MODULE 1

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Unit 2   Historical Underpinnings of Multilingualism in Nigeria
Unit 3   Issues in Multilingualism
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UNIT 1   INTRODUCTION AND OVERVIEW OF THE COURSE

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1.0   INTRODUCTION

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

2.0   OBJECTIVES

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

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

HOW TO STUDY THE UNIT

a.   Read this unit as diligently as possible.
b.   Find meaning of unfamiliar words in the unit using your diction-ary.
c.   As you read, put major points down in a piece of paper or jotter.
d.   Do not go to the next section until you have fully understood the section you are reading now.
e.   Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0   MAIN CONTENT

3.1   Introduction and Definitions

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

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

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

3.2 Some Definitions of Key Terminologies in Multilingualism

3.2.1 Diglossia

Diglossia is a sociolinguistic situation whereby two languages or varieties of a language co-exist in a speech community. Each language or variety is used in different domains in a kind of complementary distribution. The domains of language use are usually in hierarchy, from highly valued (H) to less valued (L). The H domains are "formal" domains such as public speaking, religious texts and practice, education, and other prestigious kinds of usage. The L domains are informal conversations, jokes, the street and the market, the telephone, or any other domains not reserved for the H norm (Coulmas, 2003, p. 205).

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

3.2.2 Pidgin and Creole Languages

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

A creole has jargon or pidgin in its ancestry. In contrast to pidgin, creoleis often defined as a pidgin that has become the first language of a new generation of speakers (Wardhaugh, 2006, pp61–63). Creolisation occurs when a pidgin becomes the first language of a generation of speakers; the pidgin becomes elaborated in terms of function, vocabu-

lary and grammar; then, language birth takes place and a Creole is born (Wolff, 2000, p.326). This means that the speakers use it not just for trade, but for all interactions that would normally require the use of a first language.

3.2.3 Multilingualism

Multilingualism can be defined in different ways.But simply put, it refers to the ability to use more than two languages. Kachru (1985:p. 159) describes multilingualism as the "linguistic behaviour of the members of a speech community which alternately uses two, three or more languages, depending on the situation and function." It can refer to either the language use, the competence of an individual to use multiple languages or the language situation in an entire nation or society (Clyne, p. 2003).
Bilingualism means the ability to use two or more languages effectively. For instance, in the South African context, until 1994, bilingualism meant being able to speak English and Afrikaans fluently. Generally, two types of bilingualism are distinguished: societal and individual bilingualism. Societal bilingualism occurs when, in a given society, two or more languages are spoken. In this sense, nearly all societies are bilingual, but they can differ with regard to the degree of the form of bilingualism.

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

SELF-ASSESSMENT EXERCISE 1

Determine what multilingualism means.

3.2.4 Code-Switching/Code-Mixing

Both code-switching and code-mixing are sociolinguistic phenomena that are unavoidable in any bilingual/multilingual society. Code-switching is the use of two languages within the same conversation. Hymes (1978) defines code-switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles." Code-mixing, on the other hand, is the change of one language to another within the same utterance or in the same oral/written text.

Several language scholars have undertaken various researches on these phenomena. Poplack (1980), Myers-Scotton (1993a) and Sebba (1998) have investigated language alternation from a grammatical perspective. Their researches demonstrate that at the grammatical level language alternation is very orderly even though its orderliness may be different from that of the languages involved.

On the other hand, researchers such as Gumperz (1982), Auer (1984) and Myers- Scotton (1993)argue that language alternation is a conversational strategy or, as Gumperz (1982) describes it, it is one of the "discourse strategies." Nigerian researchers (Ayeomoni, 2006; Babalola & Taiwo, 2008) have also examined these phenomena among Yoruba-English bilinguals as styles of language use in childhood in Yoruba speech community, and in contemporary hip-hop music in Nigeria respectively.

3.2.5 Dialects

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

3.2.6 Speech Community

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

> Gumperz (1982:24): "A system of organised diversity held together by common norms and aspirations. Members of such a community typically vary with respect to certain beliefs and other aspects of behaviour. Such variation, which seems irregular when observed at the level of the individual, nonetheless shows systematic regularities at the statistical level of social facts."
> Hymes (1967/72:54-55): "A community sharing rules for the conduct and interpretation of speech, and rules for the

interpretation of at least one linguistic variety.... A necessary primary term... it postulates the basis of description as a social, rather than a linguistic, entity."

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

Romaine (1994:22): "A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language. The boundaries between speech communities are essentially social rather than linguistic... A speech community is not necessarily co-extensive with a language community."

Hudson (1996:28-29; 229) posits that the term "speech community" misleads "by implying the existence of 'real' communities 'out there', which we could discover if we only knew how... Our socio-linguistic world is not organised in terms of objective 'speech communities'."

