THE MOTHER TONGUE AS A MEANS OF PROMOTING EQUAL ACCESS TO EDUCATION IN NIGERIA

by

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1. INTRODUCTION

The purpose of this study is to review the use and the learning of the mother tongue(1) as a means of promoting equal access to education in Nigeria, with a view to underlining the existing problems and indicating the solutions that are being attempted towards maximum effectiveness.

Nigeria is a big country, a federation of twelve States, which comprise big and small tribes, each with a distinct language. Its 55 million people(2) are spread over an area of some 355,669 square miles, which lies between parallels of latitude 40 and 140 north of the equator and of longitude 30 and 150 east of Greenwich. The coastal belt and the river valleys are lowland, varying from sea level to 600 feet above sea level. The rest of the country has varying heights rising to over 4,000 feet above sea level on the Plateau and to 6,000 feet on the Shere Hills to the east of Jos. Its vegetation varies from the mangrove and freshwater swamp forest of Warri and Port Harcourt, through the rain forest of Ijebu, Ondo, Benin and Onitsha, the Guinea savanna of Ogbomoso, Kaduna, Enugu, Makurdi and Jos, the Sudan savanna of Sokoto, Katsina, Kano and Maiduguri, to the scrubland of Nguru, Geidam and Nakawa near the Lake Chad. Its flora and fauna are equally rich and varied.

The diversities of the country are matched by the multitude of its ethnic groups and their languages.(3) Of Bauchi Province, its President F.B. Gall, wrote in 1920:

"This population comprises 90 tribes, speaking some 70 languages."(4)

A 1971 survey lists 75 languages as "almost all the languages which are indigenous to the Bauchi Local Education Authority area"(5) of the North-Eastern State. A Survey of the Nigerian languages spoken in 1971 by the students of St. Louis Girls’ College in Jos in the Benue-Plateau State shows thirty-nine different languages.(6) There are, however, large areas in which one language or another is the mother tongue or dominant language.(7) In the North-Western, the North-Central and Kano States, Hausa is the mother tongue of the majority of the indigenous inhabitants, ranging from 80 to 90 per cent of the population in certain areas. The following picture of Kano Province in 1921 is true today of many places in the northern States, with regard to the popularity of the Hausa language:

Hausa is the prevailing speech throughout the Province. Even among the ruling Fulani dynasty, here as in Sokoto, Fulfulde is the language of the past, Hausa of the present and probably of the future. It is quite an exception to find a Fulani who cannot and does not talk Hausa and it is quite uncommon to hear the Fulfulde language spoken. Among the pagan tribes there are few if any villages where Hausa is not understood.

(1) Appendix I - Glossary.
(2) Appendix II - Nigerian population by nationality and ethnic group, 1963 Census.
(3) See page vii: Nigeria: tribal.
(4) F.B. Gall: Gazetteer of Bauchi Province, London, Waterlow and Sons Ltd., (by order of His Excellency the Governor), 1920, p.18.
(6) St. Louis is a secondary grammar school. The survey was conducted by the Principal, Sister Ita McGuane, and communicated to the author.
(7) Appendix I - Glossary
Among that fraction of the population which speaks none or little Hausa the Beriberis are the most numerous. Apart from their language, Kanuri, there are no languages other than Hausa spoken in the Province to an extent worthy of notice. (1)

Similarly, in the Western and the Lagos States, Yoruba is the mother tongue, as it is in the southern parts of the Kwara State and in some parts of the neighbouring republics of Dahomey and Togo. In the East-Central State, Igbo, in one dialect or another, is the mother tongue. If Hausa, Yoruba and Igbo are the major (2) Nigerian languages, the next widely spoken or concentrated in certain areas are Fulfulde (the mother tongue of the Fulani), Kanuri and Tiv in the North, Ibibio, Efik and Ijaw in the East, Edo, Urhobo, Itsekiri and Ijaw in the Mid-West. Fulfulde is spoken by about five million chiefly in Adamawa Province and scattered throughout the northern States. Kanuri is spoken by about two-and-a-quarter million chiefly in Bornu Province. Tiv, Edo and Nupe are concentrated in the Benue, Benin and the Niger Provinces respectively. Efik, the mother tongue in and around Calabar, is widely spoken throughout the South-Eastern State. The minor languages approach two hundred, found chiefly in the Benue-Plateau, the North-Eastern, the Rivers and the South-Eastern States. (3) But many of these are in a dying stage and are spoken perhaps by only a few thousand people who also speak one or another of the major or popular languages.

In spite of the variety of customs, traditions and languages, there is a strong determination by the Nigerians to forge a united Nigeria, in which there is freedom from discrimination. We have in the Constitution:

A citizen of Nigeria of a particular community tribe, place of origin, religion or political opinion shall not, by reason only that he is such a person - be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the Government of the Federation or the Government of a Region to disabilities or restrictions to which citizens of Nigeria of other communities, tribes, places of origin, religions or political opinions are not made subject. (4)

This constitutional provision of freedom from discrimination is reflected in the Education Law of the respective Regions (now States). (5) The Education Law of

(1) Gazeteer of Kano Province printed by Order of His Excellency the Governor by Waterlow & Sons Ltd., London, by W.F. Gowers, 1921, pp.41-43.
(2) Appendix I - Glossary
(3) Except the Western, there is no State where there are no pockets of small languages.
(5) Western Nigeria: Education Laws (Cap.34), 1955
Northern Nigeria: Education Law, 1964
Lagos: Education (Lagos) Ordinance, 1957
the Western Region (now State) is explicit in its reference to Languages:

No person shall be refused admission as a pupil to or prevented from attending as a pupil at any public institution on account of the religious persuasion, nationality, race or language of himself or of either of his parents.\(^1\)

The provision anticipated the United Nations Educational, Scientific and Cultural Organization (Unesco) in its Convention and Recommendation against discrimination in education, which were adopted by the General Conference at its eleventh session in Paris on 14 December 1960. The General Conference of the United Nations Educational, Scientific and Cultural Organization at that session recommended that Member States take steps "not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education", where the term 'discrimination' includes 'any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education", and the term "education" "refers to all types and levels of education, and includes access to education, the standard and quality of education, and the conditions under which it is given." \(^2\)

Of the factors of discrimination enumerated above, none is of greater importance to education in Nigeria than language. Race and colour have played no part in Nigerian education. Christianity and Islam have many adherents but Nigerians have come to live with the differences and there has been no tendency to the bitterness, acharlony and bigotry which are the bane of some countries in similar circumstances. In certain parts of the country, the education of girls has not kept pace with that of boys. In other parts, boys and girls are at school in good numbers. The following pages are devoted to the problem of language in education and how Nigeria has been grappling with it, to the policy and practice of using the mother tongue with a view to promoting equal access to education and to the tasks ahead in achieving the goal of education for all, without discrimination of any kind.

\(^1\) Western Nigeria: Education Laws (Cap.34), 1955, Ibadan, Government Printer, 1955, Section 19 at p.145.

2. POLICY ON THE MOTHER TONGUE IN NIGERIAN EDUCATION

The pattern of the policy on the mother tongue in Nigerian education follows the historical development of the country. In 1887, there were three administrative units corresponding to well defined spheres of the Christian Missions. First, there was the Colony of Lagos which was administered by the Colonial Office. This was the area of the Yoruba Mission of the Church Missionary Society and later of the Baptist and the Roman Catholic Missions. Secondly, there was the Protectorate of the Niger Districts (later the Oil Rivers) with headquarters at Old Calabar (now Calabar), under the British Foreign Office. This was the area of the activities of the Presbyterian Mission with its base at Old Calabar. Thirdly, there were the Territories of the Royal Niger Company, with headquarters at Asaba, under its own Directors. This was the sphere of activities of the Niger Mission of the Church Missionary Society, and, from 1885, of the Roman Catholic Mission of the Holy Ghost Fathers. Most of what is now the northern States of Nigeria was yet untouched by the British administration or the Christian Missions.

On 1 January 1900, when the charter of the Royal Niger Company was revoked, the northern territories of the Company were constituted into the Protectorate of Northern Nigeria with the headquarters at Lokoja while the Southern territories were merged with the Niger Coast Protectorate and constituted into the Protectorate of Southern Nigeria with headquarters still at Old Calabar. The latter Protectorate was an area of the activities of a number of Christian Missions. The United Presbyterian Church of Scotland Mission began their educational work in 1846 and established a Mission around Old Calabar. The Church Missionary Society established the Niger Mission in July 1857 with Headquarters at Onitsha on the River Niger in the Iboland. The claim of the mission goes back to 1841 when Dr. (later Bishop) Samuel Ajayi Crowther as a member of the CMS team on the first Niger Expedition visited Onitsha and made contacts on behalf of the Society. In 1864, soon after his consecration, Bishop Crowther opened a station at Bonny, in response to the invitation by King William Pepple and on his agreement to pay £150 per annum, about half the estimate of the proposed station. In 1886, the Roman Catholic Mission opened stations at Onitsha and later at Asaba. In the same year, the Kwa Ibo Mission came across from Fernando Po and established a station at Ibeno in the riverain of Kwa Ibo River between Calabar and Bonny. The Kwa Ibo Mission was an Irish Protestant Mission of the Primitive Methodist Missionary Society. The Colony of Lagos expanded into the Colony and Protectorate of Lagos and the activities of the Christian Missions equally spread into the Protectorate.

The first step in establishing an educational system in Nigeria was the "ordinance for the promotion and assistance of education in the Gold Coast Colony", which was enacted in 1882, when the Colony consisted of the Settlement of the Gold Coast and the Settlement of Lagos. One of the conditions for a primary school to be grant-aided was:

That the subjects of teaching shall be the reading and writing of the English Language, Arithmetic, and in the case of females, plain Needlework.
The Grammar of the English Language, English History and Geography, especially of the British Empire, may also be taught or not, at the option of

the Teacher, provided that if taught, they shall be taught as class subjects. (1)

This provision was typical of the Ordinance. It was English-centred, which angered the African nationalists and resulted in press attacks and representations. The curriculum outlined above did not include the teaching of the vernacular, in spite of the spade work already done by the Christian Missions and the fact that English, the subject of emphasis and the medium of instruction, was foreign to the Lagos child.

The 1882 Ordinance was enacted at a time when African nationalism was being awakened. The process of English education had been going on for forty years in the Lagos Colony (for upwards of eighty years in Sierra Leone) and had produced Nigerians (2) who had assimilated European ways of life. Many of these Nigerians had become disillusioned of the attitude of Europeans to them and to the Europeanised Africans generally. They realized that no matter how well educated or assimilated they were, there was racial discrimination against them in social relationships and even in the church. Africans were looked down upon as inferior and African institutions were down-rated and damned. The reactionary feeling of these Nigerians was whipped up by James Johnson (later Bishop) and Edward Blyden who became the champions of cultural nationalism. These educated Nigerians became critical of their position and began to turn their attention to the local culture and customs as the basis of education of the African. Some of them changed their names to Nigerian names and started wearing Nigerian dresses and playing up native institutions and customs. (3) The launching in 1880 of the Lagos Times, the first Nigerian-owned Newspaper, by R.B. Blaise and of the Lagos Observer in 1882 by J.B. Benjamin provided a forum for the nationalist critics. The Lagos Press made a virulent attack against denationalizing tendencies of the education proposed for Lagos. It detested the practice of playing down any institution or custom just because it was African;

We respect and reverence the country of Wilberforce and Buxton and of most of our Missionaries, but we are not Englishmen. We are Africans, and have no wish to be other than Africans. (4)

The Press attacked the Ordinance because it ignored the aspiration of the Africans to develop the vernacular as a vehicle of education. The Lagos Times in an editorial comment asked:

Is the ulterior object of the Education Bill to promote the Conquest of West Africa by England morally through the English language and secure that morally which African fevers perhaps prevent acquiring physically ... We shall not sit tamely to witness the murder, death and burial of one of those important distinguishing national and racial marks that God has given to us ... Surely the way to elevate a people is not first to teach them to

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(1) An Ordinance for the promotion and assistance of Education in the Gold Coast Colony, 1882, Section 10 (5).
(2) Nigerians as a term was still in anticipation but these educated Lagosians and Saro saw themselves as members of a bigger unit than their immediate environs.
(4) Lagos, Times, 12 July 1882.
entertain the lowest ideas of themselves and make them servile imitators of others. (1)

As a result of the criticisms, an exclusively Lagos Colony Education Ordinance was enacted in 1887, which was only some improvement on the 1882 Ordinance. The curriculum remained English-centred; there was no place for the vernacular and the environment was little used in school instruction. The Rev. Metcalf Sunter, Her Majesty's Inspector of Schools in the British West African Colonies, was an educationist of outstanding qualities, which he demonstrated when he was the Principal of Fourah Bay College and later Inspector of Education. Somehow he did not share the views of the nationalists. He had utter contempt for the vernacular and bruised the feelings of the nationalists by his utterances. In 1884, he wrote in a Report "The natives must and will know English in spite of all such well-meaning but diseased notions; it is the language of commerce and the only education worth a moment's consideration or attainable." In another Report, he wrote "I regard these said languages as only interesting to the Comparative Philologist and never likely to become of any practical use in civilization, at least so far as British interests are ever likely to be concerned." The English-centred curriculum which was devoid of the vernacular either as a language or as a medium of instruction, was a failure. We quote Metcalf Sunter himself:

Reading generally is of a laboured character sometimes ending in a very hard struggle to pronounce:

... ...

