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Ghana Journal of Education and Teaching

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EDITORIAL

GENDER BALANCE IN THE MANAGEMENT OF ORGANIZATIONS

Gender balance has become a social issue in which all well meaning social organizations require that leadership positions are no longer dominated by males to the disadvantage and detriment of females. True, in the distant past, males largely kept top positions in all social and political organizations to themselves. This might be partly explained by the fact that in education at all three levels, basic, secondary and tertiary, males led in all of them.

Indeed, in creating the human being on the earth, the Creator Himself seemed to put man in the leadership position with the female following. Adam, the male, was created first after which a rib was taken from him to create Eve, the woman. In social life when a disaster rears its ugly head, society would shout for men, not women, to rush to the scene to put things right and to restore order, peace and tranquility.

In education, the male has taken the first position for many decades. In fact, it's only in the very recent past that some females have tried to outshine their male counterparts. When a girl or woman tops her male counterparts, this is seen as rather unusual feat.

The big question is, have males done anything to subdue women? The answer is definitely no. Educational institutions, for example, have given equal opportunities to both male and female. Invariably, however, one may see males taking the really shining position. It may then be argued that females themselves seem to regard themselves only as assuming subsidiary positions giving the top ones to men.

It's very encouraging and heartening, however, to realize that today some women who have climbed up to the top of the academic ladder are rubbing shoulders with men. In politics we find Margaret Thatcher and Bandaranike assuming top positions in politics. Nationally, we are

happy to find a woman being the speaker of parliament. In courts we find women serving as judges. In education, there are good number of women serving as principals and headmistresses. Many women are seen in our parliament some serving as ministers with portfolios.

Therefore we urge girls right from primary one to strive well with the books and be at par with boys and continue up to the universities and then choose professions like law, lectureship, politics, chieftainship, managerial or directorship in organizations. Then, as time gets on, we shall find women in equal numbers rubbing shoulders with men in leadership positions. Hopefully, then, no one would cry for women to climb to the top of organization to serve as leaders.

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TABLE OF CONTENTS

	Page
Testing the Stigler Hypothesis in Economics: the Empirics from College of Technology Education, Ghana	
<i>By Isaac Addai</i>	01
Governmental Role In The Provision Of Quality Education	
<i>By: Paul Kwadwo Addo</i>	10
An Appraisal of The Middle Basic Education Curriculum In French As A Tool For Sustainable Development In An Age Of Globalization	
<i>By Carol. C. Opara</i>	17
Decentralisation and the Management of Basic Schools: A Critical Analysis of the Management of the Capitation Grant Scheme in Ghana	
<i>By Ato Essuman and Cynthia Efua Bosomtwi-Sam</i>	33
Spelling- In- Parts As A Strategy For Pronunciation Of English Poly-Syllabic Words	
<i>By David O. Fakeye (Ph.D)</i>	49
A Philosophical Appraisal of Rousseau's Child-Centred Education	
<i>By Elijah Okon John (Ph.D)</i>	57
School and Cluster-Based In-service Training for Teachers in Ghana: Participation, Views and Teaching Skills	
<i>By Prof. Joseph Ghartey Ampiah</i>	65
Students' Perception of Mathematics and Their Performance In The Subject: Implications For Counselling In Cross River State, Nigeria	
<i>By Onete U. Onete (Ph.D) & Ekpang Pauline (Mrs)</i>	85
An Appraisal Of The Middle Basic Education Curriculum In French As A Tool For Sustainable Development In An Age Of Globalization	
<i>By Carol. C. Opara (Ph.D; Senior Lecturer)</i>	93
Effects of Emotional Intelligence Training and Cognitive Behavioural Therapy on Teaching	

Self-Efficacy of Career-frustrated Teachers in Ondo State, Nigeria

By *Aremu, A. Oyesoji, Adeyemo, D.A, Akomolafe, M. Jude* 109

Repositioning 'Town and Gown' Relationship for Sustainable National Development
in Nigeria: Implications for Adult and Non-Formal Education

By *A. A. Sarumi, Ph.D and K. O. Ojokheta, (Ph.D)* 125

Global Knowledge Economy: The Challenges For Industrial Education In Nigeria

By *Hassan, Moshood Ayinde. (Ph.D)*.....140

Workers' Education and Socio-Economic Development in Developing Countries:
Reflections on the Nigerian Experience

