LANGUAGE IN NATIONAL DEVELOPMENT: AN EXPLORATION INTO SOCIOLINGUISTICS AS A FIELD OF INQUIRY

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The Vice-Chancellor, Deputy Vice-Chancellor (Administration), Deputy Vice-Chancellor (Academic), The Registrar and other Principal Officers, Provost of the College of Medicine, Dean of the Faculty of Arts, Dean of the Postgraduate School, Deans of other Faculties and of Students, Distinguished Ladies and Gentlemen.

Preamble

I give glory to the Almighty God for the singular honour and privilege given me to deliver this inaugural lecture on behalf of my Faculty, the Faculty of Arts of this great University. This inaugural lecture is significant in two respects. First, it marks my thirtieth anniversary as a lecturer in this University, and second, it is the tenth coming from the Department of Linguistics and African languages. Specifically, however, it is the 8th from the Linguistics component of our composite Department. The first, titled "The Study of West African Languages", was delivered in 1964 by the late Professor Robert Armstrong; the second was by Professor Ayo Bamgbose in 1972, and it was titled, "Linguistics in a Developing Country". Twenty years later, in 1992, Professor Ben Elugbe delivered his with the title, "The Scramble for Nigeria: A Linguistic Perspective". The next was delivered by Professor Augusta P. Omamor in 2003 with the title: "Of Linguistics, Knowledge and Service to the Nation". Professor Adekunle Adeniran delivered the fifth titled, "Nigeria as Babel: The Paradox of a Sociolinguistic Blessing" in 2005, while in 2006 Professor Kola Owolabi's lecture entitled "Nigeria's Native Language Modernization in Specialized Domains for Development: A linguist's Approach" was delivered. This was followed by Professor Francis Egbokhare's lecture in 2013 titled, "The Sound of Meaning". It is this league of erudite scholars that I now join as I deliver this inaugural lecture. I cherish this privilege, and I express my profound appreciation to the Dean and the entire Faculty.

My inaugural lecture is titled "Language in National Development: An Exploration into Sociolinguistics as a Field of Inquiry". A look at some of the previous titles and the present one reveal a common denominator, that is the central theme pointing to the centrality of language to national development in all ramifications. Mr. Vice-Chancellor, our elders say *that when a blacksmith is beating a piece of iron repeatedly on a spot, there is something significant about that spot*. Therefore, we cannot stop harping on language as the quintessential vehicle for development. Language is our object of study in Linguistics. In the Department of Linguistics and African Languages, we are not concerned with abstract theorising or research for research sake but how our research can lead to total societal development, hence the need for continuous emphasis on the role of language in developmental objectives of the country. Language is a resource just like any other natural resources. The tongue or mouth of man is its source and the human society is its abode. It manifests itself in different forms within and between individuals, groups, societies, situations, circumstances, space and time. It is studied in these different forms in Sociolinguistics to gain as much insight into its nature and, at the same time, to have understanding about the dynamics of its use in human society.

The field of Sociolinguistics encapsulates all aspects of language study. This aspect of Linguistics is what I will try to espouse within an hour allotted for this lecture. I promise that I will not bamboozle you with linguistic pedantry, but in a way, will be able to show that the study of Sociolinguistics is a sine-qua-non for the development of our nation and that due attention should be given to our languages as veritable instruments for development such that our developmental goals shall be realized.

What constitutes Development?

Adeniran (2013) provides a comprehensive review of the concept of development and identifies three broad

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perspectives in which the term is used in developmental theory. The first perspective is that which sees development as change. This is considered to be the least intellectualized and most vulnerable of the senses as it provokes the question 'what kind of change?, since change can be for the better or for the worse. However, I will align myself with the positive sense of change and see it as one that brings about progress and enhances the quality of life of the members of a society.

The second sense in which development is conceived is the one that sees it as growth in the form of increased productivity. According to scholars of this view point, development is sustained growth in per capital as a result of improved technical and institutional conditions of production (Sanda 1981, Ohiorhenuan 1984). On this perspective of development, Adeniran (2013:207) remarks that development makes sense since its goals are desirable and its results will trickle down to all levels of the society.

The third sense of development sees it as modernization. This relies on the European industrial technology and the computer for the solution of problems encountered in factories, communication and even in home management. In this perspective of development, emphasis is on modern education as a medium of acquisition of aspects of modern innovations, while traditional values are discouraged or completely relegated to the background as not relevant to the transmission of modern scientific and technological knowledge.

In the same vein, Akinpelu (2002) identifies two models of development, namely: the Orthodox/Traditional Model and the New Development Order or Another Development. According to him, the orthodox or traditional model is the Western European conception which saw development in material and economic terms, then developed indices with which to determine levels of development along a linear structural line. In this model, countries are categorized according to whether they have satisfied those indices into developed, developing, less developed or underdeveloped.

A developed nation, for example, is one that has a healthy balance of payment, a sizeable foreign exchange reserve, high Gross National and Gross Domestic Product. Other indices consist of technological infrastructure like electricity, water supply, good road network, efficient mass transit system, number of schools, and the like. A nation can therefore be categorized as developing or underdeveloped to the extent to which it meets the requirements of the indices.

This perspective of development has been criticized as ethnocentric, among others. Apart from the fact that it puts all cultures into a straitjacket of values and measures their progress along a predetermined unlinear dimension, it is oblivious of multi-variety of cultures and ignores the fact that developments can be based on the varieties of value systems. The second perspective, Another Development, on the other hand, is human-centred and people-oriented development. According to Akinpelu (2002:70),

> This model is to the effect that development, national or otherwise, can only take place from where the individuals that make up the collective are. To upgrade the capacity of the system is to equip the individuals in it with the skills, the readiness and the desire to make the necessary changes. The empowerment of the people is the sine-qua-non of any authentic development. Thus, grassroots participation is one of the indices of the new model of development.

This accords with Fardon and Furniss' (1994) position that development as a process of empowerment must be differentiated according to who it seeks to empower and in what terms: cultural, technical, educational, economic, political or whatever. A wider and more satisfactory conception of development is one that sees it as total human development. The full realization of human potential and a maximum utilization of the nation's resources for the benefit of all—are the central concerns of this perspective.

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Bamgbose (1991) provides a summary of the elements that should form the components of national development defined in a broader sense as follows:

(i)   Integrated development in which economic development is linked to social and cultural development;

(ii) Self-reliance as the basis of all development instead of mass importation of expertise;

(iii) Intellectual aid as a surer basis of development in preference to material aid;

(iv) Technology whenever transferred to be domesticated and designed to conform with the social-cultural norms and conditions of the country; and

(v)   Mass participation and grassroots involvement in order to ensure widespread and genuine development.

How will all these be possible without due attention paid to our indigenous languages? We can be self-reliant when we use our languages as a factor of production in our Agricultural System and other crucial sectors to our development. Technological development is possible when we interfuse resources of our indigenous languages with those from outside sources.

In the same way, Prah (1995) notes that the general contemporary discourse on African development has tended to overemphasize concerns with Gross Domestic Product, Gross National Product and Per capital figures at the expense of non-economic criteria. He states that:

If culture is scientifically conceived as the basis of all social activity, encompassing the economic, political, historical and psychological dimensions of human existence, it is understandable that development cannot be properly conceptualized as essentially economic indices. Development

must be reflected in all areas of human activity. Its manifestation in the economy must be in parallel reflected in other facets of social life, language included (Prah 1995:17 – 18).

This then leads us to the next section of this lecture, which is the place of language in development.

The Language Factor in National Development

The role of language in development cannot be over-stressed. Every developmental discourse has taken note of its pragmatic and expressive values. In discussing the dialectics of culture, language and development, Prah (1995) says that language is a fund to which all human beings contribute and is generationally transferred in various contexts. In one form or the other, whether spoken or written, language involves humanity in its entirety, in much the same way that it voices the existence of specific groups. It is the basis of all cooperative forms of socialization. Literally, all records of humanity spoken and written are stored through the agency of language. Language is what has made possible the development and growth of culture.

