Developing Plurilingual Speakers in a Multilingual Situation : A Case of the University of Nigeria

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Abstract : **The language choice is an issue of critical national debate in every multilingual society. In a multilingual setting like Nigeria, language is often considered as a weapon for marginalization and exclusion. This paper explores the importance of plurilingual consciousness among Nigerians. The study adopts both qualitative and quantitative approaches for analysis. The result shows that, most respondents with an urban upbringing displayed negative attitudes towards indigenous languages when compared to those with rural upbringings. The study suggests that speaking at least three or more Nigerian indigenous languages will certainly promote national unity and peace. It is therefore important to ensure a modification in the existing language policy to appreciate the need for plurilinguial speakers in Nigeria project.**

*Keywords***: Plurilingualism, Language learning, Speech community and Enthnolinguistics.**

I. INTRODUCTION

One of the dominant and pervasive problems in Nigeria, and in Africa at large is the language question. Language, being a potent vehicle of transmitting cultures, values, norms and belief remains a central factor in determining the status any nation. Nigeria consists of multiple speech communities having over four hundred languages. A speech community could mean a group of people who use the same variety of a language. Members of this community share a set of norms and expectation regarding the use of language. A speech community is not always made up of speakers of just a single language. It is a group that has goals or purpose, and uses communication to achieve these goals or purpose. Gumperz (1982) defines speech community as a system of organized divert held by common norms and aspiration. Members of such community typically vary with respect to certain belief and other aspect of behaviour. A society in which three or more distinct language coexist side by side is referred to as a multilingual society while a person who speak more than three distinct language is a polyglot.

The significance of language in a society cannot be underestimated. Human beings have the innate ability to acquire language and acquire as many languages at their disposal. Apart from being an instrument of communication or interaction, it is also an identity of such society. A society cannot exist without language, therefore society and language exists side by side. Language serves as a binding force in any society. It also serves as the mutual identity of the people inhabiting a such society.

II. THEORETICAL FOUNDATION

This research falls under the theoretical foundation of the "ethnolinguistic vitality" theory formulated by Giles, Bourhis and Taylor (1977). The entholinguistic vitality theory states the role of socio-structural variables in inter-group relations, cross-cultural communication, and second language learning mother tongue maintenance, language shift and loss. The theory is a social psychological approach to the relationship between language and identity. The vitality of an ethnolinguistic group is defined as "that which makes a group likely to behave as a distinction and active collective entity within inter-group situation (Giles et al, 1977:308). The theory proposes that the more vitality an ethnolinguistic group has, the more likely it will survive and thrive as a collective entity in the intergroup context. Conversely, it further suggests that ethnolinguistic groups that have little or no vitality would eventually cease to exist in a distinctive linguistic group within the intergroup setting. According to Giles et al (1977), status, demographic and intestinal support factors combine to make up the vitality of an ethnolingusitic group.

Status factor variables are those related to the speech community's social prestige, its socio-historical status, and the prestige of its language and culture not only with the immediate confines of its territory, but internationally as well. It also proposed that the more status a linguistic community has on these items, the more vitality it could be said to possess as a collectivity. The above three dimensions affect in one direction or the other to the overall strength of ethnolinguistic vitality (Bourhis 1979; Giles et al 1977). The general point is that etnnolinguistc group whose overall vitality is strong is more likely to survive as distinctive collective entities than groups whose vitality is weak within the intergroup setting.

Demographic variables are those related to the sheer numbers of members composing the ethonolinguistic group and their distribution throughout a particular urban, regional, or national territory. Distribution factor refers to the numeric concentration of groups members in various parts of the 'territory' their proportion relative to outgoing members and whether or not the group still occupies its 'traditional' or 'national' territory. A number factor refers to the community's absolute group numbers, their birth rate, exogamy/endogamy, and their patterns of immigration and emigration. The absolute number of speakers of certain

language becomes important the language becomes, and the stronger the vitality. Conversely, the less the number of speakers the less important the language becomes, and the weaker the ethnolinguistc vitality. Geographical distribution is an important factor in language maintenance because, as long as the member of a linguistic group live concentrated in a certain area like the settlement pattern in the behaviour community which is essentially their language.

