

**LANGUAGE AS A CATALYST FOR INSTRUCTION IN THE NIGERIAN
EDUCATIONAL SYSTEM AND MASS SENSITIZATION**

BY

**DIKENWOSI CLEMENT IJEOMA
DEPARTMENT OF ENGLISH
COLLEGE OF EDUCATION,
P.M.B. 2090, AGBOR
DELTA STATE**

**E-mail: dikenwosiclement@gmail.com
TELEPHONE: 08034259945**

AND

**DIMEJESI SOPHINA IJEOMA
DEPARTMENT OF NIGERIA LANGUAGES,
COLLEGE OF EDUCATION,
P.M.B 2090, AGBOR, DELTA STATE**

**E-mail: dimejesisophvi@gmail.com
TELEPHONE: 08037435998**

Abstract

This paper examines the roles of language as a catalyst in the Nigeria educational system and mass sensitization. This article acknowledges the peculiarities of the pluralistic nature of Nigerian languages and the demand they make on effective communication and education. Languages, whether indigenous or foreign, are used for teaching all disciplines in the curricula of educational institutions. It x-rayed the impact of Nigerian indigenous languages in the educational system with critical evaluation of the National language policy. The paper also listed some of the challenges bedeviling the language policy which did not favour the indigenous language but empowered English as a gradual replacement for Nigerian local languages in our educational system. This paper also examines the roles of language as a vessel for mass sanitization. It identifies languages used in Nigeria for social mobilization as English language, pidgin and local languages. Language is however the weapon for achieving the goals of educational instruction and mass sensitization geared toward the "Holistic Education for contemporary Africa" and if English survives in this multilingual environment, it must be domesticated.

Keywords: *Language policy, Catalyst, Education, Mass sensitization, Sustainable development.*

Introduction

The roles language play in the society is priceless, especially when daily human interaction and education is considered. Language is not merely a means of interpersonal communication and influence; it is also a thinking process. Fishman (1971) adds to the above definition of language by saying that language is not a mere carrier of content that is either latent or manifest. To him, language itself is content where lots of information and meaning can be drawn.

According to Ullmann (1967) language is a vehicle of communication which can be passed across in writing and speech. He maintains further that language is a code which can be passed across to encoders in order for them to grasp the message therein. Language can also be used as a marker of what is happening at a particular time in a society as well as a powerful tool of control used by the colonial powers. It forms a large part of the culture of the people. It is through their language that they express their folk tales, myths, proverbs and history. There is a symbiotic relationship between language and culture. Your language has a lot to do with your identity. He who has no language has no identity. Nigeria is faced with monumental linguistic cross roads arising from multilingualism and ethnic linguistic diversity. This is because, within the geographical boundary known as Nigeria, there are approximately 400-500 distinct languages.

To do justice to this paper, language is seen as the human vocal noise or the arbitrary graphic representation of this noise, used systematically and conventionally by members of a speech community for purposes of communication. Whichever angle we look at it, a society will not be complete without language. The social functions languages perform will then serve as a catalyst to harness the people's potentials. For society to continue to grow, the masses must be carried along and language is used to do it. One of the basic concerns of language is to sensitize the people in the society so as to be in line with government policies as well as legislation. One of the most effective carriers of language as a mobilising factor is the media. By media here, we mean the mass media which are used to disseminate information messages, persuasion, public relation, education and others. Because language is a vehicle of communication, media and language cannot be separated.

One thing is paramount and that is the fact that language is an important vessel in the Nigerian Educational system. This key concepts Language and Education is inevitably fused together that they are inseparable in any society. In Nigerian Educational system, starting from the nursery school, all through the primary school, the secondary schools in the country, Language is used for teaching and instructions, English and Local languages are also used for instructions in Nigerian Educational System, such as Hausa language, Yoruba language and Igbo language and these local languages are also used in different areas of influence of the users. It can also be used for public entertainment, advertisement, information dissemination and persuasion so as to reach the grassroot. It is pertinent to note that most Nigerians who are only monolingual in their local language are illiterates. Apart from the major Nigerian ethnic local languages – Hausa, Yoruba and Igbo, Pidgin is also in ascendant in terms of use in the Nigerian Educational system and mass sensitization

Conceptual Clarification

The key terms shall be accorded some consideration in order to lend interpretation within the contextual parameter of this discourse.