3.2.7 Lingua Franca

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

3.2.8 National Language

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

SELF-ASSESSMENT EXERCISE 2

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

4.0   CONCLUSION

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

5.0   SUMMARY

In this unit, you have learnt:

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

6.0   TUTOR-MARKED ASSIGNMENT

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

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UNIT 2 HISTORICAL UNDERPINNINGS OF MULTILINGUALISM IN NIGERIA

CONTENTS

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

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

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

HOW TO STUDY THE UNIT

a. Read this unit as diligently as possible.
b. Find meaning of unfamiliar words in the unit using your dictionary.
c. As you read, put major points down in a piece of paper or jotter.
d. Do not go to the next section until you have fully understood the section you are reading now.
e. Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0   MAIN CONTENT

3.1   Historical Antecedents

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

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

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

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

3.2   Factors that contribute to Multilingualism

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

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

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

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

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

SELF-ASSESSMENT EXERCISE

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

4.0 CONCLUSION

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

5.0 SUMMARY

In this unit, you have learnt that:

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

6.0 TUTOR-MARKED ASSIGNMENT

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

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UNIT 3   ISSUES IN MULTILINGUALISM

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        3.1   Issues in Multilingualism
        3.2   Differentiating between Bilingualism and Multilingualism
        3.3   Levels of Multilingualism
        3.4   Linguistic Diversity
        3. 5   Advantages and Challenges of Multilingualism
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

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

2.0   OBJECTIVES

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

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

HOW TO STUDY THE UNIT

a.   Read this unit as diligently as possible.
b.   Find meaning of unfamiliar words in the unit using your dictionary.
c.   As you read, put major points down in a piece of paper or jotter.
d.   Do not go to the next section until you have fully understood the section you are reading now.
e.   Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0   MAIN CONTENT

3.1   Issues in Multilingualism

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

Cenoz and Gorter (2011: p. 403) describe multilingualism as a social phenomenon with aspects to its study: (i) individual versus social dimension, (ii) the number of languages involved, and (iii) the level of proficiency in the different languages.

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

Sociologists have often viewed multilingualism from three perspectives, namely;

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

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

3.2   Differentiating between Bilingualism and Multilingualism

A basic distinction between bilingualism and multilingualism is recognisable at the individual and societal levels. At the individual level, bilingualism and multilingualism refer to the speaker's competence to use two or more languages. At the societal level, the terms "bilingualism" and "multilingualism" refer to the use of two or more languages in a speech community and it does not necessarily imply that all the language users in that community are competent in more than two languages. Bilingualism can be additive (in cases where speakers learn an-

other language without any threat of losing theirs) or subtractive (in cases where speakers learn another higher prestige language that endangers theirs).

Multilingualism can be described in two ways as societal/national and individual multilingualism. Clyne (2007) asserts that societal/national multilingualism is created by contextual factors such as international migration (as in Argentina or the US), colonialism (for example, in Nigeria or Kenya), and international borders (for example,the border between Federal Republic of Nigeria and the Republic of Benin). Fishman (1978: p. 7) posits that "societal multilingualism is in many respects the foundation field out of which all of the sociology of language grows and ramifies" because it "provides easiest access to the data of inter-work as variation in language usage and in behaviour directed toward language." Fishman's definition establishes diversity as a core notion of the society of language.

SELF-ASSESSMENT EXERCISE 1

In what ways can you differentiate between bilingualism and multilingualism?

3.3   Levels of Multilingualism

Individual multilingualism is subsumed under bilingualism because it is perceived that not many people in the world are habitually multilingual or use more than two languages.

3.4   Linguistic Diversity

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

Although most statistics are very unreliable, the following have been suggested: According to *Ethnologue*, 13 countries in Sub-Saharan Africa have 50 or more living languages. Chad (131), Tanzania (128), Ghana (79), Côte d'Ivoire (78), Central African Republic (71), Kenya (69), Burkina Faso (68), Congo (62), Mali (57) and Benin (54), Cameroon (278). Nigeria is on the top of the list with 527 languages.

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

3.5   Advantages and Challenges of Multilingualism

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

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

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

- it gives status to ethnic and local community languages
- it enables children to maintain links with their cultural backgrounds and develop a close relationship with their past
- it increases people's employment opportunities in the modern world
- it facilitates access to the curriculum and to learning in school
- it is a unifying factor. For instance, in Nigeria, English unifies the multilingual and multicultural groups in the country because it is

the official medium of instruction which ensures communication between different linguistic and cultural groups

- it provides children and adults with the opportunity to share in a wide range of intercultural experiences such as literature, entertainment, religion and interests.

