

Harnessing the Multilingual Factors of Nigeria for Development: The Challenges and Strategies

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Doi:10.5901/mjss.2012.v3n13p203

Abstract

The arbitrary and haphazard territorial boundaries imposed by the colonial powers in the last two centuries or so did not take cognizance of the people's diversities before differentiating Nigeria and other sub-Saharan African states. As a result, the geo-political enclave now known as a country encompasses people with varying linguo-cultural identities. This has continued to have far reaching effects on the socio-economic potentials of the nation. It is further argued that the post-independence Nigeria's slow pace on the road of progress is largely due to the non-participation of the Nigerian mono-lingual majority in the socio-economic and political affairs of the nation. This is either as a result of the non-availability, non-utilization or defective language policy, or its absence, that is geared towards the use of mother-tongues. This paper, however contends that positive results can still be gleaned from the resourceful utilization and positive involvements of the Nigerian factors despite her multilingualism. An empirical survey on the area of activities where English domination is mostly manifested was conducted among some secondary schools located in the south western part of Nigeria. It was found that European influence had continued to have series of devastating effects on the self actualization ethos of the nation because wealth of indigenous knowledge was being locked away in the local languages and was gradually being lost as the custodians of these knowledge passed on. It is conclusively posited, therefore, that sustainable developments of the Nigerian individual and society only reside in turning a new leaf to the involvement of mother-tongues in the production and consumption of the world knowledge.

Introduction

The general impression on multilingualism is that it clogs up the pipe of states' cohesion and economic developments. This notion does not only conceal the reality of the whole phenomenon but it also underscores a major part of African/Nigerian colonial masters' concept of nation building. State creation and colonialism, therefore, did not mind the diversity of languages spoken within the frontiers of a particular region and the heterogeneity of their linguo-cultural identities.

Moreover, the phenomenon of politics of cultural and linguistic assimilation coupled with the hegemony of divide and rule tactics which were employed were observed to discolour and disrupt even the entire world polity and administration; leaving the scars which still gnaw in Africa till date. The effects of this dislocation on the peoples' socio-economic and educational potentials could be said to be enormous and devastating.

It is also very pertinent to note that the fundamental roles of language in all the spheres of modern developments which are to effect appreciable knowledge economy, empower the individual citizen and turn him into a polyvalent, critical and self-fulfilled person have been observed to have disappeared. Our contention in this paper, therefore, is that these feats are only recoverable through the systematic use of the mother tongues among all the ranks and files in the nation. The only effective process by which this can be achievable is through the formal system of

education coupled with enhanced socio-cultural orientations that will condemn cultural alienation among the Nigerian people. It therefore means that the place of Language Education that would evolve a society stocked with producers and consumers of knowledge is not only very important but also deemed necessary.

As it were, three major perspectives shall be explored on the issue as search lights. One, we shall explore the linguistic realities of the emergent Nigeria within the context of multilingualism. Two, we shall attempt to underscore the latent benefits of multilingualism in a third world country like Nigeria. And thirdly, we shall highlight the strategies considered appropriate for optimally harnessing the multilingual features of the country in order to derive the perceived advantages. Now, we consider the preceding issues in turn.

2. Multilingualism in Nigeria

The linguistic characteristics prevalent in all the countries south of the Sahara is that each of these countries is composed of many ethnic groups with a resultant effect of cluster of local languages. According to UNESCO, Africa harbours about 2000 languages which is 30% of the entire world languages. Whereas, only 18% is spoken in Europe and the Americas. (Roy-Campbell (2006: 1)¹.

Apart from those languages whose speakers fall within the linguistic border lines and whose speakers inevitably have to acquire more than a particular language for survival, the three principal languages in Nigeria are Hausa, Yoruba and Igbo. But the phenomenon is not as simple as that. There are majority-minority indigenous languages² and minor minority-indigenous languages. For the non-major/minority indigenous languages, Iwara (2008: 36) gives a rough index of their number as 396. According to him, the major minority languages are given as about 12 in number. These are Fulfulde (or Fulani) Kanuri, Tiv, Nupe, Jukun, Epira, Edo, Ibiobio, Idoma, Ijaw, Efik and Urhobo. The population of the speakers of each of them is put as ranging between 2 to 8 million people. As a matter of fact, this group of people do not only enjoy officialdom at their state levels, they also have a relatively standard orthography and a vast body of literature. The minor minority languages, on the other hand, number about 385 and have up to 2 million speakers. However, a few of them have just around half of a million speakers. The body of the present study therefore shall be discussed along the multiplex structures of the Nigerian languages as enunciated above.