The last variable is an institutional control factor. This refers to the extent to which an ethnolinguististic group has gained formal and informal representation in the various institutions of a community, region state or nation. Informal support refers to the degree to which an ethnolinguistic group has organized itself as a 'pressure group' to represent and safeguard its own ethnolinguistic interest in various states and private activities including education, mass media, government services, business, finance, e.t.c. Formal support refers to the degree to which members of an ethnolinguistic group have gained positions of control at decision-making levels of the government apparatus, in business, industry, mass media, religion and cultural domains. Ethnolinguistic groups who enjoy strong institutional control with states and private institutions are in better position to safeguard and enhance their vitality as a detective collective entity than ethnolinguistic groups that lack institution control in these different domains of activity Fishman (1966, 1985 and 1991) underscores the importance of various institutions in language maintenance with an ethnolinguistic community, such as language schools, libraries, print and broadcast media, religions congregation, social clubs and ethnic restaurants and shops. Additionally, Mackey (2004) notes that multilingual broadcasting, the language of computer software, and language through wired and satellite network have significance impact on language maintenance. However, it is important to note that, even through these factors are presented separately, they usually co-occur in influence each society in a different way depending on the degree of prevalence or dominance of one factor over others. It is instructive to note that, ethnolinguistic vitality perception (whether objective or subjective, in going or otherwise) is psychosocial issue that is too intricate to be determined absolutely with limited know variables. This criticism notwithstanding, ethnolinguistic framework provides a more broad-base formalized formula for assessing the behaviour of group members in intergroup relations, and most ideal for this study

Waya (2011), in the study of language as a tool for national development observed that, Nigerians are rather polyglot, making use of their mother tongue in their immediate localities and any other inter-ethnic languages and Lingual Franca (English language) once they leave their indigenous environment. On a general note, Nigeria languages are naturally vibrant and widely used by a reasonable number of the population. Unfortunately, the indigenous languages are not adequately put to use in the educational system of the

country. These same languages are not considered as languages of national or government language of mass communication. He further observed that 90% of national stations broadcast in English language, leaving just 10% for indigenous languages.

Igboansi an Ohia (2001:125-142) carried out a study on language conflict in Nigeria from the perspective of linguistic minorities, which showed that 74 or 74.3% of the respondents dislike speakers of the Hausa, Igbo and Yoruba and 49.6% of them feel that the speakers of the three Nigerian languages do not think well of the minority language group. They further observed in their work that multilingualism in Nigeria is not accorded its positive value.

Gordon (2005) observed that the countries where more languages, Papua, New Guinea, Indonesia, Nigeria, India, and Mexico, the governments of the countries where more languages are spoken give official recognition to only one or some of the languages in their countries and this creates the false impression that multilingualism is not a common phenomenon in their domains. Consequently, the unrecognized languages are neglected and may face extinction in the long run. This situation typically applies in Nigeria. The minority languages in the country have been neglected over the years.

III. METHODOLOGY

The study employed the use of questionnaires and unstructured oral interviews. Data were collated from ninety students (90), ten persons were selected from the following faculties in the University of Nigeria Nsukka campus: Arts, Education, Social Sciences, Biological Sciences, Engineering, Physical Sciences, Pharmaceutical Sciences, Veterinary Medicine and Agricultural Sciences. The university has a student population of over 499,999 as at 2013/2014 session. The University has the total of fifteen faculties and one hundred and two academic departments, in addition to schools of studies, institutes and centers.

The cultural diversity of the university made it relevant to this study. The stratified sampling method was also employed to avoid undue proportion of one type of unit in the sample in terms of sex. The questionnaires were validated by an expert in measurement and evaluation, faculty of Education, University of Nigeria. The respondents filled and returned all the questionnaires. The implication of this is that all explanations, discussions and generalizations are logically followed from the set of facts from the data generated or elicited from the respondents in the field through their responses to each question.

IV. DATA PRESENTATION AND INTERPRETATION

A total of ninety questionnaires representing nine selected faculties in the University of Nigeria, Nsukka campus were worked out in percentages and presented in tabular forms:

Table 1: Demorgraphy

Respondent Sex	Frequency	Percentage
Male (M)	50	55.5%
Female (F)	40	44.4%
Total	90	100%

Table 1 shows that, out of the 90 respondents, 55.5% of the respondents are male while 44.4% are Female. This provides accurate information on sex as a variable for the study population.

