

Achieving Unity in Nigeria's Diversity: The Role of Literary and Language Education in Nigeria

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Abstract

Nigeria since its inception has been a country in constant search for an identity that is hinged on unity, being a country peopled by diverse socio-cultural cum political affiliations. From the amalgamation of 1914 to the break out of the civil war in 1966, and the numerous coup d'états witnessed in the country, one dominant underlining issue, is the case of disunity, ethnic disaffection, and religious intolerance in our diversities. This research x-rays, how the numerous interventions of successive authorities in Nigeria have failed to yield the desired results of achieving unity, particularly due to the underlining intricacies of identity dynamics. This paper, being qualitative research, beams its searchlight on the numerous educational policies in Nigeria, geared toward fostering unity, and why they have failed. It is discovered that, unity is a recipe for peace and the apparent lack of common identity cannot engender peace. The current insecurity challenges plaguing our country at this moment is a product of many years of disunity and mistrust in the system. Also, aside music and sports, literary and language education, possess a potent capacity to unite a patently fragmented nation like ours. Through language integration and cultural assimilation, people tend to feel inclusive and matter in the grand scheme of things pertaining to nationhood. Based on the foregoing, this paper recommends, amongst others, a deliberate attempt to acculturate literary and language integration in Nigeria, especially in our school curriculum. Cultural exchange and intentional literary and language policies should be instituted to place high premium on literary and language education. Training and retraining of literary and language education scholars should be a matter of necessity. The study advocates the inclusion of literary and language scholars back into the TETFUND overseas training for academics in Nigeria.

Keywords: Literary Education, Language education, Education, Indigenous Language, Unity in Diversity, Language Policy.

Introduction

Nigeria, in her over six decades of existence (post-independence), has witnessed a plethora of issues that have consistently challenged her unity as a country peopled by diverse ethnicity, religious and cultural affinities. These issues have over the time laid the ground work for incessant military take-overs, insurrections and ultimately the civil war. A cursory look at the baseline intricacies and tendencies lie the issue of language differentiations or what we will like to refer to as linguistic pluralism. As Yusuf (2012) would rightly note that, one of the dominant and pervasive problems Nigeria has and indeed Africa is the language issue. The study explains that; Language being a potent vehicle of transmitting culture, norms, values and beliefs from generation to generation remains a central factor in determining the overall status of a nation. It must be noted here that; linguistic plurality is occasioned by ethnic diversity. In Nigeria, this diversity has been a cause for strife, unrest, and mutual distrusts, thereby threatening our unity as a people.

The search for unity in Nigeria has made successive governments to come up with several policies, programs, and even sound bites geared towards knitting together, the fabrics of unity in our country, that had been battered. For instance, Omotoyinbo (2016) notes that; many attempts have been made to ensure the unity and coexistence of Nigeria right from the 1914 amalgamation by Lord Lugard. The slogan of General Yakubu Gowon and people in his government ‘to keep Nigeria

one is a task that must be done’ was aimed at national unity. It is noteworthy also, that the Radio Nigeria otherwise known as the Federal Radio Corporation of Nigeria (FRCN) has always put it as its slogan ‘Radio Nigeria: uplifting the people and uniting the nation.’ However, since the civil war, successive military incursions into the governance system of Nigeria, terrorism and other economic malaise are all traceable to ethnic, religious and political imbalance in the country. For instance, the unfortunate civil war gave birth to what Omotoyinbo refers to as the beautiful National Youth Service Corps, which is an instance that seems to show that Nigeria is surviving every threat to her togetherness. It is however, unfortunate that the beautiful scheme is fast drifting away from its core values and focus. The idea of Federal Unity Colleges (FUCs) was mooted primarily to hew the country together, thus, underscoring the pivotal role that education could play in achieving national unity. Sadly too, just like the NYSC scheme, today, there is nothing really uniting in Federal Unity Colleges. Divisions and bitter ethno-religious politics by our leaders have shifted away these beautiful national inventions from focus.