By the current varying estimates therefore, the figure of native languages spoken in Nigeria ranges between 250 to 400. Records which support four hundred (400) languages is about the most acceptable going by the UNESCO estimates (Ouane A. and Christine Glanz (2010:2)). Out of this number, however, it is assumed that of all the countries in Africa, Nigeria stands out as a country where three of the continent's four major language phyla are most represented³. Iwara (2008: 12). The only exception is the Khoisan family of languages. Besides, there is a large scale of endogenous bilingualism which means that some communities find that they need a second indigenous language for communication and interaction with the linguistically dominant group in their immediate local environment. Iwara(2008:37) cited Ejagham and Bekwarra, languages spoken in the Cross River state of Nigeria, as two prominent examples. Their second languages are usually learnt and used, as a necessity, for interaction with a more dominant neighbour.

Characteristically, therefore, African countries lack common language and culture and also, a common historical past. One basic fact is that these common features are the key attributes of nations and where they are lacking, they account for political disintegration in each of the affected countries.

Oyewole (197:74) explains further that what is meant by political integration is "what is it that holds a society and political system together". With this declaration, therefore, one can see the bane of our society.

In addition, Pye (1966: 65) categorises the problems emanating from loose integration into two thus:

- (i) those integration that have to do with bridging the social distance that language, ethnicity, culture or religion may have created among the people of a country.
- (ii) the political distance between the masses of the country and their national leaders.

What can be gleaned from the above excerpts is that political integration deals with the process of reducing culture and religious tensions and bridging the gap between the "elites" and the masses. So, the Nigeria's post independence experience is marked by being primarily obsessed by integrative capacities which have to be built into the political structure of the nation. Therefore, the nation has been initially pre-occupied by the problems of holding the diverse people of the nation together and transferring the loyalty from the tribe or ethnic groups to the centre. It is for this crucial purpose of developing a national symbol, therefore, that a national language (English) is felt). Evidence abounds that healing this wound has been very tortuous and diversionary in Nigeria's socio-economic and political history.

However, not every scholar accepts the imposing nature of English as a necessity that cannot be circumvented. We therefore briefly examine shades of opinion expressed in the literature so far.

3. Highlights of English Language usage in Nigeria

The status of English, is adjudged not only in Nigeria but also in Africa and indeed across the globe is that in terms of its usage and domination, it is a linguistic phenomenon without equal in the history of any language throughout the world. For example, Bamgbose (1995) opines that:

Nativisation of English in Nigeria is not limited to the usual features of transfer of phonological, syntactic and semantic patterns of Nigerian languages into English, it is also concerned with the creative development of English, including the evolution of distinctively Nigerian usages, attitudes and pragmatic use of the language.

Specifically, the heavy functional load of English in Nigeria can be typically recognized along the following parameters as highlighted in Quirk *et al* (1985:4)

- (i) Instrumental, for formal education. In Nigeria today, English being the national language is incorporated into the school curricular right from the primary up to the tertiary institutions – University and Polytechnics. In private primary and secondary schools, it is an anathema for students to speak in the native languages.
- (ii) Regulative, for government administration and law courts. English is used for different circulars in all government parastatals. Judgments are delivered in courts of law even if the litigants do not understand English or are able to interpret the article of law to which they have been liable and accused. In many homes (among the children and their parents) and family meetings, English is preferred.
- (iii) Communicative for interpersonal communication between the individuals speaking different native languages. Also, English language is used as a common code which facilitates all forms of communications between different strata of people. This use is considered the greatest.
- (iv) Occupational, both intra-nationally and internationally for commerce and for science and technology. Quirk *et al* (1985:6) observes that "not only is English the

universal language of international aviation, shipping and sport, it is to a considerable degree the universal language of literacy and public communication".

- (v) Creative, for non-technical writing such as fiction and political works. People of different groups are involved here. In the use of text messages, bill-boards and announcements in electronic and print media.

