



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ENG 453

COURSE TITLE: LANGUAGE AND NATIONAL DEVELOPMENT



**COURSE
GUIDE**

ENG 453

LANGUAGE AND NATIONAL DEVELOPMENT

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National Open University of Nigeria

First Printed:

ISBN

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Printed by

For

National Open University of Nigeria

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Introduction

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

Course Aims

Development has become the watchword of our time. The importance of this is shown in the fact that almost all disciplines are called upon to demonstrate the specific

contribution which they can make to development. The ability to show this is at the core of proving the relevance of the discipline involved. The student of Language is not immuned to this challenge. From time to time, in formal and informal discussions with his lecturers, schoolmates, and others he may be challenged to show the relevance of his discipline in national development. Bearing this in mind, this course aims to expose you to the role language can play in national development. Generally, it seeks:

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

Course Objectives

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

1. Understand the meaning of development
2. Know some relevant theories of development
3. Understand the role of language in national development

Working through this Course

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

Course Materials

Major components of the course are:

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

1. Study Units

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

MODULE 1: UNDERSTANDING LANGUAGE

- | | |
|---------|----------------------------------------|
| Unit 1: | The Concept of Language |
| Unit 2: | The Functions of Language |
| Unit 3: | The Origin of Language |
| Unit 4: | The Language Situation in Nigeria |
| Unit 5: | A Survey of Nigerian Language Families |
| Unit 6: | Language and Society |

MODULE 2: UNDERSTANDING NATIONAL DEVELOPMENT

- | | |
|---------|------------------------------------------|
| Unit 1: | Development |
| Unit 2: | Theories of Development |
| Unit 3: | Millennium Development Goals (MDGs) |
| Unit 4: | National Development |
| Unit 5: | Nigerian National Development Objectives |

MODULE 3: LINKING LANGUAGE AND NATIONAL DEVELOPMENT

- | | |
|---------|------------------------------------------------------------|
| Unit 1: | Tracing the Paradigms Shifts in National Development |
| Unit 2: | The Relationship between Language and National Development |
| Unit 3: | Language and Nigerian National Development Objectives |
| Unit 4: | Language in a Multicultural Community |

MODULE 4: ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

- | | |
|---------|--------------------------------------------|
| Unit 1: | The Status of English Language |
| Unit 2: | The Place of English Language in Nigeria |
| Unit 3: | The Problem of English Language in Nigeria |
| Unit 4: | English Language and National Development |

REFERENCES

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

ASSIGNMENT FILE

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

TUTOR-MARKED ASSIGNMENT

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

FINAL EXAMINATION AND GRADING

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

Course Marking Scheme

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

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

How to Get the Most from this Course

The best way to achieve greatly from this course is strict adherence to instructions of the individual study units of the course material. Also, remember that in distance learning, the study units replace the university lectures. You are therefore expected to read through the course on your own and at your own time. Another aspect of this is that you do not read at the prompting of your tutor. You read when you decide to do so. Since there is no lecturer for you in this course, the study unit tells you what to do at each point. It will benefit you immensely if you obey its instructions.

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

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

Tutors and Tutorials

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

Summary

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



**COURSE
MATERIAL**

ENG 453

LANGUAGE AND NATIONAL DEVELOPMENT

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MODULE 1:

UNDERSTANDING LANGUAGE

Unit 1:

The Concept of Language

Unit 2:

Functions of Language

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The Origin of Language

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A Survey of Nigerian Language Families

Unit 6:

Language and Society

UNIT 1: THE CONCEPT OF LANGUAGE

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Meaning of Language
 - 3.2 Characteristics of Language
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

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

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

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

2.0 OBJECTIVES

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

- a. Define language.

- b. List and discuss the characteristics of language

3.0 MAIN CONTENT

3.1 Meaning of Language

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

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

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

Self-Assessment Exercise

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

3.2 Characteristics of Language

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

3.2.1 Arbitrariness

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

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

3.2.2 Discreteness

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

/e/ as in /pet/, the meaning of the words would change. Therefore the sounds /p/, /l/, /æ/, /t/, /b/, and /e/ are all discrete sound segments in the English language.

3.2.3 Duality

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

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

3.2.4 Systematic

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

Example: *The boy sings well, The boys sing well* and not: *The boy sing well* or *The boys sings well*. The past tense *-ed*, present tense *-ing* and the third person singular *-s* markers occur after the main verb, and not before it, e.g *packed* and not *edpack*, *singing* and not *ingsing*, *reads* and not *sread*. At the syntactic level, words are arranged according to laid down rules in the language. For instance, the following are grammatical sentences in the English language: 1. *Musa is reading his books in the library*. 2. *The books are reading Musa in the library*. The second sentence is grammatically correct but semantically wrong and so is unacceptable to the speakers of the English language. This is because books are inanimate objects and so cannot possess human attributes. Let us look at another sentence: **to listening are teachers students the their*. **Lecturers the are strike on university*. The sentences are ungrammatical because the words are not arranged accordingly. When properly

arranged, the sentences become: 1. *The students are listening to their teacher.* 2. *The university lecturers are on strike.* This shows that language follows laid down rules, and any deviation from the rules result in erroneous or ungrammatical sentences.

3.2.5 Specie-Specific

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

3.2.6 Creativity

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

3.2.7 Conventionality

Convention relates to laws that are not written, that come from people's day to day way of doing things. Conventionality as a characteristic of language expresses the fact that there is no intrinsic connection between a word and what it refers. The word, table, and the object, table, have no intrinsic connection that says that the object must be called table. Rather, it is convention, the fact that more people were using the word to refer to the object that gave the object its name.

3.2.8 Displacement

An important characteristic of the language is its ability to refer to things that are distant from a speaker in time and space. What we mean here is that in using language, you can talk about the present as well as about the past and the future. You can describe what you are doing now as well as what you did ten years ago. You can also talk about the person sitting right here with you as well as one who sat with you three months ago. Other human activities cannot engage distant subjects as such. For instance, you can only kick the person sitting before you and not the person sitting in another place far away from your location.

3.2.9 Dynamism

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

3.2.10 Learnability

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

3.2.11 Rapid Fading

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

Self-Assessment Exercise

List five characteristics of language.

4.0 CONCLUSION

Language is a strictly human phenomenon. Its possession is one of the qualities that mark the human person out from other beings in the world. For a thing to qualify as a language it must possess certain characteristics. You were exposed to a number of such

5.0 SUMMARY

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

6.0 TUTOR MARKED ASSIGNMENTS

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

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: FUNCTIONS OF LANGUAGE

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- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Referential Function of Language
 - 3.2 Abnatural Function of Language
 - 3.3 Medium of Thought
 - 3.4 Affective Function of Language
 - 3.5 Transmission of Culture
 - 3.6 Phatic Function
 - 3.7 Recording Function
 - 3.8 Identifying Function
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- a. List the functions of language
- b. Discuss the various functions of language
- c. Differentiate the various functions of language

3.0 MAIN CONTENTS

3.1 Referential Function of Language

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

In their daily interactions, human beings report, ask for and give directions, explain, promise, apologize, bargain, warn, scold, and so on. Politicians and leaders of government use language to pass information to the governed about their developmental activities to people. Whenever they do this, they are using language referentially. You should bear in mind that in playing its referential function language only seeks to communicate, to bring to the awareness of people what is to be done, what has been done, and the real states of affairs. By this the people are fully acquainted with the basic knowledge of what is happening around them. All forms of education whether formal or informal are acquired using language. Preachers on the pulpit use language to communicate the word of God to the congregation. Language is indeed the basis for all kinds of communication. According to Eyisi (2000), we use language to express love, hatred, anger, happiness, praise, satisfaction and dissatisfaction, to comment on the political, social, educational or economic situations in the country; to confirm or express religious beliefs, to comment on the weather and even to fill a vacuum when there is nothing else to do especially in the exchange of pleasantries. Human beings, therefore, are naturally endowed with the tendency to always talk, to use words, to employ language for a mutual social relationship with

their fellow individuals and for the achievement of their daily objectives for their well-being and for the well-being of their community. People get on well when their communication flow. The same way if there is no proper communication, activities in a given community would definitely crumble.