The concept of language education, refers to the teaching and learning of languages either as first or additional language. It involves skills, systems, culture and context, and methods. Since language education shapes how an individual thinks, access information, and connect with other people, learning a second language therefore, helps in sharpening

the cognitive flexibility just as first language shapes how well you can reason and express complex ideas. At the intersection of applied linguistics, psycholinguistics, sociolinguistics, and pedagogy, lies language education as a field of study. It is a multidisciplinary field that deals with how humans acquire symbolic systems, how social context shapes that process, and how institutions design interventions to make it happen more effectively. Literary education on the other hand, is the teaching and learning of how to read, interpret, and produce literary texts. It must be stated here that the word, “literary”, as used in this paper, does not just mean novels and poems. It means texts where form, language, and meaning are deliberately intertwined i.e. how something is said, changes what it means. It draws heavily from literary theories, aesthetics, hermeneutics, and cultural studies. Both concepts deal with language as material. Literary education builds on language skills. In other words, you cannot do a close reading if you don’t understand syntax, register, and connotation. Where both concepts differ, is in the fact that while language education usually aims at communicative competence. Literary education aims at interpretative and aesthetic competence. One wants you to use language; the other wants you to notice how the language is being deployed.

Nigeria, being a multi-ethnic or multi-racial society, have made humongous efforts to mitigate the problem that may arise from her multi-ethnic and multilingual nature. One of such efforts according to Ogunyemi and

Oladotun (2021), is the national language policy as contained in the National Policy on Education (NPE) which was first drafted in 1977. Although the NPE has been subjected to series of review processes over the years, notably in 1981, 2004, 2007 and 2013, they contend that these changes have not metamorphosed into national unity, which makes the question of National unity in Nigeria a seminar topic.

This paper asserts that, aside music and sports, effective and well-intentioned Literary and Language education can also facilitate national identity, an identity capable of unifying the country.

Identity Politics and Multi-ethnicity in Nigeria

As it has been earlier noted at the beginning of this discussion, Nigeria is a multi-ethnic and multi-lingual country. Citizens rather than seeing a bigger picture of nation building around unity in diversity, prefer to stick to primordial or clannish/ethnic sentiments. Ethnicity is a social phenomenon that has been viewed and described differently by scholars over the years. For instance, Nnoli (2008), cited in Ogunyemi and Oladotun (2021), describes ethnicity as a social phenomenon associated with the identity of members of the possible competing communal (ethnic groups) seeking to protect and advance their interest in a political system.

Nigeria is a multilingual country where an estimated 505 languages are spoken of which Igbo, Yoruba and Hausa are the major

languages with about 18 million speakers each. The British first introduced English in Nigeria with the establishment of trading contacts on the West African coast in the sixteenth century. This, according to Yusuf (2012) resulted in a form of Nigerian Pidgin, which probably is the precursor to the present-day Nigeria English Pidgin, which is mainly used for inter-ethnic communication. English began to be formally studied in Nigeria from the middle of the nineteenth century and now has a geographical spread throughout the country due to its use in predominantly formal contexts such as government, education, literature, business, commerce, media, international communication and as a lingual franca in social interaction among the educated elites.

Furthermore, this definition attempts to delineate the concept (ethnicity) as being characterized by some important factors which include but not limited to prejudice and discrimination, in-group sentiments, sense of solidarity, socio-economic and political discrimination. One thing about this definition and some other definitions that we shall still consider is that members of a particular ethnic group are seen as being extremely loyal to their group to the detriment of the larger society. For example, a Yoruba person tempts to feel more comfortable while s/he is in her ethnic region or amongst his/her ethnic brothers. The same goes for an Igbo and or Hausa, Ibibio, Ogoja, Efik, Fulani or an Igede person. There is immutable sense of "I am first my ethnic person, before being a Nigerian." This kind of belief breeds corruption, nepotism and

favoritism in an unimaginable proportion, thereby widening the gap of unity and cohesion in the country.