Table 2: Respondents Level

Respondent level	Frequency	Percentage%
1st year	16	17.7%
2nd year	22	24.4%
3rd year	23	25.5%
Final year	29	32.2%
Total	90	100%

Table 2 shows that, out of the 90 respondents, 17.7% of the respondents were first year students, 24.4% are second year students, 25.5% are 3rd year students and 32.2% are final year Students.

Table 3: Which language can you speak as a native speaker?

Languages	Frequency	Percentage
Igbo	52	57.7%
Yoruba	19	21.1%
Hausa	5	5.5%
Others	14	15.5%
Total	90	100%

Table 3, shows that out of the 90 respondents, 57.77% of the respondents speak Igbo as a native language, while 21% speaks Yoruba as a native language, 6% speak Hausa as native and 15% of the respondents speak other Nigerian indigenous languages. This shows that the area of study (UNN) is suitable for this study.

SECTION B: Language background and the language behaviour of respondents.

Table 1: Is your language of value to you?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	10	10	10	10	10	10	10	10	10	90	100%
No	-	-	-	-	-	-	-	-	-	-	0%

Table 1 shows that, out of 90 respondents, 100% of the respondents indicate much interest or value their languages. All the respondents' valued their languages irrespective of the socio status of the language.

Table 2: Do you have is interest in learning other Nigeria Languages?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	10	10	10	9	7	9	9	10	9	83	92.2%
No	-	-	-	1	3	1	1	-	1	7	7.7%

Table 2 shows that out of 90 respondents, 92.2% of the respondents do have interest in learning other Nigerian languages and 7.7% of the respondents do not have an interest in learning other Nigerian languages. However, from this table the respondents have interest in learning other Nigerian languages.

Table 3: Do you find it interesting learning other Nigeria Languages?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	3	6	9	5	3	5	6	3	6	47	52.2%
No	7	4	1	5	7	5	4	7	4	43	47.7%

Table 3 shows that, out of 90 respondents, 52.2% of the respondents find it interesting learning other Nigeria languages while 47.7% of the respondents have interest in learning other Nigerian languages.

Table 4: Is multilingualism a blessing or a curse to Nigeria?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	8	7	10	9	4	6	8	5	8	65	72.2%
No	2	3	-	1	6	4	2	5	2	25	27.7%

Table 4 shows that, out of 90 respondents, 72.2% of the respondents indicated that multilingualism is a blessing to Nigeria while 27.7% of the respondents indicated that multilingualism is not a blessing but rather a curse to Nigeria. However, it shows from all indications that multilingualism is indeed a blessing to Nigeria.

Table 5: Do you love speaking your language in the public?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	9	10	9	10	10	8	10	10	10	86	95.5%
No	1	-	1	-	-	2	-	-	-	4	4.4%

Table 5 shows that, out of 90 respondents, 95.5% of the respondents indicated that they love speaking their language in public while 4.4% of the respondents do not love speaking the language in public. However, it shows that majority of the respondents love speaking their language in public.

Table 6: Do you love other ethnic groups speaking your language?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	10	10	7	10	8	7	10	9	10	81	90%
No	-	-	3	-	2	3	-	1	-	9	10%

Table 6 shows that, out of 90 respondents, 90% of the respondents indicated that they love other ethnic groups speaking their language while 10% of the respondents indicate that they do not love other ethnic group speaking their language. This shows that the respondents love other ethnic group speaking their languages.

Table 7: Have you put in any effort in learning other Nigeria languages?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	7	7	8	7	6	7	6	5	6	59	65.5%
No	3	3	2	3	4	3	4	5	4	31	34.4%

Table 7 shows that, out of the 90 respondents, 65.5% of the respondents indicated their willingness in learning other Nigeria languages while 34.4% of the respondents indicated not putting any effect on learning other Nigerian languages. We observed that more respondents are making efforts in learning other Nigerian languages.

Table 8: How many Nigerian Languages do you speak?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
One	3	5	5	4	7	7	6	6	7	50	55.5%
Two	5	5	4	5	3	1	3	4	3	33	36.6%
Three & above	2	-	1	1	-	2	1	-	-	7	7.7%

Table 8 shows that, out of 90 respondents, 55.5% of the respondents speak one Nigerian language while 36.6% of the respondents speak two languages and 8% of the respondents speak three or more languages. However, this shows that the majority of the respondents speaks only one Nigerian language.

