessment Exercises 3

1. Analyse some of the problems of the multilingual configuration of Nigerian languages
2. Assess the functional roles of two languages in Nigeria

5.6 Summary

The discussion above centers on examples of multilingualism which falls into the realm of sociolinguistics that deals with the study of language as a social and cultural phenomenon. In a multilingual community the sociolinguists will be much more interested in the relationship of the various language groups, the use and functions of languages in the community. We explained that multilingualism is now a global phenomenon and many citizens are taking the advantage that possessing more than one language would open a vista of opportunities to them with the reality of globalization. Depending on the social, economic and political considerations of the individual and the society, studies have shown that multilingualism will dominate the larger segments of the global community in our highly competitive world.

5.7 References / Further Reading/Web Resources

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5.8 Possible Answers to SAEs

Answers to SAEs 1

1. Language contact influences multilingualism in form of political annexation, marital and cultural annexation, trade and religious affiliations among others.
2. Individual citizens of many countries are not necessarily multilingual.

Answers to SAEs 2

- 1 In Nigeria, Linguistic contiguity does not guarantee intelligibility. Many languages close to one another in many Nigerian states are not understood by their neighbours. The class distinction is not remarkably reflected and e-communication has open up more access to better multi-lingual engagement.
- 2 Multilingual speakers enjoy the advantages of navigating in more than one language thus relating more in many communicative situations.

Answers to SAEs 3

- 1 Some intra-ethnic languages cannot carry the weight of modern experience, while those of inter-ethnic languages are treated with disdain and contempt. The English language still enjoys a dominant status and language policy implementation is treated with levity.
- 2 Indigenous languages are majorly used in informal domains while English is used in Formal domains.

MODULE 4 BILINGUALISM/MULTILINGUALISM IN A GLOBALISED WORLD

UNIT 1: Bilingualism/Multilingualism and National Development

1.1 Introduction

1.2 Learning Outcomes

1.3 Goals of National Development

1.3.1 Nigeria's Philosophy of Education

1.3.2 Language Policy and National Development

1.4 The Politics of Language policy

1.5 Towards Achieving a Realistic National Development

1.6 Summary

1.7 References / Further Reading/ Web Resources

1.8 Possible Answers to Self-Assessment Exercise(s) within the Content

1.1 introduction

In this Unit, we shall be concerned with Bilingualism/ Multilingualism and national development. You will learn that Nigeria as a plural society stands to gain a lot if it can harness the socio-cultural diversity of the people towards achieving national goals and objectives. This Unit will highlight the five national goals which aim to achieve over national development but which are devilled by lack of political will. It is therefore suggested, through proper annexation and implementation of the gains of Multilingual, Nigeria's goals for national development are realizable.

1.2 Learning Outcomes

At the end of the Unit you should be able to

- State the goals of national development
- Explain the problems of a multilingual nation
- Discuss the step to achieve national development
- Appreciate the role of language policy in National development

- Suggest ways to overcome the challenges confronting multilingualism in Nigeria

1.3 Goals of National Development

1.3.1 Nigeria's Philosophy of Education

In the light of modern experience, we can say that the gains of bilingualism and multilingualism are not properly annexed in the country for national development. It is generally believed that the goals and objectives of any great nation are encapsulated in its national philosophy of education. Many researchers agree that no nation can rise above its education. Nigeria possesses one of best national objectives in the world. A cursory look at Nigeria's National Policy on Education will reveal a document that is couched in glowing terms. Like our annual budget and other policies of governance, the problem is never lack of ideas but that of implementation. Even where there are committed educationists and sociologists who try to put their feet down to have some positive impact and implement those policies they are handicapped by lack of resources and institutional bottlenecks. The confusion being created here is that the federal government itself which proclaims in the National Policy on Education that the five main national goals of Nigeria could be achieved through education has been playing the ostrich. Section 1 paragraph 3 states these goals are the building of:

- A Free and democratic society
- A just and egalitarian society
- A united, strong and self-reliant nation
- A great and dynamic economy
- A land full of bright opportunities for all citizens.

You can see that these goals are parameters for national development which can be achieved through the promotion and encouragement of our indigenous languages engendered by bilingualism and multilingualism. It is curious to note that education which is seen as an instrument for national development and a catalyst to actualize all

the above is being stifled with the needed oxygen for survival. In a bilingual and multilingual society like ours, the country just needs to create an enabling environment for Nigeria's cultural diversity for national development to be realizable. Presently in Nigeria, we still live in utter ignorance of the exact number and character of the language we speak. Adegbija (1991) considers this as an embarrassing enigma to all linguists and anyone that has to do with language planning. Bamgbose (1971) reports over 400 languages as other linguists quoted between 200, 300 and over. The guesswork still goes on. These plural languages have however generated some problems for language planning and administration; prominent among these problems are:

1. Communication gap between the various people, each seeing his own language as important thus creating an impediment to commerce and industry.
2. A warped sense of nationhood where genuine unity becomes difficult due to suspicion as various ethnic groups pursue selfish sectional interests. In their attempts to dominate the nation, they are busy looking for how to share the national cake rather than how to bake one.
3. Picking a national language that will be acceptable to the generality of the populace.
4. The conflict between language loyalty and language shift as the minority languages risk the danger of being swallowed up by the languages of wider community whereby allegiance would be shifted to the later at the expense of the former.

On a more profound note, multilingual problems presents themselves in Nigeria more pungently as notable citizens tend to sound warnings to government when the peculiar nature of every linguistic group is ignored. Awolowo (1966), argued succinctly that multilingual states should have a federal political structure. He states inter-alia that :

- (a) In a unilingual country the constitution must be unitary
- (b) A unilingual, bilingual or multilingual country with divergent communities and nationalities must have a federal constitution.
- (c) A bilingual or Multilingual country must have a federal constitution and the constituent states must be organized on a linguistic base
- (d) Any experiment with a unitary constitution in a bilingual or multilingual country must fail in the long run

Such views clearly expressed are pace-setting and informative to early efforts in language planning and policy formulation in post-independence Nigeria.

Self -Assessment Exercise 1.

1. Do you think the goals of national development are attainable?
2. Evaluate some of the challenges facing Nigerian multilingualism.

1.3.2 Language Policy and National Development

In the National policy on Education (1977), the Federal Government made some pronouncement on the state of languages in Nigeria education. The government advocates for the promotion of Nigerian languages for nation building and that effective education should be carried out in three ways. The medium of instruction at the pre-primary level shall be principally the mother tongue or the language of the immediate community. The same thing applies to the first three years of primary education. The second language policy is that each child should be encouraged to learn one of the three major Nigerian languages. The third language prescription is on adult education programme. The provision is that Nigerian languages should be part of the languages curriculum. To make sure that these prescriptions are properly implemented, the policy stipulates that the orthography of many more Nigerian languages should be developed and appropriate textbook in Nigeria languages produced. At the secondary school level, the policy states that the broad aims within the overall national objectives should be among others to:

Develop and project Nigerian culture, art and languages, as well as the world's cultural heritages and foster Nigerian unity with an emphasis on the common ties that unite us in our diversity.

It is imperative at this juncture to briefly examine how Nigeria's national philosophy and objectives impinge on national development. While they extol the virtues of

multiculturalism and diversity of languages, the process of implementation remains largely unfulfilled. These objectives are carefully worded as follows:

1. The inculcation of national consciousness and *national unity*.
2. The inculcation of the right type of values and attitudes for the survival of the individual and Nigerian society.
3. The training of the mind in the *understanding of the world around us*.
4. The acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the *development of his society* (N.P.E. p 4) italics mine.

A close look at the above will show that these goals and national objectives remain just statements of intention without much conscious effort on the part of government to achieve them. A nation that wants these goals reasonably achieved will not toy with her multilingual and multicultural resources the way Nigeria presently does. While the language policy extols a foreign language (English), and advocates the use of indigenous languages to a limited extent in the primary education system (which is the terminal point for most Nigerians), it is doubtful how the laudable goals of national consciousness, national unity right, values and attitudes and understanding of the world around one's society could be realized. Adekunle (1995:57) gives a succinct inter-relationship between a realistic language policy and a nation's philosophy of Education:

Every generation in every society or nation through its educational system tries to inculcate in the young generation its traditional values, its

cultures and its philosophy. One of the major problems of young multi-ethnic nations is the integration of their various groups. Language is a potent factor for achieving national integration. The indigenous language of internal communication should be linked in developing National goals that a nation needs for uniting its people. A sound national language policy should make sure that there is an available resource to every citizen that serves as adequate vehicle for national philosophy, a national culture and as a popular symbol of national unity.