Nigeria is a developing country in the world comprising of different languages, traditions, cultures, religion and beliefs etc. These differences in diversity, in the words of Nwankwo and Okanume (2022), have been the main obstacle on the way to the spirit of one nation. Some of the factors militating against our nationhood include:

Cultural differences: Cultural diversity, as noted by Nwankwo and Okanume, is the prime reason for people to become prisoners of different regional identities. People from different regions of the country began to fight for their superiority over other regions so as to gain autonomy or even independence. It must be noted at this juncture that, one of the conditionalities of national harmony is the cross affiliation amongst different kingdoms irrespective of cultural and religious discrepancy (Ekah, 2018). According to Ekah (2018), such harmony was expressed by HRH (Dr) Appolus Chu, Egbere Emere Okori of Eleme Kingdom in Rivers State when he made a trip from South-South to the North to attend the 2018 Nzem Berom, a cultural festival of the Berom nation in Plateau State. Another example of such gesture is by the current Ooni of Ife HIM Oba Adeyeye Ogunwusi, the Ojaja 1. This paper therefore strongly advocates that our traditional rulers (being the custodian of our customs and traditions) from different states can emulate such gesture to create peaceful inter relationship for the unity of the

nation. This can contribute immensely to the social development of our society and facilitate development, as long as there is peace, love, and stability.

Some of the Issues Militating Against National Unity and Identity in our Multi-Ethnic Nationhood Include:

Language diversity: As a multilingual nation, Nigeria suffers many language barrier problems. This has really affected the status of our national unity, thereby making the implementation of the National Policy on Education a bull in the Chinese shop. It is nothing to write home about. More Nigerians feel at home with someone whom they share the same linguistic background and suspect any other persons whose language they can neither speak nor understand. The result of this is the ethnic and racial profiling currently going in Nigeria today. A case in context is the banal categorization of Fulani herdsmen, unknown gunmen, bandits and Boko Haram terrorists, which are all the different nomenclatures given to none state actors running riots in different parts of our country and the different approaches deployed to quell their nefarious activities. This paper asserts that a criminal remains a criminal, notwithstanding the religious, ethnic and political affinities.

Religion: The differences among Nigerian people along religious lines are one of the main obstacles to national unity in Nigeria. A typical Muslim or Christian, according to Nwankwo and Okanume (2022), finds it difficult to marry outside his or her religion. Why? Because of

the fear of the unknown as inter religious hatred and wars have always been the case in the history of religion in Nigeria. Religion and religious matters are very inflammable topic in today's Nigeria. The wave of insecurity and unrest is traceable to religious orientation. For instance, there exists a religious sect in Nigeria whose adherents believe that western education is a sin. The gruesome murder of Deborah, a 200-level student in Sokoto, is still fresh in our memories. Another example is the recent attack on Worro community, in Kaiama Local Government area of Kwara State, over the refusal of the members of the community to be indoctrinated. All these and lots more threaten the existence of unity in our country.

Political Affinities: This is another big hindrance to national integration and development in Nigeria. Nwankwo and Okanume noted that Nigerian Politicians practice regional politics, that is giving support to people from one's own region whether they are good candidates or not. Also, the winner takes all syndrome is an anathema for the do or die mentality in the psyche of an average Nigerian politician and their supporters. This paper is puzzled to ask that; If politics is all about service to the people, why would any politician contemplate killing the same people whom you want to serve? Politicians have always craftily device an innovative way to divide us. why we, (the long-suffering people) have not been able to resist their antics and tendencies still baffles the researchers? For instance, why should anybody allow himself to be used as thugs for a man whose sons and

daughters are living in the opulence of our common patrimony abroad? Why should anybody be given a red-carpet treatment for stealing our commonwealth just because s/he is from my town or my church/mosque member, or because we are members of the same party?