Arithmetic, generally, is good in Standards I-III, it falls down in Standard IV, and in V and VI and often ends in failure. Generally speaking, brain teaching not brain power is wanting; this is my whole critique.

... ...

I must confess that I should like to see history altogether eliminated from the Elementary Schedules. English history is just about as well understood, barring facts and dates, as the Esquimaux history might be understood. No one can, here, philosophise on a subject he cannot locally appreciate.

The geographical knowledge is poor in many cases. I find -

1. That geographical definitions are simply rendered parrot fashion.
2. That the pupils know more, though very irregularly, of other continents than their own.
3. That the geography of West Africa, as taught, is an utter failure.

... ...

As regards English history I need only say that I should recommend its regulation to "Schedule B" as a specific subject, for to examine a Lagosian school in English history is simply to reduce the whole affair to a complete fiasco. (2)

(1) Lagos Times, 9 August 1882
A favourable change in the official attitude to the vernacular came only on the appointment in 1839 of Henry Carr, a Yoruba man, as the Sub-Inspector of Education in the Colony of Lagos. Yoruba was freely used as a medium of instruction in the Lagos schools and the Board Rules which were revised by Henry Carr in 1891 contained a clause urging the use of Yoruba as a medium of instruction:

Great stress is laid on the vernacular as a medium of instruction. The teaching of all throughout the standards shall be bilingual.(1)

and as a medium of examination in the case of the lower classes of the primary school:

Every examination held under the Board Rules shall be conducted in the English language; provided that pupils of a school presented for examination in either of the Sub-standards shall be examined through the medium of Yoruba, instead of English if the managers of the school shall so elect; provided also that candidates for examination in any of the four lowest primary standards may, with the consent of the Board, and within the limits of such consent, be likewise examined through the medium of Yoruba, instead of English.(2)

Since then it has remained the policy in the schools in the Yoruba land to use Yoruba as a medium of instruction in the lower classes and to include a provision to this effect in the successive syllabuses of the primary school.

It should be noted that these early Ordinances applied only in the Colony of Lagos and only to the schools which successfully applied to be grant-aided. The schools in the Protectorate of Lagos and the non-grant-aided schools in the Colony itself were largely Yoruba schools, in accordance with the objectives of the Christian Missions. English was taught in such schools but Yoruba was a medium of instruction in the lower classes and to a great extent even in the upper classes of primary school. The Colony and Protectorate of Lagos corresponds to what is now known as the Lagos and the Western States of Nigeria.

The policy in the Protectorate of Southern Nigeria, the area now covered by the Mid-Western, the East-Central, the Rivers and the South-Eastern States of Nigeria, was dictated by the history of the Christian Missions and by the multiplicity of languages in many parts of the area. First, the Presbyterian Mission kept a strong hold on Calabar and its neighbourhood where Efik was the mother tongue. The Niger Mission similarly held Onitsha and the Roman Catholic Mission Asaba, where Igbo was the mother tongue. The Niger Delta of the Protectorate was inhabited by many ethnic groups, each having its own language or dialect. Communication between the people on the one hand and the various agencies - missionaries, administrative staff, traders - on the other hand had to be in some form of English. This situation gave rise to the "pidgin" English, a corrupt form of the English language which is easy to speak and understand after a little practice.

In 1906, the Protectorate of Southern Nigeria was merged with the Colony and Protectorate of Lagos and named the Colony and Protectorate of Southern Nigeria. The territory was divided into three provinces - Western, Central and Eastern - with headquarters at Lagos, Warri and Old Calabar respectively. Following the political reorganization, there was appointed for the territory one Director of Education, assisted by three provincial Inspectors based at the provincial headquarters. In the current nomenclature, the Western Province corresponds to the

(2) Orders and Rules made under Ordinance No.3 of 1887, 2 April 1891, Sec.52.
Lagos and the Western States, the Central to the Mid-West and the Rivers States, and the Eastern to the East-Central and the South-Eastern States.

The Protectorate of Northern Nigeria resisted the penetration of the territory by the Christian Missions, except in the areas commonly referred to as "pagan". The dawn of an education system came in 1908 when Sir Percy Girouard succeeded Sir Frederick Lugard as High Commissioner. Girouard was a French-Canadian by birth, son of a judge of the High Court of Canada. He began his career with the Royal Engineers and served as Traffic Manager for five years at Woolwich Arsenal. He was then sent to Egypt to work on the construction and management of the Nile railway. He was strongly influenced by his Sudanese experience and was genuinely afraid of a clash arising from the missionary assault on Islam. He saw Northern Nigeria as a parallel to the Sudan and was impressed by Lord Cromer's Report on the Sudan for 1904-1905(1) in which Lord Cromer advocated the restriction of missionary activities to the non-moslem areas of the Sudan.

Girouard's inaugural Report(2) outlined his policy on education and the part the Missions should play. The assistance of the Missions was welcome "in the pagan areas, more particularly when their efforts are devoted to utilitarian objects; it has not been found possible, in the present state of the country, to encourage advances in the Mohammedan States", which he compared to the Sudan in which a similar policy had been adopted with the approval of the Colonial Office. Girouard divided education under two heads:

(1) Mohammedan schools under Government control

(2) Government or private schools

For the first type, his model was the Sudan mallamai schools and the Koranic schools suitably modified. Girouard preferred the Arabic to the Roman character but the latter had been too well established. The second type would have to be Government schools as well, established in the non-moslem areas. The Missions were welcome only if their schools conformed to the Government pattern, namely:

(1) Instruction in industrial work.

(2) Simplest form of Christian teaching in Hausa or their own language.

(3) The encouragement of intelligent scholars or sons of leading inhabitants to acquire higher education when English might be taught, but Hausa continued and perfected.

Girouard was critical of the education given in the Mission schools established among the pagan communities, where there was noticed:

"a tendency to take the native out of their normal grooves too suddenly, instead of inculcating and increasing a respect to native customs and institutions, where not at variance with higher standards of morality. The premature teaching of English is thoroughly in keeping with this mistaken policy, and inevitably leads to utter disrespect for British

and native ideals alike, and to a denationalised and disorganised population.(1)

As a positive step in formulating an education system for Northern Nigeria, Girouard selected Hans Vischer to organize a Government-controlled education system. Hans Vischer was born at Basle on 14 September 1876, by parents who descended from Huguenot refugees who had reached Basle from France. He was educated in Germany, at South-Eastern College at Ramsgate and at Emmanuel College, Cambridge, graduating in Modern Languages in 1899. He entered Ridley Hall for the one-year course, during which he volunteered for missionary work with the C.M.S. Hausa Mission. In 1900, he returned to Switzerland, took a medical course in the summer and did some theological studies with his father. In November, he left as a member of the Hausa Mission for Northern Nigeria and arrived in February 1901, at Loko, on the Benue. After a difficult year of sickness and loneliness, he left Nigeria in February 1902. He resigned from the C.M.S., naturalized in June 1903 and was appointed as an Assistant Resident of Northern Nigeria. He sailed in September 1903 and was posted to Bornu, which provided a wide scope for his linguistic bent. Vischer was a gifted man. He spoke Kanuri, Arabic, Hausa and Fulfulde, all of which are spoken by large groups in the Bornu Province, and he published in Hausa and Kanuri. Girouard and Vischer had in common the French blood, an educational background not specifically or entirely English and an acquaintance with a moslem society which has left a lasting impression on each of them. Vischer was seconded to educational work on 1 July 1908 and he started off by making a tour to Egypt, the Egyptian Sudan, the Gold Coast and Lagos.(2) He then opened his schools at Nasarawa, just outside the Kano City walls.

In 1913, the position was sufficiently defined for Hans Vischer to state a policy of education in the Protectorate of Northern Nigeria:

"The aim of the Government is to place the whole scheme of education on national lines, and due regard has had to be paid, in the first instance, to existing ideas on education, the religion, language, customs, and traditions of the people.

At the same time, while laying the foundation of a scheme of national education, it has been necessary to take into account the altered conditions of the native community in consequence of the abolition of slavery, the advent of the railway and the new conditions of commerce, and the demand for trained natives for employment in the Administration.

It was found essential for the success of the whole scheme that religious instruction should form a special feature of the curriculum.

At present instruction in all subjects is given in Hausa, as this is the most important language of the Protectorate. For the future it is contemplated that, if circumstances permit, the Elementary Vernacular Schools will be opened in non-Hausa districts, and while the teaching will be given in the particular language spoken in that district, Hausa will form a subject of instruction. It is also contemplated that pupils from these elementary vernacular schools will be drafted into the central primary schools where the instruction will all be in Hausa, and English will be taught in the upper classes and that eventually in the secondary schools the instruction will be given in English.

It is thus hoped to reach the wider classes of the population through the Elementary Vernacular Schools, where the people will obtain a good knowledge of the "three Rs" and a knowledge of Hausa. A much smaller number will receive further instruction in Hausa in the Primary Schools, together with a working knowledge of English. Finally, only a small number of carefully selected natives will receive a Secondary course of instruction in English.

While this is the general outline of the Education policy which it is hoped to pursue, the best way of filling in the details must be indicated by the natives themselves, and for that reason no hard and fast rules have yet been laid down."(1)

Correspondingly, the policy in the Colony and Protectorate of Southern Nigeria in 1913 pointed the objectives but also indicated the problem of many languages spoken by small ethnic groups:

The medium of instruction is for the most part the vernacular. English is taught in all primary schools and takes the form of Colloquial English throughout the standards. Instruction is given in English reading in conjunction with the vernacular, passages being translated from one language to the other.

The difference is very marked between the general conditions in the Western (Lagos) Province, where for all practical purposes only one language, Yoruba, is spoken and the Eastern Province, where there is an extraordinary number of different peoples and different tongues.

According to the returns received from district commissioners in the Eastern Province, there are some 82 tribes and 57 languages, and in the Central Province the returns show 23 tribes and 18 languages.

The lack of written vernacular and the existence of so many dialects militate against progress in vernacular instruction. For example, in Lagos, where nearly every child probably speaks the same dialect of Yoruba, vernacular instruction is possible, but in places such as Warri School, where probably the number of dialects spoken amounts to fifteen or twenty, and English is the only tongue common to all, systematic instruction in the vernacular presents extreme difficulty.

In Infant schools there are five classes or standards, namely, Infant I, II and III, and Sub-Standards I and II.

Instruction of a very simple character is given in Reading, Writing, Arithmetic, Kindergarten work and Nature Study, and entirely in the vernacular until the children reach Sub-Standard II. They are then taught the alphabet and words of not more than one syllable in English, and mental addition and subtraction of numbers up to 20.(2)

Sir Frederick (later Lord) Lugard reviewed the position in 1918 and laid down the policy which was followed especially in Northern Nigeria until the dawn of Independence and to which attention is again being turned. Lugard observed:

Throughout the Fulani Moslem States Hausa - a language easily acquired by the British staff - is spoken. In part of Bornu it is replaced by an Arabic dialect, and in Ilorin by Yoruba. These languages have been reduced to writing in the text books. Hausa before the advent of the British was written in the Arabic or Ajami character. Owing to his keen trading (and slaving) instincts the Hausa is ubiquitous, not merely in Nigeria but throughout the Gold Coast and even as far as Sierra Leone and the Egyptian Sudan (in which pilgrims have settled). There is therefore hardly a Pagan village in which Hausa may not be heard, and it is the aim of the Administration to make it the lingua franca of the North except in Bornu and Ilorin.

The intertribal wars and slave-raids, which constituted the early history of Nigeria, had resulted in fragments of tribes being herded together, so that today it is said that in one single province over sixty different languages have been identified. In Yola, Fulani (the original language of the conquering caste) is still spoken. Nupe is the language of a very large tribe, and Munshi(1) is spoken by fully 10,000 people. Kanuri, the tongue of the aboriginal population of Bornu, is said to be impossible for a European to acquire. Some of these various languages have been studied, and reduced to writing by missionaries, but they present great difficulties and textbooks are not in existence. They will, no doubt, gradually be replaced by Hausa.