Self-Assessment Exercise

Demonstrate your understanding of referential function of language.

3.2 Abnatural Function of Language

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

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

Self-Assessment Exercises

Show your understanding of abnatural function of language

3.3 Medium of Thought

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

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

Despite this identification of the human person as a thinking being, we only become aware of it simply because we have language with which we bring to light the thought content of the human person. The implication of this is that all the mental activities

that take place in the minds of men, would have no means of expressing themselves in the absence of language. On this note, Deutscher (2007) writes that it is only language that can free our thinking from inaccessibility. Thus, the human person's invention of language, and their learning of it, is heavily linked to their desire to express their thought.

Indeed, the relationship between language and thought is a little bit wider than we have so far stated it. Thus, it is not only that language is the vehicle for expressing thought, the art of thinking itself is carried out in language. Corroborating with the just noted point, Arendt, (1971) writes that:

Our mental activities ... are conceived in speech even before being communicated, but speech is meant to be heard and words are meant to be understood by others who also have the ability to speak, just as a creature endowed with the sense of vision is meant to see and to be seen.

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

Self-Assessment Exercise

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

3.4 Affective Function of Language

The affective function of language refers to the ability of language to address individuals differently. Language used affectively is intended to express the relationship between a speaker and the person he addresses. Here one is conscious of the relationship he holds with every speaker as well as the environment he finds himself. What is being exploited here is the ability of the same words of language to call up different understanding and meaning in the mind of listeners. For example, a student who comes into the classroom, shakes his best friend's hand and says to him *My Guy, how are you today*, will receive a pleasant reply from his friend who interprets the statement as acceptable and good show of friendship. The same statement made to a lecturer in the same classroom and at the same time by the student will attract serious caution if not outright punishment to the student involved. Thus,

the student, without being told, knows that the appropriate form of greeting to his lecturer will be more of something like this: *Good morning, sir. How are you sir?*

Thus, Thomas et al (2004) writes that, “by selecting one as appropriate and not another, you would be exploiting the affective aspect of language and showing yourself to be sensitive to the power or social relationship between you and the person you are addressing.” They also hold that:

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

Self Assessment Exercise

Show your understanding of affective function of language

3.5 Transmission of Culture

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

Self-Assessment Exercise

Explain the function of language in the transmission of culture

3.6 Phatic Function

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

Thus, the phatic function of language helps to link people and encourage peaceful and pleasant co-existence. They are about the small talks that help people to avoid conflict and stay together as friends. For instance, in asking somebody, *how are you*, you often do not have the intention of solving their problem if they report that they are unwell. And quite often, such people respond with, *fine, thank you*, not minding their conditions. The importance of your asking how he is and his response to you is that it serves as a way of entering into conversation with him. Other examples of usages where language plays the phatic functions is in the following: *I love you*, *You look great*, *Dear Angel* used in letter writing, and *yours ever*, also used in ending letter writing.

Self-Assessment Exercise

Give two examples of phatic usage of language

3.7 Recording Function

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

Self-Assessment Exercise 3.7

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

3.8 Identifying Function of Language

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

Self-Assessment Exercise

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

4.0 CONCLUSION

Language plays important functions in human society. These functions are so crucial that social organization would have been completely impossible without them. In this unit we considered some of the functions of language in human society. These functions are also what make it impossible for man to ever consider the impossibility of a world without language.

5.0 SUMMARY

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

6.0 TUTOR MARKED ASSIGNMENTS

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

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UNIT 3: THE ORIGIN OF LANGUAGE

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Divine Source

3.2 The Natural Sound Source

3.3 The Social Interaction Source

3.4 The Physical Adaptation Source

3.5 The Tool Making Source

4.0 Conclusion

5.0 Summary

6.0 Tutor-marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVE

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

- i. Identify various theories about source of language
- ii. Compare the various sources of language
- iii. Criticize some of the theories put forward as sources of language

3.0 MAIN CONTENT

3.1 Divine Source

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

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

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

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

Self-Assessment Exercise

Do you consider the divine source origin of language plausible? Give reason for your answer.

3.2 The Natural Sound Source

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

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

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

Self-Assessment Exercise

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

3.3 The Social Interaction Source

The social interaction source locates the origin of human language in the arbitrary sounds that human beings make in the course of their interaction with one another. Commenting on this Yule (2010) writes that it is possible that: "a group of early

humans might develop a set of hums, grunts, groans and curses that were used when they were lifting and carrying large bits of trees or lifeless hairy mammoths.”

The social interaction source of language has been praised as a plausible explanation of the origin of language. This is because it recognises that language arose in a social context. It takes cognizance of the fact that early people dwelled in groups, and this group living was a necessary factor in the repelling of external attacks. Yule (2010) argues that: “Groups are necessarily social organizations and, to maintain those organizations, some form of communication is required, even if it is just grunts and curses. So, human sounds, however they were produced, must have had some principled use within the life and social interaction of early human groups.”

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

Self-Assessment Exercise

Show your understanding of the strength and weaknesses of social interaction as source of human language.

3.4 The Physical Adaptation Source

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

Self-Assessment

Discuss physical adaptation as a source of human language.

3.5 The Tool Making Source

Proponents of tool making as a source of language hold that language is a fallout of tool making capacity of the human person. Consider the hand, for instance. Originally,

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

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

Self-Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR MARKED ASSIGNMENTS

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

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UNIT 4: THE LANGUAGE SITUATION IN NIGERIA

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1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 One Country Many Tongues

3.2 Foreign Languages in Nigeria

3.3 Language Interaction in Nigeria

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

1. Discuss the language situation in Nigeria

2. Identify the foreign languages in Nigeria
3. Show the extent of interaction between Nigerian languages

3.0 MAIN CONTENT

3.1 One Country Many Tongues

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

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

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

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

Self Assessment Exercise

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

3.2 Foreign Languages in Nigeria

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

English

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

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

French

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

Arabic

The presence of Arabic language in Nigeria today is due mainly to religious reasons even though religious and commercial reasons combined to aid its introduction into

the country. Nigeria is home to a large population of Muslims whose official religious language is Arabic. Given the preponderance of Muslims in the Northern part of Nigeria, access to Arabic is restricted mainly to the North. The Muslim child begins early to learn the Arabic language such that before he attains maturity, he is expected to master the basic prayers and rites that are offered in Arabic.

Chinese

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

Self-Assessment Exercise

List the four foreign languages in Nigeria.

3.3 Language Interaction in Nigeria

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

The 1950s and 1960s was a particularly significant era in the country's history. It was the period when the pioneer educated men and women from the country attained maturity. The country witnessed a period of intense activity in the literary arena. Books were produced in both Foreign languages (FL) like English and Arabic and the indigenous languages. Despite the flurry of activities in Nigerian literary scene in both indigenous and Foreign language publications not much has been done in terms of translation especially between English and indigenous languages. Chinua Achebe's *Things Fall Apart* (1958) has only been recently translated into Igbo, Yoruba and Tiv nearly fifty years after publication. No other Nigerian language can boast of a

translation of that book despite widespread translation in almost three dozen foreign languages. We are unaware of any text written in indigenous language that has been translated into English or into any other foreign language for that matter, except the frantic efforts made by some Nigerian 'Ulama' (scholars of Arabic) like Mas'ud Raji, 'Abdul Fatah Adigun, Ahmad Abdul Salam and Mash'uud Mahmud Muhammad Jimba in translating few Yoruba novels into Arabic. (Oseni in Lawal, 2009). Most recent of such efforts is that of Abduraheem 'Isa Lawal of the Lagos State University, Ojo who translated into Arabic Oloye Olu Owolabi's Yoruba novel titled *Ote Nibo*. (Lawal, 2009).