The level of profanity and the impunity with which the political elites do this can never birth a united country.

Corruption: The hydra-headed monster of corruption is another reason for continuous disunity in Nigeria. It must be said, this orgy of corruption manifests in both high and low places. The concomitant effect is that citizens are left in despair, anguish, frustration, and hence, reduce the sense of patriotism to one's country of birth. All the military coups in Nigeria have corruption and nepotism at its bottom lay. Citizen's lack of patriotism to their motherland is a result of many years of inept and corrupt leaders at the saddle.

The Role of Literary and Language Education in Achieving a United Nigeria

Every society, according to Sanni and Oguche (2017), thrives on the basis of communication. That is, for a society to experience developmental strides, it must have nuances of conventional codes with which the people are bonded. These codes are what constitute the language that connects the people. Language could, therefore be regarded as the vehicle through which a people's culture is transmitted. Literature, on the other hand, is the reflection of the society. In other words, the culture of the people which has been

transmitted through language is mirrored through literature.

Olusoji (2012) argues that, with language, man has the capacity for dealing with changes in the environment to organize his society and face other various emergencies of life. By this, it means that language is a tool for national development. Ndibe (2024) puts it more succinctly that; Language has been identified as the live-wire of the society and the means for ensuring continuity of purpose and existence, stability, growth, and development in the society. Sanni and Oguche (2017) contend that the society tends to associate development on the basis of GDP, GNP and other economic indices. However validating this may seem, there is a missing link often ignored by the society, and this missing link is, in fact, language. For Olusoji (2012), the society conceives the role of language and literature, in development as too tangential to be taken seriously. Within the context of the foregoing, we can argue that language and literary education are prerequisites for national development. Decrying the poor attention ascribed to language in the pursuit of national development, Tahorm (2011), cited in Sanni and Oguche (2017), laments that the inadequate level of attention that has often been given to the language situation in Nigeria tends to reflect on the level of general development. This is indicative of the fact that no society experiences growth and development if it treats the issue of language with levity.

Literature is a blend of experience and creative ability of the author's invention. The author in this regard could be a poet, playwright or novelist. Using the novel as an instance, it is a fictional form that tells an "untrue story" in prose. When such a story is told in lines of verse form, it assumes a narrative poetry status. Besides, when the intention is that it be acted out on the stage, it transforms into a dramatic piece. Also, when it is intended to be factually true- that is, openly and consistently based on actual characters and events, it becomes non-fiction: biography, autobiography, and historical analysis. Itohan (2025) posits that, the relationship between language, culture and literature is inherently symbolic and interdependent, each functioning both as a contributor to and a beneficiary of the others. Language and literature serve as the primary medium through which cultural values, norms and ideologies are encoded, transmitted, and preserved. Literature emerges as a dynamic expression of both language and culture. It utilizes language as its vehicles while simultaneously reflecting and critiquing the cultural milieu from which it emerged.

Storytelling, drama, dance are all aspects of literature. These are equally used to praise, mirror or sanitize the ills in the society. Experience and invention of fiction is assumed to be untrue in the sense that it is not dependent on actual people and events. Soyinka's "The Death of the King's Horseman", Shakespeare's "Hamlet" and Christopher Marlowe's "Dr. Faustus" are examples of how free and fictional literature

genres are, yet carrying weighty messages. More importantly is the fact that, the novel is rooted in the actual world and frequently in the life experience of the author. Characters whose actions come alive in such novels are often based consciously or unconsciously on real people and the descriptions of places often described vividly are usually close to real and existing scenes from the writer's own life and world or environment. That is, his immediate and remote societies. Hence, as fiction, literature is usually an unstable mixture of personal and group experiences and an invention, which points to the fact that every fiction is faction.