In the Southern Provinces, Yoruba, though a very difficult language, in which few Europeans have acquired fluency, is spoken (it is said) by three million people, and cannot be displaced.

Ibo is said to be spoken by over two millions, but its dialects differ so greatly that for practical purposes they are separate languages, and the attempt to create a standard Ibo has so far had little success. For the rest there are said to be sixty-five different languages in the Southern Provinces, which have hitherto only been explored by the philologist or by an occasional missionary.

It will be realized how immensely these conditions complicate the problem of education, compared with Colonies in which there is a single vernacular with a literature of its own. In the circumstances the three languages, Hausa, Yoruba and Arabic (Shuwa dialect) should, I think, alone be recognized as media of instruction, and with this exception I venture to agree with Lord Kimberley that English must be the medium, and "though instruction in English must be given through the medium of the vernacular, instruction in the native language may safely be left to the stimulus of self-interest and Government subsidies are not required for its encouragement." Mission schools naturally take a different view, since their aim is to teach pupils to read the Bible in the vulgar tongue. The education officers - and especially the native staff - must acquire sufficient knowledge of the vernacular to enable them to teach elementary school pupils the language which will form the medium of their later instruction. (2)

Except that Shuwa-Arabic is still confined to the Bornu Province and that Igbo has been much developed, Lugard's assessment of the situation was accurate.

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(1) Now Tiv.
The policy was reflected in his Political Memoranda, which were instructions to his aides. Successive Administrators of Northern Nigeria have promoted the policy of popularizing Hausa as the lingua franca.

The next significant phase of the policy on Nigerian languages was the division of the country into three (later four) Regions, which gradually assumed responsibility for education in their respective areas. In each of the three Regions, there was a major Nigerian language. Hausa was identified with the Northern, Yoruba with the Western and Igbo with the Eastern Region except that Efik was firmly established in Calabar and its neighbourhood. The creation of the Mid-Western Region left the Western Region exclusively Yoruba and evoked enthusiasm in developing Edo which with its dialects is the language of a large part of the Mid-Western Region. We were fast developing Regional languages to the extent that the Constitution of Northern Nigeria recognized Hausa as a lingua franca of the Region:

The business of the Legislative Houses of the Region shall be conducted in English and Hausa:

Provided that all bills introduced in either House and all laws made by the Legislature of the Region shall be printed in English and, if any such bill or law is also printed in Hausa, the English text shall prevail in the case of a conflict between the two texts.(1)

The Western Region, which was Yoruba, stuck to English as the language of the Legislature. The Legislature of the Eastern and Mid-Western Regions understandably adopted English.(2)

On 27 May 1967, more States were created. The Northern Region was split into six, the Eastern into three and the Western into two, leading to a federation of twelve States, namely, North-Western, North-Central, Kano, North-Eastern, Benue-Plateau, Kwara, East-Central, Rivers, South-Eastern, Western, Lagos and Mid-Western. The effect on the policy of the mother tongues as media of instruction has been awakened enthusiasm in the local languages. In Northern Nigeria where Hausa was more or less accepted as the lingua franca, there is fresh enthusiasm to develop Kanuri, Tiv and Fulfulde as languages of instruction in the schools. In the South, the languages of the Rivers State are receiving a new impetus. This is admirable for setting the children off well in the school but there is a danger of perpetuating the multiplicity of small languages. This is a problem which confronts the Rivers, the Benue-Plateau and the North-Eastern States in particular.

The National Curriculum Conference held from 8 to 12 September 1969, provided another opportunity for restating the Nigerian policy on the mother tongue in Nigerian education:

The Nigerian primary school child should be well grounded in his/her mother tongue apart from learning English and/or any other language as a second or third language.(3)

(2) Ibid., p. 171, Section 22, p.133, Section 22, p.127, Section 22.
The latest declaration of policy was that by the East-Central State in its Public Education Edict of 1970:

In the exercise of its functions under this Edict the Ministry shall ensure that every child of primary school age shall be afforded an opportunity to receive a full primary school education in a school operating under the State School system. (1)

The First Schedule to the Edict outlining the curriculum provides for the use and the learning of the children's mother tongue in the primary school. There is no doubt that when the other States promulgate their Education Edicts or enact their Education Laws, a similar provision in the use and the learning of the mother tongue will be entrenched in the Edicts or Laws.

Summarizing, the policy is to use the mother tongue of the child as the medium of instruction in the lower classes of the primary school, to introduce English as a subject in the second or third class and to use English as the medium of instruction in the last two or three classes of the six-year primary school course. In an area where children in a school have many different languages, the policy is to adopt the dominant Nigerian language of the area as the medium of instruction in the lower classes and as the lingua franca of the area. In an area where there is no major or clearly identified dominant Nigerian language, the practice is to use English as the medium of instruction from the beginning of the primary school life.

3. DEVELOPMENT OF THE MOTHER TONGUE IN NIGERIAN EDUCATION

A lasting contribution by the Christian Missions was their activity in the development of the Nigerian languages. The Missions realized early that the Gospel was best spread in the language of the converts, that the printed word was a powerful transmitter of Christianity and civilization and that books supplemented the efforts of missionaries. The objective was, of course, to get the converts read the Bible in the vulgar tongue. As it turned out, the languages were a unifying force among tribes with a variety of dialects. Yoruba and even to a greater extent Igbo are examples. Interest and ability in linguistic work were therefore a criterion in selecting the missionaries. The Rev. Henry Venn (the second Henry Venn) who was the Secretary of the Church Missionary Society from 1841 to 1842 encouraged the missionaries to pursue vigorously the study of the vernacular languages and he obtained for them expert advice and guidance. The three pioneers of the Yoruba Mission were typical in their devotion to the study of Yoruba and in reducing it to writing. The Rev. Samuel Ajayi Crowther published in 1843 its Grammar and Vocabulary of the Yoruba Language and in 1852 the revised and enlarged edition. He translated portions of the Bible and the Prayer Book in which he was assisted by Samuel Pearce and Thomas King respectively. He also worked in Hausa, Igbo, Nupe and Idzo. In 1859, the Rev. Henry Townsend established at Abeokuta a Yoruba journal "Iwe Irohin" (Newspaper), which was published fortnightly. The object "is to get the people to read, that is to get the habit of seeking information by reading. It is very difficult."(1) In addition to promoting reading skill, the journal set out to educate the reading public, which was estimated at 3,000, and to excite their intelligence. In the following year an English supplement was added. The contents were largely news of Church and State, advertisements, essays on history and politics, and general information "for the Egba people in the Yoruba country".(2) The journal was a big contribution to the spread of literacy especially as there was little printed material in the Yoruba language. Townsend also compiled a Hymn Book, a Primer and two School Books and translated "Peep of Day". The Rev. Charles Gollmer translated Dr. Barth's "Bible Stories", "The Sinner's Friend", "Way to Peace", Sixteen Short Sermons, "Heavenly Crumbs", Fourteen Tracts and revised portions of the Old and the New Testaments, the Prayer Book, The Scripture Class-Book and "Peep of Day". Similarly other missionaries in and outside the Church Missionary Society devoted much time and labour to Nigerian languages. The Rev. David Hinderer, a Hebrew scholar, translated Isaiah and revised Crowther's translation of the Bible. He also translated the "Pilgrim's Progress" and "Hymns on Texts". The Rev. J. F. Schon, the reputable linguist, worked in Hausa, Nupe, Arabic and Mende.(3) The Rev. S. W. Koelle, author of Polyglotta Africana, wrote the first grammar of Kanuri, the language of the people of Formu.(4) T. J. Bowen of the Baptist Mission published a Grammar and Dictionary of the Yoruba Language.(5) The tradition of the missionaries' attention to languages was passed on to the local clergy whose contribution is seen in the Church hymns and the Yoruba readers "Iwe Kika Ekin, Ekeji, Eketa, Ekerin, Ekarun, Ii Ede Yoruba" - the Reading Book I, II, III, IV, V in the Yoruba language.

(2) Ibid.
(4) Ibid.
The Niger Mission of the Church Missionary Society similarly spearheaded the development of Igbo as the Hausa Mission did that of Hausa. Hanns Vischer, dan Hausa,\(^1\) who laid the foundation of Hausa in school education in Northern Nigeria, first came to Nigeria as a member of the Hausa Mission, which gave him the first acquaintance with the Hausa language and later the Hausa people. Dr. W. R. S. Miller who was a highly respected Hausa scholar and author was another member of that Mission. So were the Rev. G. P. Bargery, author of Hausa-English Dictionary, and the Rev. Canon C. H. Robinson who wrote a Hausa Dictionary and other books. The development of Efik owes much to the efforts of the Presbyterian Mission, which concentrated on Calabar and its environs. The Rev. Hope M. Waddell, a foundation member of that Mission, published in 1849 the Vocabulary of the Efik Grammar and Specimens of the Language.\(^2\) The Missions did not limit their efforts to Efik, Hausa, Igbo and Yoruba. They worked in Nupe, Tiv, Edo and many other Nigerian languages in which they produced the Bible, portions of the Bible, prayer books, and primers. As some of the languages are quite small, publishing in them is expensive and uneconomical. The Missions therefore run printing presses to cut down cost and bookshops to off-set the loss on the vernacular books, especially the religious books, with the profit made on the secular books and the general lines.

In the development of an orthography, the Missions have played a considerable part. For example, in the search for a Yoruba orthography, "Venn was in touch on this subject not only with other British, but also with German, Swiss, Danish and American missionary Societies. In particular, he tried to bring the missionaries and linguists together... Distinguished linguists, philologists, physiologists, directors of missionary societies, ethnographers and other authorities on Asia and Africa were present."\(^3\) The culminating conference "was held in the C.M.S. Mission House at Lagos (St. Peter's Fajri) on January 28 and 29 1875. A select body of experts had met in the last days of 1874, and again on January 25 to prepare the agenda, listing all matters in dispute so that the Conference could move quickly taking decisions by vote. As was fitting, Bishop Crowther was in the chair; Rev. Adolphus Mann, a German, was Vice-chairman; Rev. J.B. Wood, an English man, was Secretary. The methodists were represented by two clergymen and one catechist. There were 25 delegates in all."\(^4\) It is significant that the Yoruba orthography as agreed at that conference has altered little, which bespeaks the quality of the contribution by the Christian Missions.

A substantial contribution to the orthography of a number of Nigerian languages which are indigenous to the Northern States was made under the auspices of Unesco by the appointment in 1953 of Dr. Hans Wolff of Puerto Rico University:

to prepare a comprehensive alphabet for the Region, bearing in mind that the orthography of Hausa, the most widely used lingua franca, was already established; that bi-lingualism was prevalent, and increasing; and that the ambition of most vernacular literates was ultimately to learn English.\(^5\)

\(^{1}\) dan Hausa, literally son of Hausa, is Hausa exponent par excellence.
\(^{2}\) U.P. Missionary Record, 1866, pp. 198-200.
\(^{3}\) Ajayi, J. F. Ade: How Yoruba was reduced to writing, in Odu, a Journal of Yoruba, Edo and related studies, No. 8 October 1960, Ibadan, Ministry of Education.
\(^{4}\) Ibid., p.55
\(^{5}\) Wolff, Hans: Nigerian Orthography, Zaria, Gaskiya Corporation, 1954, p.3
Dr. Wolff covered a great deal of ground and held courses on orthography for representatives of many language groups and missionaries who have studied the languages in the process of their work of translation and producing primers. Dr. Wolff suggested orthographies of Idoma, Nupe, Kanuri, Fulani, Bacara, Kannkur, Mumuye, Chamba, Hgi, Kilba, Matgi, Bura-Babur, Birom, Pyan, Yergam, Sura, Angas, Ankwe, Jarawa, Kaje, Igbara, Jukan.(1) The object was not to encourage the multiplicity of small languages but to provide a "spring board" in learning a language and ultimately the local lingua franca. In the words of W.F. Jeffries, Adult Education Officer, Northern Region:

The number of vernaculars used in the Northern Regions runs into hundreds. Most of these are of restricted local use, and give way to the nearest lingua franca for all public and business contacts. These, therefore, are never likely to develop a literature. Nevertheless the speediest way to learn the facts of literacy is to master the relationship between written symbols and the words and expressions that rise automatically to mind or lip. When the function of letters has been assimilated it is an easy matter to be literate in any language that is known, or that is subsequently learnt, provided its orthographical system is the same.(2)

Subsequent Unesco activities in the development of Nigerian languages were the meetings of experts on African languages held at Ibadan (1964) Accra (1965), Bamako (1966), Niamiey (1966), and at Yaounde (1967) which led to a uniform transcription and standard orthography for the Fulfulde, Hausa and Kanuri.(3) A more recent meeting organized by Unesco was that of experts on the contribution of African languages to cultural activities and literacy programmes, held in Yaounde, Cameroon, 10 to 14 August 1970. The present exercise is a further effort by Unesco to give effect to the Convention and Recommendation against Discrimination in Education adopted by its General Conference in 1960, with particular reference to the use and the learning of the mother tongue as a means of promoting equal access to education in Nigeria.