Language is the key instrument of communication and it is the principal means of establishing and sustaining social relations. It is closely tied to social structure and the value-system of society (Trudgil 1986). For Durkheim, 'without language, essentially a social thing, general or abstract ideas are practically impossible, as are all the higher mental functions. Furthermore, he argues that logical thought is made up of concepts, and that the system of concepts with which we think in everyday life is that expressed by the vocabulary of our mother tongue, because every word translates a concept.

Language is used for socialization, and this usage of language is crucial to education. Education, especially scientific education as noted by Prah (1995:15) is "one of the most significant activities contributing to the development and expansion of language today". For example, languages

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like Chinese, Korean and Japanese have buttress scientific vocabulary in the past half century.

With this background information about the functions of language in human society, its role in any developmental agenda becomes obvious. It is in this light that Wolff (2008) remarks that no matter how narrowly or widely we define DEVELOPMENT, there is no way in which issues relating to political systems and democracy, juridical and educational systems, the human rights situation, economy and social mobility, the role of electronic and print media in society, issues of cultural autonomy and the status of minority groups, can be seriously analysed and discussed without reference to LANGUAGE.

As recognized by linguists in general and sociolinguists in particular, language is a resource that can be harnessed for national development. This is expressed by Adeniran (2014) who identifies two major areas where language is crucial to national development. These are communication and education. Similarly, Chumbow (1987), quoted in Wolff (2008), recommends that language(s), in particular the indigenous languages, must be treated as integral elements of any national (economic, social and cultural) development plan. In his words:

> The languages of a nation are its natural resources on the same level as its petroleum, minerals and other natural resources. These languages can therefore be harnessed and developed, if carefully planned, for overall interest of the nation. However, if care is not taken and appropriate planning undertaken, multilingualism, like its twin-sister, multi-ethnicism, can be a source of strife in the body politic of the nation. Language planning is consequently, as important as any other aspect of economic planning and the place of language planning is therefore the "National Development Plan", as a concomitant of all the other aspects of economic planning for national development (p. 13).

It is evident in this long quotation that languages that can serve to promote national development are indigenous languages of the individual countries in Africa. But the African elites have not really seen the need to disentangle themselves from the imperialists as evident in the fact that educational policies of most African nations are still the reflection of the colonial policies. This implies heavy reliance on the ex-colonial languages, which as a rule the mother tongues of the students in the colonial motherland, but are foreign languages for most African children. This in the words of Wolff (2008:10), clearly shows the language factor as a facilitator in the home context of the European powers, but a factor for failure in the colonized territories of Africa. The consequence of this is high failure rate in European languages as well as in other subjects because the mediums of instruction in most schools are European languages. This promotes high dropout rates and illiteracy since literacy is defined in terms of ability in European languages. The result of this is elitism in favour of a small elite at the expense of the masses whose members are excluded from upward social mobility. It is also not uncommon to find prejudices and stereotype that are already deeply entrenched in the minds of African stakeholders due to the brainwash effect of post-colonial education. For example African languages, are 'deprived tribal', not fully "adapted" languages, and not "modern" in that they are incapable of expressing scientific and technological concepts. African languages are therefore seen as being inadequate for the demands of 21st Century global civilization (see Wolff 2008, Ansre 1976, Kotey 1975).

We can also add to these the view that majority of African nations are multilingual and to encourage the use of indigenous languages in education will mean promoting ethnic identity rather than national integration. Finally, Fishman (1968) as quoted in Stroud 2002 observed that "Linguistically homogeneous polities are usually more developed, educationally more advanced, politically more modernized and ideologically-politically more tranquil and

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stable". Similarly, Stroud (2002) quotes Pool (1972) as saying, "that a country that is linguistically highly heterogeneous is always underdeveloped and a country that is developed always has considerable linguistic uniformity". These views have been challenged by Egbokhare and Oyetade (2002) as eurocentric. In spite of the absence of definitive-scientific studies in support of this conclusion, it is not difficult for one to imagine how linguistic diversity may become a catalyst for disintegration, especially through the use of language as a vehicle of ethnicity. It is not also true that linguistic heterogeneity correlates with under-development. There are a number of countries in the West that are as linguistically fragmented as are countries in Africa, and yet they are well developed politically, economically and in all indices of development (e.g. Belgium, Switzerland and Australia); whereas there are countries in Africa with moderate degree of linguistic diversity that are as poor as can be possibly imagined. In actual fact, Alexander (2003) points out multilingualism needs not be a problem with proper management. In his words:

> Indeed, if handled properly, languages, like all other resources, have a job-creating potential. In some countries, notably Australia, Canada, Belgium, Sweden, a language industry has been set up which caters for domestic as well as international linguistic needs. Thus, for instance, hundreds—and even thousands—of interpreters, translators, terminologists, lexicographers and other language practitioners and professionals have to be trained and employed in order to make the multilinguality work smoothly.

Case studies of language planning in some countries have revealed that the claims here are mere myths rather than realities. It will be necessary to take a look at some of such cases.

Australia as a Case Study

Australia, a one-continent country, is a multilingual giant. Clyne (2000) provides a brief account of the salient features of both the National Policy on Languages and the Australian Language and Literacy Policy. English is the de facto official language but it is not explicitly declared so, rather it is used as the country's national language. National Language Policy as well as Language and Literacy Policy are guided by the following principles:

> Maintenance and development of languages, other than English; provision of services in languages other than English; opportunities to acquire second language.

With these guiding principles, efforts are made to ensure that in primary and secondary schools, children from all backgrounds are taught in a range of languages, including some immigrant ones. Thus, about 38 languages are examined in the end-of-secondary school examination. In addition, many public notices are published in a variety of languages, a state-run television service transmits films in community languages with English subtitles, local public libraries hold books, magazines, cassettes, and videos in the languages of the local community, and there is a telephone interpreter service available in about 90 languages.

There are a number of important lessons to be learnt here: multilingualism is not an excuse for neglecting the development of languages. For so many languages to be taught at both primary and secondary school levels, would take a lot of language-planning efforts involving both status and corpus planning-writing of different educational materials. In addition, when attention is paid to all languages, there is relative peace in the country. Also, the use of many languages in different domains provides jobs for people of all categories: writers, illustrators, printers, publishers, etc. Thus, the economy of the individual, as well as that of the country is enhanced. In actual fact, the Australian case is a perfect example to debunk the claim that multilingualism is a bastion of poverty.

Finally, language policy in Australia definitely facilitates public awareness and mass-mobilization, and mass participation in national affairs. Perhaps we can add that the investment on the linguistic resources of Australia has not had any deleterious consequences on the economy of the country as some people would want us to believe, rather it has boosted it. Therefore, where there is a will, there is a way. African leaders and educational and language policy makers should borrow a leaf from Australia in utilizing their linguistic resources for development.

Bilingual Education Programme (BEP) in Burkina Faso

According to the document published by UNESCO Institute for Lifelong Learning (2009-2015), Burkina Faso is one of the poorest countries in the world, with a GDP per Capita income of US $1,200. Majority of the working population (up to 80%) engage in agriculture, while access to quality education is low. Burkina Faso has the lowest literacy level in the world despite concerted effort to double its rate from 12.8% in 1990 to 25.3% in 2008. A national evaluation of the education system that was sponsored by the government revealed that it was not attuned to the social and economic realities of the country and, at the same time, costly and inefficient. These problems undermined access to quality education as well as national development efforts. Therefore, the government and development partners in recent years made deliberate efforts to reform the education system. Significantly, part of the solution involved instituting strategies which encouraged the use of both French and national languages as the medium of instruction in schools. The bilingual approach to education arose out of an awareness of the importance of national languages in the provision of quality education. The Bilingual Education Programme was initiated to complement these policies and efforts.