Security Challenge in Nigeria

Nigeria is currently bedeviled with serious security challenges as manifested in the increasing rates of kidnapping, armed robbery, pipe line vandalization, crude oil theft and principal among which is the suicide bombings and wanton killings by the Islamic sect, Boko Haram. The insecurity in Nigeria today is taking a very dangerous dimension because even religious institutions are not spared. If this ugly trend is not immediately checked, the corporate existence of Nigeria as a nation will be threatened and no meaningful development can ever take place in an atmosphere of chaos and rancor. The responsibility of any government should be the protection of the nation from attack or subversion. The preparedness for military action, diligence in the matters of intelligence gathering and secrecy, and protection of rights, lives, properties and resources are also very critical to the functioning of a nation. It is indeed the security and stability of a nation that attract foreign investment but unfortunately, Nigeria particularly the North, is witnessing deteriorating security challenges in recent times.

Sustainable development

Previously, the attention was basically on the concept of "development". However, the United Nations World Commission on Environment and Development tagged "the Bruntland commission of 1987" shifted the attention by reshaping and modifying the concept to "sustainable development". The most interesting aspect of sustainable development is the fact that it puts into consideration the present compromising those that come later. Therefore, the concept of sustainable national development remains the modern parameter of measuring development.

The Bruntland commission (1987) defined sustainable Development as "the development that meets the needs of the present without compromising the ability of the future generations to meet their own needs". In another definition by Munusinghe (2004), sustainable national development is a process of improving the ranging of opportunities that will enable individual humans and communities to achieve their aspirations and full potential over a sustained period of time while maintaining the resilience of economic, social and environmental systems.

Education

Education has been conceptualized in various ways by scholars. Education is seen as the light that drives away the darkness of ignorance and enables mankind to find ways through tortures and labyrinth of development and civilization (Ikechukwu, 2006). From the forgoing, therefore, it can be perceived that education is an instrument or tool for achieving national development. Education is concerned with human development which includes the cultivation of a literate citizenry who can participate in the sociopolitical, economic and cultural life of the nation (Olanrewaju, 2010).

Education is a powerful instrument for social progress. According to Brembeck (1966), education can heal or kill, build up or tear apart, lift or deprave. Broadly defined, it is the aggregate of all the progresses by means of which a person develops abilities, skills and other forces of behavior of positive (and sometimes negative) value in the society in which he lives (Fafunwa, 1982).

As a matter of fact, no individual or nation can make progress in this modern society without literacy. Literacy is very vital to the efficient functioning of the individual. It is also a vital tool for national development and integration (Olajide, 2002). Hence education is seen as a tool used for the integration of the individual into the society so that he can achieve self-realization, develop national consciousness, promote unity and strive for social, economic, political, scientific, cultural and technological progress (Afe, 1995).

As it were, language is the vehicle of literacy (education), and literacy guarantees national upliftment, economic and social stability. There is therefore a close relationship between language, education (instruction) and mass sensitization. Literacy education is an important factor in the development of every nation.

Language play a pivotal role in Education in Nigeria. This account for the inclusion in the National Policy on Education of a section on language. The most important provisions here are:

- i. The description of Hausa, Igbo and Yoruba as the major languages of the nation
- ii. The stress on initial formal education in the mother tongue
- iii. The teaching of a Second Nigerian language (other than the mother tongue) at the secondary level.

The provisions related to indigenous languages have been reiterated in various forms in Nigeria's cultural policy documents, which stresses the following – "the state shall promote the mother tongue as the basis of cultural education, and shall ensure the development of Nigerian languages as vehicles for expressing modern ideas and thorough processes" (section 5.1.5): - "the state shall provide special encouragement to the writing of books in Nigerian Languages (Section 5.5.6) – the state shall encourage the production of newspapers in Nigerian languages, children's magazines and comics for promoting Nigerian culture and values" (Section 8.4.4)

Nigeria's 6-3-3-4 system of education has attempted to implement the national policy provisions on Nigerian languages and has particularly stressed the learning of these as second languages.