Self-Assessment Exercise 2

1. How realistic are Nigeria's philosophy and objectives?
2. Suggest a more feasible goals and objectives for national development.

1.4 The Politics of Language policy

Although the mechanism for implementing this policy are sound, the measures or steps towards implementation are inadequate as media of instruction is not total but will feature only at the first three years of education. One can see here that the government's attempt at language planning is a weak one as it prescribes the use of Nigerian languages in some classes and up to a certain level while the English language will feature beyond the same period and continue to enjoy prominence as medium of instruction. Such a limitation on our indigenous languages is arbitrary and implies that we want to develop and revolutionize our languages, only to a certain extent. In section 3, paragraph 15(4) the Nigerian language policy stipulates that:

Government will see to it that the medium of instruction in the primary school is initially the mother tongue as the language of the immediate community, and at a later stage English.

It is observable here that the nature and feature of the language treatment process is steeped in inconsistency. The language implementation stage is initiated through fiats, legislation and policy statements like the above but at this level; the government

needs to influence language use through educational institutions, the media and various organizations through proper application of the decisions on language determination and development. We should be conscious of the lack of specificity in the above pronouncement. Terms like 'initially', 'at a later stage', are too weak and diffident to attract any seriousness on the part of the citizenry. The government's hesitant attitude has provoked comments from scholars and linguists ranging from slight rebuke to out-right condemnation. Bamgbose, A. (1995:67) remarks that:

Going by the various antecedents and requirements for the successful formulation and implementation of language policies, there is no doubt that Nigeria is yet to have a de-facto national language policy. This is a very serious omission considering the significance of proper language treatment in our socio-cultural, economic, educational, scientific and technological endeavours as a developing nation.

It is worthwhile that if the government wants Nigeria's present level of backwardness to be removed, it must put in place a viable and virile national language policy that should revolutionize the indigenous language so that our educational attainments, national aspiration and cultural awareness are promoted and given their pride of place. Alebiosu (2021) strongly believes that with the increasing multilingual demands of the world, the Nigerian situation which encompasses a linguistic diversity in a federation deserves better attention. There is hardly any part of the world today in which multilingualism does not exist. It has become a global phenomenon. However, the nature of multilingualism in Nigeria where English enjoys an almost unrivalled dominance over the indigenous languages that are as rich and varied poses a serious challenge because of its implications for the socio-economic, educational, cultural and political development of the country.

1.5 Towards Achieving a Realistic National Development

Our discussion in the foregoing has clearly revealed that bilingualism/ multilingualism for national development is a complex and knotty issue. It is hereby suggested that only carefully mapped out strategies with a resolve that linguistic and sociological factors rather than base sentiments and prejudices would guide the execution of language policies that would make national development realizable . These include:

1. The government should encourage the learning, teaching development of all minority languages. This is plausible because of the multi-ethnic nature of Nigeria. The pluralistic approach to bilingual education which considers the various languages and cultures found in a country to be a natural resource that must be conserved should be adopted. This is in agreement with the 'Salad Bowl Theory' of Cohen (1972), which states that 'tomatoes, cucumber, radishes and carrots can all be in the bowl together without losing their identities. The 'Melting Pot Theory' which gives prominence to some languages as we have in Nigeria now has met with considerable failure in America. The 'melting pot theory' assumes that 'major' languages could take care of the linguistic needs of minor languages through assimilation. This will be divisive and create tension that could hinder genuine aspirations towards nationhood.
2. Identifying the language problems with specific reference to Nigerian languages and the study of English and other languages.
3. Giving overall directions and professional impetus to efforts which improve the reaching and learning of languages within the country.
4. Promoting the development of materials for teaching Nigeria languages.
5. Liaising with some international bodies concerned with languages planning programme in African countries. An example is Language in Conflict and Consensus (LICCA) research and development programmes whose goals include determining the status of indigenous languages through its involvement in language development programmes, LICCA could assist in developing our indigenous language by (a) modernizing and technicalizing the lexicon (b) Functional expansion of minority languages. (c) Revalorization of local languages (d) formulating proposals for language policies.
6. For any reasonable progress to be made on the objectives set above, plans must be made by the government to establish institutes, committees and commissions, governmental and extra governmental to engage in considerable contractive, historical and dialectological work on various Nigerian languages with the ultimate objectives of evolving a lingua franca. Otherwise, the English language for a long time to come, will still ride roughshod and reap bountiful harvest while indigenous languages quarrel with one another. We must realize now that the continued use of English as the official language constitutes a stumbling block to national development in Nigeria. Moreover, it is a dangerous

thing for us to be educated in a foreign language, which we speak so inaccurately. However, for Nigeria to attain nationhood, a virile and dynamic national language planning is a desideratum. Adebija (1989) has rightly observed that:

Language is the skin in which aspirations are couched; it is the tool of thought, the flesh of the mind. To effectively establish and perpetuate a sense of nationhood, a languages policy must be readily susceptible to the fulfilling of the functions inherent in a nation's aspirations.

Self-Assessment Exercise 3

1. Evaluate the politics of the language policy
- 2 What are the possible intervention strategies the government can adopt?

1.6 Summary.

In this Unit, we focused on Bilingualism/multilingualism and national development. We examined the national goals of Nigeria and discuss the challenges confronting the nation in realizing these goals. The Unit goes further to talk about our language policy and the mechanism for implementing the policy which are grossly inadequate if national development will be achieved. Lastly we give suggestion on how to overcome some of the obstacles confronting a successful nationhood. The Unit highlighted that bilingualism/ multilingualism and national development could be seen as an important feature towards realizing national goals and aspirations. Though there are challenges to be surmounted, it is imperative for governments, educationists, linguists and administrators to rise above base sentiments if the gains of a plural society like Nigeria would be harnessed for national development.

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1.8 Possible Answers to SAEs

Answers to SAEs 1

1. The goals are achievable but more attention should be paid to proper implementation such as more finance and removal of administrative bottlenecks.
2. Challenges facing Nigeria's multilingualism include the difficulties to determine the number of languages in Nigeria, inability to resolve the national language question and absence of a viable language policy.

Answers to SAEs 2

1. It is difficult to realize the national philosophy objectives because of the ethnic and plural nature of the society. There is also lack of sincerity of the ruling class and negative attitude of the citizenry.
2. Feasible goals/objectives should reflect unity in diversity and improve mutual understanding and respect for others' viewpoint. Emphasis should be on linguistic diversity and appreciation of multilingualism.

3. Answers to SAEs 3

1. There is a mismatch between policy and practice. Prescriptions are spelt out in feeble manners and no penalty for infractions. There is no commitment and language treatment is inconsistent.
2. Intervention strategies should be all encompassing. It should involve professionals such as linguists, administrators, national and international bodies who are in position of language development.

UNIT 2 LANGUAGE POLICY AND PLANNING IN A BILINGUAL/MULTILINGUAL COMMUNITY

2.1 Introduction

2.2 Learning Outcomes

2.3 Language Policy and Planning

2.3.1 Language Planning Options

2.3.2 First Phase in Language Planning and the Nigerian Situation

2.4 Second Phase in Language Planning and the Nigerian Situation

2.5 Final Phase in Language Planning and the Nigerian Situation

2.6 Summary

2.7 References / Further Reading/ Web Resources

2.8 Possible Answers to Self-Assessment Exercise(s) within the Content

2.1 INTRODUCTION

In this Unit, you will learn about language policy and planning in a bilingual/multilingual community and the daunting tasks before successive government all over the world in forming a realistic language policy initiative. Our discussion will address the sensitive and explosive nature of the options available and why it has been so difficult to formulate and implement the language policy as enshrined in the National Policy in Education (NPE). The stages of language planning and the processes involved will be studied in detail.

2.2 Learning Outcomes

At the end of the Unit, you should be able to:

- Explain language policy and planning
- Evaluate the options involved in language policy
- Describe the stages of language planning
- Discuss some political considerations in language planning
- State some challenges confronting language standardization

2.3 Language Policy and Planning

2. 3.1 Language Planning Options

Apel and Muysken (2005) define language planning as the factual realization of language policy where a government adopts a certain policy with regard to the language spoken in the nation. This implies that language planning (LP) should take the form of a social programme in which an account of the social status and political context of the various groups of speakers will play an important role. Adebija (1991:2) sees issues relating to language planning and policies as political time bombs, capable of threatening the unity and wellbeing of many nations. It is against this background that we shall see that issues of language planning are very sensitive and explosive especially in a bilingual/multilingual community like Nigeria where the vices of prejudice, mistrust and ethnicity still hold a way. Being a politico- linguistic affair, every segment of the society will be affected by it. It involves the questions of a national language, the place, functions and development of minority language and the adoption of a lingua franca. People tend to ask whether the national language should be endoglossic (to be picked from inside the nation) or exoglossic (to be picked from outside the nation)? Which language has a full systematically developed meta-language and vocabulary to cope with the increasing multilingual demands of the modern age? Etc.