Bamigbade (2012:8) reports an empirical study he recently undertook on the students' preference for English language viz-a-viz the indigenous language prevalent in South Western Nigeria. It was found that the students' preference for English language was unparallel at the detriment of the indigenous language (Yorùbá) thereby given our observation in an earlier study⁴ unalloyed credence. In the said paper, it is argued that the negative and disdain attitudes of both the government and the younger generation to the use of indigenous languages in Nigeria is undoubtedly the bane of our socio-economic and educational advancements.

The study identifies six parameters as the arrears where dominations are mostly manifested within the contexts of socio-linguistics and educulture in Nigeria thus:

- (i) medium of communication
- (ii) extra-curricular activities
- (iii) choice of literature books
- (iv) choice of entertainment
- (v) choice of names
- (vi) medium of teaching other subjects

The schools chosen as the subjects of the investigation are:

- (a) Emmanuel Alayande College of Education Model School, Oyo, Oyo State
- (b) Ebunoluwa International School Osogbo, Osun State
- (c) Nazareth Secondary School, Lagos, Lagos State
- (d) Oke-Amu Community College, Oyo, Oyo state

The major criterion for the choice of these schools is their scattered geographical locations which spread across the Yoruba speaking communities with varying degrees of urbanization. However, 800 secondary school students and 80 class teachers were randomly selected in all and from urban to semi-urban; and rural Community Secondary Schools to allow for variations of choices in educated and uneducated parents.

Table 1: Medium of Communication in Schools

School	English	%	Indigenous language	%	Total
Emmanuel	172	86	28	14	100%
Ebunoluwa	196	98	4	2	100%
Nazareth	198	99	2	1	100%
Oke-Amu	21	10.5	179	89.5	100%
Total	587	73.4	213	26.6	100%

Discussion of findings

Out of 587 respondents sampled as presented in table 1, 73.4% prefers to speak in English as opposed to 26.6% that prefers to speak using the indigenous language. However, a sizeable amount of those speaking in their mother tongue (Yoruba) are from the rural area (Oke-Amu). Thus

indicating that the Yoruba society's medium of expression in their day-to-day medium of communication not English, as it is in elites' homes resident in the urban centres.

Table 2: Extra-Curricular Activities

School	English	%	Indigenous language	%	Total
Emmanuel	128	64	72	36	100%
Ebunoluwa	189	94.5	11	5.5	100%
Nazareth	197	98.5	3	1.5	100%
Oke-Amu	46	23	154	77	100%
Total	560	70	240	30	100%

Discussion of findings

We subsume literary and debating activities, membership in social clubs, dramatic societies, etc under extra-curricular activities. During these activities, two principal languages – English and Yoruba are spoken by the respondents. 560 students prefer to get engaged in the activities enunciated using English, while 240 respondents prefer to use the indigenous language. This gives 70% as those who prefer to be engaged in these activities using English while just 30% would prefer to speak in an indigenous language during their extracurricular activities. It is observed that students in urban centres like Emmanuel Alayande College, Oyo (64%), Ebunoluwa International School, Osogbo (94.5%), Nazareth Secondary school, Lagos (98.5%) prefer being engaged in an extra-curricular activities using English language as the medium of expression, whereas at Oke Amu, (a rural community) the use of indigenous language ranks highest (77%)

Table 3: Choice of Literature Books

School	English	%	Indigenous language	%	Total
Emmanuel	105	52.5	95	47.5	100%
Ebunoluwa	162	81	38	19	100%
Nazareth	195	97.5	5	2.5	100%
Oke-Amu	58	29	142	71	100%
Total	520	65	280	35	100%

Discussion of findings

Under this investigation, attempts are made to elicit the type of literature text books that are preferred by the candidates either as recommended or as preferred during their leisure. It is discovered that their choice of language has preference over the type of texts they read; the urban which is almost dominated by the elites preferred to read text such as detectives, adventures, romance, military escapades, etc story based novels written in English anywhere, anytime as opposed to the practice in the sub-urban schools where the day-to-day communication is predominantly in Yorùbá. In Oke-Amu, a community school, for instance, the highest number of students prefer to read literature texts written in Yorùbá.

Table 4: Choice of Entertainment

School	English	%	Indigenous language	%	Total
Emmanuel	175	87.5	25	12.5	100%
Ebunoluwa	180	90	20	10	100%
Nazareth	200	100	0	0%	100%
Oke-Amu	12	6	188	94	100%
Total	567	70.8	233	29.2	100%

Discussion of findings

It was found that the students' proficiency in either English or Yorùbá continues to play a very important role in all other spheres of their extra-curricular activities. Essentially, home background is a key factor in the students' choice of entertainment. While Emmanuel Alayande College records 87.5% preference is for English, the same school records just 12.5% for using the indigenous language as medium of communication during entertainment, and even as low as 10% and 0% at Ebunoluwa International School and Nazareth Secondary school, Lagos, respectively especially in music, movies and playlets composed in the indigenous language.