In addition, the policy hammers the following:

- Multilingualism as the national goal
- English as the de-facto official language
- Hausa, Igbo and Yoruba as potential national language which are to be developed and used as L₁ and L₂ all through the formal educational system.
- All Nigerian languages should be seen as meaningful media of instruction in the initial literacy and in life-long non-formal education.

With all these, we can see what our language policy aims to carry out at the various levels of our education. As usual and as can be seen, Nigeria is bedeviled by

implementation. The pertinent question that may be asked is whether these policy statements are faithfully carried out, the reverse is the case.

Nigeria Indigenous Languages in Education

As the policy spelt out, language of the environment should be taught as L₁ where it has orthography and literature and where it does not have, it should be taught with emphasis on orality as L₂. It further stated that one major Nigerian language other than that of the environment should be taught from Hausa, Yoruba and Igbo.

As it were, before British occupation of Nigeria, the Nigerian indigenous languages, Hausa, Yoruba, Igbo and the languages of the environment were actually used for instruction in our educational system. But it is pertinent to note that the Nigeria local languages being used as a medium for instruction did not really achieve 100% policy objective as expected. The new prime language policy forms a prominent part of 1979 (revised 1981 1995 and 1988) national educational policy. According to the policy, the use of the child's mother-tongue or the language of the immediate environment as the language of instruction or medium of nursery and lower primary education, though later it became a subject of controversy among educationists and linguists such that by 1991, a team of Nigeria linguists recommended that it should be taken to represent the language of the wider community and not language spoken by ethnic community. This position contradicts obviously Emenanjo's (1985:125) interpretation, which says to imply all Nigeria languages including pidgin.

Moreover, the Ife Six-year primary project (Afolayan; 1976, Fafunwa, 1975 and 1990) and the Port Harcourt Reader project (Williamson, 1979) have helped to establish the viability of the policy for the use of the mother – tongue as a language of instruction in primary education.

Other examples of structural planning include the creation of driving manuals and regulations of Nigeria languages by the Federal Ministry of Education and Road Safety Commission and the research efforts in accuracy, graphitization, linguistic exploration and presentation of texts by the departments teaching languages in Nigeria tertiary institutions. Broadly speaking, the 1977 National Policy on Education and its revisions notwithstanding as it appears that they are a little room for expansion of minority languages. The relative weight and envisaged development of the languages still remain a satire. The perception of English as a language of socio-economic power is also demonstrated on the mushrooming of the straight-for-English nursery and primary schools in many urban centres. Almost all English medium nursery schools (with English as the language of instruction) have private proprietors, unlike primary and secondary schools owned by government and some private proprietors. The public schools use Nigerian languages as a medium of instruction while from mid-primary, English becomes the instrument. This is unlike the perfectly English medium that private schools offer little or no room for the teaching of indigenous languages. Parents who prefer private education for their children often do so because of the perceived socio-economic powers associated with a correct English education.

English became a dominant language that later overshadowed the indigenous Nigeria languages which the National policy on education initiated as the language of instruction in

our Educational system. Because of its official instrumental 'gate keeping' functions, English is the premier language that Nigerians like their children to learn (Goke - Pariola 1987). Many Nigerians now imagine that English is the greatest legacy bequeathed to the people at the end of British colonialism (Bangbose 1971, Kebby 1986). English gained upper hand in the Nigeria Educational system because "No Nigerian language can perform scientific and technological needs...Because no-one is perfect".

Challenges of the language policy and English Consolation as a catalyst in Nigeria Educational System

English language emerges as the principal language of instruction in the Nigeria Education System owing to the decline and failure of the National language policy to meet its desired national objective. As it were, the Federal Government in adopting education as an instrument par excellence for effecting national development and as a dynamic instrument of change, made the following pronouncement as contained in the National Policy on Education 1981.