Researchers on language planning policy and development have suggested that a viable language planning initiative should be adopted. It involves a comprehensive approach which must examine the context of language planning in Africa. This requires considerations of the linguistic, socio-political, administrative and educational factors among others. If African countries consider these factors dispassionately, the problems involved in functional language planning will be solved remarkably. A nation must take into account a language policy whereby the majority of the people are mobilized for the general progress of the nation. Language planning will be involved in providing adequate linguistic, social and educational information to guide in the formulation of a variable language policy. In language planning we are concerned with the development of a language and if need be making it suitable for area in which it has not been used before, for example, education, economics and science.

Self-Assessment Exercises 1

1. Distinguish between Language Planning and language policy.
2. Explain the political factors affecting language planning in Nigeria.

2.3.2 First Phase in Language Planning and the Nigerian Situation

Nigeria could be said to have made little progress in her efforts to meet up the standard set in language planning administration. The stages involved in Language Planning (L.P) have on the average proved quite difficult for Nigeria especially those with serious political consequences. Appel and Muysken (2005) in a model cross-national study of language planning process identified some stages of language planning. These will be discussed in phases in the order of importance as follows:

- i. Policy formulation
- ii. Codification

Policy Formulation: This is the first stage which has been met by Nigeria because it has formulated a form of language policy, though there is a mismatch between practice and what the policy stipulates. The language policy reiterates the importance of language when it states that:

“In addition to appreciating the importance of language in the educational process and as a means of preserving the people’s culture, the government considered it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother tongue. In this connection, the government considers the three major languages to be Hausa, Ibo and Yoruba”

The policy here remains just a statement of intention since very few schools and colleges have made a move in this direction to teach these languages to their students. (I know of no secondary school in Lagos state where they teach either Hausa or Igbo

to their students). Even where English is to be used at the earlier part of primary school, most teachers who are not competent in English find it very natural to continue offering explanations in their mother tongue medium when, according to laid down policy, such a medium should have ceased being used. Similarly, a teacher who is conscious of the deficiency of his pupils in English has no qualms about abandoning the English medium in favour of the mother tongue medium, where English is the required medium. In the case of those languages in which there are no adequate materials, a policy of using them as media of instructions becomes a sham. The teachers are left to their own devices and quite often they simply abandon the policy. The problem of mother tongue policy is that many of our languages are not adequately developed as media of instructions and the teachers are not trained to use the language as such. As a result, practice varies widely from school to school and even within the school. Moreover, there is no authority to compel anybody to conform to the policy. By leaving the practice of the policy to the discretion of the teacher and the absence of check by the inspectors, conceal the difficulties facing the use of these languages as media of instruction.

Codification: This is an all involving stage in the language planning process. It implies the provision of an orthography for as many languages as possible within the country. Orthography in general is a conventional system for writing. This system however, has to be within the framework that makes it compatible with intuition of the speakers of the language for which it is designed, as well as the prosody of the languages. The Nigerian language policy promises, “to develop the orthography for many more Nigerian languages”. Some progress has been made along this line. For example, the project on the orthography of Nupe is well advanced, the orthography of Kanuri has been published and the University of Jos in collaboration with the Ministry of Education, Benue State is working on the TIV orthography.

Self-Assessment Exercises 2

1. What does language policy formulation entail?
2. ‘Codification has been described as more than reducing a language to writing’ Discuss

2.4 Second Phase in Language Planning and the Nigerian Situation

Elaboration:

This involves an expansion of the language being developed to accommodate the new demands that will be made on them. The languages are enlarged to accommodate new forms in terms of syntax, morphemes and semantics. The enormity of the task involved in elaboration makes it very difficult to manifest itself concretely in the Nigerian sense. Government institutions often get or take on the task of language planning but individual can be active in it as well, for instance by creating and consistently using a new word' Appel and Muysken (2005). This is being exemplified in Nigeria by the efforts of some notable Nigerians who have advocated for the development of science texts in Nigeria languages. For example, Obinabo of the department of Physics, University of Nigeria Nsuka has 'elaborated the Igbo Language to cope with scientific imperatives, as could be seen in the following:

Mberede nyri dike - inertia and Newtons' Law of inertia

Ochu Okuku nwe da- Centre of gravity and stability

Diimgbgwo Mashini-Nkpo- Simple machine wedge.

Standardization: This involves the attempt to make the language regular in its general acceptability by making a synthesis of the language in focus. This stage of language planning has proved quite difficult in Nigeria even for the so-called three major languages, Hausa, Igbo and Yoruba or example, The Yoruba language operates at varying levels of acceptance both in spoken and written form. Some people speak of (Sola) while others speak (Shola) referring to person's name. Different spellings are given when it comes to words like 'eniyan (enia)', Ofa (Offa). 'Osogbo' (Oshogbo, 'aye' (aiye), 'eye' (eiye) and so on. Efforts are being made to harmonize existing syllabuses for teaching of Hausa, Igbo and Yoruba as first languages, but the impact has not been felt.

2.5 Final Phase in Language Planning and the Nigerian Situation

Implementation: This is the most difficult phase to realize in Nigeria. Being a politico-linguistic issue, every successive government always avoid the issue. A way should be found where professional sociolinguists should evolve a disinterested and objective format which would consider the linguistic rather than selfish factors affecting effective policy implementation. It is obvious therefore that language policy and planning in a

bilingual/multilingual community such as Nigeria and other developing countries in Africa is an explosive issue that requires a lot of caution and political will from all the stakeholders including linguists, educationists, administrators and the citizenry. When all hands are on deck we can then begin to think of a viable national language policy that can stand the test of time. At present, what we have is a glossy piece of language document or guidelines couched in flowery terms which have remained stagnated and cannot be easily implemented. Bamgbose (1983) was rather too optimistic when he thought that because the government had promulgated a language policy it would be faithfully implemented:

The recent language policy decision in respect of the use of Nigerian languages in the national and state assemblies and their use as media of instruction from the earliest years of formal education will in time lead to an enhanced status for Yoruba as well as several other Nigerian Languages.

This is not presently the case because over twenty years after such optimism many of our indigenous languages are still restricted or excluded in major aspects of lives of the citizenry. None of the Houses of Assembly conducts its session in the three major languages designated as national languages. Attempts to encourage such usage are met with undisguised hostility. For example, the Lagos State House of Assembly was reported to have rejected the use of Yoruba in its deliberation because “it will demean our intellectual capacity”. This is an all-Yoruba legislative chamber, making laws for a population consisting of 75% Yoruba speakers. Many people have wondered why Nigeria cannot evolve a virile policy that will allow those indigenous languages and the English language to be used as languages in contact and cooperation. Laws and fiats that have been promulgated in the past are mere paper tigers full of contradictions and escape clauses.

What is the value of using English as our official language when 80% of Nigerians do not speak it? One can infer that our present political, social, cultural and educational inadequacies could be traceable to our inept language policies because it is a dangerous thing to be governed in a language the citizenry does not speak efficiently. Nigerians find it difficult to reap the dividends of democracy as access to government and governance is denied millions of them.

In a democracy using English in 36 states of the Federation including the Federal Capital territory Abuja, and jettisoning the use of national languages as enshrined in our constitution, little could be achieved. Instability and insecurity have characterized many of our legislative deliberations where assemblymen misrepresent concepts and ideas when bills are debated. An example is the Child Rights' Bill being given religious, ethnic and cultural colorations because it was improperly discussed by the legislature. While some sections of the country see the harsh treatments meted out to children as Child Abuse, some see it as 'toughening the child for the challenges of life'. The use of a foreign language to fine tune the shades of opinion in the correct interpretations of the two concepts cannot be adequately expressed in an alien tongue. Right now the fate of such many bills hang on the balance.