The Phelps-Stokes Report, Education in Africa, published in 1922 and distributed widely in the United States of America and Great Britain, drew attention to a number of factors, including the adequate use of the vernacular languages, which should improve the quality of African education. As a result of fresh thinking on education in the colonies, highlighted by the detailed survey of the present position as contained in the Report, the Secretary for the Colonies appointed in November, 1925, an Advisory Committee on Native Education in the British Tropical African Dependencies, to advise him on educational matters and to assist him in advancing the progress of education in British Tropical Africa. In March 1925, the Advisory Committee produced its Memorandum on Education Policy in British Tropical Africa, in which it formulated the broad principles which in its judgment should form the basis of a sound educational policy.(4) Among the principles laid down in the Memorandum was one on the development of the vernaculars:

(1) Wolff, Hans, Nigerian Orthography, Zaria, Gaskiya Corporation, p.5
(2) Ibid., p. 4
(3) Unesco: Meeting of Experts on the Contribution of African Languages to Cultural Activities and Literacy Programmes, SCH/MD/12, Paris, Unesco, 1970, p.3
The study of the educational use of the vernaculars and the provision of text-books in the vernaculars were of primary importance and qualified workers should be set aside for this purpose.(1)

The Memorandum formed the basis of the British Colonial policy on education and was studied as such by the various colonies. In Nigeria, the outcome was the Education Ordinance of 1926 which provided for many measures including the setting up of Text-Book Committees, one for Southern Nigeria and another for Northern Nigeria. The Committees worked on similar lines of original writing and translation to obtain primers and story and folklore books in Yoruba, Efik and Igbo(2) in Southern Nigeria and Hausa, Yoruba, Munchi, Pululde, Kanuri, Shuwa Arabic, Burra and Igalla in Northern Nigeria.(3) These Committees were the precursors of the Translation Bureaux organized by E. R. J. Hussey, Director of Education 1929-1936. Hussey's plan for the Northern Nigeria Translation Bureau was to have some selected official, assisted by English-speaking Nigerians undertake the translation of textbooks for elementary schools and the translation and compilation of books of general interest for the use of the people who had been educated in the schools. He observed:

It would appear that almost everywhere in the North, with the exception of Bornu, Hausa can be used as the union language for schools, so that it would not be necessary to provide for translation, into a large number of languages.(4)

The Bureau in turn gave way to the Gaskiya Corporation, which has done considerable work in publishing and printing Hausa books especially and has also printed in Tiv, Kanuri, Pululde, Nupe and Yoruba. The Corporation and its associate company, Northern Nigerian Publishing Company, maintain a high reputation for good printing and for their contribution to the development of the Nigerian languages, especially Hausa. The Southern Nigeria Translation Bureau was to work in Yoruba, Igbo and Efik and in addition Duala for the Cameroons, the main languages of instruction "so that not only will there be an ample supply of textbooks, but also, in the course of time, a large number of books for general reading."(5) Some progress followed the enthusiastic beginning but the recession of the 1930's, the consequent leakage of trained and experienced teachers and the Second World War caused setbacks in the development of Nigerian education. The policy on the Nigerian languages continued unabated but publishing and printing, especially in the War years, had a low priority. The scarcity of raw material and the high cost of labour during the War limited the production of books in Nigerian languages.

Another phase in the development of vernacular literature began with the publication in 1944 of Colonial Office Paper No. 186, Mass Education in African Society. In Nigeria, there were short-lived campaigns and efforts towards mass literacy by individuals and small groups until the Government appointed in 1946 a Mass Education Officer. That appointment was the beginning of Adult Education, which has become a feature of the activities of the Ministry of Education, Federal or State. Simple vernacular literature and news sheets suitable for adults were published in Hausa, Yoruba, Igbo, Efik and Tiv. The few publications produced were distributed widely and sold cheaply. They supplemented the primers and offered practice to those who had learnt to read at school or in the adult education classes. In 1948:

There are very few vernacular newspapers. There is one in Hausa, "Gaskiya ta fi kwabo", and three or four in Yoruba. There are none in Ibo, Efik or any other vernacular. The Yoruba newspapers have a small circulation and are indifferently printed. The distribution of vernacular newspapers is largely limited to the population centres.(1)

Gaskiya ta fi kwabo (Truth is worth more than a penny) was a weekly newspaper in Hausa produced and published by Gaskiya Corporation and sold at one penny. The standard of the Hausa and the production were reputed to be high. The weekly newspapers in Yoruba were Akede Eko (Lagos herald), Irohin Yoruba (Yoruba news), Eleti Ofe (sharp ears), all produced in Lagos.(2) The monthly magazine Nigbati Owo ba dile, the Yoruba version of In Leisure Hours, was published by the C.M.S. It contained church news, Bible notes, general information of special interest to Christians. In Western Nigeria, the Publications Section of the Ministry of Education published in Yoruba a quarterly children's "comic" Aworerin (something to look at and laugh), sold at one penny. It contained stories, illustrated articles, general knowledge, games, puzzles, coloured comic strips and other attractive items. It was extremely popular with primary school children, for whom it was designed, and with older pupils and adults literate in Yoruba. Its circulation figure reached 60,000.

The contribution of the Universities goes back to the 1850's with the involvement of Professor Carl S. Lepsius of Berlin, Professor Max Muller of Oxford and Professor Lee of Cambridge in the search for a standard Yoruba orthography.(3) In the 1930's when there was not yet a University in Nigeria, the University of London had Hausa and Yoruba among the subjects approved for the Matriculation examination. Yoruba (Ordinary Level) and Hausa (Ordinary and Advanced Levels) are subjects which may be offered in the examination for the General Certificate of Education of the University. The School of African and Oriental Studies of the University promoted, as it still does, research in Nigerian languages and cultures and encouraged Nigerian scholars in the field of Nigerian languages. Oxford and Cambridge Universities had both Hausa and Yoruba as subjects in the School Certificate Examinations and accepted them as subject-equivalents for the purposes of the Oxford Responsions and the Cambridge Previous. The Oxford

University Press gives continual encouragement to authors in the languages and on the history and culture of the Nigerian peoples. These universities continue in the tradition of the encouragement in the languages, especially Yoruba and Hausa.

When the Nigerian universities were founded one after another, they took up the challenge and established institutes, departments or schools in which the study of and research in Nigerian languages and cultures are carried out. The University of Ibadan has an Institute of African Studies, which "is concerned with traditional African culture and its continuing relevance in the modern world."(1) The institute promotes research and publication on many aspects of African culture including language and history. The university has a department of linguistics and Nigerian languages, which provides degree courses in Yoruba and linguistics and part of the degree courses in Hausa. It also offers a post-graduate diploma course in linguistics, which may include an introduction to the study of African languages. The department of adult education has piloted programmes in functional literacy in Yoruba and now offers degree courses in adult education, which necessarily involves Nigerian languages. The Africana section of the University Library is the oldest and largest of its type in Nigeria. The quantity and variety of material, its research facilities and spacious reading room are an attraction to research workers.

The university of Nigeria, Nsukka, has the Hansberry Institute of African Studies which is intended for postgraduate research. "Its activities include the production of annotated bibliographies of Africana and anthologies of readings in Africana, and the acquisition of oral and written pictorial and cartographic source material for the study of the history, government, law, religion et cetera of Nigeria in particular and West Africa in general. The institute also organizes lectures, colloquia and seminars as part of its regular programme."(2) It also offers courses for the M.A. degree in African and related studies.

The university of ife has an Institute of African Studies, which performs functions similar to those of Ibadan's and Nsukka's. The university recently began a degree course in Yoruba, which is at the part I stage. It has sponsored alone or jointly with other organizations seminars on certain aspects of the Yoruba language. In 1967, the theme of the seminar was a survey of the components of Yoruba Oral Literature; in 1969, it was the Development of Yoruba for Modern age, both of which were well received. A full description of the latter seminar is contained in No. 102 of the Nigeria Magazine.(3) The range of topics is wide and it includes fostering the growth of African culture, the Yoruba language in education, the importance of the mother tongue as medium of instruction, Yoruba as a medium of instruction, constituents of Yoruba studies. Participants were drawn from the universities and other institutions and the reading public. They included authors, scholars, teachers and artists. The faculty of education of the university has a six-year primary school project on Yoruba as the medium of instruction throughout the whole primary school course. A primary school in Ife whose pupils come from Yoruba-speaking homes was selected. Two streams of Class I of the school are exposed to the courses in Yoruba as the medium of instruction in all the subjects of the curriculum, namely, reading and writing, mathematics, science, social studies, physical education, health and so on. They are taught English as a second subject right from the start. The use of Yoruba as the medium of instruction would be continued throughout the school course. 

stream of Class I as the control group follows the existing policy of Yoruba as
the medium of instruction in the first three years of the primary school course.
The pupils in the project group and those in the control group would go on to
a selected secondary school, where English is the medium of instruction. There
will be a yearly evaluation scheme terminating with the end of the secondary
school course.

It is anticipated that this group of children at the end of the programme
will be better equipped linguistically and otherwise as compared with the
children who follow the conventional route. It is indeed expected that
they will be better adjusted, more relaxed, more enterprising and more
resourceful than their counterparts.\(^{(1)}\)

The project is now in its second year at St. Stephen's "A" School, Modakeke,
Ile-Ife.

Ahmadu Bello University, Zaria, and its constituent Abdullahi Bayero College,
Kano, offer Hausa in the degree courses of the University. Attached to
Abdullahi Bayero College is a Centre for Nigerian Languages which is quite small
at the moment. Its objectives are to promote research, encourage scholars,
authors and publishers, publish research findings and generally to build up a
library of source materials in Nigerian languages. Its activities at present
are devoted to Hausa and they include a collection of Hausa poetry, revision
of the older titles like Bargery's Hausa-English Dictionary, the Hausa Language
Board's English-Hausa Dictionary, Rankin's Dabarun Talif, the Hausa edition of
Hausa Spelling, a Hausa Grammar, in Hausa, for primary schools, otherwise known
as Hausa a Sauk'ak'e and the writing of reference books, textbooks, prose,
poetry, plays, fiction and books for general reading. In particular, the follow-
ing books are immediately contemplated:\(^{(2)}\)

- a Hausa-Hausa Dictionary;
- Hausa Grammar for use in primary schools;
- a more advanced grammar of Hausa for use in secondary schools;
- Hausa readers for primary schools;
- translation of suitable English and other classics into Hausa;
- a bibliography of Hausa books.

The Centre has links with the Institute of Linguistics, Zaria,\(^{(3)}\) belonging to
the Kenneth Pike Summer Institute of Linguistics whose objective at present
is the studies of the less-widely spoken Nigerian languages which are in danger
of disappearing. The studies are being published in a series "Studies in
Nigerian Languages".

\(^{(1)}\) Nigeria Magazine, No.102, Lagos, The Nigerian National Press,
September-November 1969, pp. 541 and 542.
\(^{(2)}\) A.N. Skinner. Centre for Nigerian Languages in Nigeria Magazine
pp. 30 and 31.
\(^{(3)}\) Inquiry of the location may be made from the Director or the
Secretary of the Institute of Education, Ahmadu Bello University,
Zaria.
The Institute of Education of the Ahmadu Bello University runs a UNESCO/Unicef Primary Education Improvement Project covering the six northern States. In each State, two Training Colleges as Centres were selected and to each Centre were allotted six selected primary schools. Material for the project is prepared in Hausa and English at the Institute and distributed to the schools. The North-Eastern, the Benue-Plateau and the Kwara States use the English version of the material. In the North-Western State, five schools of the Sokoto Centre use the Hausa while the remaining one uses the English version; four schools of the Bida Centre of the same State use the Hausa and the remaining two the English version. In the Kano State, five schools of the Kano Centre use the Hausa and one the English version. In the North-Western State, five schools of the Katsina Centre use the Hausa and one the English version while all the six schools of the Kagoro Centre use the English version of the material. The respective Training Colleges together with the Institute supervise the project. In practice, some of the schools issued with the English version of the material use the local language such as Kanuri in Maiduguri. An important aspect of the project is the in-service training of the teachers in the use of the material. The project is still in its first year but the effect on the development of the Hausa language is that in preparing the mathematics material, mathematical concepts and operations are expressed in Hausa. This expansion of the vocabulary cannot but enrich the language and enhance its usefulness as a vehicle of instruction in the Hausa speaking areas.