The Challenges of Multilingualism

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

SELF-ASSESSMENT EXERCISE 2

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

4.0   CONCLUSION

You have learnt that linguistic diversity is the bedrock of multilingualism, which can be classified according to levels. We have equally looked at various views about multilingualism; it has advantages and disadvantages. The next unit will give us insights about the different aspects of multilingualism.

5.0   SUMMARY

In this unit, you have learnt:

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

6.0   TUTOR-MARKED ASSIGNMENT

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

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UNIT 4   ASPECTS OFMULTILINGUALISM

CONTENTS

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

1.0   INTRODUCTION

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

2.0   OBJECTIVES

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

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

HOW TO STUDY THE UNIT
  a.   Read this unit as diligently as possible.
  b.   Find meaning of unfamiliar words in the unit using your diction-ary.
  c.   As you read, put major points down in a piece of paper or jotter.
  d.   Do not go to the next section until you have fully understood the section you are reading now.
  e.   Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0   MAIN CONTENT

3.1   Aspects of Multilingualism

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

Aspects of multilingualism, simply put, are domains of language use, the relationship between indigenous and exogenous languages; the general attitudes towards the languages; factors which motivate the attitudes, and the patterns of language choice in multilingual societies, for example, Nigeria (Adegbija, 2004). Each language functions in certain aspects of any multilingual nation's life such as functional, symbolic, political, geographical and institutional aspects.

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

3.2   Relationship and Status of Languages

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

(i)   Mother-Tongue (MT) and/or Language of the Immediate Community (LIC) as the language of initial literacy at the pre-primary and junior, primary levels, and of adult and non-formal education.

(ii)   The three major (national) languages - Hausa, Igbo and Yoruba as the languages of national culture and integration

(iii)   English - the official language - as the language of formal literacy, the bureaucracy, secondary and higher education, the law courtsetc

(iv)   Selected foreign languages especially, French and Arabic, as languages ofinternational communication and discourse. These are the languages for which language villages have been set up.

Emenanjo (1996) in relation to NPE:

(i)   Advocates multilingualism as the national goal.

(ii)   Recognises English as the *de facto* official language in the bureaucracy and all tiersof formal education.

(iii)   Treats Hausa, Igbo and Yoruba as potential national languages, which are to be developed and used as LO (official languages) and L2 (second language) all through the formal educational system.

(iv)   Sees all Nigerian languages as meaningful media of instruction in initial literacy and in life-long and non-formal education.

In Nigeria, with its acute multilingualism, each language categorisation– exogenous (English, French and German), endogenous (Hausa, Igbo and Yoruba) and minority languages – has its functional roles and aspects. For example, English has the central function of uniting the nation, Nigeria, because there is no mutually intelligible/common indigenous Nigerian language that is wide in geographical coverage and acceptability to be used for communication among the diverse ethnic groups. According to Nida and Wonderly (1971: 65):

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

Anthony Enahoro, the late Nigerian statesman (2002:pp18-19) writes:

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

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

The English language is used in various aspects of Nigeria's multilingualism – communication, symbolic, educational, institutional, policy and national functions. The overarching functions are the unifying and

cohesive roles of the English language in multi-ethnic and multi-cultural Nigeria. Bamgbose (1971:35) asserts that:

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

Various other indigenous languages, particularly the three major languages (Hausa, Igbo and Yoruba), are used regionally and simultaneously with English to perform certain roles, for example, television/radio broadcasting, State House of Assemblies' proceedings, and so on. Regionally, these languages are symbolic of cultural identity and means of communication.
There are varying attitudes toward languages in Nigeria (exogenous and indigenous languages). Adegbija (2004) argues that indigenous languages are perceived loved as vehicles of nationalism, symbols of Nigeria's independence, and tools of cultural development and enrichment. These indigenous languages are conceived as superior to English among Nigerians (respondents). Attitudes towards English could be love-hate relationships. Adegbite (2003) writes on the shift of attitudes towards indigenous languages among Nigerians.

3.3 Aspects and Roles of Languages

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

French

1.   *Communication*

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

2.   *Symbolic*

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

3.   *Institutional*

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

4.   *Policy*

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

5.   *Geographical*

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

Lingala

1.   *Communication*

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

2.   *Symbolic*

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

3.   *Institutional*

Lingala has almost no institutional component in the Congo. It is used in informal and popular institutions such as church and popular politics where it is used to address large heterogeneous groups.

4.   *Policy*

Lingala is one of two "national" languages of the People's Republic of Congo. The other, Munukutuba, plays a similar lingua-franca role in the Kikoongo southern half of the nation. The fact that Lingala has official status in Congo's linguistic policy demonstrates the traditional (already established) importance of Lingala in certain sectors of society.