Nigeria will do well to borrow a leaf from South Africa, which recently introduced the Telephone Interpretation Service for South Africa (TISSA scheme. The intention is to involve all citizens in the governance of the State. Anybody can call a government office and speak in his or her language, which is automatically translated into any of the country's languages. The Minister for Arts and Culture remarked on the occasion that, "government must provide services and information in the languages spoken by the citizens" When the Nigeria government makes laws, programmes and activities, the citizens do not carry out such to a reasonable extent because you cannot abide with what you do not know. Even civil servants who are not properly grounded in the use of the English language submit badly written official reports, minutes of meetings and execute government policy haphazardly on accounts of linguistic and communicative incompetence.

Self-Assessment Exercises 3

1. What are the problems of implementation of the language policy in Nigeria?
2. Suggest possible ways of ameliorating such problems.

2.6 Summary

In this Unit, you learnt about language policy and planning as an important topic in studying multilingualism in a plural society like Nigeria. You were taught about the various challenges facing multilingual nations in formulating viable language planning policies. Several factors that should be considered were discussed including the stages and process of policy formulation and implementation. Our discussion also demonstrated that more than linguistic considerations are involved in language policy and planning all over the world. Other factors such as social, political, educational and administrative should be taken into account for any language policy and planning to be viable. It was also noted that the major stages of language planning must be carefully carried out by committed nationalists rather than politicians with primordial sentiments if the goals and objectives of the language policy will be realized.

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1.8 Possible Answers to SAEs

Answers to SAEs 1

1. Language planning could be described as the sociolinguistic programme that takes into consideration the status and political context of various speakers in the society while language policy is the official position of the government on language related issues and efforts towards implementation.

2. Important considerations should be given to national language question and the issue of a lingua-franca. Other factors include social, political, administrative and educational concerns.

Answers to SAEs 2

1 Language policy involves the promulgation of the law or statute that gives legal backing to the operation of the languages in the society. The process and implementation strategies must be clearly spelt out.

2 The orthography of the codified languages must be developed and concerted efforts should be made towards standardisation.

Answers to SAEs 3

1. A lot of problems has beset the implementation such as the politics of language policy where no specific penalty is stated for violating the letters of the policy. Lack of funds to carry out codification and standardisation programme. We also have poor implementation strategies.

2. There is need for political will by the government to rise above primordial sentiment. This involves an all-encompassing approach where all hand must be on deck.

Unit 4: Consequences of Bilingualism/Multilingualism on a Society: Hybridisation, Modernisation and Possible Linguicide

4.1 Introduction

4.2 Learning Outcomes

4.3 The Global Nature of Multilingualism

4.3.1 Hybridisation

4.3.2 The So-called Modernisation

4.4 Language Endangerment and Linguicide

4.5 Causes of Linguicide and Possible Solutions

4.6 Summary

4.7 References / Further Reading/ Web Resources

4.8 Possible Answers to Self-Assessment Exercise(s) within the Content

4.1 Introduction

The consequences of bilingualism and multilingualism in the modern age is all encompassing with the resultant effect that acquisition and learning of two or more languages have become a global reality. Dorney (1998) reveals that Multilingualism has become a very broad phenomenon in today's society. Through globalization and the possibilities of travelling, migration, trade and the media, it has become much easier to get in touch with other people, cultures and, of course, languages. The situation, especially in multilingual societies, has changed over the last decades. Intercultural contact has shaped up to a very steady component of everyday life. The former Secretary General of the United Nations Ban Ki Moon asserts that multilingualism is an essential factor in harmonious communication among peoples. By promoting tolerance, it thus ensures effective and increased participation of all in its work, as well as greater effectiveness, better outcomes and more involvement.

Multilingualism should be preserved and encouraged by all and sundry in a spirit of partnership and communication. In an attempt to promote multilingualism and cultural diversity, United Nations (2013) recommends the equal use of its six official languages and the celebration Language days in UN offices around the world in the following days: : French (March 20), Chinese (April 20), English (April 23), Russian (June 6), Spanish (October 12), Arabic (December 18). The general view is that as the world progresses towards an inclusive society and respect for diversity, we need to also appreciate variation of languages. If we accept that a language reflects a specific worldview, a single language represents an obstacle to experiencing cultural diversity and varied viewpoints and limits citizens' access to information that concerns them. Respect for multilingualism is a bulwark against one-way thinking. It helps to democratise international relations. Many diplomats have argued that bilingualism and multilingualism are a normal and unremarkable necessity of everyday life for the majority of the world's population. In an increasingly diversified and multilingual world, more and more young children find themselves in an environment where more than one language is used. Similarly, with job changes that involve moving to different parts of the world, parents can feel overwhelmed by the linguistic demands on them and their children.

4.2 Learning Outcomes

By the end of this Unit, you should be able to:

- Critically assess the consequences of bilingualism/multilingualism
- Explain the global nature of bilingualism
- Distinguish between Hybridisation and modernisation
- Discuss the reasons for linguistic
- Examine possible language maintenance strategy

4.3 The Global Nature of Multilingualism

According to Stockwel (2007) the ability to speak two languages in modern Western society, is often seen as something of a remarkable achievement, particularly in the English-speaking countries. However, over 70 percent of the Earth's population are

thought to be bilingual or multilingual (able to speak three or more languages), and there is good reason to believe that bilingualism or multilingualism has been the norm for most human beings at least for the past few millennia. There is evidence that children raised bilingually tend to be more expressive, more original and better communicators than children raised with only one language. Even today, many millions of Europeans are at least bilingual, speaking both their own mother tongue and the national language of the country they live in, and many of them can additionally speak a global language or world language like English or French. Bilingualism can be the property of an individual, but equally it can be the property of an entire speech community in which two or more languages are routinely used. Alebiosu (2019) posits that given the plethora of languages in our country, Nigeria is a quintessential multilingual society. In the Nigerian context, multilingualism should be taken to mean a situation where there are many indigenous languages spoken by a correspondingly large number of ethnic groups competing for national identity and survival. Added to this is the existence of a foreign language (English) used as an official language. This pluralistic setting and the attendant multilingualism and multiculturalism are potent educational tools for forging national unity and identity. However, the realization of such a laudable goal would require a bold and dynamic language policy, which respects the socio-linguistic profile of Nigeria.

Llamas et al (2007) assert that modern societies are often proud to have individuals with multilingual abilities, which is seen as something of a remarkable achievement. Some employers often expect multilingual skills of their applicants to be of added advantage. It is reported that over 70% of the earth's population are thought to be bilingual/Multilingual and there is good reason to believe that bilingual/ multilingualism has been the norm for most human beings in the past millennia. In Nigeria, many people are multilingual because they speak their Mother Tongue (M. T.), speak another language of the wider community (LWC) and thereafter speak English which is the official language. In the Muslim north, some people speak Arabic having learn the holy Quran which is the language of their religion. Therefore, an individual may furnish himself/herself with the necessary multilingual skills to enable him/her function in the fields suitable for his/her social, economic, religious or political advantages.

The tables below capture the multilingual situation in Nigeria, although not all the minor-minority languages are mentioned.

1. Principal/ Main Indigenous Languages

S/N	Languages	Region	Users Percentage
1	Hausa	North	56%
2	Igbo	East	32%
3	Yoruba	West	41%

Source: Eka, D. Multilingualism and National Unity: The Situation in Nigeria.

Journal of Nigerian English and Literature. 6(1), 2000.