In addition to appreciating the importance of language in the educational process, and as a means of preserving the people's culture, the Government considers it to be in the best interest of National unity that each child should be encouraged to learn one of the three major languages other than his own mother-tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Yoruba and Igbo.

Going further it states, under pre-primary education that: Government will, among other things, ensure that the medium of instruction will be principally the mother-tongue or the language of the immediate community and to this end will: Develop the orthography for many more Nigerian languages and Produce textbooks in Nigerian languages. Of primary education, it states that "Government will see to it that the medium of instruction in the primary school is initially the mother-tongue or the language of immediate community and at a later stage, English" Referring to secondary education, it states that the broad aims within the overall national objectives should among others to:

Develop and project Nigerian culture, art and languages as well as world's cultural heritage, and foster Nigerian unity with an emphasis on the communities that unite our diversity. These statements are quite comprehensive and lofty but no serious efforts have been made to implement them According to Olagoke (1979) the statements "remain nothing more than a mere statement of intention. No schools or states have so far been given any direction to implement the national language policy enunciated. Teachers have not been trained nor textbooks or other materials been prepared for such a revolutionary language programme in the country".

However it is pertinent to stress here that the above mentioned directive to start the implementation of the language policy has been given to the states for quite some time now. But the problem of lack of trained teachers and useful textbooks are yet to be surmounted.

Some other factors which hinder the effective implementation of the national language policy include:

1. The problem of local politics in some communities. There are several dialects of the language. The politics here is that of which dialect to adopt for promotion.
2. Another bottleneck identified by Asinya (1994) is that of language Equipment and development. Equipment has to be developed and language laboratories set up. Both typewriter with phonetic character, language teaching tape and video player have to be procured for primary school
3. There are also problems emanating from the policy itself like Emenanjo and Asinya (1990:4), also asked the following questions:
 - i. Don't the statement on language constitute just statement of intent?
 - ii. How do people identify the language of the immediate community in pluralistic setting like universities? or what happens in certain part of the country where pidgin English is the language of the child's immediate community?
 - iii. Aren't the pronouncements on the three major languages vague and effeminate? Phrase like ... "government considers it to be of interest to the national unity that each child should be encouraged to learn ... tend to suggest that the choice of language is optional and left to the child to choose or not to choose. Common sense dictates that if learning a major national language is a national responsibility, then its learning cannot be optional, it must be compulsory.
 - iv. If the government is serious about implementing the policy, shouldn't there be a chronogram for all states to follow implementation?
 - v. If Government consider the learning of the three languages crucial for national integration, where are the legal and other sanction for defaulting Federal, State and local government or their' Agencies?
 - vi. There are 400 odd languages in use in our schools. How can such a large number of languages be used in initial literacy? Some of these languages may not even boast of one hundred students who will study them.
 - vii. Are the three years of JSS studies in the three major languages enough for cultural emersion and political unity envisaged?
 - viii. No fewer than 56,000 language teachers (conservative estimate) will be required to handle the language aspect of the curriculum. By 1990, only 6,383 of the teachers have been got. Is the recruitment or training of teachers to be left to chance or to be a co-ordinated programme involving the various agencies concerned?

The above and many more hiccups arising inter alia from the non implementation of the language policy placed English language at an advantaged position over the indigenous languages. Now the social linguistic situation in Nigeria has seen the social network and other activities being conducted in English language.

Broadly speaking, English is widely practiced and occupies a prominent function both at the workplace, in the media and as a medium of instruction in schools along with the three crucial indigenous languages as well. With the above and many more to come, answers the

question, why has English occupied a position of prestige? Eno-Abasi E.Arua (2003:135) rightly said:

'We cannot promptly specify the number of languages spoken in Nigeria as a nation. The multiplicity of languages in Nigeria is so obvious and egregious that languages of people living with a 25kilometre radius are massively different and incomprehensible to one another. The implication of this complex language situation is the absence of established effective communication between the ethnic groups which becomes the basis not only for bigotry and hatred but for resorting to the use of English as a predominantly official language. It also implies that the choice of any of the three indigenous languages as a national language certainly will deteriorate to disintegration or unpleasant feelings.