5.   *Symbolic*

Ethnic language usage for the current generation of Congolese has strong associations of identity, roots, belonging, intimacy, and ethnicity. These associations continue despite declining ethnic language use in some contexts. In one ethnic community close to Brazzaville, Lingala usage extends even into the homes of younger married couples, while the ethnic language is increasingly reserved for ethnic cultural functions and visits to older family members.

Ennaji (1991) writes on some aspects of multilingualism in Morocco, Algeria and Tunisia. It is noted that these countries have a common linguistic situation in the sense that several languages are in use. These languages are Arabic, Modern Standard Arabic, Dialectal Arabic, Berber, French, Spanish, and English. Each of these languages has domains of function or operation. For example, Classical Arabic is the language of Islam, with great tradition behind it. It has been codified; therefore, it is the medium of a huge body of classical literature in Maghreb.

4.0   CONCLUSION

In this unit, we have discussed aspects of multilingualism, the different roles, relationships and statuses that can be assigned to different languages mean. You will know more about multilingualism in the next unit when we examine multilingual nations and linguistic issues.

5.0   SUMMARY

In this unit, you have learnt that:

- aspects of multilingualism simply relates to domains of language use;
- relationship and status of languages in a multilingual nation can be identified; and
- aspects can be sub-divided into domains.

6.0   TUTOR-MARKED ASSIGNMENT

List and explain aspects of multilingualism.

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UNIT 5   MULTILINGUAL NATIONS AND LINGUISTIC ISSUES

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
         3.1   Linguistic Issues in Multilingual Nations
         3.2   Major Challenges
         3.3   The Problem of Choice of a National Language
4.0   Summary
5.0   Tutor-Marked Assignment
6.0   References/Further Reading

1.0   INTRODUCTION

This unit discusses linguistic issues in multilingual nations, paying specific attention to major challenges of multilingualism, and the problems associated with the choice of a national language.

2.0   OBJECTIVES

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

- explain linguistic issues in a multilingual nation;
- describe challenges that can occur in a multilingual nation; and
- discuss the controversy about the choice of an indigenous national language in Nigeria.

HOW TO STUDY THE UNIT
   a.   Read this unit as diligently as possible.
   b.   Find meaning of unfamiliar words in the unit using your dictionary.
   c.   As you read, put major points down in a piece of paper or jotter.
   d.   Do not go to the next section until you have fully understood the section you are reading now.
   e.   Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0   MAIN CONTENT

3.1   Linguistic Issues in Multilingual Nations

In units one to four, we presented an overview of multilingual nations in the world, linguistic diversity in nations, and we attempted to establish levels of multilingualism, aspects, roles, relationship and status of languages particularly in sub-Saharan Africa and Europe. Despite the resourcefulness of multilingualism and linguistic diversity, it is not devoid of specific linguistic challenges and issues. The management and maintenance of linguistic diversity and multilingualism is complex and it involves political, legislative, social, linguistic, psychological and administrative issues. Multilingual nations often have to grapple with problems of language contact and change, choice of national and official language(s), language policy on education, safeguarding minority languages, language functions and roles, language curriculum design and planning, language planning and policy; and language maintenance and revitalisation. With specific reference to Nigeria, some of the major challenges of multilingualism are discussed below:

3.2   Some Major Challenges of Multilingualism

Multilingualism comes withdifferent challenges and advantages. Some of the major challenges are listed here.

1.   Lack of comprehensive and deliberate language policy in Nigeria

In Nigeria, for example, Oyetade (2003:105) highlights different challenges and issues that are associated with language policy and planning. One has been lack of comprehensive, deliberate and planned language policy. Nigeria's language policy emerged out of national concerns such as the development of a National Policy on Education and the drafting of the Constitution for the country. Nigeria can only boast of a national language policy with reference to these documents – the National Policy on Education and the Constitution of the Federal Republic of Nigeria.

The existing attempts at language policy making in Nigeria have only given recognition and prominence to the three major languages – Hausa, Igbo and Yoruba. The overt recognition includes the provision in section 1, paragraph 8 of the National Policy on Education (1981; 2004) that "in the interest of national unity, every child should learn one of the three major languages in addition to his own." In addition, it is entrenched in the 1979 Constitution in section 51 and 91, and also repeated in sections 55 and 97 of the 1999 Constitution that: "The business of the National Assembly shall be conducted in English and in Hausa, Ibo and Yoruba when adequate arrangements have been made therefore. The business of

the House of Assembly shall be conducted in English, but the house may in addition to English conduct the business of the House in one or more other languages spoken in the State as the House may by resolution…"

2.   Lack of Implementation of (Language) Policy Statements

Another language issue identified in Nigeria is lack of implementation of policy statements. Indeed, scholars (Oyedeji, 1997; Abioye, 2010) have observed a persistent pattern in government's attitude. Abioye (2010:p.99) has even argued that:

> Government has consistently exhibited lack of political commitment by paying lip service to its policies rather than actively encouraging and backing the implementation of these. Also, misplaced priorities have seriously affected education in Nigeria as government spends extravagantly on sports and politics whereas projects and policies are poorly implemented/completed, sometimes diverted, inadequately monitored or even abandoned and subsequently forgotten. Indeed, in most cases, educational policies are sometimes personalized and used in scoring cheap political goals or in settling scores.