By *Kester, Kehinde Oluwaseun (Ph.D), and Ogunyinka, Kehinde Olayiwola*.....152

Predictors of Sustainable Rural Development in Developing Economies

By *Jonathan E. Oghenekohwo, Ph.D and Olufunmilayo .O. Iyunade (Ph.D)*..... 163

Promoting Historical Studies In Adult And Non – Formal Education Using Information
Communication Technology

By *Dr. Abidoye SARUMI,*..... 173

Challenges and New Horizons In The Use Of Nigerian Languages For Instruction In Schools

By *Abiodun Okediran Ph.D. and Samson Olusola OLATUNJI*..... 183

An Investigation into Factors Influencing the Choice Business Education In Two
Tertiary Institutions In Nigeria

By *Obijole Esther Foluke*.....199

Socio-economic Status influencing Mate Selection for Marriage among Prospective
Partners in Ibadan, Nigeria.

By *Thomas G. Adegoke, Ph.D*.....207

Proposal For A Yoruba Decimal Counting System

By *Adeyemi Abiodun Adeyinka Ph.D*.....221

Vocational Education and A Sustainable Economy In Ido, Akinyele And Ibadan North
Local Government of Oyo State, Nigeria

<i>By Deborah A. Egunyomi, Ph.D.....</i>	<i>236</i>
Perception of Pregnant Women on Voluntary Counseling And HIV Testing In Antenatal Clinic In Nigeria	
<i>By Felicia Oluwafemi Aibinuomo ADHE and Olasupo Olutoyin Ladeji.....</i>	<i>246</i>
Relevance of Globalisation and Personnel Re-Engineering For Effective Open And Distance Learning In Nigeria	
<i>By 'Biyi .A. Adelakun.....</i>	<i>259</i>
<i>The relationship between self-efficacy beliefs and performance of pre-service teacher interns</i>	
<i>By Stephen Jobson Mitchual, Francis Donkor and Cecilia Quansah</i>	<i>268</i>

Challenges and New Horizons in the Use of Nigerian Languages for Instruction in Schools

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Abstract

This paper traces the issue of language in education to the inception of human civilization, with particular reference to Nigeria, through the colonial days to the present time. It examines the policy statements of the Nigerian government pertaining to language use in school instruction in the light of the obvious challenges of modern education which indigenous Nigerian languages will have to face in order to maintain their relevance in Nigerian education. The paper highlights some major problems which include lack of government will/commitment to implementation of its policies and people's negative attitudes to their languages, as major obstacles confronting the use of Nigerian language as media of instruction in schools.

The prospect that the use of indigenous languages for school instruction holds for Nigeria is discussed while suggestions towards making the language policy workable are offered.

Introduction

Ethnologue: Nigeria's Case

Nigeria is a West African nation with a population of over 140 million people. The studies carried out by Grimes (2000), and Heine and Nurse (2000) recognized over four hundred distinct indigenous languages spoken in Nigeria. Crozier and Blench (1992) identified about 500 hundred languages. Another study counted 521 languages, of which 510 are living, 2 are second languages without mother-tongue speakers while 9 are extinct (<http://www.ethnologue.com/show/country.asp?name=NG>). *The Britannica Student Encyclopedia* retrieved on Oct. 4, 2006 too testified that there are more than 500 languages in Nigeria.

Seibert (1998 & 2000) went further to analyse the distribution of languages per state as follows: Abia (1), Adamawa (58), Anambra (3), Akwa Ibom (20), Bauchi (60), Bayelsa (10) Benue (14), Borno (28), Cross River (50), Delta (11), Eboyi (5), Edo (17), Ekiti (1), Enugu (1), Gombe (21), Imo (1), Jigawa (4), Kaduna (57), Kano (4), Katsina (2), Kebbi (16), Kogi (8), Kwara (7), Lagos (2), Nassarawa (29), Niger (38), Ogun (1), Ondo (10), Osun (1), Plateau (48), Rivers (23), Sokoto (2), Taraba (73), Yobe (9), Zamfara (1), and the F.C.T. (9).