The project was initially conceived and implemented as a non-formal adult literacy and rural development programme in aid of small-scale farmers. The success of the adult literacy programme convinced state officials and policy makers to

adapt and expand the programme into a broad-based intergenerational education programme targeting all age groups above three years. The BEP is currently linking non-formal and formal education and it is being implemented in all the 13 regions of the country. It employs French and national languages as the medium of instruction. It is quite instructive to take a look at the aims and objectives of the BEP. They are all consistent with national development. The BEP aims to:

- Increase access to education for all people.
- Improve the quality, relevance and effectiveness of basic education in Burkina Faso.
- Combat illiteracy and to use literacy skills to combat poverty.
- Promote development based on the country's socio-cultural values and realities.
- Strengthen the status of national languages.
- Promote the creation of bridges between formal and non-formal education.

To be able to achieve the aim and objectives of BEP outlined above, implementation strategies were worked out. These include the training of teachers and the production of appropriate didactic/instructional materials in the eight major languages. Crucial stake holders like community members, who are often sidelined from such projects were actively involved. This creates a sense of ownership and responsibility among the people which made the mobilization of learners an easier task.

The BEP is sub-divided into two broad components: the formal and non-formal components. The formal basic education component of the BEP has three age-based levels of learning and instruction for children and young people aged between 3 and 6 years early childhood community learning project to provide solid educational foundation for children. The second category is of those between 7 and 12 years. The innovation of BEP project is the use of both national languages and French as the medium of instruction

in the learning process as well as the promotion of productive cultural activities. Pupils attend the BEP schools for four to five years instead of the usual six years in the non-BEP. This is then followed by special multilingual secondary education CMS for those between 12 and 16 years. The main features of CMS are that learners extend their knowledge of the national languages and French. They also learn a second national language chosen from the dominant languages of Burkina Faso. In addition to the standard secondary school curriculum, they also provide specific courses in national languages, as well as in cultural and production-oriented activities (livelihood skills training). Teachers in multilingual schools are also given special training in the national languages, and functional English, as well as in culture and production issues.

The non-formal component of this programme involves intensive functional literacy for development. The targets of this are out-of- school children and young people aged between nine and fourteen years who have either not attended school or have dropped out of the education system. The duration of this programme is four years and it is offered in both the national languages and French. The programme has been of immense benefits to the trainees. It has provided some of the trainees opportunity to pursue secondary education and others have proceeded to pursue professional/ vocational skills training at institutions specializing in their region's socioeconomic activities, but leading to officially-recognized qualification. The integration of literacy and skills training have enabled many learners to successfully integrate into society through self-employment in agriculture, carpentry, or metalworking, while others have secured employment in the public sector as teachers or health workers as well as in the private sector (e.g. electricians, engineers, plumbers, etc).

The last one is the Adult Non-formal Literacy Programme. Under this programme, lessons are conducted in both French and national languages. This is an integrated

project which links literacy learning to rural development and is therefore organized and structured to meet the specific socioeconomic needs of adult learners, most of whom live in rural areas. To this end, technical-skill training in the following areas was the focus of the programme: agriculture (livestock rearing, crop farming, and market gardening) and basic financial management of individual and/or group socioeconomic activities. Such an approach to literacy empowerment has enabled parents to improve their living conditions as well as assist their children in understanding their schoolwork.

The impact of this programme is tremendous on the educational system and on the quality of life of the beneficiaries. The key indicator of the impact is the increase in school enrolment, especially in girls population. Bilingual approach to education has proved to be more cost effective and efficient than the normal system. It is also more efficient and effective with regard to skills acquisition than the normal school system. This is evident in the table below.

Comparism of Performance of Bilingual Schools and Normal School System

Year	No. of Schools	No. of National Languages	No. of Exam. Candidates	Pass rate (after 5 yrs in education; adolescents- 4 yrs)	National Average 6 yrs spent in education excluding referral (as) %
1998	2	1	53	52.83%	48.60%
2002	4	2	92	85.02%	62.90%
2003	3	1	88	68.21%	70.01%
2004	10	4	259	94.59%	73.73%
2005	21	6	508	91.44%	69.01%
2006	40	7	960	77.19%	69.91%
2007	47	7	1182	73.69%	66.83%
Average				78.16%	65.69%

Source: UNESCO

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Other benefits of this approach to education are:

- At the family level the existence of the programmes has led to an improvement in the quality of education and childcare services that are provided by the parents. This has, in turn, led to a drop in child mortality.
- The pupils' knowledge of traditional stories, songs, and dances and mastery of local musical instruments has considerably improved. Pupils from bilingual schools achieve outstanding results during cultural competitions organized by the primary-education-area authorities.
- Pupils enjoy taking part in practical and manual activities, e.g. in agriculture and gardening. Their small holdings produce harvests that improve their home-produced meals. Breeding poultry, sheep or goats is of great interest to pupils, who derive a small profit from it that earns them small incomes.
- Beneficiaries of the BEP, especially small-scale farmers, have managed to use their acquired knowledge and skills for productive engagement in various socioeconomic fields such as health (hygiene and nutrition) and agricultural production. Programme skills have therefore enabled beneficiaries to expand their livelihood activities and thus, increase family incomes. This has resulted in improved living conditions and ability to finance the education of children.
- Parents are more supportive of education and encouraging children to attend schools due to the benefits they have enjoyed from improved literacy skills has resulted in higher school attendances, especially among girls.
- The programme has improved social networking within the communities, as well as the organization and management of community developmental activities. For example, community groups are now

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able to keep group-activity records in their mother tongue. Yet, the need for official communication has seen several community groups requesting training in French.

The impact of this project both on the learners and its multiplier effects on the country in general can be taken as evidence of development. It has been able to show that bilingual education is relevant to national development and the use of the national languages has made it possible for citizens at all levels to be involved in the developmental aspirations of the country. Mr. Vice-Chancellor, I will now turn my attention to the second major stance of this lecture as I consider the specialization of sociolinguistics as a field of inquiry and show the relevance of its study to the developmental aspirations of our country.

Sociolinguistics as a Field of Inquiry

Sociolinguistics is the study of language in relation to society. According to Hudson (1998), it is one of the new frontiers of knowledge covered in Linguistics from the point of view of both teaching and research. Language studies until the recent past focused mainly on the structure of language to the total exclusion of the society in which it is used and the people using it. This interest is implicit in de Saussure's classic distinction between *langue* and *parole*. Langue according to Saussure refers to the language system itself, which is somehow independent of either the people who speak it, or the way that it is actually realized in speech. This realization in speech is considered to be idiosyncratic and specific to the situation in which it occurs. It is parole. Saussure does not believe that the individual's acts of speaking are socially constrained in the way that language is constrained.

Chomsky (1965) makes a similar distinction between *competence* and *performance*. Whereas competence is the ideal language user's knowledge of the rules of grammar and is considered to be the object of study for the linguist, performance is the actual realization of this knowledge in

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utterances. It also involves other constraints—psychological, physical and social. In the view of Chomsky and his followers, language study should focus only on the rules of grammar, the linguistic code itself which is considered systematic, and come up with grammar to enhance our understanding of language, what it is, how it can be learnt and what it tells us about human mind.

However, this view is unacceptable to a good number of students of language. While this knowledge of rules of grammar will ensure that each sentence is correctly formed, it will not ensure that the forms of any utterance are appropriate. To talk of the rules of grammar without reference to society or the users of language is to talk in a social vacuum. It is an abstraction which is not concerned with specific situations in which language is used. But the essence of language is that it serves as a means of communication.