The translational activities involving the English language and other two foreign languages exist in Nigeria due to educational, religious or bilateral reasons. French is offered in some Nigerian secondary schools and tertiary institutions, and so also

Arabic that serves religious purposes especially in the Muslim communities. Translators, therefore, find it lucrative to translate works from English into French or vice versa and from Arabic into English or vice versa, in order to meet the educational needs of students who study those languages, and for the religious needs of Muslims to whom Arabic is particularly essential. So far the level of interaction between Arabic and French, and between Chinese and three others Arabic, English and French is yet to be felt.

Self-Assessment Exercise

Describe the level of interaction that exists among Nigerian languages.

5.0 CONCLUSION

In this unit you have been given an insight into the language situation in our country, Nigeria. You have learnt that Nigeria is home to many indigenous languages. These indigenous languages interact with a number of foreign languages in the country.

6.0 SUMMARY

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

7.0 TUTOR-MARKED ASSIGNMENT

1. Nigeria is a country with many tongues. Discuss

2. Show your understanding of the interaction between the various languages found in Nigeria

3. Discuss the conditions that sustain the presence of the four foreign languages in Nigeria.

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UNIT 5: A SURVEY OF NIGERIAN LANGUAGE FAMILIES

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 What is Language Family Tree?

3.2 Proto Reconstruction

3.3 Nigerian Language Family Trees

4.0 Conclusion

5.0 Summary

6.0 Tutor- marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

1. Define language family tree
2. State the importance of tracing language family tree

3. Trace the family tree of some of Nigeria's languages

3.0 MAIN CONTENT

3.1 What is Language Family Tree?

Language Family Tree, as a term, emerged in the 19th century. However, the concept of the term predated 19th century. Yule (2010) traced the concept to 1786, when a British government official in India, Sir William Jones, noted the strong affinity between Indian Sankrit language, the Greek and the Latin languages. This affinity relate to similarity in meaning and alphabetical composition of certain words. Focusing on the similarities between the languages, Jones concluded that they were

not accidental. He argued that not minding the geographical differences of the languages, they share a common ancestor.

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

Sanskrit	Latin	Ancient Greek	English
pitar	pater	pate ⁻ r	father
bhra ⁻ tar	fra ⁻ ter	phra ⁻ ter	brother

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

successive generations of related people devise new means of using the languages they inherited. Yule (2010) reasons that:

In this unending process whereby each individual child has to “recreate” the language of the community, there is an unavoidable propensity to pick up some elements exactly and others only approximately. There is also the occasional desire to be different. Given this tenuous transmission process, it should be expected that languages will not remain stable and that change and variation are inevitable.

Self-Assessment Exercise

Discuss the lesson the language family tree teaches us?

3.2 Proto Reconstruction

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

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

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

Self-Assessment Exercise

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

3.3 Nigerian Language Family Trees

3.3.1 Chadic Languages

The Chadic is one of the branches of language group called *Afroasiatic*. Besides the Chadic, other language groups that belong in the Afroasiatic larger family include Arabic, Ancient Egyptian and languages of Ethiopia. *Language* historians point to a

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

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

3.3.3 Niger-Congo

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

3.3.3 Nilo-Saharan Languages

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

3.3.4 The Language Isolate

One of the factors that contribute to the fascination which Nigeria poses to language experts around the world is the existence of a language isolate in the country. A language isolate is an unclassified language belonging to no known language family of the world. So to say, a language isolate is a language family of its own belonging to that family alone because it resembles no language around the world.

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

Self-Assessment Exercise

“Nigeria is home to a language isolate.” Comment.

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

1. Define language isolate.
2. Explain what you understand as proto language.
3. Comment on the Chadic languages in Nigeria.

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UNIT 6: LANGUAGE AND SOCIETY**CONTENTS**

1.0 Introduction

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3.0 Main Content

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3.2 Language and Power

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7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- i. Explain how cultural contacts influence language
- ii. Describe the relationship between language and power
- iii. Appreciate that all languages are equal

3.0 MAIN CONTENTS

3.1 Language and Culture Contacts

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

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

A subjugated language does not just retreat without leaving its traces in the conquering language. This is done by the transfer of the features of the language in the new language. When a language adopts features of another language we say that

borrowing has occurred. Borrowing finds its usefulness in expressing some aspects of human reality which a language lacks words in. Thus, it is one of the major ways of enriching a language. The English language seems to be the richest language in the world and it owes this status to its ability to borrow from a wide range of sources which includes Danish, Latin, German, French and Hindi.

Self-Assessment Exercise

Describe how cultural contact influence change in language?

3.2 Language and Power

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

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

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

Self-Assessment Exercise

Discuss the relationship between language and power

3.3 Language and Technology

Technology affects the status and development of language in no small measure. This point is attested to by historical facts. For instance, the introduction of printing in Europe “made possible the development of a written language, which became the national standard for England, and later the basis for the modern worldwide Standard English.” (Knowles, 1999). Also the transport system, industrial revolution and the

consequent urbanization that accompanied it are great technological innovations that affected human language greatly. These phenomena brought diverse people from diverse background together such that with the passage of time, certain people were made to learn new languages while others were made to abandon their own.

Self-Assessment Exercise

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

3.4 Language Superiority

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

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

Self-Assessment Exercise

No language is superior to the other. Argue.

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

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

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MODULE 2: UNDERSTANDING NATIONAL DEVELOPMENT

- Unit 1: Development
- Unit 2: Theories of Development
- Unit 3: Millennium Development Goals (MDGs)
- Unit 4: National Development
- Unit 5: Nigerian National Development Objectives

UNIT 1: DEVELOPMENT

CONTENTS

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3.4 Terms that Capture the Undeveloped Status of a Country

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5.0 Summary

6.0 Tutor- marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- i. Define development

- ii. Identify the dimensions of development
- iii. Trace the history of development studies
- iv. Identify words confused with development
- v. Critique development

3.1 Meaning of Development

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

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

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

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

The second definition we shall consider is that by Topadro and Smith (2011) who define development as “the process of improving the quality of all human lives and capabilities by raising people’s levels of living, self-esteem, and freedom.” You must notice immediately that Topadro and Smith (2011) emphasize human person as the centre of development, unlike Guzman who emphasized economic progress. In Topadro and Smith, we identify an effort to improve the human person not because of what can be gained from him but simply because he is a human person. It can be said here that man is properly instituted as the subject, goal and reason for development and not its object.

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

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

A. Economic Dimension

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

B. Psychological Dimension

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

important in instilling self-esteem in a people. But by far, education is the most important factor in making a person realize his real worth in the company of his fellows.

C. Social Dimension

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

Self-Assessment Exercise

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

3.2 The History of Developmental Studies

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

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

eschew traditional systems of doing things in favour of more scientific ways of doing things.

Despite the diverse answers given, most scholars agree that the poor nations need to be helped out of their poverty. What became a new problem then was how to achieve this. Various disciplines began to offer suggestions about how to tackle development challenges facing the poor nations of the world. This was the state of affairs under which development studies emerged.

Self-Assessment Exercise

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

3.3 Terms Often Confused with Development

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

3.3.1 Growth

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

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

are absolutely wrong in telling me that Nigerian universities have grown since the 1960s. The final thing we can say about growth is that it is quantitative increase.

Development, on the other hand, is “increase in degree of organization and specialization (increase in complexity),” (Abdulnaja 2009). From the above submission, it can be deduced immediately that development has to do with *qualitative change* and improvement on the capacity of an agent (human being, institution, etc.) to act or perform its function. Let us return to the examples we used above when we discussed growth. If you want to check the development level of your two year old daughter you do not put her in a scale, you simply draw her by your side. Then check whether she has grown some teeth, is able to walk and run, etc. Once you observe that she possesses these things, you should be happy that development has occurred in your child. But if the child cannot walk, has not grown teeth, etc., development has not occurred in that child even when she weighs 20kg. Again when we say that Nigerian universities have developed since 1960s we do not resort to counting their number to determine whether they have really developed. Indeed, they may be fewer than they were in the 1960s but what you check is improvement in their capacity to perform those works expected of universities all over the world.