Three of the four phyla into which African languages are grouped are represented in Nigeria. The three phyla are Niger-Congo, Nilo-Saharan, and Afro-Asiatic. Only Khoisan is the phylum not represented. Connell (1997) asserted that Nigeria and Cameroon are the two most linguistically heterogeneous countries in Africa. Kari (2002) identified such distinct languages as Kolokuma, Biseni, Epic-Atisa, Kolo, Mini, Nembe, Oruma and Ogbia in Bayelsa State alone. Over twenty indigenous languages were identified in the neighbouring Rivers State.

English was Nigeria's only official language until 1998 when General Sanni Abacha, the then Military Head of State, elevated French to the position of the nation's second official language (Olatunji, 2000; and the National Policy on Education, 1998 revised edition). Thus at present, Nigeria has two official languages namely, English and French. French has, however, remained Nigeria's official language only in policy but not implementation (Olatunji, 2000).

Languages in Nigerian Education, the Journey So Far

Indigenous traditional education had been in practice by Africans, and indeed the various ethnic groups in Nigeria before the advent of the white foreigners that came as traders, Christian and Islamic missionaries and later colonialists. Akinkuotu (2000) identified functionalism as the guiding principle for Traditional African Education. The emphasis, according to him, was on moral values, political participation, job orientation and social responsibility. In fact, Ipaye (1996) asserted that this form of education which started from "the very beginning" of each ethnic group continues as a life-long concern for the all-round development of the individual into a responsible and useful member of his community. Bagudo (2000) too opined that education in one form or the other has been a part of the Africans from the earliest time of human civilization.

It is important to note that not only is it true that education had been an integral part of Nigeria's life, but also that the medium of instruction was solely the indigenous language spoken in each particular area. Ipaye (1996), citing previous scholars (Awoniyi, 1978; Arohunmolase, 1987; Akinjogbin, 1982; Ologunde, 1982), opined that the Christian missionaries who entered Nigeria through the western region worked with Yoruba slaves who settled in Sierra-Leone to develop Yoruba orthography in order to facilitate their evangelistic activities. The dominance of Yoruba language in the education policy making, its use as the medium of instruction as well as a prominent school subject in mission schools (according to Awoniyi, 1982 quoted in Ipaye, 1996) was not tinkered with by the colonial government between 1842 and 1881. But most colonial government officials, with the exception of Lord Fredrick Lugard, were averse to the extensive use of Nigerian indigenous languages in education.

Prominent among the post-independence events that have been central to the struggles for the promotion of Nigerian languages in education was the December 1960 meeting of the Joint Consultative Council on Education which decided that "each school should concentrate in teaching the dominant language of the locality in which the school is situated" and that "the West African Examinations Council should be requested to set up a panel to cover indigenous languages" (FME, 1992. vol. 1, p. 41 quoted in Ipaye, 1996). Popularly held to be "among the most conclusive" as regards the studies carried out in Africa to prove the advantages of the use of a child's mother tongue over a foreign language is the Ife Six-Year Yoruba Project under the auspices of the Institute of Education, University of Ife (now Obafemi Awolowo University) in 1970 (Okombo & Rubagumya, 1996). The experimental group was taught all subjects in Yoruba while English Language was taught as school subject throughout the six years of primary education. The control group was taught according to the normal practice in vogue, using English as medium of instruction while Yoruba was taught just as a school subject. The pupils were monitored through university and the results showed that members of the experimental group excelled those of the control group, not only in other subjects but also in their command of the English language. In fact, Awoniyi (1980) described the experimental group members as "stable bilinguals". Indeed, many studies have acknowledged the tremendous eye-opening success of the project (Awoniyi 1980; Okombo and Rubagumya, 1996; Benson, 2005; Fafunwa, 1982; Ipaye, 1966, Emenanjo, n.d.). Okombo and Rubagumya (1996) reported similar positive results from similar experiments carried out independently in Mali, South Africa, Tanzania, Great Britain and the United States of America. Ipaye (1996) asserted that, at least, five African countries, under the auspices of UNESCO, had invited Prof. Fafunwa as consultant on mother tongue programme. Such countries listed were Benin, Lesotho, Liberia (before the civil war), Senegal and Togo. This is not to forget the Rivers Readers Project, the success of which Benson (2005) reported in glowing terms after personal visits to relevant places in Nigeria. Similarly, Obanya (2001) testified to the success of the Gaskiya Corporation in Hausaland.