Therefore, to know a language means to know about how it fulfils this communicative function. It is not enough to have a knowledge of the rules of sentence formation, we must also know how to make use of such rules so as to produce appropriate utterances. For the sociolinguist therefore, it is important to know language and to study it as a formal system, as well as a means of social interaction and to know those conventions of use which control the selection of well-formed sentences appropriate to a particular situation. This is the central concern of sociolinguistics and this is why it has been described as the study of language in operation and its purpose is to show how the conventions of language use relate to other aspects of culture (Criper and Widowson 1975).

Aims of Sociolinguistics

To the sociolinguist, language is a variable phenomenon, arising from its use in the society. Thus, it aims is to study differences in language in relation to differences in social groups. In general, it sets out to determine how social institutions affect language and how the varied uses of language affect social groups. This aim has therefore, necessitated the dichotomy between *sociolinguistics* as a field

of inquiry and research, on the one hand and *sociology of language* on the other (I shall return to this later).

When the term *sociolinguistics* was first used to suggest new interdisciplinary field whose object of study was the relation between language and society, William Labov, one of the best-known sociolinguists in America called the term an "unfortunate nation" (Labov 1966: iv-vi) because it suggested that Linguistics proper was something other than socio-linguistics. In his opinion, the study of linguistics has to include the subject matter of sociolinguistics in a narrower sense in any case. That is, the goal of sociolinguistics is "to solve linguistic problems, bearing in mind that these are ultimately problems in the analysis of social behaviour". Sociolinguistics thus offers a challenge to linguistic theory to do socially realistic linguistics, accounting for data from the speech community, empirical data (and not data attributable to some homogeneous speaker/hearer), and do socially-constituted linguistics because social functions give form to the ways in which linguistic features are encountered in actual situations.

The Scope of Sociolinguistics
According to Trudill (1974) sociolinguistics is that part of linguistics, which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology. Therefore, as a field of inquiry in linguistics, it draws on insights from sociology, anthropology, social psychology, politics, history, education, etc. and other areas of linguistic study. Six different areas can be identified in the broad area of sociolinguistics. The claim in all of these is that language is not monolithic. A brief examination of these areas be necessary here:

Sociology of Language
The focus in this aspect is the interaction of large-scale social factors and language or dialect situation—for example, the

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interaction of sociological issues like ethnicity, attitude and demographic variables like age, gender, occupation, socioeconomic status, habitation pattern, etc with language, or issues of the immigrants to a country; linguistic issues of bilingual communities. In distinguishing between socio-linguistics and sociology of language, Wardhaugh (2010) notes that the goal in this area of interest will be to discover how social structure can be better understood through the study of language. He has thus taken a cue from Hudson (1998), who described the difference between sociolinguistics and sociology of language as follows: sociolinguistics is the study of language in relation to society, while sociology of language is the study of society in relation to language. This is a question of emphasis and focus, and some have argued that it is needless to make such distinction.

This area has been popularized by studies of scholars like Joshua Fishman, Einar Haugen, Stanley Liberson, W.H. Whiteley, etc., for example, Fishman (1965) studies of the sociolinguistic factors of performance in his classic article "Who speaks what language to whom and when". Mention could also be made of the five-country survey of language use in East Africa. One of the end-products of the investigation is Whiteley (1974).

Sociolinguistics
The second major focus is simply called sociolinguistics (in a narrower sense as opposed to its use as a cover term for the entire field of inquiry). The focus of this area on language is its social context within general linguistics. In other words, sociolinguistics studies society in order to find out as much as we can about the nature of language. In the view of Trudgill (1978), studies of this type are based on empirical work on language as it is spoken in its social context and are intended to answer questions and deal with topics of central interest to linguistics. Under this category, studies in variation theory and linguistic change were popularized by William Labov (Labov 1963, 1964, 1966, etc). As noted by Trudgill, Labov's

main preoccupations are issues such as the relationship between language and social class with a view to learning more about language and investigating topics such as the mechanisms of linguistic systems. All the works in this category are aimed ultimately at improving linguistic theory and developing our understanding of the nature of language.

Ethnography of Speaking

The approach to sociolinguistics in which the use of language in general is related to socio-cultural values is called the ethnography of speaking, or more generally, the ethnography of communication. This approach to the study of sociolinguistics recognizes language as a type of speech event involving rules for appropriate speaker selection, relationship among interlocutors, topic, setting, etc. Dell Hymes is the founding father of this approach to the study of Linguistics. Thus, in his own words; the ethnography of speaking is concerned with the situations and uses, patterns and functions of speaking as an activity in its own right (Hymes 1968). Works that typify this approach to language studies are found in Hymes (1964) and Gumperz and Hymes (1972). However, in Nigeria, one can mention Omamor (1981), Oyetade (1994, 1995b, 1999/2000, 2014) and several others scattered in various learned journals.

Ecology of Language

Another major area of study under sociolinguistics is described as ecology of language. This studies language planning and language standardization. Language planning could be seen as a deliberate attempt to interfere with a language or one of its varieties to make it suitable for different roles. This attempt may focus on either the status of a language in relation to some other languages or varieties, or on the structure of the language itself, with a view to making it function efficiently in a new role. Language planning could also focus on both—as the two sides are not mutually exclusive. The two sides of language planning have been

variously labelled: status planning and corpus planning (Wardhaugh 2008), policy and cultivation approaches (Neustupny 1970), and language determination and language development (Jernudd 1973).

Each of these sides deals with specific language problems. If one takes policy and cultivation approaches to language as a representative, it will be discovered that certain language problems are tackled as a matter of policy decision either from government or agents of government like legislative houses or professional bodies. These include issues like the selection of language for education, administration, public life and decisions on which of such languages is to be designated the national languages. Other issues of concern may include standardization of languages, designing, reforming or harmonization of orthography, enrichment of vocabulary particularly in the area of technical and scientific terminology, promotion of languages particularly national language by encouraging literary talents in it and printing and publication of literary and scientific works including textbooks, teacher manuals and the like.

The cultivation approach on its own deals more on the structure of the linguistic medium. This is why it is described as corpus planning by some scholars. It is concerned with questions of correctness, efficiency, problems of style of communication, etc. Mr. Vice-Chancellor, language planning is very crucial and important in a multilingual country such as ours. Thus, it behoves us as linguists to provide answers to certain pertinent questions with regard to language planning efforts: how many languages are spoken in the country? What is their role relative to one another? Can we afford and is it necessary to develop all the indigenous languages of the country? What is the place of our indigenous languages vis-à-vis their European counterparts in education? How do we guarantee the linguistic rights of the minority language speakers, etc? We cannot afford to gloss over these questions. My research efforts and those of my colleagues in the Departments of Linguistics, English, African/Nigerian Languages and Literature have focused mainly on these

issues pertaining to language. These have culminated in the publications of works like the *Yoruba Metalanguage*, Volumes I & II (Bamgbose 1984 and Awobuluyi 1990), Bamgbose (1977), Afolayan (1976), Williamson (1976) and Oyetade (1991).

Anthropological Linguistics

Another area within sociolinguistics is Anthropological Linguistics. This studies language and its functions in pre-literate societies as related to cultures and subcultures. According to Crystal (1997), Anthropological Linguistics is the study of language variation and use in relation to the cultural patterns and beliefs of the human race, as investigated using theories and methods of anthropology.

Anthropological linguistics has been able to provide useful insights to debunk the widely-held misconceptions about language. For in the recent past, there were such beliefs that there exist "primitive languages", languages with a simple grammar, a few sounds and a limited vocabulary of only a few hundred words, whose speakers have to compensate for their language's deficiencies with gestures. However, as it turns out in the investigations of scholars in this area, every culture that has been investigated, no matter the level of its development, has a fully-developed language with the same degree of complexity as those of the so-called "civilized" nations. So, the current thinking in Linguistics, which stems from anthropological studies is that a language should not be valued on the basis of the political, economic or technological status of its speakers. Every language develops to the extent that it can serve the needs of its users.