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

3.3.2 Westernization

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

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

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

Scholars have pointed out the preposterousness of this position. They argue that it is wrong to equate westernization with development. China is a proof that development is not westernization. Before China developed, the argument was that its backwardness in the early and mid 20th century was due largely due to its culture which is built on Confucian philosophy. China was told that if it actually needed to

develop it must westernize. China rejected the offer of westernization and continued to search for development with its Confucian ideals. Today, China is counted as one of the developed countries of the world, and this was achieved without westernization. On the contrary, those countries that have tried to westernize in order to develop have seen themselves plunged into deeper cesspit of underdevelopment. The implication of this is that development is not the same thing as westernization.

3.3.3 Modernization

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

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

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

Self Assessment Exercise

Counter the argument that development is westernization.

3.4 Terms that Capture the Undeveloped Status of a Country

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

3.4.1 Third World

The third world is a term that is used on undeveloped nations. The term's origin can be traced to the Cold War that was fought between the Western nations and the Soviet nations. This war was called *Cold War* because physical ammunitions like guns and bombs were not used. The arsenals of the war were mainly ideas and ideologies. While the Western nations wanted the world to be organized on capitalist and

democratic bases, the Soviet union clamoured for socialist and communist form of social organization. These ideas were sold to a third group of countries that were neither Western nor Soviet in origin and history, and they could be found mainly in Asia, South America and Africa.

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

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

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

3.4.2 Periphery

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

abundance and dependence. The periphery is a dependent nation living at the mercy of the core or the centre.

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

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

Self-Assessment Exercise

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

3.5 Critiques of Development

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

3.5.1 Development Is Imposition on Third World Countries

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

3.5.2 Development Is Based on Evolutionary Model

The view that development is an evolutionary concept was first expressed by Hymes (1969). Evolutionary models expressed the gradation of human beings and human societies in terms of the level of their relatedness to nature. Most colonial literatures tend to suggest that the African, for instance, is closely related to apes and similar devious animals. The European, on the contrary, is presented as man in his perfection. Thus, while the Africans lived in primitive societies that are marked by their closeness to nature, Europeans live in a civilized society governed by elaborate and well thought

out cultures. While this supposition was successfully challenged by a number of Africans and Europeans leading to its abandonment, critics of development fear that development discourse is an attempt by promoters of such views to lead us back to such manner of thinking.

3.5.3 Development Entails Expansion of Capitalism

This is a critique of development mainly from its economic dimension and is championed mainly by Marxists like Cheryl Payer and Rosemary Galli. These critics mainly criticise world bank and the role it plays in forcing capitalism on nations that are not suited for it and that are not historically prepared for it. They argue that the failed attempts of most of these non-western nations to succeed with capitalism is the source of inequality between them and western nations. They also argue that capitalism is incapable of improving people's life as it is a system that thrives on inequality and exploitation. Using hunger as an example of the conditions which development seeks to eradicate, Kinley (1980) argued that hunger was not caused by famine, overpopulation, or scarcity but was caused by capitalism's tendency to concentrate wealth in few hands. The implication of this charge, proponents argue, is that development's claim to engender better living is unachievable in a capitalist world.

Self-Assessment Exercise

Comment on the criticism that development is imposition on third world

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENTS

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

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UNIT 2: THEORIES OF DEVELOPMENT

CONTENTS

1.0 Introduction

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3.0 Main Content

3.1 Adam Smith's Theory of Specialization

3.2 Auguste Comte's Law of Three Stages

3.3 Rostow's Theory of Five Stages

4.0 Conclusion

5.0 Summary

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7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- i. Describe the various theories of development offered by scholars
- ii. Compare theories of development

- iii. Explain certain factors responsible for the development and non-development of nations

3.0 MAIN CONTENTS

3.1 Adam Smith's Theory of Specialization

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

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

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

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

cause alone must always reduce considerably the quantity of work which he is capable of performing.

On the contrary, in a country where labour is specialized, there is increased tendency for expertise, general competency and efficiency in the production of goods. Smith argues that not only has this increased production in manners inconceivable in a non-specialized economy, it also frees time for the workers to enjoy the produce of their work and also creates a group of non-working citizens who depend solely on the outcome of division of labour. Thus, Smith writes that specialization is:

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

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

Self-Assessment Exercise

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

3.2 Auguste Comte's Law of Three Stages

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

3.2.1 Theological or Fictitious Stage

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

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

(a) *Fetishism*: Here, man accepts the existence of the spirit or the soul. It did not admit priesthood.

(b) *Polytheism*: At this sub-stage, man begins to believe in magic and allied activities. He then transplants or imposes special god in every object. Thus they believed in several gods and created the class of priests to get the goodwill and the blessings of these gods.

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

3.2.2 Metaphysical Stage

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

3.2.3 The Positive Stage

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

Self-Assessment Exercise

Differentiate between the theological and the positive stages.

3.3 Rostow's Theory of Five Stages

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

It is possible to identify all societies, in their economic dimensions, as lying within one of five categories: the traditional society, the pre-conditions for take-off into self-sustaining growth, the take-off, the drive to maturity, and the age of high mass consumption. . . . These stages are not merely descriptive. They are

not merely a way of generalizing certain factual observations about the sequence of development of modern societies. They have an inner logic and continuity. ... They constitute, in the end, both a theory about economic growth and a more general, if still highly partial, theory about modern history as a whole.

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

3.3.1 The Traditional Stage

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

3.3.2 Pre-Condition for Take-Off into Self-Sustaining Growth

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

3.3.3 The Take-Off Stage

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

3.3.4 The Drive to Maturity

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

3.3.5 The Age of High Mass Consumption

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

national security, army and police. There is new middle class and expansion of the suburb.

Generally, Rostow argued that the developed countries have all passed the third stages and are either in the fourth or the fifth stage. On the other hand, the undeveloped countries are still either in the first or the second stage. They are either traditional societies or are fulfilling the pre-conditions for take-off into self-sustaining growth. Rostow argues that the advancement of such countries depend on their ability to follow the rules certain rules that will bring them to the third stage which is take-off stage. One of these rules is the “mobilization of domestic and foreign saving in order to generate sufficient investment to accelerate economic growth.” (Todaro and Smith 2011). Indeed, “during the take-off, *the rate of effective investment and savings may rise from, say, 5 % of the national income to 10% or more*” (Rostow 1960). Rostow is said to have built his theory on the progress made by the German following the Marshall Plan of the Post-World War II period. (The student is advised to read about the marshal plan).

However, critiques of Rostow argue as follows:

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

Self-Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENTS

1. Discuss Rostow's theory of five stages.
2. Compare and Contrast Comte's traditional stage with the same stage in Rostow.
3. Demonstrate your understanding of Adam Smith's view that specialization is the engine of development.

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UNIT 3: MILLENNIUM DEVELOPMENT GOALS (MDGS)

CONTENTS

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3.2 Eradication of Extreme Poverty and Hunger

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3.4 Promote Gender Equality and Empower Women

3.5 Reduction of Child Mortality

3.6 Improve Maternity Health

3.7 Combat HIV/AIDS, Malaria and other Diseases – Provide Universal Access to HIV Treatment

3.8 Ensure Environmental Sustainability – Halve the Proportion Without Safe Water

3.9 Develop a Global Partnership for Development

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

In the previous unit, we examined a number of theories put forward by scholars to explain the difference in development among nations. In this unit, we shall examine the Millennium Development Goals (MDGs). The MDGs is a consequence of rethinking development. Rethinking development in the late 20th and beginning of the 21st centuries led to the discovery that development is not the concern of only a segment of the world. Thus, the belief that the underdevelopment of certain nations affected those nations solely was considered as a faulty thinking. The world was considered an interconnected web where events in one nation affect development in another. The emergence of the MDGs arose as a consequence of the decision of world governments to unite in tackling development challenges that face the world.

2.0 OBJECTIVES

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

- i. Define Millennium Development Goals.
- ii. List the Millennium Development Goals.
- iii. State the targets of each of the Millennium Development Goals.