Table 5: Choice of First Names

School	English	%	Indigenous language	%	Total
Emmanuel	150	75	50	25	100%
Ebunoluwa	175	87.5	25	12.5	100%
Nazareth	195	97.5	5	2.5	100%
Oke-Amu	20	10	180	90	100%
Total	540	67.5	260	32.4	100%

Discussion of findings

With the present socio-linguistic situation in the South Western Nigeria where this investigation is carried out, most respondents have three names; especially for record purposes. We regard the one with which their parents call them as the first name. First name invariably contrasts with the given and family names. Interestingly, it was found that European mentality continues to have remarkable influence on the type of names borne by these respondents. For example, at Emmanuel Alayande College 75% prefers English first name. 87.5% prefers same at Ebunoluwa and 97.5% at Nazareth. Whereas, only 2.5% prefers names in indigenous language in this Nazareth Secondary School. Perhaps for the reason expressed on the choice of literature text and other variables, 90% of the Oke-Amu Community students opt for names having the indigenous language; given credence to their family background and parental cultural leaning.

Table 6: Medium of Teaching other Subjects by the Teachers

School	English	%	Indigenous language	%	Mixture	%	Total
Emmanuel	17	85	2	10	1	5	100%
Ebunoluwa	18	90	2	10	Nil	Nil	100%
Nazareth	19	95	1	5	Nil	Nil	100%
Oke-Amu	1	5	2	10	17	85	100%
Total	55	68.75	7	8.7	18	22.5	100%

Discussion of findings

Despite the acknowledged fact that education is best acquired through the medium of mother tongue, the European legacy of using the mechanism of English to teach is still very pervasive; except in the rural areas as evident in table 6 above where Ebunoluwa and Nazareth record 0% while all others have high percentages.

The expositions on the hitherto unchallengeable roles of English in all spheres as depicted in the above survey is deemed necessary to enable us see the extent of the English language dominance in the socio-economic fabrics of the nation and thus provide sufficient backgrounds on which to rest our arguments in the subsequent section.

4. Contentious issues about the English Language in Nigeria

This paper is of the opinion that there are contentious arguments in favour of the choice of English language in the educational and socio-political phenomena in Nigeria. Our description of the crisis emanating from the British legacy will allow us make critical comment on the state of impotence at which the indigenous languages are in Nigeria.

First, it is wrongly assumed that the multiplex nature of indigenous languages in Nigeria will be tantamount to a veritable obstacle on the way to national unity. It is further argued by the colonial authorities that the use of several mother tongues will create inter-ethnic conflicts. To prevent such conflicts, therefore, they posit that a trans-ethnic and foreign language should be chosen.

This paper argues on the contrary that management of diversity is what the nation needs through recognition of the people's diverse cultural identities. This view is corroborated by Human Development Report (2004). It is certain that conflicts in our socio-political history emanate as a result of economic inequalities and struggles over power not as a result of any other reason.

Secondly, it is further argued that Nigerian languages are deficient to serve as the medium of instruction in tertiary institutions and therefore could not act as a potent vehicle for the dissemination of knowledge in science and technology. In other words, local languages are rated as not being able to modernize people through universal knowledge nor be able to develop themselves on their own. It is also assumed that they are inferior to the ex-colonial languages which has been adopted as official languages almost universally.

This argument becomes tenuous and contentious in view of the fact that multilingualism has been explored else-where to be a strong force towards creating a sense of belonging among the people of disparate origins like Nigeria. There are several identities in humanity – (gender, religion, nationality, profession, ethnic group, e.t.c.) to which people could belong and still share the values of their variety as a social group to advantage. A more concrete evidence of the richness of mother-

tongues in the efficacy of teaching and learning is found in the success of the Ife Primary Education Research Project led by Prof. Babs Fafunwa in 1968. The products of this project recorded excellence both in the Arts, social sciences and science⁴. Recognition of diversity, therefore, does not compete with the unity of a state because identification with a state will always be one of many identities of individuals. Harnessing the nation's linguistic diversity, therefore, is capable of making the nation grow if properly handled.