Owu-Ewie (2006) argued for the use of a child's native language for school instruction by pointing out that academic performances of Ghanaian students and the general literacy rate have dropped considerably since the policy stipulating the use of indigenous Ghanaian languages for instruction at the primary school level was replaced with the English-Only language policy of education. In response to the notion that the multilingual nature of Ghanaian classrooms is an imperative for the use of English language for classroom instruction, Owu-Ewie wrote, "The linguistic diversity of our classrooms should be seen not as a threat to mother tongue instruction and unity in the classroom but as something that supports and strengthens our goal as educators" (p.79). Nigeria too can learn from this argument.

All the foregoing is unequivocal of the fact that the results of the Ife Six-Year Yoruba Project were not merely accidental. Indeed, the use of a child's first language in teaching all school subjects is an incontrovertible facilitating agent in education.

Contemporary Issues about Nigerian Languages in Education; Policy and Actual Practice

The 2004 revised edition of the National Policy on Education makes the following stipulations about languages in education:

1. Mother tongue or language of the immediate environment of each school should be the medium of instruction from the pre-primary to the end of the third year in the primary school. Such should also be the medium for adult and non-formal education.
2. There should be a transition from the mother tongue or the language of the immediate community to English from the fourth year of primary school through formal tertiary education.
3. Three national languages are recognized: Yoruba, Igbo and Hausa.
4. At the secondary school level, each child should learn one national language other than his own mother tongue.
5. French is Nigeria's second official language.

Most questions that have been raised about these policy statements point to the fact that indigenous Nigerian languages have not been given their well-deserved place in the policy. Worse still, the roles assigned to them in the policy statements have not been allowed to manifest in actual practice in some aspects (Olanrewaju, 2000; Ifionu, 1993; Odumuh, 1997). The bottomline is that if the indigenous Nigerian languages are to assume their rightful positions in the National Language Policy in Education as well as in actual practice, they have to face certain challenges successfully.

Indigenous Nigerian Languages and Challenges of Modern Education

The challenges include:

Educational Challenges

Okedara (1997) observed that only 25% of Nigerian languages have developed orthographies and nine are gradually going extinct. This situation poses great educational

challenges because a language without a developed orthography is practically incapable of use as a medium of school instruction in modern education which thrives on proper documentation. In the same vein, a language that is gradually going extinct must first be revived before it can serve educational purposes. These, experts can clearly reveal, are not easy tasks that can be achieved in a short while.

The task is made more enormous by the fact that even those Nigerian languages with orthographies cannot rightly boast of adequate quantities of the required quality of textbooks and non-book instructional materials. Emenanjo (2005) observed that the list of books recommended by the Education Ministries (generally; not only in the Nigerian languages) often reveal a number of disturbing things. This problem is, however, being tackled assiduously by the Language Development Centre of the Nigerian Educational Research and Development Council (NERDC), some forward-looking publishers, African language interest groups and Departments of African (Nigerian) Languages in our tertiary institutions. In fact, Obanya (2001) testified that most of today's school textbooks, having drawn from the results of linguistic and pedagogical researches, are a great improvement on the English language-based books of the past. But it should be noted that the persistence of the problem is an indication that much more still remains to be done.

Emenanjo (2005) also pointed out the need to employ a larger number of qualified teachers of the indigenous languages. Olanrewaju (2000) did not fail to observe that even teachers of other subjects (e.g. science teachers) too need to have a good command of an indigenous language before they can teach their various subjects effectively in it. If otherwise, the need for the teacher to share meaning with learners, which is central to the success of any learning situation (Odumuh, 1997), may not be met. This raises a fundamental question: *What is the fate of a subject teacher (say Geography) who does not understand the MT/LIC of the place where he works but has hitherto taught well through the medium of the English Language?*

The challenges can be tackled gradually, and to an extent, by making the learning of the Nigerian languages compulsory for all students, many of who will eventually take up teaching as a profession. All the same, it means a teacher's service will be restricted to the part of the country where he can effectively communicate in the indigenous language. It follows then that each linguistic entity must be able to produce enough teachers to take care of its peculiar educational needs, and this is not an impossible task. In fact, Guttman (2005) described investment in teachers as critical.