Self-Assessment Exercises 1

1. Evaluate the role of multilingualism for world peace and cultural diversity.
2. Discuss the global nature of multilingualism

4.3.1 Hybridisation

However, many societies where bilingualism/multilingualism has taken root now suffer a decline of their heritage languages in form of hybridisation, modernisation and possible linguistic. This is due to the fact that where two languages are in contact, there are bound to be conflicts. Christopher (2014) observes that Nigeria is yet to pay attention to the need to kick-start a national culture that embodies the peoples' beliefs and other various cultural heritages, which are rapidly slipping away through urbanization and urban migration. Struggles for economic and political control in a nascent democracy by different interest/ethnic groups without any national creeds have been inimical to the development and maintenance of a national identity. There is no collective identity for the people to defend, and the languages are slipping away as well. Linguistic pride and strategic preservation of native languages as elements of cultural consciousness are yet trivial in the national development question. If cultural identity is essential in personal and national development, the language that houses and preserves culture should not be ignored. According to Coulmas (2005), people in language contact situations communicate by choosing languages from their linguistic repertoire constrained by political situations, social systems, and collective as well as individual psychological needs. They may be found to exercise their choice differently in different contexts of interaction. Such an exercise of language choice has engendered the notion of hybridisation which Rahman and Rahman (2021) describe as a fusion of multilingual features which seems to be a natural language behaviour of the people in a multilingual ecology where languages remain in contact. In language contact situations, languages borrow and share linguistic features as a consequence of interaction with each other. Oha (2013) proposes region, education, subject matter, media and attitude as possible bases of language variety classification of English in particular. This variation in language usage sometimes engender hybridisation. He recognises dialects as varieties distinguished according to geographical dispersion, and standard and substandard English as varieties within different ranges of education and social position. Linguistic interference is also used to distinguish a variety as when a foreign speaker imposes a grammatical usage of his native tongue upon the language, which he is using. For example, a Frenchman might say "I am here since Friday." This is lexically English, but grammatically French. This is also noticeable in

the case of a Yoruba-English bilingual who says “let me land” when interrupted in the course of making a speech. Takashi (1990) identifies five reasons for linguistic hybridization. First, mixed foreign words fill the lexical gap because there is no native equivalent. Second, they are technical terms that are used in similar circumstances, but they are more technical and special than the native equivalents. Third, because of euphemism, the mixed foreign words avoid direct expressions in some topics such as sex. Fourth, mixed foreign words provide special effects that convey modernity and sophistication about the subject under discussion. Fifth, they are trade names that are used directly without translation. Adegbija (2004) recognises some lexico-semantic expressions in the speech repertoire of educated Nigerians. These varieties are as a result of interference from the corresponding mother tongues in what is termed as the domestication of English in Nigeria. There is the day-to-day contact of English with many indigenous languages. This has created the need for new breed of ideas and modes of thought to be expressed in new ways that are not available in the native variety of English (p22). These occur at several levels of domestication such as:

Cash madam (a wealthy woman)

Go slow (traffic jam)

Bukateria (cafeteria)

Kiakia bus (fast moving bus)

Arrangee (somebody involves in forex dealing)

Decampee (a turncoat from one party to another)

Bushmeat (wild animal dressed for eating), Long leg (undue influence),

Awoism and Zikism) (belief in the doctrines of Awolowo and Azikwe).

The above are used to exemplify the resultant process of code-mixing the grammatical structure of one language which is applied to the vocabulary of another leading to hybridisation.

Self-Assessment Exercises 2

1. Explain hybridisation and its causes.

4.3.2 The So-called Modernisation

In Nigeria, we also face a critical situation whereby speakers of our indigenous languages who have been exposed to the use of the English language as a second language because of its dominance in the social, political, educational and economic lives of the people have lost much of their linguistic and communicative competence in their native languages such as Hausa Igbo and Yoruba. Nigeria is a multilingual society having over 500 languages and many of them teetering on the brink of extinction. In my interaction with some proprietors of some of our primary and secondary schools they claim that parents are happy to see their children speak English in the first day of school. In the first place, many educated Nigerians speak English to their children even before school age. It will be to the chagrin of such parents seeing their children using indigenous languages in a school setting. Some schools, including government-owned ones, even label their classes with 'DO NOT SPEAK VERNACULAR' tags. They go to the extent of imposing fines on recalcitrant pupils who want to speak their local languages. This smacks of the colonial language policy, which elevated English to the detriment of our indigenous languages. It is unfortunate that decades after independence, educated Nigerians still glamorise the use of a foreign language far above their indigenous languages. Adebija (1992:20) expressed our frustration by revealing that -

It is an open secret that many highly placed and wealthy Nigerians including presidents, governors, ministers, commissioners and business men who can afford it usually prefer to train their children abroad where

the standard of English and education are considered very good than in Nigerian institutions where the standard of English is considered poor and failing.

Professor Olaniran's chilling account in *Sunday Tribune* of 25th December 2005 captures the grim extent the English Language predominates over our indigenous languages, in education. He mentioned that in any English assignment, "the teacher gives a number of strokes for all the questions missed. He gave me 21 lashes and when I reported to my father he endorsed the action. Ironically, the use of a foreign language rather than enhancing academic performance actually contributes to its decline. Researchers like Fafunwa (1975) and UNESCO (1953) have established that it is axiomatic for a child to be educated in his mother tongue. It is said to note however, that the Nigerian education system flagrantly disregard these lofty postulations. High failure rate now dogged our students' performance now only in the English Language examination but also in other examinations where instructions is given in English. Many Nigerian universities do not offer admission to prospective undergraduates without a credit in Senior Certificate Examination English. A case was reported of a candidate who applied for a degree programme in Yoruba but was denied admission because he does not have a credit in English. This is somebody with seven credits including a distinction in Yoruba. Bamgbose (2005) attempts to explain the undue emphasis placed on the use of English in the educational, political and administrative domains by many African countries. These countries first designed imported European languages as the official language and made it to permeate all facets of lives of the people. It was revealed that out of 65 languages designated as official in 53 countries, French is 21 while English is 19. Only 3 countries have an African language as the sole official language. A new trend has even emerged in Nigeria where some aspects of our cultural domain have been infested by our contact with English. Our music, food dressing and postures are being increasingly Anglicized. A visit to any of our University campuses will show that foreign jazz music is preferred to the local 'Fuji' and 'Apala'. Our local delicacies like 'amala' and 'gbegiri' are losing grip to fried rice, salad and toast bread. Youths find it difficult to greet their elders traditionally and a prospective bride does not see anything bad in extending handshake to her future in-laws!

Many culturologists and concerned citizens are now getting worried about the predominant non-use of our indigenous languages in many domains, particularly in education. We may sooner or later find ourselves in a linguistic cul-de-sac whereby Nigerians would have sacrificed their heritage on the altar of globalization. Mamman's article of March 3, 1985 in *Sunday New Nigerian* advises that -

For the survival of their languages, Nigerians should forget their differences and unite for the common goal, a goal of waging war against English Language, a war of decolonizing our languages before our next generation will one day wake up to find themselves speaking English as their only language. It would be unfortunate and shameful if the situation go to that stage for the generation to come will have no cultural heritage (linguistically) to hand over to their own children except the foreign one.

Akinkurolere and Akinfenwa (2018) argue that Yoruba culture (beliefs, ideologies, customs and norms) is deteriorating in recent times. Cultures such as greetings (kneeling down and prostrating for elders), chastity (virginity), dressing (traditional attires such as Aso Oke, Dansiki and others), moonlight folktales and traditional hairstyles for females are now considered outdated. The fear of endangerment was also echoed by Oke (2013:90) in a study with the following Yoruba names that have been deprived of their language heritage on the social media platform:

Original Yoruba Names	Anglicized Version
Ayomide	Haryurmideh
Oyindamola	Hoyindarmorlah
Adedoyin	Ardeydhoyin
Abisola	Harbeesorlah
Femi	Phemmy

Some educated Nigerians who have attempted to imitate the so-called modern accent often make a mockery of themselves by approximating towards Anglicising of Americanising some expressions. These include T-Tapping whereby words like 'better', 'party' and 'daughter' are realised as /bera/, /pari/ and /dɔ:ra/ respectively. It is therefore apposite to be mindful that although, multilingualism is clearly important in the global economy, we should not underestimate the force of language and intercultural awareness in promoting global understanding and security. (Rosemary Salomone, "Why English Is Not Enough." *University World News*, January 30, 2015)

4.4 Language Endangerment and Linguicide

Colls (2009) argues that an estimated half of the present languages being spoken in the world will go extinct in the next century. Nigeria is a multilingual society having over 500 languages and many of them teetering on the brink of extinction. The alarming possibility of losing such a great member of languages in the world must be worrisome to sociolinguists who are concerned with language preservation and development. He argued that without practice even a native language would begin to deteriorate. Linguists should therefore begin to document, support, preserve and revitalize endangered languages and the communities where they are spoken. According to the President of the Linguistic Association of Nigeria (LAN), Prof. Chinyere Ohiri-Aniche, Nigerian languages are endangered due to past neglect and denigration, noting that some had already become extinct, while 152 others were on the verge of extinction. *The Guardian* of 16th February 2016 reported that the association is worried that Nigerian languages are not being handed over to children in homes and schools. She further revealed that researches show that on average, 25 percent of children below 11 years are unable to speak their parents' indigenous languages. If this trend is not checked, then Nigerian languages will be in extinction in two to three generations, which is in 50 to 75 years.