For instance, Papua New Guinea is a multilingual Island with about 800 languages. This Island has just about 5 million people with relatively slim economy. Yet, they are able to face the challenges posed by multilingualism through gradual process of multilingual education starting from kindergarten. So, each child of school age is exposed to many local languages. As a result, by the year 2000, the Island has developed up to 380 local languages. (Klaus :2003).

Instead of going by the preceding precept, the British imperialists deemed it inevitable to introduce English as a unifying factor. They claim that communicating technical and administrative information to the people who need the knowledge most would be too cumbersome if a standard language such as English is not used.

The weakness in their argument is that most of the technical terms being used in science and technology today are not originally from English. Metalanguages are found aptly useful in areas where a particular language is considered deficient. To think that acquisition of knowledge through indigenous language would be too expensive would amount to being "pound foolish, penny wise".

By and large, the use of English is considered unethical because it represents our colonial master's symbol. It portends that we still remain within the bounds of the shackles and still linguistically and culturally tied to the apron strings of colonialism. No wonder why the so-called elites are neither typically Nigerian nor British in their orientations. When they communicate in native languages, they intersperse every sentence with English.

Moreover, the choice of English is also deemed appropriate by the British imperialists because they asserted that whoever had no good knowledge of English would be lacking in creative thinking and so he would be restricted socially. They also claimed that the person would be immobile and eventually be politically uncomfortable.

Our reaction to this is that the kind of class structure emerging in Nigeria/Africa is based not on capital accumulation but on linguistic consideration. This does not only separate the minority from the majority socially, but it also makes it possible for the minority (the speakers of English /elites) to organize/manipulate modern sector of the economy for their selfish ends. As it were, only the minority are participating in the affairs of the nation at the detriment of the majority. This is essentially the pest of our national development.

Now, let us examine the other side of the coin to see what exactly we should do to turn this apparent weakness to an overt strength.

5. Harnessing the Multilingual Factors

As discussed in the preceding section, it is evident that when indigenous languages are devalued, the indigenous knowledge (like the ethos and value system) contained in these languages (and societies) automatically become devalued as well. One pertinent fact is that "a wealth of indigenous knowledge is being locked away in these languages and is gradually being lost as the custodians of this knowledge pass on" (Roy-Campbell (2006:2). The direct result of this loss is that African countries become a receiver of knowledge, a mere consumer of technical-know-how like machine,

books, etc rather than being a contributor as if the Africans have nothing of recognized value to offer to the global pool of knowledge.

Prah (1995: 56) aptly corroborates this assertion by saying that:

Knowledge and education have to be constructed in the native languages of the people... new knowledge must build on the old and deal specifically with the material and social conditions on which the people live and eke out a livelihood.

In addition, Lagere (2004) reports a heartwarming research cited in Ouana *et al* (2010: 22) thus:

A linguistic research project on biological terminology in Vidunda found an impressive richness of wild plant names and knowledge about their uses which has enriched existing botanical knowledge.

There is no doubt that similar display of knowledge abounds across the length and breadth of Africa. It is along this similitude and in line with the African Union's Language Plan for Action (2006) that the following perspectives are construed:

One, the interactive domains of language usage should be primarily engaged by making multilingualism an essential tool for social cohesion. Individual and community should form a sort of back-up language policies that build on the natural mastery of two or more local languages. This new orientation should be well packaged using the medium of local languages.

Secondly, all stake-holders should strive to invigorate and value the development of Nigerian languages to make them attain the most vibrant and positive means of communication. Mother tongues should be seen and acknowledged as a veritable source of identity of the Nigerian majority.

A dynamic partnership system should be set up. This will include all the stakeholders in the Nigerian community in order to establish participatory dialogue frame-work. This framework will enhance the mobilization of a large scale support for diversified and integrated multilingual education. This will also engender participatory democracy.

In this kind of education system, stakeholders should endeavour to conduct series of interdisciplinary researches and workshops that will mobilize all local resources that are capable of making a turn around. Awareness raising campaigns in the language understood by the grass-roots people to update their knowledge for development should be inaugurated. This can be achieved through gradual reinforcement of all local languages to make them suitable instruments for national developments.

Deliberate framework and research networking should be embarked upon and be tilted towards the investigation of fauna and flora of the traditional ecosystem across the nation. This would be with a view to engaging the knowledge gained in all the branches of medicine and traditional technology. This exercise should be complemented with massive documentation and translation for obvious reason.