Until now, the 1979 Constitutional provision for the use of the three major languages in the National Assembly has not been implemented. The English languageis mainly used for the business of the National Assembly. Minority/majority language dichotomy has generated language or ethnic loyalty among Nigeria's minority language speakers. There is prevalent phobia that the recognition given to Hausa, Igbo and Yoruba is an attempt to make the minority languages subservient to the speakers of these dominant languages politically, socially and economically. Oyetade (2003) suggests that language policy and planning efforts can be hinged on a well-articulated ideology, and all other aspects of our national life must be in conformity with this ideology.

SELF-ASSESSMENT EXERCISE 1

Write a list of linguistic challenges in Nigeria.

3.3   Controversy on the Need for an Indigenous National Language

Another obvious language/linguistic issue in Nigeria is the problem of the choice of a national language among various indigenous and exogenous languages in multilingual Nigeria. Nigeria's dense multilingualism,

multiculturalism and multi-ethnicity pose a huge challenge in the desire and effort to choose a national language. Due to the existing roles of English, some people suggest English as the appropriate national language while also pointing to inadequacies noticed in Nigeria's indigenous languages. Kebby (1986) argues that: "No Nigerian language can serve scientific and technological needs ... because none is complete."

However, some Nigerians have advanced the need for an indigenous Nigerian language as national language because of certain reasons: national consciousness, unity and pride. A break away with English will justify Nigeria's claim for political independence, put an end to the elitist society that English has created and the choice of an indigenous language will facilitate national integration as all members of the country speak the same national language. Olagoke (1982) argues: "There are many Nigerians who feel strongly that the country needs a "lingua franca" other than English, not only to foster national unity but also to facilitate self-discovery and pride convincing the world and ourselves that we are truly independent of Britain."

The proposition to choose an indigenous language as a national language is laudable, but the question is the choice of national language among the many Nigerian languages. Attah(1987) identifies one of the paradoxes of the national language question. He notes that while many Nigerians express a desire for a national language other than English, few are convinced of the need to choose a language other than their own. The proponents of the national language therefore may be divided into three major camps based on their preferences/choices. First are those who want the national language to come from the major Nigerian languages. Second are those who reject the candidacy of the major languages and opt, instead, for a minor language preferably one of these languages – Kanuri, Fulani, Tiv and Edo. Third are those who prefer an entirely new language created by mixing three or more of the existing Nigerian languages so that it would be neutral and no ethnic group would lay claim to it. Different names have been suggested for the proposed new language; some people would want to call it WAZOBIA formed by integrating the three major languages - Hausa, Igbo, and Yoruba. In fact, "WA," "ZO," and "BIA" - Yoruba, Hausa, and Igbo words respectively - meaning "come." But Igbeneweka (1983) cited in Attah (1987), who had constructed a new language by combining different local languages in the country, would want to call it "GUOSA."

According to Oyetade (2003), three major dimensions are usually focused upon: national integration, education and national development (see Bamgbose 1976, 1985, 1990; Elugbe 1985; Adeniran 1993, 1995; Oyelaran 1990; Oyetade 1992, 1993; Essien 1990; Oladejo 1991; Akinnaso 1991; and Iwara 1993). These studies have invariably come up with a variety of conclusions and recommendations. For instance, some scholars have recommended the one language option for the purpose of national integration. The languages frequently recommended have been

English, Hausa, Pidgin, Swahili, and even a purposefully "created" artificial language. The assumed "benefits" of each of them and the associated problems are discussed in Bamgbose (1985). Proponents of the multilingual approach have supported the elevation of Hausa, Igbo and Yoruba or as many languages as possible to the status ofnational languages.

SELF-ASSESSMENT EXERCISE 2

What is the main issue in the controversy about a national language?

4.0   SUMMARY

In this unit, you have learnt about the:

* linguistic issues associated with multilingual societies;
* major challenges faced by multilingual countries; and
* controversy surrounding the need for an indigenous national language.

In the next unit, you will be looking at case studies of multilingual countries and their peculiarities.

5.0   TUTOR-MARKED ASSIGNMENT

Briefly explain the major problems faced by multilingual nations.

