

English as an Agent of ‘Lingua-Cide’ and ‘Native Tonglocaust’ in Adekunle Ajasin University, Nigeria

Kehinde Olufemi OGUNYEMI^{[a],*}; Olamide Opeyemi POPOOLA^[b]

^[a]Department of Arts Education, Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria.

^[b]Department of Arts Education, Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria.

* Corresponding author.

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Abstract

This study examines the role of English as an agent of lingua-cide, more specifically the case study of native tonglocaust among undergraduates in Adekunle Ajasin University, Akungba-Akoko, Ondo State. This work evolved out of the sociolinguistic consciousness that the entire populace needed to be re-orientated about the impending sociolinguistic effect and danger their indifferent language attitude posed towards native tonglocaust in term of national under-development, cultural alienation, individuals’ loss of ‘native’ identity, educational and mental incapacitation and social disintegration. Through re-orientation and affinity with one’s cultural value, the linguistic badge would be preserved; national vis-à-vis educational development would be enhanced; and most importantly, efficiency and effective development of mental ability and capacity in individuals would be encouraged.

The study employed the descriptive research design. The data was collected using a self-designed questionnaire as the research instrument with a reliability coefficient of 0.73. Simple random sampling technique was adopted in the selection of the respondents for this research work. One hundred and eighty (180) students were randomly selected from the six faculties in the institution. Simple percentage was used in analyzing the data generated.

The results revealed that many Nigerian native languages are beginning to experience a gradual ‘self-actualized’ crime of ‘native tonglocaust’ and ‘lingua-cide’ based on the ‘status’ prestige granted to English in its sociolinguistic usage.

It is recommended that much more than ‘little love’ be shown towards the use of native languages while the ‘vernacular syndrome/consciousness’ be eradicated among the populace in order to encourage individuals to ‘develop mentally’, the nation to fully get ‘developed’, and affinity with the cultural vis-à-vis linguistic identity be restored so as to avoid native languages from moving into a state of being ‘loss’, ‘dead’, or ‘extinct’.

Key words: Lingua-cide; Linguistic agent; Linguistic war; Native tonglocaust

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INTRODUCTION

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Language is related to almost every facet of human life – in terms of culture, education, politics, administration, communication and so on. Language is an index of identity, nationalism and nationism. At the heart of every multilingual vis-a-vis multicultural community is the sociolinguistic reality of linguistic diversity. Overtime, the world has been evolving into a ‘global village’, where there is a constant interaction between language groups-interpenetrating and meshing in such a fascinating way through the acquisition or learning of English as the working tongue of the global village.

Just as in most heterogeneous societies, the language scenario in Nigeria before and after 1914 can best be conceptualized as multiculturalism and multilingualism. Before 1914, Nigeria could be described as a multicultural society where respective regional or societal languages were still linguistically sufficient in themselves as indices of self and societal identity. However, during the process of colonization and the proposed civilization, English

was introduced and enforced by the British colonial administration as the 'lingua franca' to depend on. It was viewed as the linguistic tool needed for the process of 'indirect rule' of socialization and acculturation. In 1914, there was a 'cultural amalgamation', hence, evolving into a situation of 'linguistic assimilation' for Nigeria 'multicultural' societies to become a 'multilingual' nation – not nations. Although, geo-politically, Nigeria can be regarded as a country vis-a-viz nation, but socio-culturally and socio-linguistically, Nigeria can best be described as 'a nation of nations'.

The most pragmatic use of English language in Nigeria is its adoption as a lingua franca and the official language of the nation. The status of English in Nigeria as an official second language is not in doubt. Its adoption as an official language does not result from a recent government legislation, rather, its official imposition began with the colonial administration more than a century ago (Akere, 1997). Today, English is no longer regarded pejoratively as a colonial language but as 'becoming our own' language. Now, it shares a communication function with other indigenous Nigerian languages in many interesting though intimidating and overkillng ways based on the citizens' attitude (positive) – not to mention the legal status it also enjoys.