Specifically, mother-tongue based multilingual education which is tailored to address the peculiar vision of the individual nation, the resources and challenges of the individual person and ability should be focused with a view to preparing him for active citizenship and productive life-long encounter. This should be made accessible and affordable.

The overall synergy of the whole efforts should be scored within the context of governments' pro-active programmes geared towards the capacity building of the citizenry. This can be achieved by providing ample opportunities for information dissemination and learning effectiveness through modern technology.

Moreover, if the preceding efforts would yield any positive result and be impacted on the socio-economic and educational advancements of the nation, the problems of cultural alienation would need to be tackled first. It is observed that the people's disdained attitudes to anything

indigenous in preference for foreign culture are due to the factors associated with alienation where the western educated elites remain veritably alienated from their kith and kin. Succinctly put, the synergy of overall efforts should be channeled along the following perspectives:

(i) Government should embark on mass training of teachers who are well grounded professionally to teach in the aspects of indigenous languages at all levels of schools-primary and post primary. This should be complimented with mass production and supply of instructional materials that will aid their teaching in all fields, including the tertiary instructions.

(ii) Adoption of indigenous languages as medium of instruction in the primary schools. Up till now, the present writer found that some states of the federation do not have a workable syllabus for Yoruba in their primary schools. It is also disheartening to learn that local languages will no longer count as being compulsory subjects in WAEC and NECO. This decision should be reversed.

(iii) The teaching and usage of major Nigerian indigenous languages should be more encouraged in the local community gatherings, media and at government functionaries leaving English language to do the official documentation for inter-regional reference. In this regard, efforts should be made to train more experts in the area of translation.

(iv) Government should promote and coordinate the overall management and design of research needs by conducting and encouraging research projects that will cover all the relevant aspects of knowledge that will lead to the promotion of indigenous languages. A *viable, none tribal oriented* National Language Commission is necessary here. The commission will organize series of seminars and workshops covering language, literature, education, culture, mass-media, etc for knowledge dissemination. More-over, government should not hesitate to give grants and subsidies to institutions, qualified agencies, individuals and organizations; where necessary and important, both locally and internationally to rigorously pursue knowledge on indigenous languages.

(v) The number of indigenous languages in Nigeria yet to be committed to writing runs up to several hundred till today. Government and Institutions should team up to evolve standard orthographies for these unwritten local languages to enable them accessible, researchable and teachable. The scope of vocabularies of these languages should also be expanded to enable them cater for effective uses in science and technology. The success along these perspectives will enable hosts of Nigerians to be able to participate meaningfully in the tasks of nation building.

Conclusion

The study examined the linguistic situations in Nigeria since the independence. It found that English occupies a place of pride in all the socio-economic and educational spheres of the country. The paper however identified the discarded but profitable areas where the mother-tongue could serve as veritable panaceas for the current myriads of problems besetting the nation. It therefore spelt out various aspects of multicultural educational activities that were capable of combating cultural alienation which had hitherto remained a strong bane on the educational, political and economic advancements of the nation. The study therefore concludes that issues of multilingual and multicultural education should be enhanced and harnessed to meet up with the set out objectives that would promote the involvement of mother tongues in the developments of the country.

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End notes

1. The rough estimates in the literature are 800 and 1,900 – Iwara (2008:12)
2. Native languages, mother tongues, indigenous languages as meant in this study means the same.
3. The four language families or phyla are;
 - i. The Afro-Asiatic family, formally called Hamito-Semitic. Spoken in North Africa and part of East Africa. It is divided into Semitic. The Chadic Arabic belongs to the Semitic, while *Hausa* is the largest member of the Chadic branch.
 - ii. The Nilo-Saharan family. Spoken in the Central and East Africa. Kanuri in Borno state Zariya in Sokoto state represent different branches of the family.
 - iii. The Niger-Kordofarian family. It is spoken in West, Central and South Africa, including most of the Nigerian languages.
 - iv. The Khoisan family. It is spoken in the South-Western corner of Africa, in and around Namibia.
4. For details see Aliu Babs Fafunwa: Education in mother tongue. The Ife primary Education Research Project.
5. See for example, Ogunwale J.A. (2012). The Nigerian Local Languages Factor as a paradox in the process of Nation Building.