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UNIT 6 MULTILINGUAL NATIONS: SOME CASE STUDIES

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
    3.1 Uganda
    3.2 Ghana
    3.3 India
    3.4 South Africa
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

In the last unit, you learnt about major issues, challenges and controversies faced by multilingual societies. Inthis unit, you will now learn about specific multilingual nations and their peculiar linguistic situations.

2.0 OBJECTIVES

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

- identify the language situation in each of these nations;
- make a comparative analysis between these nations; and
- draw out lessons from which Nigeria can learn.

HOW TO STUDY THE UNIT
  a. Read this unit as diligently as possible.
  b. Find meaning of unfamiliar words in the unit using your dictionary.
  c. As you read, put major points down in a piece of paper or jotter.
  d. Do not go to the next section until you have fully understood the section you are reading now.
  e. Do all the Self-Assessment exercises in the unit as honestly as you can. In some areas where it is not feasible to provide answers to Self-Assessment exercises, go to the relevant sections of the unit to derive the answers.

3.0 MAIN CONTENT

3.1 Multilingual Nations: Some Case Studies

Several multilingual nations face, at least, one of the language issues identified in this module. Examples these nations are: Uganda, Ghana, India, and South Africa.

3.1.1 Uganda

Speakers of English have dominated Anglophone East Africa for more than a century. However, the British clearly outnumber the other speakers. Specific reference will be made to Uganda while Kenya and Tanzania will only be mentioned in passing. Uganda is thus taken as a case study of an Anglophone (English-speaking) East African country.

According to *Ethnologue*, Uganda has about 30 identified languages. The languages can be divided into four major groups: Bantu, Sudanic, Eastern Nilotic and Western Nilotic. The first three differ as doEnglish, French and Arabic.

It is interesting to note that nearly two-thirds of the people belong to the Bantu group. A sub-division of the Bantu languages groups Luganda and Lusogo as dialects of the same language as well as Runyankore and Rikiga. The other languages in this group are different from the two identified groups. Linguistic diversity had been made more complex by invaders, although there is geographical contiguity; there are no clear-cut boundaries between one ethnic group and another.

Luganda clearly dominates the other languages although English and two Indian languages (Hindi and Gujerati) are spoken as well. The speakers of Luganda are called the Baganda; they live in Buganda region, and a single member of the group is a Muganda.

In education, the Ugandan Ministry of Education uses six Ugandan languages (in the primary school) and English (in the secondary and higher education). The official language of the Army, Police and Prison Services is Swahili. As a result, the Ministry allows the children of these people to be taught in special schools where Swahili is used. Theoretically, English is the major language of law and administration. This implies that a magistrate can always use his discretion on which language to allow in his court.

Since Uganda is primarily an agrarian country, the information services of the Ministry of Agriculture limit themselves (possibly due to financial constraints) to printing information leaflets containing advice to farmers in English and only four Ugandan languages. Radio Uganda broadcasts

programmes in 16 Ugandan languages, English and Hindustani. People sometimes find it difficult to determine which speakers they were listening to and the languages being spoken on the air. The same applies to the language of broadcast. It took quite a while to determine which of the 16 Ugandan languages involved in broadcasts, was being used.

English was introduced in this country at the end of the 19th century. There is no doubt that English is the dominant language among the leaders of this country who are mostly the Baganda. English is known and spoken however by fewer Ugandans than any of the other two languages (Luganda and Swahili). It is learnt in school and can only be used between scholars whose languages are mutually unintelligible. While English is seen as the language of the elite, Swahili is seen as the lingua franca of the poor and lesseducated.

In the first quarter of the century, Swahili rivalled English because (as mentioned above), it was also taught in schools. The Buganda, who are relatively comfortable with the position of English and Luganda, regarded the introduction of Swahili as a threat to their political power. Not only that, they felt it might encourage white settlers who would take away their lands just as it happened in Kenya. Therefore, through the influence of the Baganda, English remained the official language. However, English and Swahili now play important roles in Uganda.

Socially, the people preferred to use their different languages. As has been observed, the elite preferred English while the less educated preferred either Swahili or Luganda. It was observed that housewives preferred Luganda, which is the most widely spoken language. This further implies that at home, with friends, etc, most people spoke Luganda. It was noted that 50 per cent favoured English as their choice, the others making their choice between Swahili and Luganda. It was observed, however, that those who preferred Luganda were naturally Baganda.

The present language policy in Uganda (1965) is a result of colonial hangover. A historical account has it that from the advent of the missionaries in 1877, the idea was to establish literacy in the languages in which the Bible and Prayer Books were translated. Swahili was first recommended as the language of education and administration in 1928, but it did not go down well with the populace. Although the Phelps-Stoke's Report in 1924 did not mention language, it helped in renewing interest in education. In 1937, certain recommendations were made. These recommendations were reviewed by the Makerere Conference on Language in 1944.