The University of Lagos pays great attention to the study and development of Yoruba and Edo and, to a lesser extent, Hausa. Its School of African and Asian Studies, in addition to its research activities, offers Yoruba in the degree courses. The College of Education of the University offers to secondary and primary school teachers-in-training Yoruba courses at the degree, the Nigerian Certificate in Education (NCE) and the Teachers' Diploma levels. The degree and the diploma courses are offered in collaboration with the School of African and Asian Studies. Research students are still in their twos and threes, but the University has already awarded one Ph.D. and two M.A.'s in Yoruba. There is a Teachers' Diploma course in Edo, which is receiving considerable attention and support of the Mid-Western State Ministry of Education. There are Proficiency Certificate courses in Yoruba, Edo, Hausa and in some European languages notably French. The Gandhi Section of the University Library (the Yakubu Gowan Library) is the Lagos counterpart of Ibadan Afiricana which contains source material for research on various aspects of African languages and cultures. These University Afrikanas and Nigerianas supplement the National Archives and Libraries as research resources. The University of Lagos Staff School is a primary school which caters for the children of the University staff, which comprises Nigerian and nationals of other countries. For the obvious reason that English is one of the languages of the home, the medium of instruction is English. However, lessons in Nigerian languages are provided and parents and their children decide which the children should take. The majority of the children are Yoruba, which makes Yoruba the most popular choice by the Nigerian and the non-Nigerian children.

Through seminars and journals, many of which are supported by the Universities, learned and professional associations, scholars and authors contribute to the development of the languages. Two recent seminars on Nigerian languages were one in the University of Ife in July 1971 on Yoruba Language and Culture and the other in the University of Lagos in August 1971 on Yoruba Life and Customs. Of Journals, mention may be made of Odu, a Journal of Yoruba and related studies, which was first published in January 1955. The earlier volumes of Odu concentrated on Yoruba studies; later Odu contained both Yoruba and Edo studies.
and now it has broadened out, into West African studies. However, it retains the
original aim and now and again original writing in Yoruba appears. Olokun is a
periodical devoted entirely to Yoruba and is written in Yoruba. Kano Studies
published annually by Abdullahi Bayero College, Kano, is devoted to Hausa and
Arabic studies and it sometimes carries Arabic texts. The maiden issue of
Hausun Nijeriya, which means Nigerian Languages, published by the Centre for the
Study of Nigerian Languages, Abdullahi Bayero College, Ahmadu Bello University,
Kano, came out in September, 1971. Although the first number is devoted to Hausa,
the objective of the magazine is the study of the Nigerian languages. The Nigeria
Magazine, which has a very large circulation, is devoted to Nigerian studies in-
cluding history, customs, traditions, art, music, religion and rituals. It carries
a literary supplement of poems, literary criticism and articles on one Nigerian
language or another. Credit is also due to the wide range of authors of grammar
texts, readers, poetry, fiction, drama and books for general reading, big and
small, who keep on increasing the literature in the Nigerian languages and to the
publishers, foreign and Nigerian, who accept the scripts for publication, some-
times at the risk of a loss. Newspapers in the vernacular are still few and their
circulation small. In Hausa, Gaskiya ta fi kwabo, published weekly on Mondays,
is still the only newspaper in Hausa but it is widely circulated in the northern
States. The Yoruba newspapers are Ilana Yoruba (the Yoruba Pathfinder) published
in Lagos on Mondays, Alede Ekpo (the Lagos Herald) published in Lagos on Tuesdays,
Irohin Yoruba (the Yoruba News), Obougboun (the Echo) both in Ibadan on Wednes-
days, Imole Owuro (the Morning Light) in Ibadan on Saturdays. The Efik news-
papers are Umwana Efik (the Light of the Efik), Obulpon Efik (the Soul of the Efik),
both published fortnightly. The Government of the South-Eastern Newspaper Corpora-
tion publishes the bilingual newspaper The Champion in English and Efik.(1) These
journals, magazines and newspapers increase the reading material and promote the
development of the languages. A living language must grow with the times if it is
to continue its usefulness as a vehicle of civilization.

The contribution of the States is not insignificant though one would like to
see more encouragement especially in the training of teachers to learn and use the
major languages of Nigeria. Abdullahi Bayero College received for the Centre for
Nigerian Languages an initial grant of £2,000 from the Kano State and recently a
subvention of £1,000 from the North-Western State. The Ministry of Education,
Western State, set up in 1966 a Yoruba Orthography Committee, which reported in
1967. Owing to the interest of the Rivers State to develop some of its more im-
portant languages, Dr. Kay R. M. Williamson of the Department of Linguistics and
Nigerian Languages of the University of Ibadan is writing primers in Ikwere,
Ogoni, Abua, Ogbia, Nembe, Ibani and Kolokuma (a main dialect of Ijaw) for use in
the lower classes of the primary school in the Rivers State. Primers in Kalabari
by the same author are under preparation. The Ministry of Education of the Mid-
Western State recently made a grant of £7,000 to the University of Lagos for the
promotion of Edo studies.

The radio and television and the theatre contribute not only to the knowledge
of the history and cultures of the Nigerian peoples but in a great measure to the
languages through drama, poetry, music, special vernacular items, and the news
which is broadcast in some forty languages.(2) The Christian church also continues
to be a promoter par excellence of the Nigerian languages. It publishes and
teaches in the Nigerian languages and conducts its worship mostly in the Nigerian
languages. Except in the more cosmopolitan churches in which English is used, the
religious services are in the local languages.

(1) Appendix III - Newspapers published in Nigerian languages.
(2) List supplied to the author by the Nigeria Broadcasting Corporation,
Lagos, Nigeria.
4. THE USE AND THE LEARNING OF THE MOTHER TONGUE IN NIGERIAN SCHOOLS AND COLLEGES

I. Primary Schools

By the Nigerian Constitution of 1954, education became the responsibility of the Regions (now States). It has since then been the duty of each Region through its Ministry of Education to declare a policy on the use and the learning of a Nigerian language, which is usually the mother tongue of the majority ethnic group of the Region and the most widely spoken Nigerian language in the Region. The pattern was Hausa in the Northern Region, Yoruba in the Western and Ibo in the Eastern except Calabar and its neighbourhood where Efik had been well established as a local lingua franca. The Mid-Western Region has many languages of which the more important ones are Edo, Urhobo, Ibo, Esan, Itsekiri, Etsako, Yoruba, Ora and Ika. None of these languages is as widely spoken as to become the local lingua franca of the Region.

The policy on the use of the mother tongue in the Regions was more or less the same as was adopted by the National Curriculum Conference held in Lagos in 1969.(2) The practice was to start the child off in his mother tongue. If there were primers and readers in the mother tongue, the child continued in it as a medium of instruction. If not, he moved on in the second or third term of the first year to the Nigerian language approved by the Region as a subject and medium of instruction. The vernacular was the medium of instruction in the lower classes and a subject throughout the primary school in the case where there was sufficient literature in the language. English was started from the first or the second year as a subject and taught as such throughout the primary school. In the top classes, it was the medium of instruction but in difficult lessons, it was not unusual to resort to the local language. In areas where no Nigerian language was dominant or enforced, the child moved after a few months' start in the mother tongue to English both as a subject and the medium of instruction for the rest of his primary school life.

The position as described in the preceding paragraph remained the policy in the southern Regions until 27 May 1967, when more States were created. In the Northern Region, the following statement of policy was made in 1956:

As children already know the sounds of their own vernacular when they come to school, the early lessons in reading and writing must be in this language. Children must learn to read in this language before they start on any other.

Because the vernacular remains for most people the first language of their thoughts and expression throughout life, teachers must foster and encourage its use in schools.

The following suggestions for work in the vernacular cover the whole of the seven years of the primary course. It should be the aim of every teacher to see that his pupils on leaving school can express easily in writing their thoughts and ideas in their own mother tongue.(3)

(1) Appendix I - Glossary
(2) p.23
(3) Ministry of Education, Northern Region of Nigeria: English, Vernacular and Writing Syllabus, 1956, p.1
However, in 1958, Government policy began to veer towards the introduction of English as a medium of instruction as soon as possible in certain areas. In 1963, the position was:

In some schools the language taught during these first two years will be the mother tongue and, despite the later shift of emphasis to English, inspectors can reasonably expect to see evidence that the vernacular is not neglected after it has ceased to be the medium of instruction. Other schools begin to use English as the medium of instruction from the first day of school-life. In both kinds of schools, vernacular studies should be carried strongly forward throughout school-life. In those areas where few books have been published in the local vernacular, Hausa may prove to be a lingua franca for the area and vernacular studies may well be based upon it. Hausa has a special place in the hearts of Northern Nigerians. (1)

By 1965, the Regional Ministry of Education proclaimed the policy of Straight for English in all parts of the Northern Region. An so Straight for English became the practice in the Northern Region except some areas like Bornu in which the use of the mother tongue in the primary school was prolonged. The present position is that some States have returned to the status quo as in 1956 and others are in the process of doing so with effect from 1972 with the major change of reducing primary education from seven to six years. The North-Central State has already directed "that the use of Hausa as a medium of instruction in primary classes I to IV should start from the first term of 1970", (2) which goes beyond the provision in the 1956 Syllabus where Hausa was a medium of instruction only in the first two years.

A classification of the use of the mother tongue in the primary school is elusive. There are certain clearly defined patterns but there are variations within a State and even within the Divisions of a State. The first pattern is an area in which one of the major Nigerian languages Hausa, Igbo and Yoruba is the mother tongue. The policy of the language as a medium of instruction in the first three or four years is the rule. There is a reasonable amount of literature in the language and an adequate supply of teachers who speak the language, all of which make schooling a natural extension of home education. There is also abundant scope in and outside the school for practising the use of the language and learning the culture of the ethnic group. In the fifth and sixth years of the six-year primary education, English is the medium of instruction. In practice, however, the vernacular is called in aid in getting across difficult lessons. Kano (3) and the North-Central States and the Sokoto Province of the North-Western State are examples of this pattern in which Hausa is the mother tongue of the majority. The Lagos and the Western States and substantial parts of the Kwara State are other examples in which Yoruba is the mother tongue. The East-Central State with Igbo as the mother tongue is another example.

(2) Circular No. NCS/P/36 of 17/12/69, Kaduna.
(3) Kano is predominantly Hausa speaking. It is on the point of discarding the policy of Straight for English in its primary schools.
The second pattern is an area where one of the three major Nigerian languages is widely spoken although it is not the mother tongue. Examples abound in certain parts of the North-Eastern, Kano, the North-Western and the North-Central States. The policy is to make the major language, Hausa in this case, the medium of instruction in the first two, three or four years, using the mother tongue at the start as far as it is practicable. Two problems upset the general policy of making the mother tongue the medium of instruction. Primers in small languages are an uneconomic proposition and are therefore usually not available; secondly, teachers who speak the small languages are in short supply. A compromise therefore is to use as a medium of instruction a Nigerian language which widens the scope of the children as Hausa does and which is easy to learn as Hausa is reputed to be. In some cases, the major language has become a second mother tongue which the child learns in his infancy and from his parents. Whether he goes to school or not, the child will speak the major language, which is the vehicle of communication in his society.

The third pattern is the problem area in which the mother tongue languages are all small relatively speaking and there is no common or acceptable major language. The Benue-Plateau and the Rivers States provide the examples. Although the ethnic groups live near one another, they speak distinctly different languages. The policy is to use English as a medium of instruction right from the start, calling in aid the vernacular when teachers who speak the language are available.

Two other patterns are beginning to emerge, increasingly since the creation of more States. One is that in which although one of the major Nigerian languages is widely spoken, the mother tongue is spoken by a good number. The policy is to develop the mother tongue and use it as a medium of instruction in the lower classes. Examples are Kanuri in the Bornu Province of the North-Eastern State and Tiv and Idoma in the Benue Province of the Benue-Plateau State. The other pattern is that of small mother tongue languages, in which efforts are being made to develop the mother tongues for use as media of instruction in the lower classes. Examples are the Edo-speaking areas of the Mid-Western State, for which Edo is being developed and the Rivers State, where at the request of the State Government primers are already produced in Ikwerre, Ogoni, Abua, Ogbia, Nembe, Ibeni and Kolokuma and one in Kalabari is nearly completed.