Challenges in Science and Technology

Olanrewaju (2000) dealt extensively with any skepticism that may arise concerning the prospects of the use of indigenous Nigerian languages to teach science subjects and for development in science and technology. This was done by citing examples of Brazil, Taiwan, Holland, India, China, Russia, France and Japan (Nations whose names are synonymous with advancement in science and technology) that base their education and intellectual traditions on their indigenous languages. In fact, according to him, hardly would one find an average Japanese on their street who understands English language. He

also made reference to Science Teachers Association of Nigeria's (STAN) (1992) report that the evidence from the second International Science Study showed that Japanese primary school children came first while Nigerian pupils came last.

To those who may argue that the example cited above are foreign to Nigeria and may therefore not be applicable to Nigeria's peculiar situation; the words of Fafunwa (1989) about the beneficiaries of the exposure of the all-Yoruba teachings of the Ife Six-Year Yoruba Project would be instructive. "Those who turned to technical pursuits have proved more resourceful than the others without the exposure, demonstrated greater manipulative ability, manual dexterity and mechanical comprehension" (Olanrewaju, 2000 p. 2).

Therefore, it can be rightly deduced that the only legitimate challenge here is the need to find terminologies in the various indigenous languages to replace those of the English language currently in use. It should be noted that this is a challenge but not a problem. In fact, quite a number of scientific nomenclatures have been provided in Yoruba and other languages through the linguistic process of borrowing, coining and so on. Examples are the words "ilentiriki" for "electric" "faamu" for "fan", "redio" for "radio", "kemika" for "chemical" and so on. According to Owolabi (2006), 13,190 technical terms (approximately) have been translated into Yoruba.

Kolawole (1996) pointed out some inadequacies in the approach of the Yoruba metalanguage programme that has been saddled with the responsibilities of modernizing Yoruba orthography and expanding its existing vocabulary to capture foreign words in science and technology. According to him, the academics that came together derived terminologies that were mentally unattainable to the target users because people at the grassroots were not carried along. He was, however, positive and forward-looking as he acknowledged that the programme should not be condemned as a failure and that with some measures of self-correction, such programmes could become much more user-friendly.

The foregoing should be an eye-opener for any subsequent efforts at meetings the challenges of making our indigenous languages relevant in the world of science and technology. If otherwise, as asserted by Hens (1961) and quoted in Owolabi (2006), we will end up producing a generation with superficial verbal knowledge unconnected with its surroundings and previous experiences.

Challenges of Unwholesome Attitudes

For any Nigerian language to stand the test of time in the face of the challenges of modern education, the most terrible enemy to tackle is a general negative attitude wrongly meted out to anything indigenous in favour in its imported, and perhaps imposed, counterpart. For example, nowhere is it stipulated in the National Language Policy that English should be used for informal interpersonal relations in every Nigerian home. But the practice in vogue now is for most homes to labour to Anglicize their children by declaring the use of an indigenous language a taboo. Adeniran (1980) got the same stunning revelation in a study of Yoruba bilinguals' preference for either Yoruba newspapers or English medium

newspapers. Only 25 of the 402 respondents sometimes read Yoruba newspapers while 1 claimed to always read Yoruba-medium newspapers. In fact, 135 respondents hardly did. In contrast, 157 and 85 of the respondents disclosed that they always or often read English-medium newspaper. Adeniran (1980) described this situation as an "overwhelming patronage" for the English medium newspaper and an "abysmally poor patronage of Yoruba language newspapers". It is noteworthy that an average Nigerian has even become more passionate about becoming an Englishman than when Adeniran did his study. Bamgbose (2000) narrated how he once made a telephone call to a lady working in an international organization in Nigeria. The lady, though a Yoruba, declined to reply the professor in Yoruba, but informed him that employees in the organizations were allowed to speak only in English or French. This is a fall-out from the psychological manipulation perpetrated by the colonialists on the unfortunate indigenes of the colonies. Ngalasso (1986) cited by Rubagumya (1990): described a similarly enthralling influence of French in Zaire:

French has, in Zaire as in other Franchcophone African countries, mystic, even mystifying functions. Such it is a sign of being knowledge-able; it is a magic key to social prestige and power ... It is usually used to show that one has reached a level of linguistic competence which entitles one to legitimate claim to power, and eventually mystify (those who do not speak the language) (p. 2).