The conference agreed, among other things that"English alone deserved recognition as the inevitable lingua franca of the future." It then recommended that English be used as a medium of instruction from the sev-

enth year of primary education onwards. In 1952, it was recommended that if teachers of English could be found, English should be introduced at an early age, more so when simplified readers for beginners, and so on, were available. In the end, some private schools sprang up where English is used right from the first year. The question now arises:"in a country where primary education is inevitably the terminal education for a vast majority, is it necessary to teach English when the learners would not be in a position to use this language?"

It is thus clear that English, no doubt, plays an important role in law, education, administration and agriculture in Uganda. It serves as the vehicle of all higher learning. Indeed, for too many people in this country, English is a step on the ladder of social stratification. It is the line of demarcation between the elite and the less educated. The vast majority of Ugandans are described as citizens with "ill-conceived and inadequate language instruction" (Gorman, 1970: p. 147). This means that they cannot express themselves fully either in the educated or in the illiterate society. This is probably because the importance of English is over-stressed. The uncertainty of the future of indigenous languages make people cling to English sometimes, with ferocious tenacity.

The Aborigines expelled most of the white settlers in Uganda in the 60's and 70's. They wereexpelled when it was discovered that the indigenes werelosing their land to the foreigners. Swahili is gradually losing its popularity even in Tanzania where it was pronounced a national language *de jure* because of the recognition of the pragmatic value of English as an international language. How many people would speak and understand Swahili in, say, Scotland, for instance? Even India regretted trying to eliminate English.

3.1.2 Ghana

Ethnologue lists of 79 languages in Ghana. As is the case in many ex-colonies in Africa, the official language of Ghana is English. Nine languages have the status of government- sponsored languages – they are Akan, Dagaara/Wale, Dagbaru, Dangme, Ewe, GaGonja, Kasem, and Nzema. However, two dialects of Akan, Twi and Fante, although not government- sponsored, are also widely spoken in Ghana. The government-sponsored languages are supported by the Bureau of Ghana Languages, which was established in 1951 and publishes materials in them. During the period when Ghanaian languages were used in primary education, these languages were used. In May 2002, Ghana promulgated a law, which mandated the use of English language as the medium of instruction for the first three years of schooling. This new policy has attracted a lot of criticism from a section of academics, politicians, educators/traditional rulers, and the general populace. Ghana has been a strong advocate of the African personality since Nkrumah's era.

The promulgation of the use of English as the medium of instruction in education and the abandoning of her indigenous languages in education is therefore in opposition to this ideology. Unlike most Francophone countries, which had French forced on them as medium of instruction, through the Brazzaville Conference of 1944 and forbade the use of local languages in schools (Djite, 2000), Ghana had the British lay a solid foundation for the use of the indigenous languages as a medium of instruction at the lower primary level. However, Ghana's recent turn towards the francophone model is saddening and baffling.

The previous policy of using a Ghanaian language as medium of instruction in the lower primary level was abused, especially in rural schools. Teachers never spoke English in class even in primary six. Also,

- Students are unable to speak and write good English sentences even by the time they complete the senior secondary schools (high school).
- The multilingual situation in the country especially in urban schools has made instruction in a Ghanaian language very difficult. The source added that a study conducted by the Ministry of Education showed that 50 to 60 percent of children in each class in the urban area speak a different language.
- There is a lack of materials in the Ghanaian languages to be used in teaching and lack of Ghanaian language teachers specifically trained to teach content subject in Ghanaian language.
- The minister pointed out that English is the lingua franca of the state and that all effort must be put in to ensure that children acquire the right level of competence in both the spoken and written forms of the language.

The challenges faced by the Ghanaian language planners represent the harsh realities on the ground. The most problematic of the challenges raised, which seems insurmountable but can be dealt with when there is proper planning, is the multilingual nature of the nation and its classrooms. The linguistic diversity of Ghanaian classrooms should not be seen as a threat to mother tongue instruction and unity in the classroom but as something that supports and strengthens their goal as educators. It must be noted that mother tongue education is a right as well as a need for every child (Pattanayals, 1986). Ghana cannot deny its citizens' language rights and claim to give them fundamental human rights.

Rights without language rights are vacuous: language rights + human rights = linguistic human rights (Owu-Ewie, 2005). Denying the Ghanaian child the use of his/her native language in education is committing the crime of "linguistic genocide" in education (Skutnabb-Kangars, 2000). Furthermore, with regard to lack of text books as a challenge against the use of indigenous languages, this is very unfortunate because, prior to this recent policy, the 10 Ghanaian languages, which

have officially been recognized by the government and used in schools, are studied as undergraduate and graduate courses. For example, the University of Ghana, Legon and the University of Cape Coast, offer graduate degree programs in Akan (Twi and Fante), Ga and Ewe, while the University of Education, Winneba offers undergraduate courses in Akan (Twi and Fante), Ewe, Nzema, Ga, Ga-Adanybe, and so on. As far back as the 1930s, Twi, Fante, Ga, and Ewe were General Certificate/ Ordinary Level (GCE 'O' Level) Examination subjects.