3.0 MAIN CONTENTS

3.1 Definition of Millennium Development Goals (MDGs)

The Millennium Development Goals (MDGs) are “a set of eight goals adopted by the United Nations in 2000: to eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria, and other diseases, ensure environmental sustainability; and develop global partnership for development.” (Todaro and Smith 2011). At the time of their conception, the MDGs were regarded as important tools in reducing the gap between rich and poor nations, and between rich and poor people within a nation. When properly examined, the goals seek the elimination of those conditions that hinder development and help nations conquer their development challenges through cooperation.

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

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

Self-Assessment Exercise

Give the full meaning of MDGs?

3.2 Eradication of Extreme Poverty and Hunger

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

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

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

Self-Assessment Exercise 3.2

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

3.3 Achievement of Universal Primary Education

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

Generally, poverty is the main reason why children drop out of school. Researches show that enrolment increased in those countries where, following the MDGs, governments eliminated school fees, introduced free meals as well as health programmes for pupils. The United Nations hope that all countries will adopt such

measures as will attract pupils to the schools. The advantages of education and the literacy that comes with it to a member of society are well-captured by Green and Riddell (2007) who noted that:

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

Self-Assessment Exercise

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

3.4 Promote Gender Equality and Empower Women

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

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

The low status of girls and women in many countries threatens their autonomy, dignity and security. It also contributes to gender-based violence which includes abuse of human rights such as domestic violence and sexual abuse of children. Gender-based violence can have health consequences as it is associated with sexually transmitted infections, unintended pregnancy and adverse pregnancy outcomes. This threatens the rights and health of mothers and their children. In addition, gender-based violence has economic

consequences. Because of the personal and emotional havoc caused by gender-based violence, girls and women who experience it are less likely to participate in educational and income-generating activities. This reduced participation limits women and perpetuates their low status and lack of rights. Social and economic development are stunted when the rights of women are violated.

Indeed, the negative consequences listed above do not affect women only. Considering the natural role of women as mothers, they affect entire society as the social, economic and educational status of a mother always rubs off on her children. Thus, improving the status of women is to the advantage of everyone.

Self-Assessment Exercise

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

3.5 Reduction of Child Mortality

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

Self-Assessment Exercise

Discuss the target of the fourth MDG.

3.6 Improve Maternity Health

This is the fifth goal of the MDGs. The target of this goal is to reduce by $\frac{3}{4}$ the maternal mortality ratio. UNFPA (2002) reports that one in every sixteen African women is at the risk of dying from a complication related to pregnancy or childbirth. In North America the figure is 1 in every 3700 women. World Bank (2003) presents a more global picture of the case when it reports that "Every minute, a woman dies in pregnancy or childbirth. This adds up to 1400 dying each day and more than 500,000 each year, 99 percent of them in developing countries." The prevalence of maternal death in developing countries is linked to failed and failing health system, ignorance as well as dearth of untrained medical personnel. Thus, some of these women are rarely aware of the demands which pregnancy made of them. In those occasions when they are aware of the demands, there are hardly experts to attend to them, and when there are experts medical resources like drugs and equipments are lacking. Thus, the problem has many faces and this contributes in a great number to the increase in the number of women who lose their lives as a result of childbirth.

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

Self-Assessment Exercise

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

3.7 Combat HIV/AIDS, malaria and other Diseases – Provide Universal Access to HIV Treatment

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

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

Self-Assessment Exercise

State the targets of the sixth MDG.

3.8 Ensure Environmental Sustainability – Halve the Proportion Without Safe Water

This goal has three targets. They are:

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

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

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

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

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

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

Self-Assessment Exercise

List the three targets of the seventh MDG

3.9 Develop a Global Partnership for Development

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

Self-Assessment Exercise

Identify the focus of the last MDG?

4.0 CONCLUSION

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

4.0 SUMMARY

In this unit, you have been exposed to the nature of MDGs. You were exposed to the definition of Millennium Development Goals (MDGs). You also studied the MDGs, namely, Eradication of Extreme Poverty and Hunger, Achievement of Universal Primary Education, Promotion of Gender Equality and Empowerment of Women, Reduction of Child Mortality, Improvement of Maternity Health, Combating HIV/AIDS, Malaria and other Diseases, Ensuring Environmental Sustainability and Develop a Global Partnership for Development. You have also learnt the targets of each of the goals.

6.0 TUTOR-MARKED ASSIGNMENTS

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

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UNIT 4: NATIONAL DEVELOPMENT

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 What is National Development?
 - 3.2 Faces of National Development
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- i. Define a nation
- ii. Define national development

- iii. Identify the faces of national development

3.0 MAIN CONTENTS

3.1 What is National Development?

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

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

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

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

Consequently, national development is the development which belongs to a nation. It is the "progressive transformation of the economic, social and political structures of a society from relatively less complex, less efficient and less desirable forms to

relatively more complex, more efficient and more desirable forms” (Obasi 1987). The MDGs as we discussed earlier is the property of the whole world, of all nations, who are members of the United Nations Organizations. The imperative of national development stems from the recognition that besides what the whole world has professed to achieve, each nation has to device home grown mechanism to improve the quantity and quality of lives of their citizens. It is also built on the understanding that all countries of the world do not share the same needs. In national development each country focuses on what it considers important in the improvement of lives of its citizens.

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

Self-Assessment Exercise

Define national development.

3.2 Faces of National Development

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

3.2.1 Economic Development

Economic development is so important in the development discourse that it is often assumed as the sole face of national development. But this is erroneous understanding of national development, as there are other faces of national development. A nation’s economic development has to do with the material improvements of members of that society. The focus here is to see how wealth is distributed among members of society as this is a major determinant of material well-being of citizens of that nation. When wealth is in the hands of a few people within a nation such a nation is said to be poor. It also means that greater percentage of members of that society are lacking access to good health, clothing, food, education, and so on. But when wealth is evenly distributed among segments of a country such a country is said to be wealthy. All countries claim to be pursuing wealth, which means that they are all committed to making lives better for their citizens. A nation’s achievement of this is always visible on the living conditions of its citizens. This entails improved per capita income, access to quality health facilities, access to good education, and so on. Thus, a nation pursuing economic development seeks to improve the living conditions of citizens.

This tells us that economic development is not an automaton that happens on its own. It is often a product of conscious planning and policy by a national government. A nation that is determined to achieve economic development must be able to draw up a well-thought out developmental plans. It must also have a powerful commitment to pursue those plans.

3.2.2 Political Development

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

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

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

3.2.3 Cultural Development

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

strangers, how they marry and procreate, how they worship, how they run their government, what and how they eat, how they source their needs, and so on. Indeed the list is endless. Thus, cultural development within a nation involves improvement on the way citizens of a nation do their things as well as improvement on their attitudes and morals.

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

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

Self-Assessment Exercise

List the three faces of national development.

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR MARKED ASSIGNMENTS

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

7.0 REFERENCES/FURTHER READING

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UNIT 5: NIGERIAN NATIONAL DEVELOPMENT OBJECTIVES

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 A free and democratic society

3.2 A just and egalitarian society

3.3 A unified, strong and self-reliant nation

3.4 A great and dynamic economy

3.5 A land of bright opportunities for all citizens

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

the country should aim in its march towards national development is boldly outlined. They include the following:

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

2.0 OBJECTIVES

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

- i. Outline Nigeria's national development objective
- ii. Discuss Nigeria's national objectives

3.0 MAIN CONTENTS

3.1 A Free and Democratic Society

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

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

The evil inherent in concentration of power is remarkably absent in democracy. Power is held by the whole people, and even democracy guards itself against self-abuse. The freedom that goes with it is such that allows each individual to still retain his voice against government and against citizens whose actions he does not approve. One who is not conversant with totalitarian governments, where such matters as opinion to hold, books to read, faith to practices, associations to belong are decided by government may not be able to appreciate the advantages democracy offers in full. Thus, by recognising the achievement of a free and democratic society as one of the objectives of our national development, what is intended is the creation of condition for a better Nigeria where individuals will actualize themselves without any hindrance.