Historical consideration indicates that an assimilation of culture emerged wherein English became the language of education as it was the Nigerian official language. The pull toward English is motivated by the ideology of internationalization reflecting the dual needs for an interethnic and international language of superiority. In fact, the gained language policy on educational ordinance of 1882 made English the language of instruction in school. Despite the legislation and ordinances, English still played an official role in government and other administration. English language equally valuable still controlled the entire method of instructions in primary, secondary and tertiary institutions.

Institutionally, Odebunmi (2005) accepts that English is the only means open to individual from different ethnic and linguistic groups for interaction. This shows the colossal status accorded to English language in Nigeria on an international level.

Frankly speaking the status of English in Nigeria has remained extremely high and it seems quite unlikely to change due to a vast complex linguistic situation in Nigeria. This also captures the writing on sovereignty and the English language as Awonusi (1990) notes:

'The notion of hegemony English implies the recognition of the English language as a significant linguistic super structure that has a wide usage and acceptance as well as influence. The role played by the English language in Nigeria is rooted in its colonial history; its adoption as the official language in education, politics and mass communication and its high level prestige in international relations and global information and which also include its role as language of government in the national assembly have continued, despite it's criticism and negative labeling as instrument of colonial domination and heritage'.

Social Mobilisation and Sensitization in Nigeria

It is pertinent to note that in any country, to a reasonable extent, the credibility of any government will depend on how much it is able to carry the masses along. Omole (1991), noted that social mobilization is matter of persuasion, information and public relations. These can be conveyed by the use of language. He further added that mass mobilization is also a:

... pragmatic type of enlightenment campaigns desired to persuade and galvanise a group of people towards understanding and accepting certain ideas or policies more or less as important, normal or logical, thereby ensuring co-operations and solidarity with the authority (P.2)

Frankly speaking, in Nigeria like in other countries, social mobilisation is often a campaign which is normally carried out through the media. It can be print media, electronic media or the mass as a whole. According to Soola (1991), radio is one that is relatively cheapest, ubiquitous and adaptable as far as mass communication is a medium of social mobilization. For the thrust of this paper, our concern will be on social mobilization and language use especially in the electronic media like radio and television. However, some radios may not be electronic depending on the area where it is being used but it still falls in the line of electronic media.

Radio, television and print media are essentially unidirectional in medium. This is because they use language to address the mind of the audience but they do not allow simultaneous feedback. The listener or reader cannot immediately respond to the information passed across. But the fact that they are unidirectional does not prevent the media from carrying out the mobilization policies of the government. This is because, in mobilization, the aim of government is to pass the message to the masses and for the masses to fall in line with the message and not to give a talk-back which in some ways can form a digression from the intention of the government.

A government is credible to a large extent, if it can carry the masses along in its policies. Government will always want to win the heart of its citizenry toward supporting its ideals and plans. If a government embarks on a touching issue or sensitive programmes, be it politically, economically or otherwise, it will need effective mass mobilization campaign.

In Nigeria, a lot of policies and programmes had been adopted. Examples are fuel subsidy campaign, the transition programme, national census, structural adjustment programme, anti AIDS campaign, ethical revolution, health for all in 2020 programme, and a host of others. The primary concern of the government is to carry the masses along with these policies and programmes. These mobilization efforts can be successful depending on the degree of effectiveness of the use of language at the right time. This is because, before citizens are mobilized, there must be something which will relay the mobilization strategies and language is that force that can do this. Because language situation in Nigeria is problematic as well as delicate because of the pluralistic nature of our society, the government has therefore adopted a number of languages for its mobilization with a view to reaching a good number of audiences in the country.

Language as a vessel for Social Mobilisation and Sensitization

Language is the chief instrument for social mobilization. According to Page (1964), language provides the individual with a tool which can be used to explore and analyse his conceptual process. Language therefore helps us to order our thought in a coherent form, again it imposes the thinking habit of our community upon us. Using language to mobilize citizens is therefore paramount in the human society.