Dialectology

The last area of study under sociolinguistics is that which focuses on geographically-determined variation. This focus is perhaps the oldest of all aspects of sociolinguistics. It is currently referred to as 'dialectology'. In recent times, attention has not only been focused on geographically-determined variation; factors like age, sex, social class and

ethnic group are now seen as critical in addition to factors which are purely regional.

Adetugbo (1967) is an authoritative work in this area. It is a dialectological study of Yoruba and its various dialects in Western Nigeria. Three major dialectal areas are recognized by him in Yoruba using linguistic and ethnohistorical basis; namely: North-Western Yoruba (NWY) (Oyo, Osun, Ibadan and the northern part of Egba), South-Eastern Yoruba (SEY) (Ondo, Owo, Ijebu, and dialects spoken in and around Okitipupa) and Central Yoruba (CY) comprising Ife, Ijesa and Ekiti. Akinkugbe (1978) provides two other categories. These are North-Eastern Yoruba (NEY) and South-Western Yoruba (SWY). North-Eastern Yoruba (NEY) is represented by Yagba, Ijumu, and Okun groups in the present-day Kwara and Kogi States and the latter (SWY) by dialects of Yoruba spoken outside Nigeria in Benin Republic and Togo (for details see Adetugbo 1967, Awobuluyi and Oyetade 1995).

There are other categorizations of areas of interest in sociolinguistics, e.g. Variationist sociolinguistics and interactionist sociolinguistics. We shall not waste time on these because of the overlap with what we have been discussing.

A critical evaluation of these areas of sociolinguistic studies reveals that they cannot be easily separated from one another. In fact, all of them seek to enhance our knowledge of language as a variable phenomenon. One inescapable fact in studies of language variation is the recognition of a norm, which is socially defined. However, one can adhere to the norm or deviate from it, depending on what one wants to achieve in the communicative situation. Deviation from the norm then is what makes studies in sociolinguistics interesting. This is because, the norm is descriptive of what is considered appropriate behaviour in any given situation. For one to depart from it therefore becomes an issue that must be accounted for by social factors. It is in connection with this fact that such concepts as 'style', 'register', 'code' and phenomena like, 'code-switching', 'code-mixing', etc are developed.

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Sociolinguistic Concepts

Having clearly delineated the areas of study in sociolinguistics, it is necessary for us to consider just two sociolinguistic concepts—'speech community' and 'linguistic variable'. Speech community is important because language is not used in a social vacuum and the community is the focus of sociolinguistic investigation. Linguistic variable is relevant to this discussion because it is the operational tool in sociolinguistic investigation. For a full discussion of "speech community" (see Hudson 1998).

Linguistic Variable

The term "linguistic variable" was introduced by William Labov as an operational tool in the study of language variation. Labov, together with other sociolinguists have attempted to identify how language varies in the community, with a view to drawing conclusions from that variation not only for linguistic theory but also for issue of pragmatic benefits. For instance, they gave a suggestion on how education should view linguistic variation, particularly in a racially-mixed society.

Linguistic variables are categorized along two dimensions, namely: linguistic and sociological. The linguistic dimension notes whether there are discrete variants of the variable or not, while the sociological dimension distinguishes variables in terms of their social functions. For details, see Labov (1966, 1972). Oyetade (1995) also provides a good account of certain linguistic variables in Yoruba, as well as their distribution and sociological correlates, for example, the elision of (r) in intervocalic position especially in the Oyo variety of Yoruba. The important thing, however, that Labov's and others' works on linguistic variation have shown is that linguistic variable has direct correlation with social variation, and it is possible to relate the variants in some way to quantifiable factors in society for example, social class membership, sex, age, ethnicity, etc. Studies of Labov and others have thus shed much light on the nature of language in society and the

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dynamics of language use and language change. This introduction to sociolinguistics will not be complete without a consideration of the methods in sociolinguistics investigation; this thus forms the subject matter of the next section.

Sociolinguistic Methodology

Sociolinguistics is that branch of linguistics that is truly empirical, in that its investigations are premised on adequate database. These may include specific utterances made in a given context or other types of language behaviour. In an attempt to elicit suitable and reliable data, different strategies/methods have been perfected by sociolinguists. These methods oscillate between qualitative and quantitative approaches. The different areas within the field, previously discussed, are typified by certain kinds of methodology or the other.

A typical qualitative methodology is an ethnographic study in which the researchers do not set out to test hypotheses, but rather to observe over a period of time while the investigation lasts. A quantitative study, on the other hand, is best typified by an experiment designed to test a hypothesis through the use of objective instruments and appropriate statistical analysis. This is evident in the works on language variation by Labov, Trudgill and others.

The data for sociolinguistic studies are drawn from a wide variety of sources. As evident in the Literature, these include censuses, documents, surveys, interviews and introspection. Some investigations, especially in the ethnography of speaking/communication, require the investigator to observe 'naturally-occurring' linguistic events, for example, conversations; but in works that are on sociology of language the focus will be on language attitude, or language choice, etc. The investigators rely on questionnaire data or the observation of people's behaviour under controlled experimental conditions. The results are usually collected as numerical data to which statistical analyses are applied to discover if there are significant tendencies.

Depending on which aspect of sociolinguistics one is working on, one can adopt either qualitative or quantitative methodology. But it must be stressed that these do not operate in rigid separate compartments. There is no reason, for example, why natural linguistic data obtained through participant observation cannot be supplemented by data elicited by some controlled obtrusive verbal task. Indeed, specific hypotheses generated by an analysis of the natural data are sometimes concurrently tested by means of data collected through elicitation procedures. For example, in her study of language choice in Oberwart, eastern Austria, Gal (1979) supplemented her data which came from a systematic observation of her subjects behaviour as they carried on their everyday lives with interview data in which the people reported what their language choice would be depending on who they are talking to, where, and topic.

Nevertheless, it is necessary to mention an important requirement as far as data elicitation is concerned. The data must be the *vernacular* for example the type of language that a speaker uses unself-consciously when no, or the least, attention is paid to speech. It is this requirement that gives rise to what Labov called "observer's paradox" (Labov 1972). According to him, the aim of linguistic research is to find out how people talk when they are not being systematically observed, or monitored in any way, so that the vernacular can emerge. For example, a question that can be emotionally involving like, "Have you been in a situation where you were in serious danger of being killed?" almost always produces a shift from careful speech to the vernacular that is of interest to the linguist.

It might also be helpful to mention that sociolinguistic investigations usually focus on a population. This may consist of a group of individuals in a particular location that the researcher is interested in, or certain numerical value associated with them. However, a population may not necessarily be people (Fasold 1984). It may be any kind of well-defined class of objects, for example, final vowels in a

given passage. But it is hardly feasible to deal with any large population in its entirety in a research work. For example, it will not be possible to interview all the adults in Ibadan or all adults living in the indigenous areas of the City. In any study needing data from a population, a sample is always resorted to.

A sample is made up of a small number of members of a population which can be studied in detail. It represents certain proportion of the population that is closely studied. If the sample is well drawn, whatever is true of the entire population would be true of its sample. Therefore, the results from the sample can be projected to the entire population. As a result of this, researchers in sociolinguistics, and other social sciences, ensure that their sample is a microcosm of the whole population. This is done by adopting different sampling procedures. We will not spend time on this for now, but the notable ones include random sampling, stratified and cluster. Most basic books on statistics and research methodology discuss them.