Self-Assessment Exercise

Demonstrate your understanding of the relationship between freedom and democracy.

3.2 A Just and Egalitarian Society

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

Self-Assessment Exercise

Discuss the advantages of building a just and egalitarian society.

3.3 A Unified, Strong and Self-Reliant Nation

Nigeria is a diverse country with multiplicity of ethnic groups, language, religion, etc. These factors at times tend to constitute divisive elements in the country. But despite the existence of these factors a united Nigeria is a possibility. This is achievable through emphasizing the things that unite rather than the ones that divide. A unified

Nigeria is quite important if all citizens are to co-operate towards building a vibrant, strong and self-reliant nation.

Self-Assessment Exercise

Describe how we can achieve a strong and united nation.

3.4 A Great and Dynamic Economy

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

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

Self-Assessment Exercise

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

3.5 A Land of Bright Opportunities for All Citizens

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

Self-Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

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MODULE 3: LINKING LANGUAGE AND NATIONAL DEVELOPMENT

- Unit 1: Tracing the Paradigms Shifts in National Development
- Unit 2: The Relationship between Language and National Development
- Unit 3: Language and Nigerian National Development Objectives
- Unit 4: Language in a Multicultural Community

UNIT 1: TRACING THE PARADIGM SHIFTS IN NATIONAL DEVELOPMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 What is Paradigm Shift?

3.2 The Physical Paradigm

3.3 The Foreign Aid Paradigm

3.4 The Human Resources Paradigm

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

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

In the previous module, we examined the issue of development. We attempted a comprehensive understanding of development, theories of development, Millenium Development Goals, National Development, and Nigerian development objectives. In this module we shall look at the link between language and development. The first unit of this unit dwells on the paradigm shift in national development. In times past, the idea of language and national development would have sounded completely out of place. However, the fact that we are talking about it is a big recognition that development paradigm shifts from one base to another. Consequently, we identify the movement of national development paradigms from the physical paradigm to the foreign aid paradigm and finally to the human resources paradigm.

2.0 OBJECTIVES

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

- i. Define paradigm shift.
- ii. Trace the paradigm shifts in national development.
- iii. Discuss the various shifts in national development paradigms.

MAIN CONTENTS

3.1 What is Paradigm Shift?

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

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

Self-Assessment Exercise

Define paradigm shift.

3.2 The Physical Paradigm

The physical paradigm in national development emphasizes the role of technology in development. The neoclassic theorists of development like Solow (1956) and Denison (1961) hold that investment in physical structures (technology) is the key to national development. The great advancement of the European societies that took place from 18th century is seen as consequence of great achievements in technological innovations. These were periods in which the steam engines, the cotton mills, the automobiles, and so on were invented and mass-produced. These inventions were seen as responsible for the advancement of society where they existed into industrial societies. Compared with societies that existed before it, the industrial society brought into focus a new way of satisfying human needs in large scale. For instance, the possibility of mass-producing goods for a large number of people was for the first time actualized. Besides the mass production, which it made possible, the technology that came with the industrial revolution meant that those nations that have invested heavily in technological productions were far ahead of other societies in taking care of their citizens as the technology also brought with it massive wealth for those nations that have invested in it. It also provided employment for a large pool of citizens of nations that have adopted it. The material well-being that accompanied this called the attention of other nations that investment in technology would bring tremendous transformation of their societies and improve the life of citizens. Thus, nations who lack capacity for original productions of technology sought avenues to transfer technology from technologically advanced countries.

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

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

Self- Assessment Exercise

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

3.3 The Foreign Aid Paradigm

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

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

Generally, the thinking that foreign aids were key to development in developing nations seemed widespread. Thus, as reported by Ake (2003) the World Bank in 1989 said that for almost thirty years beginning with 1970 the foreign aid to Africa has increased annually by 7%. What prospered this increase was the thinking that with enough dollars in the hands of the citizens of the third world countries they would be able to invest heavily in economic activities that are life enhancing. Thus, in essence, the aids were targeted at the poor citizens of the undeveloped countries.

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

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

Self Assessment Exercise

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

3.4 The Human Resources Paradigm

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

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

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

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

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

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

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

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

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

Self-Assessment Exercise

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

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

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

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

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

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

Self Assessment Exercise

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

4.0 CONCLUSION

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

showed the weaknesses that contributed to their inability to drive national development.

5.0 SUMMARY

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

5.0 TUTOR-MARKED ASSIGNMENT

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

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UNIT 2: THE RELATIONSHIP BETWEEN LANGUAGE AND NATIONAL DEVELOPMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Language, Thought and National Development

3.2 Language as the Tool for Communicating National Development

3.3 Language as Tool for Documenting National Development

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

In the previous unit we studied the paradigm shift in national development. We also traced the shifts that national development has undergone. In this unit, we shall look at the relationship between language and national development.

2.0 OBJECTIVES

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

- i. State the relationship between language, thought and national development.
- ii. Describe how language communicates national development.
- iii. Identify the role of language in documenting national development.

3.0 MAIN CONTENT

3.1 Language, Thought and National Development

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

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

Actually, the relationship goes further than just noted. For beyond its capacity to name objects, to call into existence non-existent terms, language also assigns meanings to the products of thought. Thus, the definition of the term, national development, which we gave in Module 2 of this course is made possible simply because we have a language that makes it possible to assign meaning to invented words. To this end, our understanding of national development rests on language, without whose intervention,

the term, national development will be an empty sound signifying nothing. The same applies to all the goals of development which we have encountered in this course.

The point being espoused here is that national development is only initiated with the use of language.

Self-Assessment Exercise

Trace the connection between language, thought and national development.

3.2 Language as the Tool for Communicating National Development

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

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

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

Self-Assessment Exercise

Discuss the role of language in communicating national development.

3.3 Language as a Tool for Documenting National Development

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

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

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

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

Self-Assessment Exercise

Discuss the role of language in documenting national development.

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENTS

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

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UNIT 3: LANGUAGE AND NIGERIAN NATIONAL DEVELOPMENT OBJECTIVES

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

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

3.2 The Role of Language in Building Egalitarian Nigeria

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

3.4 Language and the Building of a Great and Dynamic Economy

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- i. Describe the role language plays in ensuring a free and democratic Nigeria.
- ii. Identify the role of language in ensuring national unity.
- iii. Explain the role of language in building egalitarian Nigeria.
- iv. Show the role of language in the Building of a Great and Dynamic Economy.

3.0 MAIN CONTENTS

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

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

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

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

This means that language is the tool with which the diverse perspectives of individuals and groups, their vital interests of all sorts are communicated to those in power. This makes communication, facilitated in every way by language, a necessity for democracy. And we can easily prove that, most of the times, the difference between

political requests acceded to and those not acceded to is the difference between the language used in packaging, presenting, and projecting the requests. This attests to the fact that one who wants to be heard and who seeks to have his needs catered for in a democracy must express so in language, in a beautiful language. This means that words do not command equal respects. One who has coined his presentation with good and beautiful words is more likely to have his requests attended to in a democracy. Experience easily tells us that not all persons are gifted with the ability to use language in a compelling manner. The inability to do so in itself is a stumbling block for one who wants active participation in politics. Such a one, if for instance he is elected to the National Assembly, may not be able to express the needs of his constituency in a coherent and competent manner. This relationship between democracy and language has always been the case even during the ancient period when success in the ancient Greek democracy depended on one's ability to put one's point in excellent language. Wieman (1942) expresses the point well with his view that language is activative. He writes that: "since democracy rests upon persuasion leading to action, it is obviously important that a language be fully ac-tivative." An activative language as used by Wieman here is a type of language that can move people to action.

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

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

Self-Assessment Exercise

Discuss the relationship between language and democracy

3.2 The Role of Language in Building Egalitarian Nigeria

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

Self-Assessment Exercise

Discuss the role of language in building an egalitarian Nigeria.