In mobilising the citizens, the issue of enlightenment is primary. In fact, enlightenment is a major instrument of social mobilisation. Before the masses are enlightened, language channel is considered. The languages that are mainly used in mobilization in Nigeria are:

- a. English language
- b. Pidgin
- c. Local languages

English language:

Although ethnic plurality and linguistic diversity in Nigeria compounded our problems, we still cannot circumvent the fact that English has come to stay as one of the Nigerian languages. Considering the interpretation of UNESCO in its report on language of education in 1951, English language is Nigeria's lingua franca. It is Nigeria's neutral language, official language, a second language to the majority of Nigerians who speak English appropriately for different purposes. Appropriateness, to Adetugbo (1979) is a specification of the kind of thing: to say in a specified form to the right kind of people in a right situation. As far as language is concerned, English language is virtually the most important means of communication in Nigeria. It cuts across different ethnic barriers. Because its use cuts across culture and ethnic background, government is employing it in its public enlightenment campaign at various government levels in different mass media. Apart from using it to educate the citizens, it is still being used to impart awareness and national consciousness that underline the national unity of the country.

Linguistic Limits

Linguistic rule have limits. The person who says 'as at now' displays ignorance of the right expression. In activated English, we say 'as of now' which is British English.

However, our media practitioners use and say 'as at now'. But the linguistic law of collocation in English does not permit 'as' and 'at' to come together in this expression. They do not collocate. In English, we say 'at present' but not 'at now' even though 'at present' means 'now'. The law of collocation does not permit 'at and now' to go together in this expression. All this happens because linguistics has its own limits. The person who says 'as at now' uses it because he hears many people say that, so, he too says it. This is basically a socio-linguistic behaviour.

Expectation of a Communication Practitioner: It is the duty of communication practitioners to be well grounded in linguistics so as to be able to teach people the correct use of language. In Nigeria, communication practitioners owe it as a duty to give correct

English Structures to Nigerians most of whom have no other means of hearing how English language is used.

Pidgin English

Hayakawa (1965) is of the opinion that even though it is usually deplored as a corruption of English, pidgin serves the needs of millions who would have been unable to communicate without it. Using the Nigerian perspectives, it will be discovered that quite a considerable fraction of illiterates and semi-illiterates in various circles do use pidgin. A lot of interference do occur in pidgin.

Pidgin is non-complex and easy to understand. Decamp (1979), observes that pidgin is characterized by a limited vocabulary and an elimination of many grammatical devices, imported from other languages can be added. For example: you bi okporoko head, I go nack you okpo for ya head, yam head era, etc. Pidgin being a language used by wider majority of people is enjoying an overwhelming support in the media. It is being used for advertisement on radios and televisions. In the electronic media, pidgin is a very popular language of mobilisation, persuasion, education as well as for maintaining good public relations. In The Nigerian Television Authority (NTA), Asaba, consider this rendition on AIDS;

You see one woman you chop am

You see anoda woman you nack am

You see anoda woman, you deck am

My broda, my sister, AIDS no dey show for face ooo!

If you dey change woman like wrapper, you dey play with snake o!

AIDS na fire wey water no fit quench

AIDS no get melecine o!

This is an appeal to all and this appeal cuts across the various segments or strata of the society because this dreadful issue of AIDS is no longer a new thing to the society.

Local/ethnic language:

Prior to the emergence of English which is the neutral language that cuts across ethnic barriers, we had our local languages. In fact in Nigeria, it is hardly possible to get a person who has no local language. Majority of Nigerians who are only monolingual in their local language are illiterates. Intra-ethnic consumption is being achieved through ethnic languages which are as well common in media houses especially those that are ethnic-specific. So, in the West the popular ethnic language is Yoruba, in the North – Hausa, in the East – Igbo.

There are also many of the popular local languages that are being used to reach the target population. In Edo and Delta States, Edo, Urhobo, Ika, Aniocha languages among others are popular. Tiv is one of the popular languages in the Middle Belt. What all these boil down to is that to a very good extent, ethnic language is used for social mobilisation in the media.