Mr. Vice-Chancellor sir, what is important for my listeners is to know that for any sustainable sociolinguistic conclusion to be made, certain scientifically-verifiable conditions must be met. Sociolinguistics is an empirical science, and as such, it sets stringent conditions as far as data collection and analyses are concerned. These include, sampling techniques, error estimation and confidence level or the level of significance. All these must be kept track of by any sociolinguistics investigator before any valid and reliable generalization can be made about language in society.

Sociolinguistic Studies in Nigeria
Adeniran (1975) presents a review of the state of sociolinguistics and its problems as at then. He reviews studies of bilingualism, intelligibility and language attitudes, as well as studies of language choice. On bilingualism, he identifies the possible areas of investigation, namely a formal analysis of the languages involved so as to identify the

structural similarities and differences in them. An example of this is Banjo (1969) which is a contrastive analysis of Yoruba and English so as to identify areas of interference to help language-teaching strategy. Another area that could be explored is the psychological effect of the existence of two or more linguistic systems within the same nervous system of an individual in a society; while the third area of study could focus on the problems which bilingualism and biculturalism pose to Nigerians. He concludes that there has not been a thorough investigation of any of these aspects of bilingualism in Nigeria. In the con-temporary studies on the Nigerian language situation, the recommendation has been to allow both English and indigenous languages to thrive together for all-round national development (Banjo 1995, Adeniran 1995).

Hans Wolff's (1959) study on intelligibility and inter-ethnic attitudes establish a situation where sociological considerations override linguistic structural realities. After a contrastive analysis of Nembe and Kalabari (spoken in River State), Wolff found that the two speech forms were structurally related and that mutual intelligibility was possible between them. He therefore concluded that they were dialects of the same language for which a single orthography could be recommended. However, the Nembe freely acknowledge similarities of their language to Kalabari and claim to understand the latter, but the Kalabari stoutly denied both. According to them, it was the Nembe who learnt Kalabari, and it was most unlikely any Kalabari would learn Nembe. The Kalabari were the largest and politically-dominant group in the area. Because of the proximity of their large towns (Abonema and Buguma) to Port-Harcourt, they dominated coastal trade. They were thus more prosperous, and therefore tended to look down on the Nembe and other Ijaw-speaking groups as mere poor country cousins. The Kalabari saw themselves as superior partners politically and economically. For them to admit mutual intelligibility with Nembe was seen as compromising their traditional cultural superiority. For integrative purpose, the Nembe learn will Kalabari but,

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communication from Kalabari to Nembe is either in Kalabari or Pidgin English, but never in Nembe. Therefore, against any possible conclusion based on structural similarity, the linguist had to recognize two languages and devise two orthographies.

On the other hand, the Abua acknowledge intelligibility and some kind of genetic relationship between their language and Degema. Abuan is spoken in the Rivers province. It is structurally different from other Delta languages. Outside Abua, there is a village settled by Degema speakers who engaged in fishing. Their own language is a splinter of the Edo group, and it is totally unrelated to Abuan. But the Degema fishermen have learnt Abuan—the language of the market. About this, the Abuan commented, "the Degema can understand us and talk to us; therefore our languages must be related". The significance of this naïve comment as Wolff points out is that linguistic communication, involving a certain type of intelligibility, exists because cultural factors provide a basis for it.

When this place was later visited about ten years later, Wolff discovered that there was a change in the pattern of language use and that the hinterland people who maintained close socioeconomic and linguistic ties with the coastal people were no longer interested in maintaining such ties. They gained consciousness of their separate identity from the coastal people and began to agitate for political recognition and autonomy. Bilingualism pattern has changed. The hinterland people no longer learn Nembe nor Kalabari, rather they preferred English or other Nigerian languages. Children are now given Ogbia, Odual and Abua names, rather than Kalabari or Nembe names. Church services are now conducted in local languages, in pidgin, or in English but no longer in the coastal languages. This goes to show that the study of language in society should demonstrate some sensitivity and responsiveness to changes in other areas of community life (see Wolff 1967). Oyetade (2004) discovers a similar pattern of change in language use among the speakers of some Edoid languages in Owan Local Government and

beyond after the creation of Mid-Western State in 1963 (for details, see Oyetade 2004).

Apart from Adetugbo (1967 and 1982) and Akinkugbe (1978) other studies of dialectological interest have been carried out. They include Akere (1977), Awobuluyi (1992), and Ayeomoni (2012).

There was an upsurge of interest in sociolinguistics beginning from the 60s. With the establishment of more universities, scholars have shown their sensitivity to socio-linguistic issues in the country. In the Departments of English and Linguistics, sociolinguistic courses are taught and projects and doctoral theses which reflect the linguistic situation in the country are written. As a result of the official status of the English language in Nigeria, it has received the preponderance of attention. Its contact with Nigerian languages gives rise to bilingualism. Therefore, aspects such as contrastive analysis, error-analysis, code-switching, code-mixing, interference and language choice have received research attention. Studies that have focused on the English language in Nigeria and its varieties abound. These have largely shown that the English language has been domesticated in Nigeria (Bamgbose 1971, Bamgbose, et al. 1995).

Pidgin is another variety of English, and it has received considerable scholastic attention. Also, studies that border on attitudes towards the English language in Nigeria or foreign languages have been undertaken. These studies always reveal positive attitudes towards English due to its official status as well as its being the language of upward social mobility (see Babajide 2002, Oyetade 2003, and Adegbija 1994). We cannot provide an exhaustive list of works of sociolinguistic interest that are published in different parts of the country on a regular basis (Akindele and Adegbite 1999, Owolabi and Dasylva 2004, Adeyanju 2007).

Perhaps, the second major issue that has received the widest attention is the interplay between the major and minority languages in Nigeria. This stems from our degree of multilingualism. Linguistic issue is a volatile one, as it

touches on the right of the individual to use his/her languages. Conferences and workshops have been held by bodies of experts to proffer solution to how the multilingual situations in Nigeria can be utilized for national development, thereby promoting peace and providing opportunities for all citizens of Nigeria.

Of recent, the major sociolinguistic issue that is now widely receiving attention is language endangerment. There are two levels of endangerment. It is believed that the English language is exerting pressure on Nigerian languages—that the younger generations are not using their mother tongues well, or are gradually giving it up. The second level of endangerment is that which involves the bigger Nigerian languages pushing into oblivion smaller languages with which they have come in contact (Oyetade 2007, Oyetade and Onadipe-Shalom 2013).

The study of sociolinguistics has come a long way in Nigeria. But the preponderance of attention appears to be on the English language. This should not come as a surprise because in this second-language situation, proper attention should be given to its teaching and learning. At the same time, we should not forget our indigenous linguistic heritage which is the storehouse of our wisdom, culture and everything that represents us as nationals of this country. This therefore leads me to the new path that should be charted for proper sociolinguistic study and investigation in Nigeria.

But before I go into this, Mr. Vice-Chancellor sir, please permit me to give a brief account of my contribution in these few years of my sociolinguistic engagement in this citadel of learning.

Issues relating to the nature of bilingualism/ multilingualism in Nigeria constitute my major focus. Concomitant issues like language attitude, language use, language and identity, language maintenance and shift have been my major concern (Oyetade 1985, 1992a, 1995, 1996, 2001, 2002, 2003, 2007). I have made significant contributions to the study of societal bilingualism by making

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an important distinction between endo, exo-, and semi-exoglossic bilingualism. I have pioneered the study of endoglossic bilingualism in Nigeria with a focus on Nupe/Yoruba bilingualism (Oyetade 1990), as previous works on the phenomenon have focused largely on bilingualism involving Nigerian languages and the English language e.g., Yoruba/English; Hausa/English. The insights from my studies have provided an impetus for the study of bilingualism in Nigeria as well as in neighbouring countries.