Table 9: Do you speak different Nigerian Language?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Yes	3	5	5	5	4	4	4	5	4	39	43.3%
No	7	5	5	5	6	6	6	5	6	51	56.6%

Table 9 shows that, out of 90 respondents, 43.3% of the respondents speak different languages while 56.6% of the respondents do not speak different Nigerian languages. However, this shows that majority of the respondents do not speak different Nigerian languages apart from their mother tongue or language of the immediate environment.

Table 10: What would be your main reason for learning other Nigerian languages?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
Job Opportunity	-	1	1	-	-	-	1	-	-	3	3.33%
Business	-	-	1	-	2	3	2	1	1	10	11.1%
Communication	1	6	3	3	4	3	5	3	5	33	36.6%
Education	-	-	-	-	-	1	1	-	-	2	2.2%
All of the above	8	-	5	7	4	3	1	6	4	41	45.5%
Others	1	-	-	-	-	-	-	-	-	1	1.1%

Table 10 shows that, out of 90 respondents, only 3.3% of the respondents indicated that the main reason for learning other Nigerian languages is for job opportunity, 11.1% of the respondents main reason for learning other Nigerian languages is for business purpose, 36.6% of the respondents main reason for learning other Nigerian languages is just for communication, while 2.2% of the respondents main reason learning other Nigerian languages is for educational purpose, 45.5% of the respondents is for all of the above and 1% of the respondents indicated other reasons for learning other Nigerian languages. This shows that the main reason given by majority of the respondents in learning other Nigeria languages is for communicative purpose which is one main reason one acquire language.

Section C Information on the views, opinions and attitudes of respondents

Table 11: Plurilingual citizens can make a positive contribution to language development?

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	6	4	1	4	3	2	7	3	2	32	35.5%
A	4	6	7	5	4	6	1	7	6	46	51.1%
D	-	-	2	1	1	2	2	1	1	10	11.1%
SD	-	-	-	-	-	-	-	-	-	-	0%
UD	-	-	-	2	-	-	-	-	2	-	2.22%

Table 11 shows that, out of 90 respondents, 35.5% of the respondents strongly agreed that plurilingualism can make a positive contribution to language development, 51.1% agreed, 11.1% disagreed, 2% of the respondents were undecided.

However, most of the respondents believed that plurilingualism can make a positive contribution to language development.

Table 12: Plurilingualism make all languages in Nigeria equal

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	1	2	3	3	3	3	3	2	5	25	27.7%
A	4	4	6	1	2	2	4	6	2	31	34.4%
D	2	2	1	6	4	3	2	2	1	23	25.5%
SD	2	1	-	-	1	1	1	-	1	7	7.7%
UD	1	1	-	-	-	1	-	-	1	4	4.4%

Table 12 shows that, out of 90 respondents, 27.7% strongly agreed that plurilingualism makes all languages in Nigeria equal, 34.4% agreed , 25.5% disagreed, 7.7% of the respondents strongly disagreed and 4.4% of the respondents were undecided that plurilingualism makes all languages in Nigeria equal. However, most of the respondents believed that plurilingualism can make all languages in Nigeria balanced identity and recognition.

Table 13: Muiltilinguslism promotes a positive attitude towards all languages.

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	4	2	2	3	1	-	4	-	3	19	21.1%
A	3	7	8	7	6	8	2	8	5	54	60%
D	2	1	-	-	2	1	4	2	2	14	15.5%
SD	-	-	-	-	1	-	-	-	-	1	1.1%
UD	1	-	-	-	-	1	-	-	-	2	2.2%

Table 13 shows that, out of 90 respondents, 21.1% of the respondents strongly agreed that muiltilingualism promotes a positive attitude towards all languages, 60% agreed, 15.5% of the respondents disagreed,1.1% strongly disagreed and 2.2% of the respondents were undecided. From the above data, it is believed that multilingualism promotes a positive attitude towards all languages.

Table 14 Muiltilingual setting stimulates curiosity and interest in learning other languages

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	4	3	3	3	1	3	5	2	1	25	27.7%
A	6	7	6	6	6	5	2	6	6	50	55.5%
D	-	-	1	1	3	2	2	1	3	13	14.4%
SD	-	-	-	-	-	-	1	1	-	2	2.2%
UD	-	-	-	-	-	-	-	-	-	-	0%

Table 14 shows that 27.7% of the respondents strongly agreed that multilingual setting stimulates curiosity and interest in learning other languages, 55.5% agreed, 14.4% of the resposndents disagreed and 2% strongly disagreed. This shows that Nigerian citizens are interested in learning other languages.