The picture in the twelve States, which is based on official statements of policy and the practice in the schools, is as follows:

Medium of Instruction in Nigerian Primary Schools

<table>
<thead>
<tr>
<th>State</th>
<th>Province/Area</th>
<th>Medium(1)</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. North-Western</td>
<td>Sokoto</td>
<td>Hausa</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Niger</td>
<td>Hausa</td>
<td>I &amp; II</td>
</tr>
<tr>
<td>2. North-Central</td>
<td>Katsina</td>
<td>Hausa</td>
<td>I - IV</td>
</tr>
<tr>
<td></td>
<td>Zaria</td>
<td>Hausa</td>
<td>I - IV</td>
</tr>
</tbody>
</table>

(1) The medium of instruction in the upper classes is usually English.
### Medium of Instruction in Nigerian Primary Schools

<table>
<thead>
<tr>
<th>State</th>
<th>Province/Area</th>
<th>Medium (1)</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Kano (2)</td>
<td>Kano</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>4. North-Eastern (3)</td>
<td>Bornu</td>
<td>Kanuri</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Bauchi</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sardauna</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Adamawa</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>5. Benue-Plateau</td>
<td>Benue (Tiv)</td>
<td>Tiv</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Benue (Idoma)</td>
<td>Idoma</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Benue (Others)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plateau</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>6. Kwara</td>
<td>Ilorin (Yoruba)</td>
<td>Yoruba</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Kabba</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ilorin (Others)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kabba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Western</td>
<td>All</td>
<td>Yoruba</td>
<td>I - III</td>
</tr>
<tr>
<td>8. Midwestern (4)</td>
<td>Benin</td>
<td>Local Languages</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Delta</td>
<td>Local Languages</td>
<td>I &amp; II</td>
</tr>
<tr>
<td></td>
<td>Warri (Urban)</td>
<td>Pidgin English</td>
<td></td>
</tr>
<tr>
<td>9. East-Central</td>
<td>Owerri (Onitsha)</td>
<td>Igbo</td>
<td>I - II</td>
</tr>
<tr>
<td>10. South-Eastern</td>
<td>Ogoja (Calabar)</td>
<td>Efik</td>
<td>I - III</td>
</tr>
<tr>
<td>11. Rivers</td>
<td>Rivers (outside Port Harcourt)</td>
<td>Local languages</td>
<td>I - II</td>
</tr>
<tr>
<td></td>
<td>Rivers (Port Harcourt)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>12. Lagos</td>
<td>Colony (Federal Territory)</td>
<td>Yoruba</td>
<td>I - III</td>
</tr>
</tbody>
</table>

(1) The medium of instruction in the upper classes is usually English
(2) Kano is predominantly Hausa speaking, at least as much as the North-Central State. The proposal to return to Hausa in the lower classes is under serious consideration.
(3) The North-Eastern State is still on the Straight for English scheme but it is also contemplating a return to the local language or Hausa which is widely spoken especially in Bauchi, Adamawa and Sardauna Provinces.
(4) p. 30, for a breakdown.
The patterns refer to the schools in the public system and not to the private schools, which are found in many urban towns. In the private schools, the medium of instruction is invariably English from Class I, in order to re-assure anxious parents that their children would have advantage in the competitive examination for admission into secondary schools. Even in the public system, some town schools, due to the pressure by parents, start English as a medium of instruction sooner than expected. Although the policy of the East-Central State is Igbo as a medium of instruction in the first three years, some schools move in the third year into English as a medium of instruction. Examples are found in Lagos and the Western States of recourse to English as a medium of instruction in teaching science and mathematics in the lower classes. Another factor which affects the patterns is the rapid expansion in primary education and the shortage of teachers who speak the mother tongue. In such cases, English is necessarily the medium of instruction. In some town schools where children have different mother tongues, it is sheer necessity to make English the medium of instruction right from Class I. In Port Harcourt, which is the headquarters of the Rivers State and a highly industrial and commercial centre, many languages are represented in the schools. As a result, English is the medium of instruction from Class I in all the schools in the Municipality of Port Harcourt. In the Ajegunle School, Apapa, Lagos, which caters for the children of port and dock workers drawn from many ethnic groups, English is used as the medium of instruction throughout the school.

All that can be said at the present time is that the policy of the mother tongue as a medium of instruction in the lower classes of the primary school is accepted in principle and is already the practice in certain areas. Wherever there is a suitably qualified teacher, Class I is started off in the mother tongue and what happens after the first one or two terms depends on the linguistic pattern of the area in which the school is situated and on any political directive relating to the medium of instruction in the school.

The learning of the mother tongue, except the four most developed Nigerian languages, Efik, Hausa, Igbo and Yoruba, has been rather limited. Literature is scantly and narrow, consisting usually of a couple of primers and readers and the Bible, prayer books and religious tracts. The mother tongues remain largely spoken languages. It is only recently, since the creation of more States, that there is a conscious effort on the part of some State Governments to develop a number of the mother tongues.

Efik and the three principal Nigerian languages Hausa, Igbo and Yoruba are taken seriously as subjects of the curriculum in their respective areas of popular use. Yoruba is a compulsory subject in the Western and the Lagos States; Igbo is compulsory in the East-Central State and so are Hausa in practically all the northern States and Efik in Calabar. In addition to the learning of the language, the syllabus usually includes the study of the customs, institutions, music, dances and fashion of the ethnic group who speak the language. The objective is that the pupil should be grounded in his culture and permanently literate in his mother tongue. The trend is that a few more languages will soon become subjects of the curriculum throughout the primary school in the respective areas in which the languages are mother tongues.

II. Secondary Schools

The medium of instruction in the secondary schools is English. In many schools, however, one of the four languages Efik, Hausa, Igbo and Yoruba is taught as a subject up to the West African School Certificate examination, the entries
In the languages were\(^1\) in the 1970 WASC examination:

<table>
<thead>
<tr>
<th>Language</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efik</td>
<td>477</td>
</tr>
<tr>
<td>Hausa</td>
<td>737</td>
</tr>
<tr>
<td>Igbo</td>
<td>6,571</td>
</tr>
<tr>
<td>Yoruba</td>
<td>11,955</td>
</tr>
<tr>
<td>Arabic</td>
<td>61</td>
</tr>
<tr>
<td>Latin</td>
<td>322</td>
</tr>
<tr>
<td>French</td>
<td>3,891</td>
</tr>
<tr>
<td>English</td>
<td>58,000</td>
</tr>
</tbody>
</table>

The examination in the Nigerian languages is the same pattern of two papers, each consisting of three parts. The first paper covers composition, comprehension and grammar and the second consists of set books, translation and customs, institutions and folklore.\(^2\)

Soon after the creation of the Mid-Western Region in 1963, the Ministry of Education of the Western Region made it compulsory to teach Yoruba as a subject in all secondary schools in the Region.\(^3\) The East-Central State has recently declared its intention to make Igbo a compulsory subject in the secondary schools in the State, with effect from 1972.\(^4\) A novel development was the announcement in November 1971, by the Commissioner for Education in the Mid-Western State, to introduce Hausa as a subject in the secondary schools in the State with effect from 1972.\(^5\)

### III. Teacher Training Colleges

The medium of instruction in the teacher training colleges is English. In order to promote the use of English the use of a Nigerian language is discouraged and sometimes forbidden on the premises of the college. An additional reason for making English the language of a college is that students of certain colleges are drawn from a wide range of ethnic groups, who speak different Nigerian languages. Encouragement to speak the languages might lead to sectionalism and tribalism. There are, of course, colleges in which the students belong practically to the same ethnic group. In a number of such colleges, the "no vernacular" rule is not unusual but a breach is less frowned upon. In a college founded by a Christian Voluntary Agency, it is the tradition to afford the students some opportunity of using the vernacular at regular or open-air religious services. The only other opportunity of using the vernacular is during the teaching practice in the lower forms of the primary school. There are, however, wide opportunities outside the college precincts for speaking the vernacular.

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\(^1\) Figures supplied to the author by the West African Examinations Council, Yaba, Nigeria.


\(^3\) Circular No. 64 by the Ministry of Education, Western Region of Nigeria.


The four languages Efik, Hausa, Igbo and Yoruba are optional subjects of the examination for the Teachers' Grade II Certificate, which is the recognized qualification for teaching in a primary school. This provision is an achievement of the Christian Missions, who have always taught a Nigerian language in their respective colleges when no Nigerian language was recognized as a subject of the Teachers' Certificate examinations. The effect of this is that a Nigerian language is normally taught in a Christian Mission training college.

The overall picture of the colleges which provide tuition in a Nigerian language is as follows:

<table>
<thead>
<tr>
<th>State</th>
<th>Vernacular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. North-Western (2)</td>
<td>-</td>
</tr>
<tr>
<td>2. North-Central</td>
<td>Hausa</td>
</tr>
<tr>
<td>3. Kano (3)</td>
<td>-</td>
</tr>
<tr>
<td>4. North-Eastern</td>
<td>-</td>
</tr>
<tr>
<td>5. Benue-Plateau</td>
<td>-</td>
</tr>
<tr>
<td>6. Kwara (4)</td>
<td>-</td>
</tr>
<tr>
<td>7. East-Central</td>
<td>Igbo</td>
</tr>
<tr>
<td>8. South-Eastern</td>
<td>Efik</td>
</tr>
<tr>
<td>9. Rivers</td>
<td>-</td>
</tr>
<tr>
<td>10. Mid-Western (5)</td>
<td>-</td>
</tr>
<tr>
<td>11. Western</td>
<td>Yoruba</td>
</tr>
<tr>
<td>12. Lagos</td>
<td>Yoruba</td>
</tr>
</tbody>
</table>

These Nigerian languages were regarded as soft options which could be taught with little preparation. Cases are known of students who were exposed to little or no teaching and yet passed the examination in the subject. Even now that the syllabuses are stiffer, the tutors come to their duties usually with inadequate and little preparation. And yet their students are expected to use the language as a medium of instruction or teach it as a subject in the primary school. There are certificated teachers who did not offer a Nigerian Language in their examination and yet go out to teach in a school where the language is a medium of instruction in the lower classes. It is too easy to assume though erroneously that a native or any speaker of a language can teach it or teach in it.

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(1) Teachers' Grade III certificate is no longer awarded.
(2) Except Maru Training College, via Gusau.
(3) Advanced Teachers College, Kano, and Wudil Teacher Training College taught Hausa when staff was available.
(4) Except the S.I.M. Women's Training College, Onu Aran.
(5) Esigie College claims to teach Hausa, Igbo and Yoruba when tutors are available.
The Advanced Teachers Colleges train teachers for the lower forms of a secondary school. Except the occasional efforts in Kano, no Nigerian language is taught in these Colleges. Reference has been made to the degree courses in one or more of the Universities in Ibadan, Ife and Lagos and in Hausa at Ahmadu Bello and its constituent Abdullahi Bayero College, Kano. The University of Nigeria, Nsukka, offers one-session courses in Igbo and Yoruba as part of its language courses. For completeness, it is repeated that the University of Lagos offers Yoruba for the Nigeria Certificate in Education and also diploma courses in Edo and Yoruba Studies.

IV Non-formal education institutions

There are certain non-formal institutions which make direct or indirect contribution to the use and the learning of the mother tongue by school children. An example is the adult education classes, which are a feature of the activities of a State Ministry of Education. These classes are usually held in the evenings but in many areas there are day classes as well. In the bigger towns, a number of the classes aim at literacy in English or at even at achieving the Ordinary Level of the General Certificate of Education in the subject English. However, the objective of most classes, especially in the rural areas, is literacy in a vernacular language. In the latter case, the advantage to the school children is two-fold. The adult education scheme implies the production of suitable books, which are a welcome addition to the reading material in the language. The children read these books independently or at the prompting of the adults who seek the aid of a child or fellow adult in teaching them to read. Secondly, the gulf between the children and their parents is narrowed down when the parents have learnt to read. The parents take a keener and more meaningful interest in the learning of their children, who in turn are more encouraged to learn from their parents the customs and institutions of the ethnic group. Reference has been made to the excellent contribution to functional literacy through the joint effort of Unesco and the Department of Adult Education of the University of Ibadan, which provide reading material and teaching to the Ilero tobacco farmers, near Oyo in the Western State. Examples of enthusiastic adult education classes exist in many States. In Kano, the activities of the Adult Education Department, including the preparation of adult education teachers, were impressive and should lead to the demand for Hausa books for general reading.