With a focus on the Nigerian language situation and the West African sub-region, my research efforts have centred on language planning and I have emphasized both status planning and corpus planning. The issues like language in education, language and integration, harmonization and standardization of languages, and how the linguistic resources can be properly harnessed for education, development and integration in Nigeria and other West African countries have enjoyed my attention. The representatives of these include Oyetade (1998, 2001b), Egbokhare and Oyetade (2002), Oyetade (1990b, 1993, 2003 and 2004).

We recognize importantly the problem of multilingualism in the socio-political life of Nigeria. However, we affirm that multilingualism could assist in engendering national consciousness and all-round development, with good planning and implementation strategies. One of such is to upgrade the status of many minority languages in Nigeria (Oyetade 1992). I have also made an important contribution to language harmonization by proposing a common orthography for Defoid languages e.g. Yoruba as written in Nigeria and Benin Republic, and Igala and Isekiri (Oyetade 2002). Against the background of the unsettled language problems in Nigeria, it is my belief that our work in this area will be an aid to linguistic policy and implementation in Nigeria.

Within the broad scope of sociolinguistics, I have focused on language pedagogy with the publication of instructional materials on English and Yoruba grammars. The one on

English is a joint publication with Odejide et al. (1995). Similarly, I have made notable contribution also in the area of ethnography of speaking. The issues that I researched into are taboo expressions, address forms and verbal indirection in Yoruba (Oyetade 1994, 1995). These works have been able to show that communicative competence in Yoruba, as in other languages goes beyond ability to produce grammatically-correct sentences in the language, but also a good understanding of social norms governing behaviour in specific encounters. This aspect has not received much attention in Nigeria. My publication on address forms has been able to show that power and solidarity semantics of Brown and Gilman (1966) operate in a different way among the Yoruba in that solidarity does not necessarily imply equality.

Mr. Vice-Chancellor sir, I have contributed to the modernization and elaboration of the Yoruba language to make it suitable for scientific discourse in the field of anatomy. This is a collaborative study with colleagues from the College of Medicine. It is our desire to take this work further in the next few months (Malomo et al. 1999). The final work in this section is a translation of a book written by an economic historian, making use of technical terms in the register of economics, history and political philosophy (Oyemakinde 1991). The work has helped in providing Yoruba equivalents for concepts like capitalism, communism, utilitarianism, etc. In sum, my research focus in sociolinguistics has been realistically responsive to the socio-cultural needs of the Nigerian society.

How Sociolinguistics can Facilitate Development

It is important to note that sociolinguistic studies are directly related to development. First, sociolinguistic investigation presents us information about the language situation in a given community—revealing who speaks what language, to whom, where, and when. Information like this will show the status of one language or dialect relative to the other. If a decision is to be taken about language development, the onus

will be on sociolinguists to recommend appropriate steps to empower specific languages as agents of development. For example, information on the languages of a particular state can facilitate which language or dialect gets promoted or elevated for development as a medium of instruction or for other important purposes. Sociolinguistic research is an important requirement in any planning decision requiring language use.

Studies on language endangerment is one of the ways by which sociolinguists give back to the community they study. They can suggest and devise orthographies and facilitate the writing of languages on endangered list. They can generate a positive awareness in the speakers of a language, about the precarious situation of their languages and seek ways to empower it for the purposes of revitalization. A good example of study in this regard is Adegbija which is on the endangered status of Oko-Osanyen spoken in Kogi State (Adegbija 1997). He noticed that the language is giving way to pressure from Yoruba. He then made efforts to ensure that the language is written and promoted in the community as an opinion leader. Sociolinguistic research is also of immense benefits in the protection of linguistic minorities and how they can be integrated into the larger society without losing their identity (Flores Farfan 2006).

One major area of sociolinguistic studies is language attitudes. Attitudes to language ultimately reflect attitudes to the users and the uses of language. There is nothing intrinsically beautiful about a particular language which may make it useful or not for a particular purpose. While certain languages are regarded as prestigious, others are viewed with disdain. For example, attitude to pidgin and Creoles in Nigeria is a major impediment to their promotion, acceptance as official languages, and use in schools. Sociolinguistic studies will be able to guide what language(s) are appropriate for use in a given domain e.g. in education, on radio and television. According to Holmes (2008), arguments in Somalia about what script should be used to write down Somali delayed progress in increasing literacy rates for

decades. There were two contenders, Arabic and Latin scripts. But arguments for each of them were fuelled by sentiments rather than the intrinsic merits of each. Eventually, in 1973 a Latin script was adopted and given official status. Cases like this, if not handled carefully and with guidance of linguists, can give rise to national crisis.

In sociolinguistics, the nuances of language use involving different dialects, accents, as well as styles appropriate to a given context are studied. It is important for sociolinguists to be contacted as regard the brand of languages to use in broadcasting and in the media generally. For example, the newscast in Yoruba, though very interesting, really tasks the listeners imaginative sense considerably. Consider the various ways they present the victory and loss of the Super Eagles in a football match:

(a) (i)   *Egbe` agba` boolu Super Eagles ti gbeye*
            lowo akin egbe won ti orile eede – pelu
            ami ayo meta otooto, nigba ti awon
            alatako won ko le ta putu
     (ii) *-------------- gboewuro si won loju...*
     (iii) *----------- feyin alatako bale*

(b) *Eko ko soju mimu fun...*

Ethnography of speaking teaches us appropriate use of language– when to speak, when not, and how to. It teaches generally about linguistic etiquette. All these have a bearing in promoting peaceful co-existence, maintenance of healthy interpersonal and inter-group relationships.

As we have seen in the two case studies, the linguistic resources of a given country should be empowered as veritable vehicles for development relevant to their national goals and aspirations. This is the position of Bamgbose (2008, 2011 and 2014) and Owolabi (2013). Bamgbose's (2014) recommendations on the role of language in relation to the African Union (AU), New Partnership for Africa Development (NEPAD), the United Nations (UN) and the Sponsored Millennium Development Goals, is very

instructive. He called for a re-evaluation of the strategies of development goals to include:

- a departure from narrowly seeing development as a socioeconomic activity;
- a recognition of the role of language and culture in the development process;
- fostering of an enabling environment for human development, which is the basis of any meaningful development;
- provision of mass participation, and
- insistence on the need for self-reliance and sensitization of development partners to local realities, including language, culture and indigenous knowledge (Bamgbose 2014).

We do not have to belabour the relevance of sociolinguistic studies in the realisation of all these key points. However, it is in the languages of the people that all these goals will be easily achievable.

I have argued elsewhere that indigenous languages of Africa should be used as potent media of development in their respective countries (Oyetade 1998 and 2002). Efforts must be geared towards empowering them by processes of language engineering and lexical expansion. In this regard, the following recommendations are made.

- There should be a national survey of languages spoken in Nigeria, region by region or according to geo-political zones.
- Identification of crucial areas of development, and experts coming together for purposes of language engineering in the areas, e.g., agricultural sector, health sector, small-scale industrial sector, etc.
- Every project, dissertation or doctoral thesis should have its summary, in the main language of the area as an appendix.

- Bilingual education involving the child's mother tongue or as prescribed in the National Policy on Education, the language of the immediate community must dominate the entire primary school education.
- Language should always be included in all our developmental plans.
- Language information should be included in our census questions so as to provide basic data for sociolinguistic demographic studies.

Multilingualism should not be a barrier in this venture. Every language, as much as possible, should be encouraged as a vehicle of national development. In actual fact, God demonstrates in so many ways that He is linguistic egalitarian (Acts 2: 6). This implies that everybody as far as possible will be reached in his/her language and will be made to participate as an agent of development.