The mimetic fiction or novel is derived by the Greek philosopher, Aristotle. In his "The Poetics", this type of novel imitates actual life. The characters in this story are realistic. This is so because they will not be painted as animals or have supernatural powers, the dead will not return to haunt the living and that neither snowball nor Old Major will talk as captured in George Orwell's Animal Farm. Most contemporary fiction is written from the mimetic stance through various literary forms- prose, poetry, and drama. Itohan (2025) opines that literature preserves linguistic and cultural dialogue. Also, in literature, aspects of the culture such as family, structure, greetings, marriage, food, occupational hospitality, religion, festivals, sacrilege, incest, are brought to bear. Many literary giants like Chinua Achebe have used their works to showcase aspects of their culture in its specificity and African experience during

colonial era in its generality. For example, in “Arrow of God”, one sees how virginity is cherished in Igbo land as against the indecency and immorality which are prevalent in modern Nigeria of today. In addition, Africans are portrayed to be strong and independent people with various occupations like farming, palm tree tapping, just to mention a few. This is in contrary to the pervasive corruption, bribery, nepotism, kickbacks, greed, fraud, avarice, and incompetence in the country today. Literature inculcates in the reader a sense of national fraternity and identity while still demonstrating what is unique and special about our cultures.

The Role of Education in the Mix

Education means different things to different people. The meaning of education is dynamic and fluid, various scholars and individuals perceive the meaning of education differently. Though, it is a very crucial concept in any society Sanni and Oguche (2017) admit that it is a commonly used term that denotes various meanings to different people. Chauhan (1981) for instance, defines education as the process of shaping individual's behaviour for adequate adjustment in the society. Fafunwa (1974) sees education as the aggregate of all the processes through which a child develops abilities, attitudes, and other forms of behaviour which are of positive value to society. In another instance, Nwagwu (1976) defines education as the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage in order to foster continuously, the well-being of

mankind and guarantee its survival against the unpredictable, hostile and destructive elements and forces of man and nature.

From these definitions and the various aims of education, what is pertinent and crucial in the views of Sanni and Oguche (2017), is that the essence of education is to impact and enlighten the individuals with the right and adequate knowledge, skills and ability that will enable them to contribute positively to the progress and development of their society. Be that as it may, it can be argued sadly though, that Nigeria has not achieved this feat since 1960 for reasons earlier discussed in this paper.

Let it clearly be stated here that, education is far more than certificates acquisition; it is a life-long endeavour. Education, according to Sanni and Oguche (2017) enables an individual to fashion his needs and make him dream of possibilities. Education, thus, helps him to contribute productively in the development of his society. By this, it can be advanced that Education is meant to instill in man, the potential to think critically on issues pertaining to his society, with a view to identifying solutions that will engender development. Suffice to say however, that the 2004 National Policy on Education is simply a mere illusion designed to imitate the Europeans. The Philosophy of education, simply put, is a statement or guiding principles about education-related issues, such as how individual's learning and potential are most effectively maximized, as well as the role of educators in the classroom, school, community, and society. Every society formulates its

educational philosophy which is most times policy statement that guides the focus of that society in the education of her citizens. For example, Nigeria has five educational philosophies as enunciated in the national policy on education. These include building: A free and democratic society; that is, free press, education, religion etc, a just and egalitarian society; equality before the law, a united, strong and self-reliant nation; self-reliance, productive, a great and dynamic economy; virile economy and a land of bright and full opportunities for all citizens; equal opportunity for everyone, anywhere irrespective of ethnic, political and religious affiliations. (National Policy on Education). A cursory look at the tenets and spirit of this national document shows that this philosophy is geared towards building a country that is united, peaceful and strong. However, it breaks one's heart that our current realities negate the intendment and spirit of the policy. This paper advocates a deliberate effort to overhauling our national philosophy on education to include the issues of identity for Nigerians. Since it is an innate thing, it makes no sense feigning ignorant about it. Let the language and literature of the people reflect in the way they do things so as to show inclusivity and sense of belongingness.