Table 15: It is desirable to speak several languages

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
sa SA	4	3	2	4	5	5	2	4	4	33	36.6%
A	6	6	7	6	5	3	6	6	5	50	55.5%
D	-	1	1	-	-	2	1	-	1	6	6.6%
SD	-	-	-	-	-	-	-	-	-	-	0%
UD	-	-	-	-	-	-	1	-	-	1	1.1%

Table 15 shows that, out of 90 respondents, 36.6% of the respondents strongly agreed that it is desirable to speak several languages, 55.5% agreed that it is desirable to speak several languages,7.7% of the respondents disagreed that it is desirable to speak Several languages and 1.1% of the respondent were undecided that it is desirable to speak several languages. It is desirable to speak many languages.

Table 16: Speaking several languages support inter-ethnic cooperation.

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	7	3	4	6	2	4	2	2	4	34	37.7%
A	3	7	6	3	7	2	6	7	4	45	50%
D	-	-	-	1	1	3	1	1	2	9	10%
SD	-	-	-	-	-	-	-	-	-	-	0%
UD	-	-	-	-	-	1	1	-	-	2	2.2%

Table 16 shows that out, of 90 respondents, 37.7% of the respondents strongly agreed that speaking several languages support inter-ethnic co-operation, 50% agreed, 10% of the respondents disagreed and 2% of the respondents were undecided that speaking several languages support inter-ethnic cooperation. From all indications, it is believed that speaking several languages support inter-ethnic co-operation.

Table 17: Speaking one language makes someone insecure in Nigeria.

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	5	5	2	5	2	5	3	3	3	33	36,6%
A	4	3	3	5	6	5	5	6	5	42	46.6%
D	1	2	4	-	1	-	2	1	2	13	14.4%
SD	-	-	1	-	1	-	-	-	-	2	2.2%
UD	-	-	-	-	-	-	-	-	-	-	0%

Table 17 shows that, out of 90 respondents, 36.6% of the respondents strongly agreed that speaking one language makes someone insecure in Nigeria, 46.6%, while 14.44% of the respondents disagreed that speaking one language makes someone insecure in other languages and 2.2% strongly disagreed that speaking one language makes someone insecure in other languages. Therefore, it is believed that speaking one language makes someone insecure in Nigeria.

Table 18: Urban youths have a negative attitude towards Nigerian languages

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	2	-	1	-	6	1	1	1	4	16	17.7%
A	5	8	4	9	3	4	3	9	4	49	54.4%
D	2	2	5	1	-	3	5	-	-	18	20%
SD	-	-	-	-	1	-	1	-	2	4	4.4%
UD	1	-	-	-	-	2	-	-	-	3	3.3%

Table 18 shows that, out of 90 respondents, 17.7% of the respondents strongly agreed that urban youths have a negative attitude towards Nigerian languages, 54.4% agreed, 20% disagreed, 4% strongly disagreed, and 3% of the respondents were undecided. This clearly shows that the urban youths have a negative attitude towards indigenous languages.

Table 19: Indigenous languages are important to national development

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	5	1	3	5	1	5	5	1	6	32	35.5%
A	5	7	7	5	9	3	1	7	4	48	53.3%
D	-	2	-	-	-	-	3	2	-	7	7.7%
SD	-	-	-	-	-	2	-	-	-	2	2.2%
UD	-	-	-	-	-	-	1	-	-	1	1.1%

Table 19 shows that, out of 90 respondents, 35.5% of the respondents strongly agreed that indigenous languages are important to national development, 53% agreed,7.7% , 2.2% strongly disagreed and 1.1% of the respondents were undecided. It is observed from the data result that indigenous languages are important to national development.

Table 20: Nigerians attached so much value to their language more than foreign languages.

Respondents Faculty	Arts	Agricultural Sciences	Biological Science	Engineering	Education	Physical Sciences	Social Sciences	Veterinary Medicine	Pharmaceutical Sciences	Total	Percentage %
SA	2	-	1	1		1	1	-	3	9	10%
A	2	3	4	3	2	2	4	1	-	21	23.3%
D	6	5	5	3	2	2	3	4	1	31	34.4%
SD	-	2	-	3	5	3	1	4	4	22	24.4%
UD	-	-	-	-	-	2	1	1	2	7	7.77%

Table 20 shows that, out of 90 respondents, 10% of the respondent strongly agreed that Nigerians attached so much value to then language more than foreign languages, 23.3% agreed, 34.4% of the respondents disagreed, 24% strongly disagreed and 7.7% of the respondents were undecided. In other words, looking at the data above, it is observed that Nigerians attached so much value to their language more than foreign languages as reflected in their music songs.