Conclusion

Mr. Vice-Chancellor, I have tried in this lecture to provide an introduction to sociolinguistics as a field of inquiry in linguistics and give its relevance to national development. Nigeria as a multilingual country provides a veritable avenue for a plethora of sociolinguistic phenomena: language contact and conflict, incidence of bilingualism (individual and societal), language use and culture, language and entertainment, verbal strategies, linguistic taboos, language and ethnicity, language and religion, language in education, regional and social variation, Pidgin and Creoles, language and socio-political changes, language and disadvantages, language and gender, language planning, etc.

Sociolinguistic research has come up with findings which have implications for social problems. Its findings have been profitably utilized to solve educational problems in the USA, Britain, Canada, etc. Similarly, these findings have also been applied to other professions including law, medicine, advertising, communication technology, etc.

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I now call on government at all levels, local, state and Federal Government to sponsor language-oriented research about social issues in this country. The authoritative textbook on Syntax (Chomsky 1965) was sponsored by the American Armed Forces with additional support from the following: US Air Force – Electronic Systems Division, National Science Foundation, National Aeronautics and Space Administration (Chomsky 1965: iv). The dichotomy between science and the arts or humanities in general becomes blurred with respect to linguistics as a discipline. Therefore, it should be accorded a special privilege in funds allocation and admission quota.

The onus is now on students of language in Nigerian universities to devote serious attention to sociolinguistics as a field of inquiry. The nature of the area as the most humanistic aspect of linguistics do not suggest that it is a soft option, and a welcome area for all who are not ready for any rigorous work, or who are not able to get along with other areas of linguistic study. Sociolinguistic investigations are very exacting and it should be embarked upon with a view to making significant contribution with regard to the wide array of language problems in the country. In the light of this, while the structure of our various languages are analysed either at the phonological or syntactic level, linguists should study their sociolinguistic correlates as well. This, no doubt, will involve more collaborative studies between the Departments of Linguistics across universities, as well as cognate depart- ments like sociology, anthropology, psychology, political science, social and preventive medicine, communication, agriculture, etc. This is one of the ways by which we can demonstrate our relevance, as an academic discipline, to the national yearnings and aspiration for development.

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BIODATA OF
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Professor Solomon Oluwole Oyetade was born on 15 May, 1958 in Ipetumodu to the family of Chief Michael Olonade Oyetade and late Mrs. Deborah Adejoju Oyetade (Nee Ojemakinde) of Yakooyo, Ife North Local Government Area of Osun State. He attended three primary schools: L.A. School, Oke-Osin, Yakooyo, 1964; St. John's School, Yakooyo, 1965 – 1969 and Christ School I, Ipetumodu in 1970. He also attended Anglican Secondary Modern School, Edunabon in 1971.

From 1972 to 1976, he had his secondary education at Origbo Anglican Grammar School, Yakooyo where he was the school's Time Keeper and Janitor. Later in 1976, he proceeded to the Polytechnic Ibadan for his Higher School Certificate, which he obtained in 1978. The same year, he was admitted to the University of Ibadan for a B.A. Honours Degree in Linguistics and graduated in 1981. He was posted to Borno State for his National Service where he taught English in the Pre-Technical Department of the Borno State College of Agriculture, Maiduguri in the 1981/82 service year. Professor Oyetade enrolled for the M.A. Programme in Linguistics immediately after his National Service and completed in 1984, and with abiding interest in Sociolinguistics. Soon after, he started his Ph.D and successfully defended his thesis on Nupe/Yoruba Endoglossic Bilingualism in October 1990.

After a stint as a Lecturer in the Department of English, Oyo State College of Education, Wesley Campus, Elekuro Ibadan in 1984, Professor Oyetade joined the Department of Linguistics and Nigerian languages as it was called then as an Assistant Lecturer on 5 February 1985. He rose through the ranks to become a Professor in 2006. Professor Oyetade is a versatile lecturer. He was a visiting lecturer in the Department of Linguistics, University of Ghana, Legon as well as an adjunct lecturer in the Department of English at the

University College of Education, Winneba, Ghana. So also, he was a Visiting Professor at the Lagos State University and, at the same time, adjunct Professor, Osun State University.

As a Georg Forster Research Fellow of the Alexander von Humboldt Foundation, he was at the Institute of African Studies, University of Cologne, Cologne, Germany, 2002 – 2004. Professor Oyetade has published widely in the area of sociolinguistics. He has to his credit 5 books written alone or jointly edited with other scholars. He has 15 chapters in books and 32 journal articles, 7 conference proceedings and monographs being re-written for publication. He is currently working on Language endangerment in Nigeria with perspectives on Akoko languages. He was part of the team that translated the Beijing Women's Declaration, as well as the Constitution of the Federal Republic of Nigeria into Yoruba.

Part of the honours and distinction he won include: The Federal Government Scholarship for M. A.; Bashorun M.K.O Abiola Travel Grants for Postgraduate Teachers, A four-month scholarship for Proficiency courses in Germany at Goethe Institute, Bonn, Germany, July-October, 2002. Georg Forster Research Fellowship of the Alexander von Humboldt Foundation, Germany. Return Fellowship for Georg Forsters' Fellows. He belongs to many academic societies: Linguistics Association of Nigeria, West African Linguistics Society, Yoruba Studies Association of Nigeria, Linguistics Association of Ghana, World Congress of African Linguistics, and Member, Lingua Pax, Spain. He is the Associate Editor, Inquiry in African Languages and Literatures and Member of the Editorial Board, Journal of Language Culture and Communication,

Professor Oyetade has supervised and graduated 10 Ph.D students (3 jointly supervised and 7 solely). At present, he has 3 Ph.D and 2 M.Phil candidates under his supervision.

Professor Oyetade has held a number of administrative positions in the University. He served as Assistant Warden and later Warden, Mellanby Hall; he was once the "Use of

English" supervisor in the General Studies Programme. He was formerly Acting Head of Department of Linguistics and African Languages. He has functioned in several Senate Committees, e.g. Telephone Committee, Faculty of Arts Representative on the Senate Computer Committee; Chairman, Faculty of Arts Senate Curriculum Committee, Kenneth Dike Library Committee and Faculty of Arts representative on the Central Appointments and Promotions Committee and currently, the Deputy Director (Administration) Distance Learning Centre, University of Ibadan.

Professor Oyetade has served as external examiner to the following Universities: Obafemi Awolowo University—Department of African Languages and Literature, and Department of English; Ambrose Alli University, Department of English, University of Benin, Department of Linguistics; University of Ado-Ekiti—Departments of English and Linguistics and Nigerian languages; Adekunle Ajasin University, Akungba Akoko, Department of Linguistics and Nigerian Languages and University of Ghana, Legon.—both Departments of Linguistics and English.

Professor Oyetade is a Minister of the Gospel and currently a Zonal Pastor in the Redeemed Christian Church of God, Oyo Province 2, Ibadan. He is married to Dr. Monilola Dasola Oyetade and the marriage is blessed with four children: Ebunoluwa, Oluwakemi, Tolulope and Ifeoluwa.

NATIONAL ANTHEM

Arise, O compatriots
Nigeria's call obey
To serve our fatherland
With love and strength and faith
The labour of our heroes' past
Shall never be in vain
To serve with heart and might
One nation bound in freedom
Peace and unity

O God of creation
Direct our noble cause
Guide thou our leaders right
Help our youths the truth to know
In love and honesty to grow
And living just and true
Great lofty heights attain
To build a nation where peace
And justice shall reign

UNIVERSITY OF IBADAN ANTHEM

Unibadan, Fountainhead
Of true learning, deep and sound
Soothing spring for all who thirst
Bounds of knowledge to advance
Pledge to serve our cherished goals!
Self-reliance, unity
That our nation may with pride
Help to build a world that is truly free

Unibadan, first and best
Raise true minds for a noble cause
Social justice, equal chance
Greatness won with honest toil
Guide our people this to know
Wisdom's best to service turned
Help enshrine the right to learn
For a mind that knows is a mind that's free