Another institution is the Festivals of the Arts, which at the divisional, State and national levels provide an opportunity for promoting the learning of the vernacular and of projecting the culture of the Nigerian people. At the divisional level, where there is some homogeneity of language, the competitions include compositions, story telling, recitation of poems, staging of plays, and reading, all of which promote the development of the language. At the national level, the competitions comprise mainly dances, singing, drama, which are more of cultural displays than linguistic exercises.

A powerful institution in the learning of Nigerian languages is the radio and television, where these are available. The radio has a wider coverage than television and its programmes in the Nigerian languages include stories, poetry, drama, music, religious services, news and special announcements. The Western, the East Central and the six northern States jointly have their radio and television services based in Ibadan, Enugu and Kaduna respectively. The programmes from these State stations cater for their respective States except that the Western Nigeria
Broadcasting Service and Television covers Lagos as well as the Western State. The Nigeria Broadcasting Corporation has a wide network spread throughout the country. It has seventeen radio stations and broadcasts programmes in Edo, Fulfulde, Hausa, Igbo, Ijaw, Kanuri, Tiv, Yoruba, Idoma, Igala, Igbira, Nupe, Birom, Iregwe, Itsekiri, Urhobo, Isoko, Ejagham, Boki, Yakurr, Bette, Biase, Bahumuru, Andoni, Ubani, Yala, Bekwara, Agbo, Mcembe, Ikwerre, Kalabari, Khana, Kolokuma, Okrika, Gokhana, Nembe, Ekpeye.

The television is an even more powerful institution in promoting the learning of the Nigerian languages. In addition to the introduction of new words into the languages, there is a wide scope for enlarging the vocabulary and demonstrating the customs and institutions of the ethnic groups through the plays, which are a regular feature of the Nigerian Television (Lagos and Ibadan), the Western Nigerian Television (Ibadan and Lagos) and the Radio-Television Kaduna (Kaduna and Kano). Of special interest to Yoruba viewers is the Yoruba programme Alawada (the jester), which are plays portraying aspects of life in a modern Yoruba society. A follow-up of the Yoruba plays on the television is the Yoruba magazine Atoka (Pointer) in which the plays are serialized and thereby become an addition to the reading material in Yoruba. However, the use of the television in mass literacy in the vernacular has hardly begun. The present estimate of 60,000(2) television sets in use in Nigeria cannot be expected to make a mark in all the possibilities of television in education.

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(1) The television service at Enugu in the East-Central State was disrupted during the civil war but it is being restored.

(2) Teju Oyeleye (General Manager, WMB): The rôle of television in the 70s in Daily Times of 19/11/1971, Lagos, p.7
5. AN APPRAISAL OF THE MOTHER TONGUE IN NIGERIAN EDUCATION

I. The mother tongue and the multiplicity of Nigerian languages

There is a consensus of informed opinion on the desirability of the mother tongue as a medium of instruction in the early years of primary school life. As the child's first language, the mother tongue is the means of verbal communication and it therefore helps the child in the process of learning and the teacher in instructing and teaching. In the early days at school, the child faces the problems of acquiring concepts and skills and of communication with the teacher and fellow pupils. The mother tongue offers some relief to the complex situation, so that the teacher and the learner may concentrate on the new knowledge which is being acquired. Communication in a foreign language could be difficult and it could mislead as to the nature of the child's difficulty. In a school in a city where Hausa is the major language but English the medium of instruction, an Education Officer accompanying a visitor asked a boy in Class II "How old are you?". The boy looked blank. The Education Officer feeling surprised asked his question in many forms. "How old are you? Are you seven years old, or eight, thirteen or sixteen? What is your age? Tell me your age." The boy did not answer. At the suggestion of the visitor, the Education Officer put the question in Hausa, and immediately the boy snapped back in Hausa to the amusement and pleasure of the whole class. The boy knew the answer but the Education Officer was not communicating with him. This might have been an unfortunate case. In fact, a few children put up their hands as a request to answer the question. But it is not an isolated example of the difficulty which children in the primary school have in communicating in a language other than their mother tongue. It is the understanding of the difficulty that leads many teachers to resort to a bilingual approach in teaching the upper classes of the primary school, where the medium of instruction is usually English. The use of the mother tongue improves fluency in the language, accelerates the acquisition of correct and polite expressions and style and promotes the grounding of the children in the culture, institutions, history, festivals, proverbs and folklore of the ethnic group,

To many people, the measure of standard in the primary school is competence in the three R's - reading, writing and arithmetic. When they complain of a fall in the standard of primary education, their illustration is the primary school leavers who cannot read or write letters in a local language and English. It may be inferred therefore that parents and the general public regard literacy in at least a local language as an objective of the primary school. In some areas where English is the medium of instruction as a result of a political decision, the effect has been insufficiency in both English and the vernacular. In such cases, the thinking is to revert to the use of the mother tongue or the local lingua franca as a medium of instruction.

Desirable as it is to use the mother tongue in education, there are problem areas. The reality of the multiplicity of the Nigerian languages is easily overlooked. There is no record of the total number of the languages spoken in Nigeria and the figure of 25% might well be an understatement. In the Bauchi

(1) The author was 'the visitor'. The Education Officer was himself brought up on the mother tongue scheme and was quite positive of its merit.
MAP of Mid-West State showing the 14 administrative divisions of the state.
Local Education Authority area of the North-Eastern State, where there are only 60 schools consisting of 11,073 children and 344 teachers,(1) 75 languages are recorded as indigenous to the area.(2) The practice of using a local lingua franca, Hausa in this case, as a medium of instruction is obviously a realistic approach. Experience shows that Nigerian children pick up with little difficulty some other Nigerian language especially if that language is spoken by some children in the neighbourhood. Women pick up easily and in a relatively short time the language of the market, which is the local lingua franca. It is therefore not a great hardship to put the children on the local lingua franca in a multiple-language situation.

Of a different kind is the problem of an area in which no language is big enough to be a local lingua franca. In the Mid-Western State,(3) the position of the medium of instruction is as follows:

<table>
<thead>
<tr>
<th>Education Inspectorate Area</th>
<th>Medium</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ika</td>
<td>Igbo</td>
<td>I &amp; II</td>
</tr>
<tr>
<td>2. Etsako</td>
<td>Etsako</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. Owode (Akoko-Edo)</td>
<td>Ora</td>
<td>&quot;</td>
</tr>
<tr>
<td>4. Aboh (Ukwuani)</td>
<td>Ukwuani</td>
<td>&quot;</td>
</tr>
<tr>
<td>Aboh (Ndosimili)</td>
<td>Aboh</td>
<td>&quot;</td>
</tr>
<tr>
<td>Isoko</td>
<td>Isoko</td>
<td>&quot;</td>
</tr>
<tr>
<td>5. Benin (East and West)</td>
<td>Edo</td>
<td>&quot;</td>
</tr>
<tr>
<td>6. Ishan</td>
<td>Eson</td>
<td>&quot;</td>
</tr>
<tr>
<td>7. Urhobo (Eastern and Western)</td>
<td>Urhobo</td>
<td>&quot;</td>
</tr>
<tr>
<td>8. Warri (Urban)</td>
<td>Pidgin English</td>
<td>&quot;</td>
</tr>
<tr>
<td>Warri (Rural)</td>
<td>Itsekiri</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

The list of the languages is not exhaustive. There are the Ijaw languages and dialects, Ika, ‘Igarra and “two languages spoken in each of two villages of the Afenmai Division, whose origins baffle the philologists and which are likely to die out within a generation or two (one of these languages is said to be spoken now by fewer than thirty people).”(5) None of the languages is sufficiently widely spoken to become a local lingua franca of the State. The situation is similar to that in the Rivers State where there are a number of languages, none of which is big enough to be a local lingua franca. Efforts are being made to develop some or all of these languages as a tool of education. These efforts

(2) Appendix IV - Languages Indigenous to the Bauchi Local Education Authority Area, 1971.
(3) See page 34b - map of the Mid-Western State: administrative.
(4) The medium of instruction in the upper classes is usually English.
are worth-while in giving the children their mother tongue as a medium of instruction in their early school life and as a subject in grounding them in their customs and culture. For communication in a wider world than the respective ethnic groups, English or one of the major Nigerian languages will need to be learnt. The choice of a Nigerian language is political but one would expect that it would be the language with the closest affinity, historical, ethnological or geographical, to the respective mother tongues.

The question of a national lingua franca is raised now and again and then adjourned sine die. There is national pride in having a Nigerian language as the national lingua franca and in using it as a unifying force in a country of diversities. At present, however, English is the lingua franca. It is the official language, used in Parliament and official business and records, for announcements, notices and the news frequently broadcast on the radio, for the daily newspapers and a wide variety of magazines, in secondary and higher education, commerce and industry. It is the language of the courts of justice. (1) It is of little surprise therefore that English has a high premium in society and is a major objective of the primary school.

II Teacher education

The four most developed Nigerian languages Efik, Hausa, Igbo and Yoruba are optional subjects in the examination for the Teachers' Grade II Certificate, which is the recognized qualification for teaching in the primary school in Nigeria. The preparation of teachers-in-training in any of these languages is indifferently handled. In many training colleges, the subject is not taught; in other colleges, it is taught by tutors who happen to volunteer to teach it and in others students teach themselves and offer the subject in the examination. The vernacular language is looked down upon as a soft option, a weak student's saving grace. In many colleges, it is forbidden to speak a Nigerian language. And yet in many primary schools, one of these languages is the medium of instruction in the early years and most impressionable period of the children's school life. The erroneous assumption is that any speaker of a language can teach it and use it in teaching. The deplorable attitude to the subject in the training college is transferred to the school. Little attention is paid to the preparation of lessons on the vernacular language. As a result, the vernacular is among the least well taught subjects of the primary school curriculum. The strength of the children is the enormous opportunity of using the language outside the school.

An exception is made of those colleges which have a long tradition of devotion to the development of the vernacular language and put the better teachers in charge of the subject. Among students of such colleges have been found enthusiastic and inspiring teachers of the vernacular languages. The colleges founded by the Christian Missions are usually the ones in that tradition and those founded by the Government are the worst offenders.

The situation calls for a change of attitude to the vernacular languages. A language of instruction should be a compulsory subject in the training college and be handled by the better tutors. It is some relief that some States are turning attention to the improvement of the teaching of the Nigerian languages in their areas. It is a subject to which all the States should give attention in the interest of both education and culture.

(1) Proceedings in a customary court is in a vernacular but the records are in English.
Encouragement and support should be given to the universities in their effort to develop the languages and to train teachers of the languages. The students who specialize in the teaching of these languages deserve at least equal treatment in the award of scholarships and bursaries with students who specialize in the teaching of other subjects.

III English and the Nigerian Languages

The Nigerian languages are mainly spoken languages and the literature in the few written ones is scanty and limited in range and scope. The majority of the speakers are illiterate and their vocabulary, though rich in a traditional setting, is deficient for expressing concepts, ideas, thoughts, skills and techniques which Western education has introduced into modern Nigeria. English is the access of the Nigerian to Western education, which in turn confers some social prestige and offers prospects of employment. The reading public are fed mainly on English. The trend is to get more proficient in English and become rather indifferent to the vernacular. There are not a few educated Nigerians who become less fluent in their mother tongue to the extent that they cannot sustain a conversation in the language without interposing English words. The incentive for learning English is high; advertisements, announcements, notices, which one encounters here and there are in English. The daily newspapers and the bulk of the news broadcast by radio or television are in English. In the primary school, the mother tongue soon gives way to English. In the secondary school, a vernacular is treated like a foreign language taught to English-speaking pupils. The West African School Certificate Examination in a Nigerian language contains a translation part which is as much a test of the candidate's knowledge of English. In the University, the Nigerian languages are modest newcomers. There are many books and journals on Nigeria, its history, peoples, cultures and languages which are written in English but only a few are written in the vernacular. The following notes(1) give an indication of the present position:

East, Rupert M.: Vernacular bibliography for the languages of Nigeria, Zaria.


Ogunsheyere, F. A.: A preliminary bibliography of the Yoruba language. Ibadan, 1963(2) (The entries in this work are not numbered, therefore they cannot be counted quickly).

(1) Supplied by the Librarian (Africana) of the University of Ibadan.
(2) The breakdown of the books in Yoruba is 317 secular, 126 Christian, 26 moslem and 14 periodicals. The bibliography is being revised.

Urhobo 41 Delta Edo 12
Central North-Eastern
Ijaw 21 Ijaw 13
Nembe, Ogoni 9
Ogbia 23

Ombu, J.A.: The Benin Kingdom since 1550: An enumerative bibliography. Ibadan Ibadan University Press, 1971. Ibadan University Library. Bibliographical series, No. 3. (This work is not yet off the press. However, a draft copy was used by kind permission of the compiler. This lists approximately 68 works in the vernacular).