V. INTERPRETATION OF RESULTS AND FINDINGS

The results show that, greater percentage of the people value their indigenous languages. This position explains that if an individual do not value his or her language, it can affect the interest in learning other languages. As seen in tables 1 and 2, where 100% of the respondents' demonstrated that they value their indigenous languages for specific purposes.

From the data, it is also observed that majority of Nigerian finds it interesting learning other Nigerian languages as demonstrated in tables 2 and 3. It therefore means that multilingualism can be seen as an assent rather curse to Nigerians. The several languages found in Nigeria should be put forward for use rather than destroying them blessing as shown in table 4. The study also observed that positive altitude towards ones indigenous language is a true sense of independence. This vitatlity perception of the speakers give a valid sense of pride to such language (s), as demonstrated in tables 5 and 6.

Despite the growing interest in learning other Nigerian languages for different purposes, some Nigerians still perceived English language as a language of prestige where indigenous languages are seen or alternate codes for specific purposes (see table 10). The strength of indigenous language lies in the function it performs in the society and the number of active speakers. From the data, it is evident that speaking three more indigenous languages by Nigerians will eliminate the dichotomy of majority and minority languages. (see table 12). There is obvious curiosity and interest in learning other languages by Nigerian youths. This suggests that speaking several languages will support inter-ethnic cooperation and also promote peace and unity among ethnic groups, as evidenced in tables 16 and 17. The study also observed that speaking one Nigerian language create a high tendence of insecurity in the phase disputes or crisis (see table 18). Based on the aforementioned results, it is clear that indigenous languages are very important tool for national development, unity and peace.

VI. WAY FORWARD FOR NIGERIAN LANGUAGES

It is evident that when indigenous languages are devalued, the native knowledge as contained in these languages automatically becomes devalued as well. The value attached to language is one of the ways or method of developing the plurilingual citizens, then the interest in learning other Nigerian languages will be high.

It is pertinent to note that as of now, there is no clear-cut implementation strategy in a policy document in the Nigerian context that could be referred to as effective language policy implementation. However, developing plurilingual citizens in Nigeria will be a positive way forward.

VII. CONCLUSION AND RECOMMENDATIONS

There should be a separate language policy in the country instead of having it as an appendage of the overall policy on education as hitherto the case. This will bring about a virile and robust policy that will make possible for ample provision to be made for the development of all indigenous languages. Although there are over four hundred languages in the country, only very few of them have developed and harmonious orthography system.

The Nigeria Educational Research and Development Council (NERDC) recently embarked on developing an orthography in some of the languages. In view of the crucial role of orthography in the development of languages, the effort of the council should be stepped up to ensure that as many of the languages are possible acquired the orthographic system within the shortest possible time.

Language maintenance, a process through which indigenous Nigerian languages will be assigned significant roles in such areas as mass media and education, should be applied to the multilingual situation in the country. This will prevent or minimize languages gradually loosing proficiency in their mother tongue in favour of foreign languages. Many more languages should be taught as subject at the junior secondary level, especially where there are large numbers of speakers.

It would be better for Nigerians if the government is allowed to have their own linguistic polices and planning strategies without prejudice to whatever recommendation that obtain at the centre. This will facilitate even development of the various state languages. Not only that, all the indigenous languages should be accorded equal recognition but also everyone should be taught to take pride in his language regardless of its status. This will guarantee the continued existence of such languages. However, balls down to the fact that developing plurilingual citizens strengthens our indigenous languages because being able to speak more indigenous languages will help to develop other Nigerian indigenous languages. The number of speakers of the language will increase by so doing the language will spread.

If the languages are neglected, the cultures which are preserved in these languages will die off gradually. On the other hand, the more active the languages are (through being used), the better for the respective cultures.

However, it reiterates that in many parts of the world, it is just the normal requirement of daily living that people speak several languages, perhaps one more at home, another in the village, still another for purpose of trade and yet

another for contact with the outside world of wider social or political organization.

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