This is a direct result of what the colonialists drummed repeatedly into the ears of the first-generation Nigerian elites, which the latter too unwittingly worked hard to perpetuate. This ugly attitude of the elites, which Ikiddeh (1993) aptly labeled "self-abnegation, self-contempt and ultimate self-destruction", was also traced to the doorsteps of the educated elites by Owolabi (2006) who proved his point with an excerpt from the *Editorial Comment* of the March 28, 2004 edition of the **Sunday Sun** which ignorantly described the use of Nigerian languages in science and technology as an absolute impossibility. Indeed, the writer of the said *Editorial Comment*, who is looked up to as a source of reliable information, has become a typical peddler of cheap misinformation.

Matiki (1996) observed a similar trend in Malawi in which the self-esteem of the Lomwes has been damaged to the extent that they are generally ashamed to speak their language, not even within neighbouring Nyasa land that described the former as "naturally wild and low caste race whose ignorance makes them at once savage and timid" and as "represented among the idle and criminal classes to a misappropriate extent" in official editions of **A Handbook for Nyasaland** of 1910 and 1992 respectively. Is this not similar to what the western world has been doing against Nigeria from time immemorial?

It is safe to conclude that the political and cultural misjudgment of the blacks by the whites has been a major contributor to an average Nigerian's lack of confidence in his native language. It is pathetic that the western world is still active in the business of giving negative publicity to Nigeria by exaggerating some of the latter's people's misdemeanours while being silent, or mild in reporting, their own people's criminal activities, explaining

such away as being genetically induced. For example, the gay tendency is blamed on genetic variation.

People in former colonies have been plunged into confusion between literacy acquisition and language learning (Robinson, 2006). To many Nigerians, anyone who cannot speak and write in English language is not literate, regardless of whether such a person is able to write in his native language. Emenanjo (2005) observed that this fallacy is most fanatically and tenaciously held among the southern Nigerian elites. In fact, Owolabi (2006) asserted that even traditional rulers like Emirs, Obas and Obis are no less guilty of this, which is evident in the royal fathers' preference for English in their campaigns against HIV/AIDS among their own people in various telecasts.

Modern education in Nigeria is thus faced with the challenge of changing the diseased mindsets of Nigerian, first, to re-inculcate the moral virtues much cherished in the pre-colonial days; and second, to disabuse their minds of the low self-concept already reigning in their mental faculties.

It is apparent that these two seemingly impossible tasks can be adequately done through the medium of the various indigenous languages. Only a massive campaign for and strict commitment to the use of the indigenous Nigerian languages can help overcome this challenge. The first step in this direction is the clarification, in terms of policy, as to what it means to be illiterate locally, regionally and nationally (Okedara, 1992).

Political Challenge

The hydra-headed challenge posed to the successful use of indigenous languages in education by Nigeria's political peculiarities, as would be seen later in this section, is such that scholars have not been able to proffer generally acceptable antidote to it.

Emenanjo (2005) posed a number of serious questions to probe the Nigerian government's lack of commitment to the language policy pronouncements, which he pointed out as couched in "vague, effeminate and cautious escape" phraseologies exemplified in the use of "government considers it to be of interest of national unity that each child should be encouraged to learn.

The phrase "considers it" implies that the government is not convinced while be encouraged to fails to show whose responsibility it is to "encourage" each child and how it is to be done. An imperative expression would have shown greater commitment on the part of the government than to be encouraged.

Furthermore, the condition, "subject to availability of teachers" reeks of government's lack of desire to implement the policy religiously. The government is obviously not ready to give all it takes to employ enough teachers roaming our streets unemployed. Emenanjo (2005) also questioned the making of mother tongue or language of the school's immediate environment "principal" in education at the lower primary school level rather than being "solely" the medium of instruction throughout primary school.

Ikiddeh (1983) displayed an understanding of the Nigerian government's plight when he agreed that the question of a national language has never been easy to solve anywhere in

the world. It is not as easy as a change from left to right-hand driving or coming with a national revenue allocation formula. Guttman (2005) too stated clearly that governments are faced with hard choices in the provision of education.