3.1.3 India

India, besides Nigeria, is another dense or acute and complex multilingual nation in the world, and it also shares the same colonial experience with Nigeria. There are approximately more than 1,000 languages in India. Since India's independence in 1947, the language question has become an increasingly sensitive one among Indians - the question of a language to serve as either official or national language. According to Ehusani (2005: p. 7):

> The major aspect of the territorial and administrative unification of India was the integration of more than 560 large and small princely states, which occupied nearly 40 per cent of the territory of colonial India, and had a proliferation of languages. And language problems were the most divisive issues in the first 20 years of independent India -- one language problem was that of which would be the official language of the country. It was, of course, accepted by the Indian leaders that India was a multi-lingual country and it had to remain so. The Constitution, therefore, recognised all the major languages as India's national languages. But it also decided that Hindi would be India's official language, with English being used for official purposes till 1965 when it would be replaced by Hindi.

Many Indian nationalists originally intended that Hindi would replace English as a medium of communication.But this intention was greeted by several struggles and protests by the Dravida Munnetra Kazagham (DMK), a political party which helped to organize the Madras State Anti-Hindi Conference on January 17, 1965 (Baldridge, 1996; *U.S. English Foundation,* 2006). After different struggles – political, violent and passive – the central government decided to allow the state governments to choose their own languages and then recognize them officially.

Baldridge (1996) avers that Hindi seemed the clearest choice after independence. English, despite its prominence and distribution throughout the nation, was not acceptable for several reasons. English was to many a symbol of slavery. Fasold (1984: p. 182) argues "the former colonial language is an absolutely atrocious choice as a national language. Nothing could be a worse symbol of a new nation's self-awareness than the language of a country from which it had just achieved independence."

More importantly, a foreign tongue such as English would not contribute to the national identity in the way that an indigenous one could. Even though Hindi was, perhaps, the most natural choice, there were many blocks to its achieving success as the national language. One of these was the high position of English–a position it has retained until today despite the plan to phase it out of all government communications by 1965. English is important internationally and, as a world language, with the many advantages conferred upon those who could speak it, the study of English continued with even greater vigour than before.

3.1.4 South Africa

For about a decade and a half, the linguistic setting in South Africa has been greatly influenced by social and political factors. With the eradication of apartheid in the region, South Africans strove for fairness in language policies and practices. During the apartheid, English and Afrikaans were the only official languages, but with a drive for equity in all spheres-language inclusive-South Africa today, has an unparalleled record of 11 official languages-made up of nine Bantu languages in addition to English and Afrikaans. In the face of this multilingualism however, English has continued to play a major role as it has been well incorporated into the South African society to serve as the language of instruction in most secondary schools and higher institutions, as well as the language of the mass media and the language of commerce.

It is worthy to note that English is dancing to the tunes of the cultural milieu of South Africans; just as Tamils in Canagarajah's (1999) study have appropriated English 'to dynamically negotiate meaning, identity, and status in contextually suitable and socially strategic ways.'Peirce (1989) notes that even during apartheid, there was the struggle for people's English—a struggle to claim rights to the language in ways that would increase rather than compromise opportunities for societal transformation.

The project in South Africa was open to both native English speakers and English language learners and they had the opportunity to consider how the multiliteracies framework could validate the diversity of literacy in South Africa, whether oral or written, urban or rural, performative

or electronic. One student, for example, developed a workbook on oral storytelling practices for Tsonga-speaking children in which students had to compare and contrast different English translations of a well-known Tsonga oral narrative.

It can therefore be concluded that in the face of her linguistic diversity, South Africa has in the process of appropriating English, validated the diversity of speakers, genres and multimodalities in the society.

SELF-ASSESSMENT EXERCISE

Among all these nations, whose language policy would you consider best orappears more effective and efficient?

4.0   CONCLUSION

This unit has introduced you to three multilingual nations used as case studies, how they have handled their language problems. You are also able to examine the similarities and differences that they share in each nation. You can also see the importance of English in these nations.

5.0   SUMMARY

In this unit, you have learnt:

* the peculiarities of multilingualism in each of these countries
* the similarities in each of these nations
* how you can make a comparative analysis between these nations
* the lessons Nigeria can learn from these nations.

6.0   TUTOR-MARKED ASSIGNMENT

i.   Highlight the different challenges of these nations mentioned above and suggest solutions to theseproblems identified.
ii.   What lessons do you think Nigeria can learn from these nations?

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