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

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

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

Self-Assessment Exercise

Describe how language can engender national unity in Nigeria?

3.4 Language and the Building of a Great and Dynamic Economy

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

Self-Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

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UNIT 4: LANGUAGE IN A MULTICULTURAL COMMUNITY

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The Community and the Making of Language

3.2 The Impossibility of Private Language

3.3 Multicultural Community

3.4 Language Use in a Multicultural Community

3.5 Multilingualism in a Multicultural Society

3.6 Origin of Multilingualism

3.7 Importance of Multilingualism

4.0 Conclusion

5.0 Summary

6.0 Tutor- marked Assignments

7.0 References/Further Reading

1.0 INTRODUCTION

In the previous unit we studied the role language can play in the actualization of Nigeria's national objective. In the present unit we shall look at the role the community plays in human language. The interconnection of language and community is expressed in the fact that language is the product of the community, at the same time it is language that makes community life possible. In what follows, you will discover the mutual relationship that exists between language and the community. Besides this, you will be made to understand the use of language in a multicultural society like ours.

2.0 OBJECTIVES

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

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

3.0 MAIN CONTENT**3.1 The Community and the Making of Language**

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

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

Besides the fact that the meaning of signs of a language is determined by community, the usage of these signs is also made in a community. What this means is that anyone who makes use of language makes use of it in the presence of others. But you might have witnessed a person conversing with himself and may think that his action invalidates our point. The truth is that such a person presupposes a community. He imagines a hearer in his mind and what you regard as his soliloquy is actually being addressed to this invisible hearer. This understanding follows from our earlier discussion in unit 1 above that language plays communicative function. Thus, the

communi(ty) is supposed in the language function of communi(cation). We do not communicate with ourselves. We do so with others.

Another factor that points to the community nature of language is the fact that language learning is done within a community. We have children and adults learning new languages as our example here. They learn the languages they speak simply because others taught them. No person staying on his own, without contact with at least one person speaking a particular language has ever mastered such a language. Consequently, we can also say that it is the community that gives its language to someone in order to integrate him as a member. Were the community to shut itself up from such a member, the language of the community will forever be unavailable to such a person.

Self-Assessment Exercise

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

3.2 The Impossibility of Private Language

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

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

The discussion in the paragraph above helps us to understand that there is no such a thing as private language. Indeed, the term private language refers to no known language. This reinforces our argument that language has a public or community character. It cannot be owned by one person alone. Thus, there is no such a thing that is known only to one person in the world. If such a language exists it will fail to meet the most important function of language which is **communication**.

Self-Assessment Exercise

Define private language.

3.3 Multicultural Community

The term multicultural is self-explanatory. It means many cultures. Thus, a multicultural community is a society where many cultures exist. If we allude to the

definition of culture as our way of doing things, a multicultural context is about a society which has many ways of doing things. To explain our point in a simple manner, let us take transportation as an example. Air is a way of travelling, land is another, and sea is also another way of travelling. A society that can travel by air, land and sea can be said to be multicultural. Also, a society where more than one religion exists side by side can also be said to be multicultural.

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

Self-Assessment Exercise

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

3.4 Language Use in a Multicultural Community

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

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

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

does not begin to call those cultures barbaric. Rather, one should point out the fact that they violate certain human rights.

Self-Assessment Exercise

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

3.5 Multilingualism in a Multicultural Society

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

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

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

Self-Assessment Exercise

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

3.6 Origin of Multilingualism

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

3.6.1 Tower of Babel

The first reference to the origin of multilingualism as recorded in the book of Genesis 1: 11-19 credits the events in the Biblical Tower of Babel as the origin of multilingualism. According to the story:

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

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

3.6.2 Political Annexation/Natural Disaster

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

3.6.3 Education

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

Self Assessment Exercise

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

3.7 Importance of Multilingualism

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

1. Multilingualism Ensures Diversity

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

2. Multilingualism Protects Identity

In our world people assume the identity of the language he speaks. Think of these statements: Chinedu is Igbo; Ebelemi is Ijaw; Boluwatife is Yoruba; Audu is Hausa. In such expressions we identify the named individuals with the language they speak.

Once we eliminate multilingualism and adopt one language many people in the world will lose their identity. They will also lose the healthy attachment to a root which propel people to perform great actions.

Self-Assessment Exercise

Multilingualism ensures diversity in a society. Discuss.

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENTS

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

7.0 REFERENCES/ FURTHER READING

Banjo, A (1981) *West African Studies in Modern Language Teaching and Research*. Lagos: National Language Centre, Federal Ministry of Education.

Bamgbose, A., (1995) "English in the Nigerian Environment" in Bamgbose A. et al (eds) *New Englishes: A West African Perspectives*, Ibadan: Mosuro Publishers.

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

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MODULE 4: ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

- Unit 1: The Status of English Language
- Unit 2: The Place of English Language in Nigeria
- Unit 3: The Problem of English Language in Nigeria
- Unit 4: English Language and National Development

UNIT 1: THE STATUS OF THE ENGLISH LANGUAGE

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The Place of the English Language in Nigeria

3.2 The Global Nature of the English Language

3.3 The Importance of English as a Global Language

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

- a. Explain why the English language is a global language.
- b. Describe the roles the English language play in Nigeria.
- c. Articulate the importance of the English language in Nigerian education.

3.0 MAIN CONTENT

3.1 The Place of the English Language in Nigeria

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

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

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

As a result of the prestige accorded to the English language, everyone strives to be proficient in it in order to survive in our multilingual society. During the preparations for the Miss Nigeria Beauty Pageant, most of the candidates who are not so proficient in the language register for special lesson in English in order to fit in superbly in the

competition, which is meant for contestants from different linguistic groups. All the examinations to that effect both oral and written are conducted in English and so a poor knowledge of the language is considered a disadvantage for anyone who does not have some mastery of the language.

3.2 The Global Nature of the English Language

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

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

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

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

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

The international pop music industry relies on English; so too do space science and computing technology.

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

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

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

Self Assessment Exercise

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

3.3 The Importance of English as a Global Language

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

In the international trade, the dominant language is the English language because the majority of the populace speak it; though some speak the debase form of the language.

What is important is that communication takes place and they are able to transact their businesses properly.

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

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

In the education sector, English plays a practical role. Most writers in the world pour their thoughts on paper in the English language. The literature written in these countries today according to Verghese constitute what has come to be called *Commonwealth English* Literature as distinguished from English literature and American literature. Teaching and learning in most countries of the world take place in the English language. It is, therefore, the language of education.

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

Self Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

Baldeh, F. (2001) *Better English Language Learning and Teaching*. The Gambia: Fulladu Publishers.

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UNIT 2: THE PLACE OF THE ENGLISH LANGUAGE IN NIGERIA

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 History of English in Nigeria

3.2 The Influence of the English Language in Nigeria

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/ Further Reading

1.0 INTRODUCTION

In the previous unit we considered the global status of the English language. In this unit, we shall consider its place in Nigeria. Thus, you will discover here that Nigeria is one of the countries colonized by the British whose language is the English language.

This language is practically indispensable to academic, economic, socio-political and even cultural progress. The *raison d'être* of this unit is to portray the stand and salient roles of the English language in Nigeria.

2.0 OBJECTIVES

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

- i. Explain the status of the English language in Nigeria.
- ii. Discuss the roles of the English language in Nigeria.

3.0 MAIN CONTENT

3.1 History of English in Nigeria

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

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

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

They felt that the British who were Christians stylishly wanted to impose their religion on them through their education. This as rightly put by Baldeh barred the North from involvement in the wave of modernity of which English was the vehicle par

excellence. The colonial language was undoubtedly the medium of intellectual uplift, occupational and social advancement and the improvement on national consciousness.