The users of English in Nigeria today constitute a very important segment of the population – the elite, the political rulers, the business executives, the lawyers, the judges, the police, the military, the workers, the public and private sectors, intellectuals, teachers, students, and so on (Akere, 1997). They represent a cline of proficient users who command near native-speakers competence in the language, compare to the primary school pupil (public school majorly) or the market women whose proficiency is limited. Invariably, almost every speaker of English who is a Nigerian, is bound to be bilingual in English and at least one Nigeria language.

But unfortunately, the linguistic situation has only led to a kind of Aristotelian linguistic tragedy based on the linguistic injustice about the attitude and social judgment by the users towards their native tongue being downgraded overtime as 'vernacular' while English is strengthened the more in both numbers and attitude. Considering the multilingual accident and accident of the sociolinguistic situation of language policy and educational laws in Nigeria, both the official and national languages continue to experience linguistic adulteration. In this view, in the process of promoting English as 'a' and 'the' living language, other native tongues are gradually becoming 'dying language(s)'. In the face of the linguistic war between the users and the usage, there has been a continuous dehydration of both cultural and linguistic nutrients from the native tongues, which is the lingua-cultural heritage, to substantiate the economic, cultural and sociological strength of English language, consequentially, leading to 'lingua-cide'.

Lingua-cide as conceived in this study is a concept coined out of blending the term linguistic and suicide together. The term "linguistics suicide", itself, in relation to the term "language suicide" was first introduced by Denison (1977) in his argument against the idea that language death is occasioned by structural impoverishment or decay reaching the point where a language is no longer a viable linguistic system. Hence, Dennison argues that languages die, not from the loss or decay of formal rules, but instead are lost when parents cease transmitting the minority language to their children. Although according to this study, in consonance with Dennison's assertion (1977), Davis (2003) in a "TedTalk" program also stated that language does not only exist to express vocabularies and grammatical rules rather it is what made humans who they are. He further stated that, "Language is not just a body of vocabulary or a set of grammatical rule. A language is a flash of human spirit. It is a vehicle through which the soul of each particular culture comes into the material world. Every language is an old-growth forest of the mind, a watershed, a thought, an ecosystem of spiritual possibilities".

In any given situation, lingua-cide is as a result of the interplay of many different factors, both intrinsic and extrinsic to the speech community. Sasse (1992) in his theory of language death, lists a number of external factors such as cultural, historical, economic and political forces that lead to language loss. He argues that these forces in turn have an effect on how a speech community behaves, influencing and creating internal conditions such as prestige and prejudice, crave for civilization, which shift patterns of language use towards a majority language or foster negative attitude towards the minority language which disfavor its use. In all situations, however, a key factor in lingua-cide is the failure of parents to transmit the language to their children – i.e. the interruption of language transmission. Interrupted transmission leads to a lack of proficiency on the part of the younger generation, who adopt the majority language as their 'home language' and the language of child-rearing, resulting in the ultimate demise of the 'majority' of the 'minority languages' (Beck & Lam, 2003).

In recent times, there has been intense focus of research effort by linguists and language scholars on the holocaustic nature of natives tongues in multilingual societies, based on the self-destructive measures of speakers of English as Second Language in such a way that English serves as an agent of lingua-cide – i.e. killing of other languages, hence, leading to a psychosociolinguistic phenomenon of annihilation of our native tongues, which according to this research work is referred to as 'native tonglocaust'.

One of the paradoxes that characterizes the Eco-linguistics situation where a minority language or a 'major language' is threatened by a majority language is what Sasse (1992) refers to as "Schizophrenic" attitude among speakers of the minority or 'major' language in

which “the retention of the [minority] language is valued positively for one reason, and negatively for another” (Beck & Lam, 2003). English as an exoglossic language makes it the most functional and paramount language among other exoglossic languages in Nigeria. The functions have entrenched positive attitudes towards the language and a continuous anxiety to use of the language by all and sundry in Nigeria multilingual context. English is perceived as a necessary credential in social climbing and power brokering processes. Adegbite (2010) observes that scholars such as Adebija (1994), Bamgbose (2001) and Oyetade (2001) have identified several reasons for the attitudes of Nigerians to languages in Nigeria. Some of the reasons highlighted are colonialism, elitism, mobility and job prospect.