In the National Policy on Education, the three most prominent languages (Yoruba, Hausa and Igbo) are recognized as national languages, perhaps with the hope that one of them will eventually emerge as Nigeria's lingua franca. This is not strange as Robinson (2006) observed that government policies in multilingual environments usually give different status to languages, most often based on how extensively they are spoken. It should be noted, however, that if in an attempt to employ indigenous languages as media of instruction, any Nigerian linguistic community feels relegated, the intensity of the rivalry resulting from such a threat of annihilation of the language "act of practical as well as of cultural misjudgment" can only be better imagined but not experienced, no matter the minority status of such community.

There is a sure, albeit capital intensive, way out. Government will have to heed the advice of Hulstijn (1982) that maintenance of minority language and minority cultures should suffer no form of relegation. In fact, there should be legal equality between minority languages and majority languages. This, of course, is because majority status or minority status are not inherent in any language; the status is ascribed based on the number of speakers. No language is either inherently superior or inferior to the other. This truly multilingual policy is a view held by Robinson (2006) and Grimes (2000). The implication is that if the political imbroglio that could result from the imposition of majority languages is to be prevented, government must be ready to exert political will to promote all the languages.

One of the challenges that modern education is supposed to face in the present-day Nigeria is that of educating Nigerians to foster political cohesion in the polity, to be nationistic but not nationalistic. Our hard-earned democracy must be truly participatory if it is not to collapse. The new generation of politicians that are to take the baton from the old must be trained. All the foregoing have not been, and cannot be, satisfactorily achieved in another nation's (English) language (Bamgbose, 2005 quoted in Bamgbose, 2006). Ifionu (1993), after quoting General Ibrahim Babangida's relevant observation, corroborated this assertion by admitting that the English language has helped us in a number of important ways, but it has not helped us politically. It has not been able to help minimize or eradicate regional sentiments, suspicions and oppositions in politics, vices that thrive on inadequate information dissemination and distortion by unscrupulous, selfish opponents of government's policies and programmes.

The proposed radio channel through which the federal government plans to effect direct communication of its policies and activities to people in their various indigenous languages in the Federal Radio Corporation of Nigeria, Abuja Office is a positive step. According to the Minister of Information and National Orientation, as reported in the Thursday, August 24, 2006 edition of *The Guardian*, ₦167 million has been voted for this laudable project. Thus all people, both literate and illiterate, will be better educated about government's

activities. This is an encouraging recognition of the role of indigenous languages in education.

Challenge of Employment

The poverty rate in Africa has reached an alarming point. Over 70 percent of Nigerians live below poverty line and barely survive on less than \$1 a day (World Resource Institute, 2007). Unemployment is a major factor responsible for the deplorable condition. Any form of education that will be acceptable to Nigerians must be so functional that it will make its products self-reliant and economically buoyant. It must be noted that, as pointed out by Kolawole (1996), the indigenous education carried out through the instrumentality of our indigenous language has functionalism and job-orientation as prominent constituents. It should not be considered outrageous to conclude that since education given in our indigenous language will definitely break the mental colonial hangover which Owolabi (2006) christened "Native Language Prejudice Syndrome" and its consequences, people's fanatical cravings for white-collar jobs will also be drastically reduced.

Furthermore, the high rate of "professionals" in practice-oriented technical disciplines that are full of only theoretical but little or no practical knowledge will become a thing of the past as proved by the previously cited studies epitomized by the products of the popular Ife Six-Year Yoruba Project as well as the most technically advanced countries of the world that use their own indigenous languages.

Also, as many more teachers of the various indigenous languages will be needed, job opportunities will open for many hitherto unemployed graduates that constitute terrible but avoidable nuisance on the populace.

Challenges of Globalization and Civilization

Okedara (1997) described English language as the language of civilization. It is undeniably the language of globalization. That many Nigerians erroneously believe that the only vehicle into civilization and globalization is the English language is obviously demonstrated by the preference of many Nigerians to bring their children up in the language of colonial imposition. This stems from the fact that many people fear that they may be left behind in the new wave of globalization. Education in the indigenous languages thus has to face the challenge of helping the country to be relevant in the global trend.

Information and computer technology is undeniable a formidable factor in reducing the wide, wild world into a small global village. Obviously, there are more English-medium materials than any other language on the Internet. Yoruba-medium materials are very few. However, the fact that some Yoruba-medium websites exist is a pointer to the possibilities of increasing the number as well as launching many other indigenous Nigerian- language-based websites. A notable example of such websites has translated English words into Yoruba, Igbo, Hausa and Pidgin. The following is a portion of the menu displayed in response to request for Yoruba translation of English words that begin with letter "A".