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

Self Assessment Exercise

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

3.2 The Influence of the English Language in Nigeria

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

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

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

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

In all situations in this country, students irrespective of their areas of specialization, take courses in the language. In the West African School Certificate Examination for instance, a poor performance renders the result redundant because one can never gain admission in any university with it, the fact that one performed excellently in other subjects notwithstanding. In Nigerian universities, a student who fails the use of English courses can never graduate unless he re-registers and succeeds in the

examinations. The greatest asset of the English language is that it is a good instrument of thought and creativity and students are expected to be very proficient or skilled in both the spoken and written forms. Poor knowledge of the English language is thus a clear indication that one may perform poorly in other subjects because examinations in these subjects are expected to be written in English. The incessant desire by the Nigerian government for effective teaching of the language in our schools is rooted on the belief that western education especially a knowledge of the English language would equip them (Youths) with the techniques and skills essential for improvement of personal status in the emergent economic and social structure (Coleman quoted in Eyisi).

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

Politics

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

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

Sociolinguistics

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

Luckily the introduction and acceptance of the English language as the only official language brought the wrangling controversy to an end. In our country Nigeria today English serves as a language that unifies all the ethnic groups including those with minority languages. It is the only language which any Nigerian from any tribe can use comfortably amidst other tribes. Anyone who could neither speak nor understand the

English language will definitely remain uncomfortable when relating to people outside his own ethnic group. Reacting to this, Eyisi (2006) succinctly puts:

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

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

Mass media and the Legal System

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

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

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

Economic System

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

Self Assessment Exercise

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

Baldeh, F. (2011) *Better English Language Learning and Teaching*, Nsukka: Fulladu Publishers.

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UNIT 3: PROBLEMS OF THE ENGLISH LANGUAGE IN NIGERIA

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Contents

 3.1 Interlingual Problems

 3.2 Intralingual Problems

 3.3 Environmental Factors

 3.4 The Teachers' Factors

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

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

3.0 MAIN CONTENT

3.1 Interlingual Problems

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

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

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

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

A: I’ve just lost my phone.

B: Oh! I’m sorry.

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

Self-Assessment Exercise

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

3.2 Intralingual Problems

Intralingual problems are problems inherent in the English language itself. This problem is more aggravated in a second language situation, such as Nigeria, where the learners study it against the background of their mother tongue in which they have attained a reasonable degree of competence. Learners of English as a second language, however, encounter problems in learning the language as a result of its inconsistencies. In the English language spelling for instance, the fact that one knows the spelling of a word is not a guarantee that one will know its pronunciation. Nigerians encounter problems in spelling because the spelling system in virtually all Nigerian languages are very simple due to the fact that words are spelt exactly the same way as they are pronounced. Consider the following names: *Okeke, Adejoke, Musa, Erefagha, Ekaete*, etc. They are pronounced exactly the same way they are written. English names, however, are quite different, for instance in the following English names: *Leonard, Geoffery, Josephat*, the 'o' in *Leonard* and *Geoffery* are silent while the 'ph' in *Josephat* is pronounced /f/. The /s/ sound is noticed in 'salt' but silent in 'isle'. /b/ is prominent in pronouncing the word 'bicycle' but it is not noticed in the word 'dumb'.

In the formation of plural noun, the rule is that -s or -es is added to the singular. For instance boy = boys, girl = girls, goat = goats, book = books, table = tables, etc. In the same language, mans as the plural of man is considered wrong. This generates confusion. Also in the formation of past form of the verb, the rule is that -ed is added to the base. For instance cook = cooked, pick = picked etc. But the following drink = drank, keep = kept, eat = ate, to mention but a few would be seriously frowned at by the native speakers.

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

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

Self-Assessment Exercise

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

3.3 Environmental Factors

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

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

Self-Assessment Exercise

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

3.4 The Teachers' Factors

The personality of the teacher constitutes a very important factor in learning English as a second language. The reason is that the students swallow hook line and sinker whatever information they gain from their teachers. Any attempt to correct such misinformation automatically proves abortive because to them 'the teacher has said it'. In most of our language classrooms teachers unconsciously create a hotbed for fertilization of errors. A situation where a half-baked or an incompetent teacher teaches learners of English as a second language is indeed very dangerous and very disturbing. Such learners will in turn pass it on to their own students and the cycle continues. Folarin (2000) noted that sometime the teacher who is supposed to be in the vanguard in the war against errors is a viable source of errors. He noted that learners' errors become fossilized and entrenched' if the teacher shares the same errors with the students'. The lapse according to him is what has been termed 'pedagogical ineptitude' as the teacher abdicates his responsibilities and learners get into the labyrinth of confusion and errors. He emphasized that the teacher has to be able to serve as at least a passable model if he is to tackle effectively the problems of errors.

Yankson (1989), in his own view, averred that the role of the English language teacher in the ESL situation is crucial and decisive since most L2 learners of English learn in the classroom where the teacher is the captain and the model. The teacher, therefore,

has to be knowledgeable. He maintained that incompetent teachers do not only induce errors, they reinforce them.

Poor participation of teachers in an in-service training constitutes a big problem in learning English as a second language. In the words of Eyisi, in-service education of teachers of English as a second language is a sine qua non for excellent teaching of English in Nigeria. It helps for teachers' professional refurbishment since it offers a golden opportunity for a cross fertilization of ideas about language teaching and learning theories. Sad enough, teachers of English do not put these advantages into consideration. They hardly attend conferences, seminars, workshops, symposia, etc. A few of them who attend do so out of mere routine. They do not present papers because they find it difficult to visit libraries and read professional journals that would widen their horizon in the teaching profession. Whatever benefit a student can gain from the language is dependent on the professional skills of the teachers. Reacting to this, Ukeje (2000) holds that:

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

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

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UNIT 4: THE ENGLISH LANGUAGE AND NATIONAL DEVELOPMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 National Development Revisited

3.2 The Place of the English Language in National Development

4.0 Conclusion

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6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

In the previous unit we studied the problems of the English language in Nigeria. In this unit, we shall examine how the English language contributes to national development in Nigeria. You will discover, in the course of the unit, that the

knowledge of the English language in Nigeria is practically indispensable for academic, economic, socio-political and cultural process. The English language is a very fascinating issue for social emancipation. Without the English language in Nigeria, national development would be a misnomer. The onus of this unit is to portray the place of the English language in national development. It x-rays the fact that in a country where there is multiplicity of languages, the issue of development would be a fantasy if not for the intervention of the English language.

2.0 OBJECTIVES

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

- a. Recall the meaning of development.
- b. Explain the place of the English language in national development.

3.0 MAIN CONTENT

3.1 National Development Revisited

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

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

- i. Raising people's living levels- their incomes and consumption levels of food, medical services, education etc through relevant economic growth.
- ii. Creating conditions conducive to the growth of people's self-esteem through the establishment of social, political, and economic systems and institutions which promote human dignity and respect.

- iii. Increasing people's freedom to choose by enlarging the range of their choice-variables, for example, by increasing varieties of consumer goods and services.

Rogers, cited by Nduka (2002), in consonance with the above, succinctly defines development as a type of social change in which new ideas are introduced into a social system in order to produce higher per-capita incomes and levels of living through more modern methods and improved social organization. In his own view, Obasi (1987) sees national development as a progressive economic, social and political structure of a society from relatively less complex, less efficient and less desirable forms using the inherent potentialities of that society. This definition means that for a system such as a society to attain development, it must, very importantly, be seen to have a latent capability for development. Thus the development process becomes interchangeable with the realization of the intrinsic capabilities constant and absolute in the entire system. Fletcher quoted in Obasi (1987) observes that

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

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

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

Self-Assessment Exercise

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

3.2 The Place of the English Language in National Development

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

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

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

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

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

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

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

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

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

There is a saying that 'A nation starved of books suffers from intellectual malnutrition'. Knowledge obtained from books written in the English language actually goes a long way in salvaging the problems of the nation. The fact still remains that Nigerians cannot make out any meaningful input as regards development without any recourse to the utilization of the English language. Afolayan quoted in Ajulo (1989) writes that:

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

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

Self-Assessment Exercise 3.2

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

4.0 CONCLUSION

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

5.0 SUMMARY

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Reading

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