However, according to Suarez (2002), the larger concept of ‘hegemony’ offers insight into various aspects of social power relations, including the social power relationships between ‘majority’ and ‘minority’ languages and language groups. A good definition of linguistic hegemony, as it will be used in this study, is offered by Wiley: “Linguistic hegemony is achieved when dominant groups create a consensus by convincing others to accept their language norms and usage as standard or paradigmatic. Hegemony is ensured when they can convince those who fail to meet those standards to view their failure as being the result of the inadequacy of their own language (Wiley, 2000).

Because hegemony relies on the development of an ideological structure which the minority group will support, hegemonic forces are predominantly non-coercive and are, therefore, useful markers that may illuminate the process by which the dominant ideas in a society are internalized and thus substantiate political legitimization. Thus, how are hegemonic forces apparent? Linguistic hegemony is asserted in multiple ways, for example international scientific collaboration is increasingly dominated by English (Kaplan, 1993).

As a further example, linguistic hegemony exerts and legitimates power by presenting the dominant language as an instrument, or tool to be used by those who acquire it in whatever way they choose. This is an exertion of hegemonic control because the ‘selling’ of English appears to be politically and socially neutralized, when in fact it is clearly not the case. Thus, learning of English is presented as a ‘technical instrument (like a tractor), not a world order’ (Phillipson, 1992). To this end, English hegemony is exerted. English as the unquestioned dominant language of usefulness is legitimated. Daily forms of linguistic hegemony include using the media, institutions and social relationships to associate linguistic minorities with inferiority, lower self-esteem, and belittlement – yet, to conversely present positive associations with the dominant language and culture (Suarez, 2002).

In discussing linguistic hegemony, Phillipson (1999) states: The top language benefits through the image-making of the ads of transnational corporations and the connotations of English with success and hedonism. These

symbols are reinforced by an ideology that glorifies the dominant language and serves to stigmatize others, this hierarchy being rationalized and internalized as normal and natural, rather than as expression of hegemonic values and interests. The results of successful linguistic hegemony are often language shift from the minority language to the majority language and, ultimately, language loss (Suarez, 2002).

Furthermore, without a change in attitude (negative) towards the indigenous languages, the goal for social transformation and sustainable human development cannot be actualized. Owolabi (2006) put it more succinctly as “no nation can develop or get developed in a stranger’s language”. The real tragedy of language loss – and particularly of the situation of ‘native tonglocaust’ vis-a-viz lingua-cide is that its negative consequences are not immediately apparent to the speaker themselves until the process is at an advanced stage, often beyond the point of no return. Loss of identity, social disintegration, lack of cultural continuity between generation and loss of traditional knowledge are only obvious when they are extreme and they are often only obvious to those least in a position to be able to turn the process around (Beck & Lam, 2003).

It is on this assertion that this study sought to investigate the sociolinguistic situation of a crime (‘lingua-cide’ and ‘native tonglocaust’) without a name with the intention to elucidate on the irony that those who decided to commit lingua-cide through their attitude are not the ones who are in position to reverse it; their children the current child-rearing generation are/or would have the full command of the language by their parents.

1. STATEMENT OF THE PROBLEM

It is no longer a question of debate that the multilingual nature of the effect of the socio-cultural amalgamation of different ‘Niger-areas’ into the nation called Nigeria by the colonial master has led to the democratization of the ‘colonial tongue’ – English language – in conformity with its national unification. It shows how English occupied an influential role in the formation of national expectations and integration of Nigerians socio-cultural, national and educational reality through its “official language” status.

Decades after decolonization of Nigeria, English continues to enjoy its primacy, especially in the formation of political and educational system. Despite the socio-political transition that occurred in 1960, the achievement of a similar transition socio-linguistically, has remained one of our post-colonial disillusionment. English, amidst the linguistic situation of languages in Nigeria, in relationship with ‘other’ languages can be described as the ‘killer language’ leading ‘other’ ‘native’ Nigerian languages towards linguistic holocaust. Language diversity cannot be blamed for the socio-linguistic self-imposed crime but only the misplaced priority in our language

policy directly or/and indirectly places English as Second Language as the linguistic villain serving as an agent of lingua-cide. But Nigerians must consider language not just as a political object, linguistic tool/mechanism and a subject of discourse in a myriad of avenues of usage majorly as a ‘heritage’, which as a very crucial importance to individual, national and educational development.