Akinbiyi and Connell's (2013) study of two Nigerian dying tongues, Defaka and Nkoroo portrays an unsettling picture of the nature of endangerment of some Nigerian languages. They report that every 14 days, a language dies and soon, the Nigerian

language of Defaka, now spoken by only 50 people, could be one of them. Many endangered languages are spoken by fewer than 5,000 people and have fallen out of public circulation. They aren't used in the marketplace, in the schools, or in radio broadcasts. Some have no alphabet, and for most, the rules that govern grammar and syntax have never been written down. The greatest threat to a language is when parents are no longer speaking it with their children, often because it can't help them get jobs or an education. In their study titled: " Documenting Defaka and Nkroo", sponsored by National Science Foundation under the Linguistic Collaborative Research grant, it was revealed that over 200 West African languages are currently identified as being severely endangered. Most of the Ijoid languages, a branch of the Niger-Congo family found in the Niger Delta in southern Nigeria, are in danger of disappearing. The aim of this project is to document in detail, following currently established best practice, two severely endangered languages of the Niger Delta region of Nigeria, Defaka and Nkoroo. Population estimates for one of these languages, Defaka, range from 1,000 or fewer. Essien (2013) corroborates the Defaka dismal situation when he submits that when the speakers of a language evaluate their language negatively in response to the socio-economic value placed on their language by their supposed superior neighbors, the speakers of the language develop low self-esteem, inferiority complex and consequently, the language is stigmatized. Due to the negative value attached to their traditional language, many parents cease to transmit the language to their children and the language begins to die. This is not far from being one the major causes of the dying state of Defaka.

4.5 Causes of Linguicide and Possible Solutions

Brenzinger (1998), in his study of the endangerment of African languages, reveals that language death has always been taking place in Middle Belt Nigeria. He gave an example of the sociolinguistic situation regarding major expansions of languages that led to turmoil in the area because many languages have disappeared due to language displacement and assimilation. Hausa, Kanuri and Tiv enjoy a lot of patronage but often Hausa is always overriding other languages. The Basawa people who once had Bassa as their major language now speak only Hausa. A language moves from endangerment to death when:

1. It is assimilated to larger, more powerful groups nearby

2. It is assimilated to smaller but culturally dominant groups
3. It is assimilated to English as an official language
4. It is assimilated to demographic crises caused by labour migration and urbanization

Much of the social, political, social, spiritual and cultural life of any speech community is experienced through language. The people express their mores, myths, songs, poetry and ceremonies through their indigenous language. When a language dies, all these worldview and sensibilities are buried in it. It is therefore important that we protect our languages from extinction, if we are to retain our humanity. Osoba and Alebiosu (2016) strongly believe that language displacement usually precipitates language extinction or death. When the population of the speakers of a language begins to decline rather than grow, it may lead to the extinction of that language. Language displacement which occurs in a community because of specific social environments as well as preference for a particular language or dialect in a multilingual speech community may also result in language extinction. This is perhaps why language displacement and preference usually underlie language endangerment which may later metamorphosed into language extinction. Crystal (2000) affirms that “a language dies when nobody speaks it anymore” A language thrives and survives as long as someone speaks it and has someone to speak it to. United Kingdom Foundation for Endangered Languages (FEL) reported the Mambilla case in Adamawa province in Nigeria where Kasabe language died when Boyon the last speaker died just before the researcher could complete an attempt to rescue the language from going into extinction. Alebiosu (2017) exemplifies the extent of the threat to the Yoruba language in a mini-language survey carried out in Southwest Nigeria among the elite comprising 50 respondents. The study was to examine their language behaviour in terms of understanding indigenous idiomatic expressions in their Mother Tongue (M.T.) Yoruba. The questionnaire was drawn to cut across professionals who are Yoruba–English bilinguals to ensure a good representation. These include teachers, lawyers, doctors, students and bankers. The gender factor though very crucial in a survey like this was not taken into consideration here because our focus is to elicit correct interpretations of these expressions irrespective of the sex of the respondents. However they were all above age 25 years to enable us to confirm that they have been sufficiently exposed to the usage and nuances of the Yoruba language. Findings

reveal that many of the items such as the following could not be correctly interpreted.

IDIOM	LITERAL MEANING	CORRECT INTERPRETATION
1. 'Eja Mbakan'	Fish or Crab?	Was it a success or a failure?
2. Akara tu sepo	Frying bean cake gone bad	Confusion has set in

Language heritage resources such as the works of D. O. Fagunwa and J. F. Odunjo need to be resuscitated to rescue further endangerment to our indigenous languages. While D. O. Fagunwa is celebrated for masterpieces such as *Igbo Olodumare*, *Ireke Onibudo* and *Ogboju Ode Ninu Igbo Irunmale (The Forest of a Thousand Daemons)* as translated by Wole Soyinka, Odunjo is revered for *Ise Logun Ise (Work Ethics)*, *Toju Iwa re (Character is beauty)* and *Omo Beere, Osi Beere (Family planning)*. It is therefore apposite here to exemplify the need to promote our languages by reproducing excerpts from *Ise logun Ise* to bring out the poetry and nuances of the Yoruba language.

WORK ETHICS

Isé Ni Òògùn Isé
Múra Sí Isé Re, Òrèè Mi
Isé Ni A Fi Í Di Eni Giga
Bí A Kò Bá Réni Fèyìn Tì
Bí Òlè Là Á Rí
Bí A Kò Réni Gbékèlé
À A Tera Mó Isé Eni
Ìyá Re Lè Lówó Lówó

Work Is The Antidote For Poverty.
Work Hard, My Friend.
Hard Work Will Elevate Us
If No One Supports Us
it's As If One Is Lazy.
If None Could Be Trusted
We Simply Work Harder.
Mother May Be Wealthy.

Bàbá Sì Lè Lésin Léèkàn
Bí O Bá Gbólú Lé Won
O Té Tán Ni Mo So Fún O
Ohun Tí A Kò Ba Jìyà Fún
Kì Í Lè Tójó
Ohun Tí A Bá Fara Sisé Fún
Ní Í Pé Lówó Eni

Father May Have A Ranch Full Of Horses.
If You Depend on Them
You May End Up In Disgrace
Whatever Is Not Justly Earn
Usually Does Not Last.
Whatever One Works Hard To Earn.
Lasts Longer In One's Hands.

Credit: <http://www.goodbooksafrica.com/2014/08/ise-ni-ogun-se-alawiye-by-j-f-odunjo.html>

Yeye Olaide of African Heritage Research Library, Ibadan, urged the government and language bodies to put in place measures that will boost the status of our indigenous languages. An African American who returned to Nigeria for language and cultural rejuvenation, she pioneered a sociolinguistic experiment, which recognizes pure Yorùbá as the preferred form of communication. In an article in *The Guardian* of August 3, 2005, she describes expressions like ‘Kilon happen?,’ (What’s happening) ‘kosi problem,’ (No problem) ‘Keni nice day,’ (Have a nice day), etc. as an attempt to give prominence to English, which is a ready-made weapon of British-American cultural imperialism that tends to destroy, not only African languages but also attacking other languages worldwide. To curtail the erosion of our indigenous languages, she recommended the French government measures, which threatened to sack French broadcasters who pollute French with English in general French conversation. She advocates a ‘War against English Words Entering Yorùbá’ and enjoins clubs and organizations to float ‘Best Yorùbá Speaker Award’, which must be sponsored at local and national levels. She opines that notable writers like Nobel Laureate Wole Soyinka should have bilingual publications of their works. Crystal (2000) mentioned the two judgements from the Foundation for Endangered Languages, which state that:

1. The majority of the world's languages are vulnerable not just to decline but to extinction.
2. Over half the world's languages are moribund, that is, not effectively being passed on to the next generation.

He suggested that some crucial steps should be taken to prevent languages from going into extinction. These include:

1. Increasing their prestige within the dominant community. Nigerian indigenous languages for example should not be restricted to only the informal domain of cultural settings, homes families and socials.
2. Increase their wealth. Language should be used for economic activities for wealth creation.
3. Increase their legitimate power in the eye of the dominant community.
4. Have a strong presence in the educational system.
5. People can write down their language

6. Language should be adaptable for electronic technology.

It is considered therefore that to prevent linguicide, there is need for concerted efforts on the part of Nigerian scholars, governments and professional bodies to save our threatened and endangered languages from extinction.

Self-Assessment Exercises 3

1. Distinguish between language endangerment and linguicide.
2. Discuss some factors to prevent linguicide

4.6 Summary

In this Unit we examined the consequences of bilingualism and multilingualism in a society with particular emphasis on hybridisation, modernization and linguicide. The Unit explores the global nature of multilingualism and how an attempt to domesticate the English language has caused hybridisation due to languages in contact. We also discussed language endangerment and the causes of linguicide as the English language continues to dominate our indigenous languages. However, suggestions are preferred on how the society can embark on language maintenance policy I have given as to how to prevent further erosion of the various indigenous languages and accelerate the promotion of heritage languages.