Browse A B C D E F G H I J K L M N O P Q R S T U V W X Y Z				
A				
ENGLISH	IGBO	YORUBA	HAUSA	PIDGIN
A		Kan		
Bomb		Ado lku		
Aadvork		Inagije		
Aasvogel				
Abba; abava				
Aback		Lojiji		
Abactinal				
Abacus				
Abaft				
Abandon		Fisile		
Abate		Fifisile; kikosile		
Abatement		Buku; fa sehin		
Abashed		Iresile		
Abatement		O dojuti; o damu		
abattoir				

Source: <http://www.nigeria.computersociety.com/dictionary/index.php?lettereng-A> (retrieved: 10/5/2006)

It is obvious that a lot of English words are yet to be translated into Yoruba here. Also, it is undeniable that the upper and lower tonal signs that are characteristic of the Yoruba language tones are non-existent in Yoruba words supplied, thus marring the meanings. The factor responsible for this was the non-availability of a Yoruba-coded keyboard to the producers of the websites. A notable step forward in providing solution in this direction is the invention of the Yoruba-coded keyboard, a feat that has now been achieved (Maduabuchi, 2006).

Furthermore, it is advisable to enlist the services of experts to handle specific parts of such a project, irrespective of how minute the portion of work may appear. For example, these writers can confidently point out some orthographical deficiencies in quite a number of the Yoruba equivalents of the English words supplied. It is, therefore, advisable to carry along the various Nigerian language interest groups and experts like *Egbe Akomolede ati Asa Yoruba* in the translation process.

All the foregoing is generalizable for the other indigenous Nigerian languages. As we improve on and increase our websites, we can conveniently showcase the richness of our cultures and languages and thus be a part of the global village. The learning contents in our schools too need to be global in outlook, though taught in our own indigenous languages. If nations like Japan, China, France and so on cannot be described as lagging behind in the issues of globalization and civilization, then Nigeria does not have any fear to entertain.

Once our products in all areas are relevant to global needs and standard like the aforementioned nations, we have nothing to lose as the world will be compelled to reckon with us.

Conclusion

It can be safely concluded that the desire to use our indigenous languages for school instructions in Nigeria will remain a tall dream unless we are ready to give it all it takes at the individual and governmental levels. However, the benefits that will accrue to us in the area of making our educational programmes relevant nationally and internationally as well as the uplift of our standard of education will prove any effort expended worthwhile.

Recommendations

1. Government needs to review the portions of the National Policy on Education that deal with the roles of languages in education. This should be done in such a way that governments shall be assertive where necessary. Roles should be well defined for specific organs of education. All the *whats, whys, whos, whens, and hows* should be unequivocally spelt out. All the things to be done need to be stated in as measurable terms as possible for effective monitoring and assessment.
2. Every indigenous language that has orthography should be made sole medium of school instruction in the community where it is native. For example, except in the case of the south-western part of Nigeria that is principally monolithic (Yoruba language alone), no language should be imposed on learners merely because it is a language of wider communication. In the northern part of Nigeria, for example, it will be unfair to impose Hausa language on a child whose mother tongue is Ffulde or Berom. Anything like this will arouse the ancient suspicion and the consequence may be disastrous.
3. Government should be ready to exercise adequate political will by giving legal force to the exclusive use of indigenous language for instruction at the primary school level. The present writers are of the strong conviction that government needs to make provision for some selected private schools to practise straight-to-English instruction for the benefit to expatriates' children whose native languages are not Nigerian. Otherwise, government may be guilty of fundamental human rights violation. If the public primary schools, and any private schools that follow suit, produce such convincing results as done in the Ife Six-Year Yoruba Project, upcoming private schools will see reason to adopt the indigenous languages for school instruction.
4. Government needs to absorb all hitherto jobless experts in indigenous languages into the teaching service as well as the language development centres to be established instead of allowing them to continue to be the devil's workshop.
5. The types of massive campaigns that have worked well in public enlightenment of a number of national issues should be employed in re-orientating our people's

attitude to our indigenous languages, teach them what it really means to be educated, the terrible and inevitable consequences of the neglect of their native languages as well as the benefits of massive use of our indigenous languages in education and other vital aspects of national life.

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