Over the years, Nigeria’s educational and national development has been in the foreign ‘route’ through the use of English as Second Language and also as medium of instruction to the extent that other Nigeria’s native languages are beginning to experience a gradual ‘self-actualized’ crime of ‘native tonglocaust’ and ‘lingua-cide’. Hence, native tonglocaust in Nigeria linguistic situation is a psycho-sociological problem of ‘killing our languages; killing our cultural values’ via the ‘*contra-indications*’ in the national’s language policy on education and language hegemony. It is against this background that this study investigates the socio-linguistic and socio-political consciousness of the populace as regards knowledge of this self-imposed crime, their attitudinal disposition and the possible consequences of remaining ‘silent’ in acts and actions to this killing in ‘silence’ crime.

2. RESEARCH QUESTIONS

The study would attempt to provide answers to the following research questions:

- What is the attitude of AAUA undergraduates towards native tonglocaust?
- What is the prevalence of language hegemony among AAUA undergraduates?
- What is the level of awareness of AAUA undergraduates as unwilling/unconscious socio-biological agents of native tonglocaust?
- What is the disposition of AAUA undergraduates to being unwilling agents of native tonglocaust?
- What steps could be taken to re-orientate native persons from being agents of native tonglocaust?

3. SIGNIFICANCE OF THE STUDY

The prestige attached to English as an official language and not just as a second language in Nigeria in relegation of the native languages as ‘other’ language has led to different sociolinguistics and sociocultural issues such as language

hegemony, linguistic war, language question, native tonglocaust, lingua-cide, hence, leading to educational degradation and national underdevelopment. Therefore, it is sacrosanct to address sociolinguistic incongruity.

This study is significant in various ways. It would expose lingua-cide as a name for the psycho-sociolinguistic crime we commit against ourselves, taking peculiarity of the human right law against violation/abuse of languages. The main purpose of this study is to provide educationists, teachers and students with an educational cum social conscientization about English language being strengthened (directly or indirectly) as a linguistic agents for the holocausting vis-a-viz killing of other native tongues in Nigeria gradually. More so, it would re-orientate educationists about the expedient need to review and develop a sociolinguistic educational related national/ language policy of education in general. It would also help sensitize the general populace of the danger in the gradual endangerment of our native tongues bearing in mind the truth in the maxim that “*no nation can fully develop or get developed in a stranger’s language*”.

4. METHODOLOGY

The researcher made use of survey research design. The population of the study consisted of undergraduate students of Adekunle Ajasin University, Akungba –Akoko, Ondo State. The sample consists of one hundred and eighty (180) students who were selected from the six (6) faculties (i.e. Agriculture, Arts, Education, Law, Science and Social and Management Science) in Adekunle Ajasin University, Akungba Akoko, Ondo State. The respondents comprised majorly students in 300 level and a few from other levels. Thirty students were selected from each faculty, giving a total of one hundred and eighty (180) students all together. The instrument used for data collection is a self-designed questionnaire ($r=0.73$). The data collected was analyzed with the use of descriptive statistics of frequency count and simple percentage.

5. RESULTS

Data Analysis on Research question 1: What is the attitude of AAUA undergraduates towards native tonglocaust?

Table 1
Response on the Language Attitude of AAUA Undergraduates Towards Native Tonglocaust

| S/ N | ITEMS | SA | | A | | D | | SD | |
|---------|--|-----|------|----|------|----|------|----|------|
| | | F | % | F | % | F | % | F | % |
| 1 | Students prefer to exchange first time pleasantries in English language than in their native tongues with new friends | 126 | 70 | 46 | 25.6 | 5 | 2.8 | 3 | 1.67 |
| 2 | Students who possess communicative proficiency in English are often usually loved more than those who possess it in the native languages | 72 | 40 | 67 | 37.2 | 33 | 18.3 | 8 | 4.4 |
| 3 | English is a language of societal prestige and communicative convenience | 85 | 47.2 | 81 | 45 | 13 | 7.2 | 1 | 0.6 |
| 4 | I only cherish my native tongue for its cultural values. | 63 | 35 | 59 | 32.8 | 43 | 23.9 | 15 | 8.3 |
| 5 | Native language limits the expression of one’s thought | 19 | 10.6 | 36 | 20 | 67 | 37.2 | 58 | 32.2 |
| 6 | My native language has limited and under civilized view about development in the world | 19 | 10.6 | 54 | 30 | 74 | 41.1 | 33 | 18.3 |

Source: Field, 2018

Data Analysis on Research question 2: What is the prevalence of language hegemony among AAUA undergraduates?