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4.8 Possible Answers to SAEs

Answers to SAEs 1

1. Multilingualism enables the global citizen to navigate through the modern day complex demands of travelling, migration, trade, employment and social interaction. It makes for harmonious communication and intercultural understanding.
2. Millions of people all over the world now speak their mother tongue, a national language and an international language. In an increasingly pluralistic global setting, speaking two or more languages have become a global reality.

Answers to SAEs 2

1. Conflict between two or more languages will result in the approximation of the grammar of the first language with the contact language. Speakers often use language depending on the psychological needs of different contexts. These variations in language use engender the starting of a sentence in the deep structure of one language but imposing the surface structure of another thus creating a Hybrid. Causes include lexical fixing, technicalisation of the lexicon and modernisation of terms among others.
2. Examples of hybridisation include terms such as: arrangee, returnees, famimorous. Cash madam, pregnate instead of (impregnate)

Answers to SAEs 3

1. Language endangerment occurs when a language falls into disuse and people exhibit negative attitude of low self-esteem towards their language. Linguicide occurs

as a result of displacement and assimilation by a dominant language especially when the population of the speakers decline and no effort to reclaim the language.

2 Linguicide can be prevented when local languages are given more prominence and strong presence in the educational domain. The language should be standardised including the technicalisation of its lexicon.

UNIT 5: The Global Village: Is There Any Advantage?

5.1 Introduction

5.2 Learning Outcomes

5.3 The Global Village Phenomenon

5.3.1 Major Perspectives on Global Village

5.3.2 Threat to Language Diversity

5.4 Language Maintenance

5.5 A Babel City of English?

5.6 Summary

5.7 References / Further Reading/ Web Resources

5.8 Possible Answers to Self-Assessment Exercise(s) within the Content

5.1 Introduction

The question posed by this topic is germane for a detailed study of this course. Being a sociolinguistic discourse, scholars are now more concerned about the social and cultural circumstances which govern language status and change. Crystal (2003) submits that the role of English has become politically contentious and nationalists are apprehensive about the dominant status of English wondering how matters developed to the point where the rise of English as a world language appears unstoppable. The world appears to be going back to Babel. This is the biblical example of a global village with one people and one language. In an attempt to determine whether the reality of a global village leave us with an advantage or not, a balanced argument must be advanced. We have argued in a previous module about the benefits of multilingualism and how change has permeated the social, cultural and political fortunes of many speech communities. The attendant multilingual needs of our societies require that only a tolerant individual who respect the language and ways of life of other people

can easily adapt to communal relationships. However, with the large number of speakers rooting for English as a global language, the argument ensues that if the English language can meet all their linguistic needs why bother to speak another language?

5.2 Learning Outcomes

By the end of this Unit, you should be able to:

- Evaluate the multilingual needs of the global community
- Assess the merits and drawbacks of globalisation
- Describe possible language treatment initiatives
- Discuss the reasons for linguistic
- Examine possible language maintenance strategy

5.3 The Global Village Phenomenon

5.3.1 Major Perspectives on Global Village

When we consider the idea of any advantage on the issue of global village, it is relevant to review the position of some researchers on the field. Crystal (2003) balances the perspective thus:

I firmly believe in two linguistic principles, which some people see as contradictory, but which for me are two sides of the same coin. I believe in the fundamental value of multilingualism, as an amazing world resource which presents us with different perspectives and insights, and thus enables us to reach a more profound understanding of the nature of the human mind and spirit. In my ideal world, everyone would be at least bi-lingual. I myself live in a community where two languages – Welsh and English – exist side by side, and I have cause to reflect every day on the benefits which come from being part of two cultures (page number?).

It is observable here that possessing more than one language is an asset and both could be kept to navigate through social, economic and political imperatives not restricted to any one code because of globalization. On the other hand, where an individual reaches out because English is required for instrumental purposes nothing stops them from interacting in such a language as far as they can still operate in another language for integrative purposes. This is aptly summed up again by Crystal (2003) when he posits that there is a fundamental value of a common language which is an amazing world resource that presents the speaker with unprecedented possibilities for mutual understanding, and thus enables him to find fresh opportunities for international cooperation. Crystal's idea of an ideal world is where everyone would have a fluent command of a single world language due to globalisation.

A cursory look at the idea of the global village connotes the term 'globalisation' which according to Goldstein and Pavehouse (2011) refers to trends that encompasses expansion in international trade, movement of multinational corporations (MNCs) telecommunications, monetary cooperation and integration, cultural exchanges and technical co-operation, migration and refugee flows, including relations among the world's rich and poor countries. Globalisation processes are today, being promoted by quick transportation, communication, knowledge-sharing , exchange among academics and researcher in institutions and businesses. But globalisation has a lot of distortion in maximising the gains it ought to bequeath to the global community. Globalisation is intended to enable communities share world resources, break-up barriers between nations, between cultures and among individual cooperate citizens in order to facilitate economic, political and social intercourse within the global community. By that very fact, countries can take advantage of harnessing the gains it offers and minimise the complexities and challenges that it throws up.

Self-Assessment Exercises 1

1. Justify Crystal's (2003) linguistic principles of multilingualism.
2. 'The global village is necessarily multilingual' Discuss.

5.3.2 Threat to Language Diversity

Concerned sociolinguists are however wary about the inherent dangers of globalization where some interest are better served at the detriment of others. Wei and Moyer (2008) observe that today's media has made the global, international, and multilingual seem local, regional, and familiar. In other words, events which from one point of view might seem distant are, because of television, radio, the Internet, and mobile technologies, immediate and instantaneous. They referred to how the reports of war and conflict, religious spectacles, Olympic sporting moments, or natural disasters can become media events. The experience of television's liveliness, its sense of now-ness, means that the media are able to exercise and command considerable power. Globalization is thought to be transforming how the world is understood. The mass media, central to the processes of globalization, can appear to make the "globe" seem smaller, and quicker and easier to traverse, where multicultural subjects are thought to inhabit a world without linguistic, cultural, or national boundaries. Of concern to many for its adverse impact on global linguistic diversity is the predicted loss of up to 90 percent of the world's 'small' indigenous languages, most of which are unwritten and spoken by poor marginalised communities (Romaine 2000; Crystal 2003). Their demise can be linked to globalisation in so far as they have been hitherto sustained by geographical isolation, socio-economic marginalisation and the perceived absence of opportunities for joining the mainstream, all of which traits tend to be undone by the increased interconnectedness, urbanisation and time-space compression associated with globalisation.

5. 4 Language Maintenance

Many linguists have also seen the idea of a global village as idealistic as more people are protecting their linguistic identities. Bamgbose (1994) also suggests that we should be flexible when considering issues of globalization:

In Africa, we are obsessed with number one. Not only must we have one national language, we must also have one-party system. The mistaken belief is that in such oneness of language and party, we would achieve

sociolinguistic cohesion and political unity in our multi-ethnic, multi-lingual and multi-cultural society (page number?).

In spite of the need to reach towards the global community efforts should still be made to give impetus to our indigenous languages as we strive for national progress. More research is needed to sensitize individuals and corporate entities to optimize the use of our national languages as enshrined in the constitution. A more positive attitude should be cultivated by our elite towards the functional expansion of our languages. Bamgbose (2005) opines that:

There is nothing sacrosanct about our use of English for governance. But for the fact that we do not have a language in common to all the ethnic groups that make up the Nigerian federation, we would have been better off carrying on the business of governance in a language that we know best and share with the majority of our people who are not able to read or write (page number?).