Conclusion

The gamut of this article examines issues relating to language as an instrument for educational instructions and Mass sensitization in Nigeria vis-à-vis the complex issues

bedeviling the language policy in Nigeria and the distinguished position occupied by English language as the official language of the Nigerian nation, with regard to its prestige and the positions of priority as administrative, educational, economic, social and international advantages. In spite of the fact that Nigeria constitutes a widespread of languages of which majority is Hausa, Yoruba and Igbo languages and has widely spoken both regionally and internationally, English language continues to maintain its colonial official language status in politics, educational instructions in schools like primary, secondary and universities as courses of studies.

This article also took a cursory look at some concepts relating to teacher education, thereby highlighting that no nation or individual can make progress in this modern society without literacy. The authors dove-tailed into commenting on the National Language Policy with an emphatic statement that the policy lacks seriousness and saddled with implementation palaver. He cited Olagoke (1979) when he affirmed that:

"The statements remain nothing more than a mere statement of intention". This study categorically affirmed that the multiplicity of languages in Nigeria is an impediment to making choice of a viable national language since there will be bad blood or bad feelings among the ethnic groups of the three languages – Hausa, Yoruba and Igbo if one is chosen against others. Also, "No Nigerian language can perform scientific and technological needs....to meet international educational standard". These *inter alia* gave English upper hand over the Nigerian languages in our educational system.

The author emphatically stated that language is the chief conductor for mass sensitization. In Nigeria, English language, pidgin and local languages are mainly used in social mobilisation efforts.

Finally, although numerous hiccups abounds, language still play a pivotal role for instruction in the Nigerian Educational system, social mobilization and transformation.

Recommendations

In view of the above claims and assertions on the pivotal role of language in the Nigerian educational system and mass sensitization geared toward the promotion of "Holistic Education for contemporary Africa". The writers recommends that:

- ❖ There is urgent need to disabuse the minds of our people from wrong connotation people often have for our mother tongues and local languages, since no language is inferior to the other.
- ❖ The government of Nigeria should as a matter of urgency has a re-think on the current national language policy which tends to accord undue prominence or recognition to foreign languages to the detriment of Nigerian languages.
- ❖ The federal government of Nigeria must be serious with the full implementation of the National language policy.
- ❖ Mother tongue education should be more vigorously pursued as partial or non-implementation portends counter-productivity.
- ❖ Local language experts must be encouraged to produce resource materials and textbooks to enhance such a revolutionary language programme in the country.
- ❖ Local language teachers must be trained to meet up with the country's educational needs.

- ❖ Creative writing in major Nigerian languages must be developed. Novels, short stories, poetry and drama in the modern sense particularly in the three major Nigerian languages must be developed.
- ❖ State governments should be empowered to implement free education at the primary or elementary school level and subsidize secondary school education.
- ❖ Language education should be made compulsory at both the NCE and undergraduate levels for all teacher-trainees.
- ❖ Government should provide free flow of information and encourage dialogue in all its policies.
- ❖ English language should not be made to supplant or dominate the indigenous languages but rather should as much as possible, be domesticated
- ❖ Bilingual/multilingual education policy should be promoted, as this brings about national integration and unity in diversity. Multilingual education policy should cater for minority languages to avoid ethno-linguistic prejudice.
- ❖ Educational instructors, teachers and lecturers in various schools must play a major role in ensuring that the local languages are incorporated into the school curriculum and be made a prerequisite for admission into any higher institution in the country. This will engender in the students, the desire to seriously learn, know and speak their local languages.
- ❖ In order to prevent English from sending the other local languages into extinction, we must strive hard to strike a balance so as not to lose our identity especially in the midst of nations of the world.