Table 2
The Prevalence of Language Hegemony Among AAUA Undergraduates

| S/ N | ITEMS | SA | | A | | D | | SD | |
|---------|---|----|------|----|------|----|------|----|------|
| | | F | % | F | % | F | % | F | % |
| 7 | My family had strong influence on the language I choose for wider communication | 61 | 33.9 | 66 | 36.7 | 36 | 20 | 17 | 9.4 |
| 8 | Language teachers at 'grass root' level of education are the major influencers for students' language attitude | 69 | 38.3 | 69 | 38.3 | 23 | 12.8 | 19 | 10.6 |
| 9 | Preference is usually given to native tongues for communication of intimacy and deeper social interaction | 69 | 38.3 | 81 | 45 | 26 | 14.4 | 4 | 2.2 |
| 10 | Just as in the communicative function, critical thinking in English language is becoming easier and convenient than in native tongues | 40 | 22.2 | 91 | 50.6 | 38 | 21.1 | 11 | 6.1 |
| 11 | Considering the linguistic situation, English language politically unite Nigeria as a country | 83 | 46.1 | 72 | 40 | 19 | 10.6 | 6 | 3.3 |

Source: Field, 2018

Data Analysis on Research question 3: What is the level of awareness of AAUA undergraduates as unwilling/unconscious socio-biological agents of native tonglocaust?

Table 3
Responses on the Level of Awareness of AAUA Undergraduates as Unwilling/Unconscious Socio-Biological Agents of Native Tonglocaust

| S/ N | ITEMS | SA | | A | | D | | SD | |
|---------|--|----|------|----|------|----|------|----|------|
| | | F | % | F | % | F | % | F | % |
| 12. | Nigerians engage in self-imposed cultural colonization based on continuous preference for English language | 60 | 33.3 | 90 | 50 | 23 | 12.8 | 7 | 3.9 |
| 13. | Nigeria's political independence does not culturally reflect in her language use/usage | 53 | 29.4 | 81 | 45 | 34 | 18.9 | 12 | 6.7 |
| 14. | The continuous use of and preference for English has caused cultural alienation i.e. unfamiliar with our cultural values | 90 | 50 | 67 | 37.2 | 17 | 9.4 | 6 | 3.3 |
| 15. | I perform my daily activities more consciously making use of English language | 41 | 22.8 | 82 | 45.6 | 45 | 25 | 12 | 6.7 |
| 16. | I can hardly read and write correctly in my native language | 49 | 27.2 | 44 | 24.4 | 45 | 25 | 42 | 23.3 |
| 17. | It does not really interest me to know how to read and write in my native language | 31 | 17.2 | 42 | 23.3 | 53 | 29.4 | 54 | 30 |

Source: Field, 2018.

Data Analysis on Research question 4: What is the disposition of AAUA undergraduates to being unwilling agents of native tonglocaust?

Table 4
Responses on the Disposition of AAUA Undergraduates to Being Unwilling Agents of Native Tonglocaust

| S / N | ITEMS | SA | | A | | D | | SD | |
|----------|---|----|------|----|------|----|------|----|------|
| | | F | % | F | % | F | % | F | % |
| 18. | It is better to regionalize our education sector so as to cope for regional delimitation of the Language of Wider Communication | 52 | 28.9 | 79 | 43.9 | 34 | 18.9 | 15 | 8.3 |
| 19. | Language used as medium of instruction in Education really influence socioeconomic national development | 27 | 15 | 66 | 36.7 | 65 | 36.1 | 22 | 12.2 |
| 20. | I speak my native language in any given linguistic situation without any sense of inferiority | 52 | 28.9 | 62 | 34.4 | 52 | 28.9 | 14 | 7.8 |
| 21. | Our native languages remains poor and under-civilized because it is not scientifically inclined | 36 | 20 | 59 | 32.8 | 67 | 37.2 | 18 | 10 |
| 22. | I will still continue to speak English even when it is to the detriment of my native language | 31 | 17.2 | 50 | 27.8 | 68 | 37.8 | 31 | 17.2 |
| 23. | I want the next generation to develop more communicative proficiency in the use of English language | 54 | 30 | 69 | 38.3 | 39 | 21.7 | 18 | 10 |