The federal government and organized bodies should revive the moribund language centres and encourage language development activities. There should be some enforcement of the language policy that each state assembly should conduct debates and deliberations in the constitutionally recognized national languages apart from English. Orthographies of many local languages should be developed and more terminologies should evolve to carry the weight of modern experience. With the advent of information technology, indigenous languages should be given their right of place. Apart from the fact that Google has listed Yoruba in its search machine, a pioneering initiative known as the Kamusi project has been launched by Yale University in America proving that technology is not the preserve of just the English Language. This enterprise is aimed at translating African Languages and learning/teaching Kiswahili on the Internet. Websites on local language centres and relevant information are now accessible in the interest of making the web a new space for African languages. Other languages listed to benefit from the Yale Experiment are Nigeria's Hausa, Uganda's Luganda, Kenya's Kikuyu, Burundi's Kirundi and Somalia's Somali. The Internet now serves as a platform for Africans to communicate with friends and relatives in their indigenous languages now being given a new breath of life and a safety net from the brink of extinction. Ajulo (2000) has given some insight into the possibility of the

empowerment of African languages following the European experience. He submits that:

The Europeans had been compelled by their historical circumstances to master the ancient languages like Greek and Latin in which the best thoughts of the age were expressed. That includes fields like literature, philosophy, politics mathematics and natural science. The extant books in the two languages were enthusiastically translated into the emergent European national languages. That led to the enrichment of the modern European languages, inherited by contemporary Africans. It is now incumbent on African themselves to translate the extant European books in all fields of African languages in order to enrich their own languages (p. 232).

It is my belief that the indigenous languages should be saved from the edge of the precipice into which globalization is pushing them. The challenges of promoting national languages should be the concern of all and may take a long time to fully yield desirable outcomes. Nigerians should not be daunted in their efforts to rejuvenate their own languages. Achebe (1986) exemplifies this with the report of a Japanese professor who recalled that:

My grandfather graduated from the University of Tokyo at the beginning of the 1880s. His notebooks were full of English. My father graduated from the same University in 1920 and half of his notes were filled with English. When I graduated a generation later my notes were all in Japanese. So it took three generations for us to consume Western civilization totally via the means of our own language (p.6).

The clarion call is that we should take the bull by the horns and put in place a robust and enduring language treatment programme that can stand the test of time. Such an intervention is being spearheaded by Professor Ronald P. Schaefer of Southern Illinois University in Edwardsville, USA who has tried to save Emai, a 2000-year old Nigerian Edoid Language from extinction. The professor of English has recorded about 70 oral tradition stories by village elders and storytellers in the community. Though about 30,000 people in South Central Nigeria speak Emai, it never had a written grammar. Professor Schaefer affirms that: 'we transcribe the stories in a phonetic form

and tried to develop a writing system. We are now in the final stage of compiling a 10,000-word dictionary. We hope to have it done by next fall'. (*The Guardian*, 1st April 1997). As a mark of accomplishment, he won the Year 2000 Paul Simon Outstanding Scholar Award. Manning (2000:8) acknowledges that Professor Schaefer has been able to document Emai with a range of descriptive and interpretive linguistic studies. He has accomplished this work in cooperation with a colleague from the University of Ibadan, Nigeria, Professor Francis O. Egbokhare, a former undergraduate student of Professor Schaefer's at the University of Benin, Nigeria.

Self-Assessment Exercises 2

1. 'The idea of a global village is a threat to language diversity.' Do you agree?
2. Discuss some factors towards language maintenance

5.5 A Babel City of English?

Our discussion so far has revealed the unprecedented level to which the English language has permeated the educational, socio-economic and political facets of Nigeria. Being a part of the global community, we cannot be alienated in what is increasingly becoming a Babel city of English. Globalization has come to reinforce the paramount role of English in the world's heritage. All major goods and services across the globe are accessed in English even in countries that do not use English as an official language. The notion is that if you want to have a greater number of consumers, you must speak the world's language of commerce and technology, which is English. The biblical account of the tower of Babel is being replayed as the global community inches towards that of one language and one speech. With the Internet e-commerce, mass tourism, telecommunication technology and multinational corporations conducting all their transactions in English it will not be far for our shrinking world to be living in a Babel City of English. Meanwhile, the British Council continues its globalization efforts and the marketing of the English Language (Phillipson, 1994:16). The situation gets more compounded when we realize that distressed languages are disappearing at an alarming rate. A look at the World's top ten languages shows that English occupies the first position (See figure 2).

Figure 1.



We can deduce here that the undisputable dominant role of English as a global language is confirmed. Again, it is estimated that a quarter of the world's population presently speak English because it is essential in their profession and their personal lives, while three quarters of the world's mail is carried out in English, 80% of cyber communication on the Internet is in English. Crystal (2003) says that:

A language becomes powerful when a nation becomes powerful...there has never been a language spoken by so many people in so many places. Wave dollar bills in front of someone and they will learn complicated spellings and grammar (page number?).

The historical, socio-economic and political fortunes of Britain and the United States are so greatly intertwined that the United States is seen as the arbiter of world English. Dogged by the survival of the fittest aura whereby linguistic natural selection takes place due to economic superiority, military might and social importance, many indigenous languages all over the world are becoming increasingly endangered. Concerned citizens are advocating that we should further encourage the use of the local languages. *The Guardian* newspaper of 23rd December, 2005 reported that during the National Festival for the Arts and

Culture (NAFEST) held in Ogun State, Nigeria, UNESCO scholar, Professor Akinwumi Ishola submits that:

Globalization from the Western point of view is just creating market for their products. What we should do therefore is to make our own culture attractive to the younger generation. We should encourage the children to speak their own local languages like Yoruba, Igbo, Hausa, Urhobo and others (p. 36).

Other parts of the world also pursue indigenous language revival with fervent fervour stressing that when a language is lost, a people's identity is lost. In what is similar to 'tiwantiwa' (ours is ours) initiative in Yorubaland in Nigeria, where cultural excellence is accorded everything Yoruba, *TIME* magazine of July 7, 1997 reported that Northern Ireland has launched a resilient language policy tagged 'Sinn Fein' (Irish for Ourselves Alone) which instills in the people a gesture of self-esteem and national identity. This bold attempt has led to a resurgence of the Irish prestige and cultural awareness with the establishment of the first Irish language television channel Teilivisna Gaeilge (TnaG) running popular programmes in music, drama, sports and documentation in Irish. TnaG spokesman remarks, "We've been able to prove that something indigenous doesn't have to be backward-looking" (p.44). While we acknowledge the important roles English plays in our personal and national aspirations, we reiterate that our indigenous languages should not be left to perish on the altar of globalization.

With the present stable democratic setting, Nigerians should optimize the dividends thereof and make concerted efforts at individual and corporate levels to allocate more roles to our local languages. The military era of haphazard language policies that create escape routes for implementers should be consigned to history. Our people should not be governed solely in a minority language, which the English language represents. When linguists quip that language is a city to which everybody brings a stone, Nigeria should be able to identify a stone that belongs to it. We can keep our indigenous languages and still use English for global acceptability as the global village requires. Just like Crystal (2003) argues we need to take both principles on board if we are to make any progress towards the kind of peaceful and tolerant global society which most people dream about. The first principle fosters historical identity and promotes a climate of mutual respect. The second principle fosters cultural opportunity

and promotes a climate of international intelligibility. I hate it when people turn these principles against each other, seeing them as contradictory rather than complementary. It is however left to conjecture how seamlessly any society can realise such a complex sociolinguistic configuration.

Self-Assessment Exercises 3

1. Examine the global dominance of English as an only language.
2. What are the causes of language shift in a multilingual society?

5.6 Summary

In this Unit we looked at the global village phenomenon and possible advantages. Researchers on multilingualism and globalisation have argued that it is possible to harness the benefits of multilingualism in a global village to enable citizens navigate through social, economic and political imperatives of modernisation. The Unit explained that globalisation has further reinforced the dominant status nature of the English language given its spread and acceptance as the language of power, science and technology. However, arguments are made for possible language maintenance strategies for the revalorisation of the indigenous languages.

5.7 References/Further Reading/ Web resources

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5.8 Possible Answers to SAEs

Answers to SAEs 1

1. Proficiency in more than one language should be seen as an asset. It is getting the best of two worlds and like having two sides of the same coin. There is the instrumental use of one language for upward mobility while another language/languages could be for integrative purpose for interaction with a larger community.
2. In the light of modern experience and eco-tourism, displacement, migration, trade and commerce, the global community has become multilingual.

Answers to SAEs 2

1 A balance argument is required stating the threat posed due to the dominant status of the English language but are being made by many nations to preserve their indigenous languages. International agencies such as the United Nations advocate the diversity of languages and accord them recognition.

2 An attempt towards language maintenance involves research institutes and the global community who give support to language centres in the development of many language maintenance strategies.

Answers to SAEs 3

1 The English language has become a behemoth because it is the global currency of power, science and technology. It leads the top ten languages in the world and a quarter of the world speak English.

2 Language shift occurs where there are sociolinguistic factors such as: assimilation and displacement, higher prestige status of the contact language, economic domination and low self-esteem of the speakers of the local languages.