References

- Achebe, (1977). Language and the destiny of man in *Morning Yet on creation day*. Great Britain. Butler and Tanner Ltd.
- Adegbite, W. (2004). *Bilingualism – Biculturalism and the utilization of Africa languages for the Development of African Nations*. Oyeleye, L. (Ed) 2004. language discourse in society. Ibadan: Hope publications Ltd
- Adekoya, S. (1979) "Appropriateness and Nigerian English, Ubehakwe (Ed) *Varieties and functions of English in Nigeria*. Ibadan: African University Press
- Adetugbo A. (1988) Nigerian English and communicative competence. Ubehakwe E. (Ed) *varieties and functions of English in Nigeria*. Ibadan: African University Press.
- Adekoya S. (1993). Mobilisation for Mystification: The case of Soyinka's "Etike Rovo Wetin?" *The Guardian*, February 27, 2993.
- Afolayan, A. (1987), English as a second language: A variety or a myth? *Journal of English as a second language*, No 1, Ife-Nigeria P.14
- Asinya, O. E. (1994). *National policy on education. Implication for the practical of language question*. Akankpa Journal of Education. Vol. No.1.
- Awolesi, V.O (1990). Planning for a national (Nigerian) language. In Erubebetine, A.E (Ed). *Aesthetics and Utilitarianism in Languages and literatures*. Ojo: Lagos State University Department of languages and literatures 113-9. Aba: National Institute for Nigerian Languages.

- Bangbose, A. (1976). Language in national integration: Nigeria as a case study read at the 12th West African, language congress University of Ife. Ife, Nigeria.
- David, Williams (2004), *English Language Teaching* Ibadan: Spectrum Books Limited.
- Decamp, D. (1977). Introduction to the study of pidgin and creole language. Dell Hymes (Ed). *Pidginisation and creolisation of language*. London C.U.P
- Emenanjo, E.N. (1990). *Multilingualism, minority language and language policy in Nigeria*, Agbor: Central Books Limited.
- Eno-Abasi, E.U (2003). *Tonal reconstruction in eastern lower cross Lects*.
- Eziechine, A.O (2010). *Teaching English language and literature*: Agbor, Progress Printing Associates Ltd.
- Fafunwa, A.B (1974). *History of Education in Nigeria*. London: George Allen and Unwin.
- Federal Republic of Nigeria. (1981). *National Policy on Education*. Revised. Lagos, Nigeria: NERDC press.
- Federal Republic of Nigeria (1988) *Cultural policy for Nigeria*. Federal Government printer. Lagos. 1988.
- Fishman, J. (1977). "The sociology of language. AN interdisciplinary Social Science Approach to language in Society" Fishman (Ed). *Advance in Sociology of language* (1). The Hague: Mouton.
- Hayakwa, S.I (1965). In Whitney et al (Eds). *World Book Encyclopedia* (15) U.S.A Field Enterprises Educational Corporation.
- Jowitt, David (2012). *Nigerian English Usage: An introduction*. Lagos. Learn African Press Plc.
- Le page, R.B (1964): *The National language Question*. London
- Ndimele, O.M. (Ed) (2003). *Four Decades in the study of languages and linguistics in Nigeria*. A Fest-Christ for Kay Williamson. Aba: National Institute for Nigerian languages.
- Ogu, J.N (1992), *A Historical survey of English and the Nigerian situation*. Lagos. Kraft Books Limited.
- Ogunsiji, Yemi (1993). *Language, media & social mobilization in Nigeria*. In Ekpoma Journal of languages and Interary studies volumes 5&6.
- Olagoke, D.O. (1997) "The Mother tongue and ESL in Nigerian Education." In the teaching of English studies. Reading for colleges and universities. Ubahakwe (Ed) Ibadan University press.
- Omole, K (1991), *English as a medium of mass mobilization in Nigeria myth or reality*. A paper presented at NESA conference, University of Ibadan, Ibadan.
- Rufia (1977:7,2) *National language problems in Nigeria*. Bangbose, A. (1971) "The English language in Nigeria". In spencer, J. (Ed) (1971) *The English language in West Africa*. London: Longman, 35-48.
- Ullmann, S. (1967) *Semantics. An introduction to the Science of meaning*. London O.U.P
- Weinreich U. (1974). *Languages in contact: Findings and problems*. The Hague: Mouton.