Source: Field, 2018

Data Analysis on Research question 5: What steps could be taken to re-orientate native persons from being agents of native tonglocaust?

Table 5
Responses on Pragmatic Steps Towards Re-orientating Native Persons From Being Agents of Native Tonglocaust

| S/ N | ITEMS | SA | | A | | D | | SD | |
|---------|--|----|------|----|------|----|------|----|-----|
| | | F | % | F | % | F | % | F | % |
| 24. | English should be used only in cases of not mutually intelligible/connected ethnic groups' communication | 66 | 36.7 | 75 | 41.7 | 30 | 16.7 | 9 | 5 |
| 25. | Dictionary should be made available and compulsory for all students in basic classes based on regional language of immediate environment (LIE) | 71 | 39.4 | 81 | 45 | 22 | 12.2 | 6 | 3.3 |
| 26. | The three major language should not only be taught as subjects, but should serve medium of interaction in attempt to break the 'vernacular' linguistic prejudice | 69 | 38.3 | 72 | 40 | 27 | 15 | 12 | 6.7 |
| 27. | Education sector should be regionalized based on the geo-political zone so as to cope for development of language of immediate environment | 67 | 37.2 | 82 | 45.6 | 18 | 10 | 13 | 7.2 |
| 28. | Time designated in the curriculum for the teaching of native languages should be same or even more than that devoted to the teaching of English | 65 | 36.1 | 78 | 43.3 | 30 | 16.7 | 7 | 3.9 |
| 29. | Promotion of native languages would require technological advancement such as translation | 69 | 38.3 | 85 | 47.2 | 17 | 9.4 | 9 | 5 |
| 30. | Development and promotion of cultural heritage related programs in native languages through performance and mass media | 98 | 54.4 | 60 | 33.3 | 22 | 12.2 | - | - |

Source: Field, 2018.

6. DISCUSSION OF FINDINGS

The study was carried out on English as an agent of Lingua-cide (i.e. the killing of other languages) vis-à-vis Native Tonglocaust (i.e. the systematic mass murder of native tongues). Findings from research question one as revealed in Table 1 shows what is the attitude of AAUA undergraduates towards native tonglocaust. With the number of respondents that agreed, it was revealed that Students prefer to exchange first time pleasantries in English language than in their native tongues with new friends; Students who possess communicative proficiency in English are often usually loved more than those who possess it in the native languages. This implies that English is a language of societal prestige and communicative convenience. The result from the findings also indicated that native tongue is only cherished for its cultural values and it limits the expression of one's thought i.e. native language has limited and under civilized view about development in the world.

Findings from research question two revealed the prevalence of language hegemony among AAUA undergraduates, as shown in Table 2 it was indicated that family had strong influence on the language choose for wider communication, language teachers at 'grass root' level of education are the major influencers for students' language attitude, preference is usually given to native tongues for communication of intimacy and deeper social interaction. Also the result showed that just as in the communicative function, critical thinking in English language is becoming easier and convenient than in native tongues also considering the linguistic situation, English language politically unite Nigeria as a country.

Findings from research question three revealed the level of awareness of AAUA undergraduates as unwilling/unconscious socio-biological agents of native tonglocaust, as shown in Table 3 it was indicated that Nigerians engage in self-imposed cultural colonization based on continuous

preference for English language, Nigeria's political independence does not culturally reflect in her language use/usage and the continuous use of and preference for English has caused cultural alienation i.e. unfamiliar with our cultural values. Also the result showed that respondents (Adekunle Ajasin University Students') perform their daily activities more consciously making use of English language, they hardly read and write correctly in their native language and it does not really interest them to know how to read and write in their native language.