Literature, Language, and Education as Anchorage for a United Nigeria

The language question remains central in the pursuit of total unity and development. Given the fact that Nigeria is a nation endowed with a variety of languages, there is a need to

embrace this as a form of national identity if we must midwife unity and development. However, this has not been fully exploited. The multi-lingual strength of Nigeria should, therefore, be seen as a blessing and not a curse. The ethno-religious crises facing Nigeria today could be traceable to the failure in harnessing the varying linguistic variables as a melting pot for national cohesion and development. Adenipekun (2010) argues in Sanni and Oguche (2017) that, development cannot be achieved in any society unless the linguistic reality of such a society is put into play. He maintains further, that it is evident that different languages in Nigeria coexisted in peace before the advent of the colonial masters who brought together, the diverse socio-cultural backgrounds into one-fold through the amalgamation of Nigeria in 1914. This act, it has been argued, resulted in the imposition of the English language as an official language in Nigeria. Against this background, it becomes evident to note that Adenipekun, seems to be of the view that the imposition of the English language on colonies, especially in Nigeria, is the reason for the incessant ethnic crises. This is true to the extent that English language largely discountenanced our cultural nuances, thereby making us susceptible to cultures that are not in sync with our culture, norms and traditions.

It is worthy to note that language and literature play a significant role in the development of a nation. This is so because of the intimacy they share. In other words, the marriage between language and literature cum

education in the advancement of national unity and development cannot be overemphasized. Over the years, literature has been used as a tool to channel development by awakening or reawakening national consciousness, through prose, poetry, drama and fiction writing. However, this is not possible without the use of language. Language, therefore, becomes the basis upon which literature thrives. The literary writer, in a bid to demonstrate the pain and joy; tension and ease, virtues and vices as well as the missing links in the society, blends literary devices with language to contemplate societal issues. This presupposes that literature as well as language plays a critical role in national development.

According to Alkali (2007), the contribution of literature to national development lies heavily in its communicative aspect. Like other media outfits, literature as an effective medium of communication, teaches, informs, enlightens, records, entertains and generally raises the consciousness of people to themselves and to their environment.

The postulation above shows that literature and language are intimate, hence the claim that literature 'relies heavily in its communicative aspects' which draws its strength from language. National unity and development are thus, facilitated through literature. National development, by this instance is not restricted to physical or infrastructural growth alone. It is holistic; incorporating human capacity development. Worthy of note, therefore, is the fact that, the building of the human capacity through the

deployment of language and literature is what eventually translates into physical and infrastructural development that will later engender unity. The development of any nation is, therefore, dependent on the way literature is employed in building human capacity. For instance, Amma Darko, in "Faceless" (2003) seems to emphasize the need to build human capacity as she projects characters like Fofu, Baby T, and Poison among others who have been neglected by the society. For Cudjoe (2004), literature 'allows a country to salvage its cultural capital and...preserve its national integrity.' African writers have, therefore, adapted to using literature as a tool to redeem the battered image of the continent. Literary artists use languages to ridicule or condemn anti-social behaviors such as corruption, assassination, political thuggery, terrorism, banditry, religious intolerance, oppressive rule or dictatorship, any form of human degradation and undemocratic practices. Through historical literature, Nwankwo and Okanume (2022) observe that; our knowledge of the society is widened. Language is an index of identity which serves as a repository of a people's culture exploits. In other words, it is the vehicle through which people's culture is transmitted for references. Since language is the mirror of the soul, indigenous languages are treasures of culture and self-identity. That is to say that language is the indicator of history and self-identification as Solanke (2006) supports that, it is an indispensable cultural legacy with which all forms of human interaction are carried out. In Nigeria today, despite the role played by English as an official

language, we strongly advocate the use of indigenous languages in conducting state and national matters as in civilized countries. This is due to the fact that indigenous languages are language of the native and dominant people of Nigeria; we are hopeful that if effectively utilized, will play more positive impact than English language. Indigenous languages can serve as veritable instruments for national integration as it helps in full empowerment of Nigerians to fully appreciate democracy by knowing their rights and opportunities to participate in party politics, express their feelings and emotions through the media, get involved in cultural shows, drama exhibition of works of arts (Olaoye, 2009).