Findings from research question four revealed the disposition of AAUA undergraduates to being unwilling agents of native tonglocaust, as shown in Table 4 it was revealed that it is a good thing to regionalize our education sector so as to cope for regional delimitation of the Language of Wider Communication, language used as medium of instruction in Education does not really influence socioeconomic national development and the students' speak their native language in any given linguistic situation without any sense of inferiority. Also the result showed that respondents (Adekunle Ajasin University Students') agreed that native languages remains poor and under-civilized because it is not scientifically inclined, they will still continue to speak English even when it is to the detriment of my native language and they want the next generation to develop more communicative proficiency in the use of English language.

Lastly, findings from research question five has indicated in Table 5 revealed the pragmatic steps towards re-orientating native persons from being agents of native tonglocaust. With the number of respondents that agreed with this items it was revealed that English should be used only in cases of not mutually intelligible/connected ethnic groups' communication, dictionary should be made available and compulsory for all students in basic classes based on regional language of immediate environment (LIE), the three major language should not only be taught

as subjects, but should serve medium of interaction in attempt to break the 'vernacular' linguistic prejudice, education sector should be regionalized based on the geo-political zone so as to cope for development of language of immediate environment and time designated in the curriculum for the teaching of native languages should be same or even more than that devoted to the teaching of English. It was also indicated that promotion of native languages would require technological advancement such as translation and development and promotion of cultural heritage related programs in native languages through performance and mass media.

CONCLUSION

In view of the findings of this study, it is clear that many Nigeria's native languages are beginning to experience a gradual 'self-actualized' crime of 'native tonglocaust' and 'lingua-cide' based on the 'corpus' and 'status' prestige granted to English in its sociolinguistic usage. By implication, no longer should native languages based on linguistic prejudice, be referred to or regarded as 'vernacular', nor should they be denied their sociolinguistic usability, 'developmentation', and 'develop-mental-ability' without any sense of inferiority in as much it does not pose a sociolinguistic abuse of persons and personality's right. The entire populace need to be re-orientated about the impending sociolinguistic effect and danger of their indifferent attitude posed towards native tonglocaust in term of national under-development, cultural alienation (i.e. lack of cultural continuity between generation and loss of traditional knowledge), individuals' loss of 'native' identity, educational and mental incapacitation and social disintegration. And through the re-orientation, affinity with one's cultural value and linguistic badge is preserved, national vis-à-vis educational development is enhanced, and most importantly, efficiency and effective in individual development of mental ability and capacity in other to be more creative, innovative and productive manner towards gradually moving Nigeria from being a 'developing country' into a 'developed nation'.

RECOMMENDATIONS

The study was motivated by the researcher's observation of the socio-linguistic situation in Nigeria and the concern for revitalization of Nigeria's native tongues bearing in mind the 'psycho-sociolinguistic' language situation of English serving as an agent of lingua-cide, especially native tonglocaust among undergraduates in Adekunle Ajasin University, Akungba Akoko.

The findings of this study has confirmed the need for Nigerians to be aware of the 'self-imposed' sociolinguistic crime and its effect on our native languages and the

urgency required to make an apt act of 'repentance' towards revitalization of the use, development and change of language attitude towards our native language. Although the study has shown that preference is given to English for communicative purpose and as a tool for 'national' cohesion politically, the 'little love' shown for use native language and advocacy for quick re-orientation of the populace was also shown to buttress the fact that for individual to 'develop mentally' and a nation to fully get 'developed', the affinity with the cultural vis-à-vis linguistic identity with native languages must not be allowed to come to a state of being 'loss', 'dead', or 'extinct'.

More also, since this sociolinguistic problem, from the education point of view, was not well catered or accounted for in the Nigeria Policy on Education (1977, revised 1999, 2014) and probably can never be, from the 'educational-linguistic' strand, the advocacy for technological advancement and 'development' of the native languages can only be granted space of possibility and relevance if native speakers are directly or/and indirectly allowed, encouraged and motivated to speak their native tongues without any 'sense' or 'sensibility' of the 'vernacular' linguistic prejudice which usually influence the 'schizophrenic' language attitude of speakers towards language hegemony.

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