So far, we have been able to debunk the idea that only English language can bring national integration and development to Nigeria as it is in practice today. We believe our discussions above have proved the need for indigenous languages, literature and culture as tools for effective and sustainable national integration and development in Nigeria.

Conclusion

Achieving unity in Nigeria goes beyond merely singing anthems or sloganeering. The government is well aware of this; hence, they jettisoned the national anthem bequeathed to us by the colonial masters that harps on unity. It is intentional, rigorous and painstaking. So far, we have been able to debunk the idea that only English language can bring national integration and development to Nigeria as it is in practice today. We believe

our discussions above have proved the need for indigenous languages, literature and culture as tools for effective and sustainable national integration and development in Nigeria. Our country, being a developing nation, cannot really do without its indigenous literatures, languages, and education. Today, the reading culture has waned. Education is on the verge of collapse. For example, more and more universities, polytechnics, colleges of education, secondary and primary schools (Federal, private and State) owned, have continued to spring up in every corners of the country, while the indigenous Nigerian languages that would help in building, developing, serving as a strong foundation or pillar, sustaining and upholding that unity in diversity is relegated to the background; making the voices of the aborigines not heard or recognized even within and outside the continent. All these have also culminated in rendering the various functions of literature, such as: an expression of the spirit of an age; literature as a creator of life-style and arbiter of taste and literature as an agent of change, among others, difficult to realize. This paper strongly advocates a 'de-emphasisation' of foreign languages in Nigeria. For instance, what is the need for a prospecting admission seeker into a Nigerian university for courses like medicine, engineering or any of our indigenous languages having a credit in English language? It is a no brainer. The rigour a Nigerian scholar goes through while seeking to study abroad is another issue entirely. We must be intentional about how we want to

achieve this much touted national unity. It should not just be for sloganeering.

Recommendations

It is based on the foregoing that the following points are recommended:

1. In achieving national unity and sustainable development, we should see our political leadership adopting an all-inclusive governance system; where all the indigenous language (e.g. Igbo, Ibibio, Efik, Igede, Ogoja, Tiv, Ikale, Apoi, Ijaw, Yoruba) feel a sense of belonging.
2. There is an urgent need to carve a national language from the sundry Nigerian indigenous languages.
3. The educational system/policies should be sound and functional
4. Since English language is a language of wider interaction and mutual intelligibility, an indigenous language should serve as the second official language. The idea of making French the second official language is self-serving and self-defeatist. A nation in search of national identity and unity cannot afford such luxury.
5. There should be a revival of the Nigerian National Policy on Education and an overhaul of the entire educational institutions in Nigeria so that they can be a breeding ground for human capacity in language learning and facilitation. Also, educational institutions in Nigeria should offer courses in Nigerian languages.
6. Our curriculum should make mandatory the study of at least two Nigeria languages at primary and secondary school levels. These two languages should exclude the language of the students' immediate environment so that as the individual is learning the language, s/he is also acquiring its literature.
7. A new writing culture that countenanced our *Nigerianness* also strongly advocated. For instance, we can begin to write literary works in indigenous languages and be recommended for national and international examination bodies like JAMB, NECO, or WAEC.
8. The idea of TETFUND excluding Literary and Language scholars from accessing foreign scholarships is not ideal. Language is a global phenomenon; it cannot be relegated or treated as inferior to scholars in sciences or mathematics. It is therefore recommended that the exclusion be reversed with immediate effect. So that literary and language scholars can compete and compare notes with their colleagues around the globe. Literature and its scholars should be encouraged to also progress like their counterparts in other fields of study.

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