Edo 41
Etsako 8
Ishan 19

In the circumstances, a Nigerian language has little chance of growing. Deliberate effort should therefore be made to get those literate in a vernacular to use the language more and thereby enrich its vocabulary and improve its utility. If it is to continue as an effective vehicle of education even at the primary level, there should be a drive for the production of textbooks and books for general reading. Books of poetry, drama, fiction, folklore and travels should be supplemented by those on science, mathematics, geography, sociology, political science and economics, which would reinforce the language as a means of communication in a modern society.

In teaching a Nigerian language, the modern methods, techniques and aids for teaching languages should be adopted. Audio-visual aids, tape-recorders and the language laboratory are modern tools for teaching a modern language. The learning of a Nigerian language by a Nigerian should be seen in two contexts, namely that of a Nigerian learning his mother tongue and that of a Nigerian learning another Nigerian language, different from his mother tongue. A Hausa learns Yoruba without recourse to English and any translation exercise is from Hausa to Yoruba and vice versa. It is important that he learns to speak as well as read in the language. A Yoruba learning the Yoruba language should be able to do so entirely in Yoruba as an Englishman would do in learning English.

Teacher education in a Nigerian language is as important as in any subject of the curriculum. It has been presumed too often that any native speaker of a language can teach it. It is known that this is erroneous. A language policy should therefore be based on a sound programme of teacher education. It is hoped
that the announcement\(^1\) to introduce Hausa into all the secondary schools in the Mid-Western State in January, 1972, has taken into account the implications of the scheme. The opportunity for speaking Hausa in many parts of the Mid-Western State is so limited that special effort is required to teach it in the school. There are extremely few graduates and holders of the Nigeria Certificate in Education, who are qualified to teach Hausa in the secondary school and the few that exist are much needed in the secondary schools of the northern States where Hausa is more relevant to the curriculum. One would have thought that a major Nigerian language, which is spoken in parts of the State and which has been acquired by many others on account of their cultural affinity and business contact, was a realistic one to cultivate. However, when political decisions on a language policy in the schools are taken, the teachers should be trained first as a service to education and the Nigerian language concerned.

IV Equal access to education

The use of the mother tongue has had no adverse effect on attendance. There is evidence of a positive effect on the understanding of the children with a consequent reduction in drop-outs. But this is not conclusive. There are many factors which are responsible for drop-outs and non-attendance at school. Here is a picture of attendance in the northern States:

A serious defect in the primary education system for which no remedy has yet been found, is the wide variation between States in the percentages of primary-age children in school. These figures range between Kano State with 5.4% or North-West State with 6.0% and Benue-Plateau State with 20.2% or Central West State with 31.4%.\(^2\)

These are low percentages and yet it cannot be denied that considerable energy and devotion are displayed in pursuing Koranic education by moslem children in a number of these communities. It is an impressive experience to walk along some roads in Maiduguri and see students of the Koran in ones, twos, threes and larger numbers under the neem (azadirachta indica) shady trees. The students and their teachers, many a time the students by themselves, sit with rapt attention and great concentration, reciting the Koran in Arabic or copying from it. Similar concentration and devotion go on in the Koranic schools. The drudgery of a Nigerian child learning the Koran in Arabic would seem to impose far greater strain and hardship than learning in a school of the Western type. While the schools are provided and instruction is improved by the use of the mother tongue, efforts must be made to get the parents to send their children to school.

Drop-outs and non-attendance at school occur in other parts of the country, though to a much lesser extent in the areas where Yoruba and Igbo are the mother tongues. They are problems on the minds of many Nigerians. The Commissioners of Education throughout the Federation meeting\(^3\) in Maiduguri in December 1971,

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\(^{1}\) See similar comments in the Daily Times of Thursday, 9 December 1971, p.32


\(^{3}\) The National Council on Education (NCE) held its meeting in Maiduguri on December 7 and 8 1971.
reaffirmed free primary education as the national objective of education and enjoined the States to pursue it. In addition to providing free primary education, the States need to get the children to school. In certain States where tuition fees are nominal and exemption from fees is easy to obtain, many children of school age are not in school. The attitude of the parents is a strong factor which only education and persuasion can change to the right direction.
6. CONCLUSION

This brief study on the use and the learning of the mother tongue gives a survey of the present position and indicates the renewed attention which is being given to the subject in certain States. It is desirable to watch and follow the present trend in the activities of the Universities, Ministries of Education and their institutions to promote the Nigerian languages in education. Caution is needed in the encouragement given to the development of small languages as it does no good to fad the multiplicity of Nigerian languages.

The mother tongue should be accepted as the first language of instruction in the primary school and it should be developed as such. If the mother tongue is a small language, then a major Nigerian language should be introduced into the school, taught from the beginning of the primary school life and used as a medium of instruction from the second or the third year at school. The major language should be the dominant one in the area or the one which has the closest cultural, historical and geographical affinity to the mother tongue. The purpose of a major language in the school is to assist the children to communicate in a wider community, increase their awareness of closer ties and national unity and equip them with a stronger tool of education than their own small mother tongue.

The three major languages, Hausa, Yoruba and Igbo, are spoken by relatively large numbers and over wide areas. They are at different stages of development but none is adequately developed as a medium of instruction in a primary school. In pursuing the modest objective of making each of these three languages adequate for that purpose, the following recommendations are made:

A There should be more recognition of the language. An achievement in the language should be recognized and commended. At present, a pass in a Nigerian language at the West African School Certificate examination is received indifferently or looked down upon. Hausa in the northern States is the best recognized. In most of the northern States (it was all of them in the recent past), Hausa is concurrent with English as the official language. It is widely and commonly used in the offices, in official statements and public speeches.

B The orthography of the language should be brought up to date. The Official Igbo Orthography was published in 1961; the Hausa orthography is older but it appears agreeable to the writers and the readers. The Yoruba orthography is not in the same happy position but a new orthography, based on the Report of the Yoruba Orthography Committee which was appointed in 1966, is in the press.

A Nigerian Orthography should be evolved with a view to facilitating the learning of a Nigerian language by a Nigerian whose mother tongue is different from the language.

C Deliberate effort should be made to improve the utility of the language and create incentives for learning it. Speeches on social occasions, notices in the shops and streets, working language in the offices, workshops and institutions would help to promote fluency in the language.
D Writers of textbooks should be encouraged to write school textbooks in the various subjects of the curriculum. The Ministries of Education should co-operate with the Universities to sponsor the writing of educational materials and textbooks. The funding Foundations should accept publications in the major Nigerian languages as a form of technical assistance.

E Publishers should continue to encourage publication in the major Nigerian languages. They could do much to create and enlarge the market for book sales and promote the habit of reading in the vernacular.

F Teacher Education in the Nigerian languages should be stepped up and encouragement given to those who have aptitude and ability to work in any of these languages. In the teacher training colleges, it should be compulsory to study the language which would be used as a medium of instruction in the primary school. The teaching of the language should be entrusted to the better qualified staff and modern methods and aids used in the teaching. The same practice should be extended to the primary and secondary schools so as to give the subject prestige and expert handling.

G Experiments are already being made in the use of Hausa and Yoruba as media of instruction in all the subjects of the primary school curriculum, including science and mathematics. There is room for similar experiments in Igbo and at other institutions in Yoruba. In the process of the experiments, new words are bound to enter into the vocabulary. The results of the experiments should provide useful information.

H The attention of the children, their parents and the general public should be called to the opportunities of learning the culture of the Nigerian people. Festivals of the arts, traditional dances and plays, visits to museums of works of art, musical displays and concerts are activities in which the schools should participate. Traditional indoor and outdoor games and activities such as the ayo, arin, ogo, okoto,(1) agere (stilt walking) and wrestling should be popularized. Attention should be paid to correct greetings, polite expressions and pleasant characteristic African manners.

I The development of the major languages for school education should be supplemented with adult education and mass literacy. The dual activities would increase the rapprochement between the old and the young in their attitude to the language and the culture.

J There is room for further research by educationalists and linguists with a view to more effective uses of the mother tongue, quantitative effects of the use of the mother tongue, insight into the structure of the languages, a Nigerian orthography, and so on. The Nigeria Educational Research Council, the Governments Agencies and Foundations should support or sponsor research in that area.

(1) Popular Yoruba games. There are similar and other games in the Hausa and Igbo' cultures.
The totality of the above recommendations should have a salutary effect on equal access to education. The provision of schools staffed with qualified teachers and supplied with adequate equipment, school education relevant to the needs of society, the education of the parents and the masses should go a long way towards an appreciation of school education as a gift which should be bestowed on all children as of right, without discrimination as to "race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth."(1)

(1) Unesco: Recommendation against discrimination in education, adopted by the General Conference at its eleventh session, Paris 14 December 1960, Recommendation I.
BIBLIOGRAPHY


26. Harsunan Nijeriya (Nigerian Languages), published by the Centre for the Study of Nigerian Languages, Abdullahi Bayero College, Kano and printed by Oluseyi Press Limited, Kano. (First number was published in September 1971, 51p.


APPENDIX I

GLOSSARY

1. Mother tongue is the language which the child first learns in the process of communication. It is the language of the home, usually but not necessarily the mother tongue of the mother and/or the father.

2. Dominant language in an area is the one spoken by most people in the area.

3. Majority ethnic group is the one with the largest population in the area.

4. Principal Nigerian language is a Nigerian language spoken by a considerable number of people.

5. Major Nigerian languages are the Nigerian languages, spoken by the largest number of people, namely Hausa, Yoruba, Igbo.
**APPENDIX II**

**NIGERIAN POPULATION BY NATIONALITY AND ETHNIC GROUP**  
**1963 CENSUS**

<table>
<thead>
<tr>
<th>NATIONALITY AND ETHNIC GROUP</th>
<th>POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. HAUSA</td>
<td>11,652,745</td>
</tr>
<tr>
<td>2. YORUBA</td>
<td>11,320,509</td>
</tr>
<tr>
<td>3. IBO</td>
<td>9,246,388</td>
</tr>
<tr>
<td>4. FULANI</td>
<td>4,784,366</td>
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<tr>
<td>5. KANURI</td>
<td>2,259,091</td>
</tr>
<tr>
<td>6. IBIBIO</td>
<td>2,006,489</td>
</tr>
<tr>
<td>7. TIV</td>
<td>1,393,649</td>
</tr>
<tr>
<td>8. IJAW</td>
<td>1,088,885</td>
</tr>
<tr>
<td>9. EDO</td>
<td>954,970</td>
</tr>
<tr>
<td>10. ANNANG</td>
<td>675,004</td>
</tr>
<tr>
<td>11. NUPE</td>
<td>656,296</td>
</tr>
<tr>
<td>12. URHOBO</td>
<td>639,251</td>
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<td>13. UGAKA</td>
<td>581,551</td>
</tr>
<tr>
<td>14. IDOMA</td>
<td>485,562</td>
</tr>
<tr>
<td>15. IGBIRNA</td>
<td>425,783</td>
</tr>
<tr>
<td>16. GNARI</td>
<td>378,168</td>
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<td>17. EKOI</td>
<td>344,514</td>
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<td>18. MUMUYE</td>
<td>294,208</td>
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<tr>
<td>19. ALAQO</td>
<td>249,537</td>
</tr>
<tr>
<td>20. OGINI</td>
<td>202,567</td>
</tr>
<tr>
<td>21. ISOKO</td>
<td>200,357</td>
</tr>
<tr>
<td>22. HIGGIE</td>
<td>176,969</td>
</tr>
<tr>
<td>NATIONALITY AND ETHNIC GROUP</td>
<td>POPULATION</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>23. Bura</td>
<td>171,875</td>
</tr>
<tr>
<td>24. Effik</td>
<td>166,297</td>
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<tr>
<td>25. Chamba</td>
<td>162,330</td>
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<tr>
<td>26. Shau-Arabashuma</td>
<td>155,531</td>
</tr>
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<td>27. Kaje</td>
<td>152,264</td>
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<td>28. Jari</td>
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<td>29. Kambari</td>
<td>145,610</td>
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<td>30. Eggon</td>
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<td>31. Kobchi</td>
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<td>33. Karekare</td>
<td>128,802</td>
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<td>34. Birom</td>
<td>118,736</td>
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<td>35. Yergam</td>
<td>116,235</td>
</tr>
</tbody>
</table>

**Other Nigerians** 3,654,165

**Other Africans** 54,504

**Non Africans** 46,957

**Unspecified** 10,431

**Total** 55,670,055
APPENDIX III

NEWSPAPERS PUBLISHED IN NIGERIAN LANGUAGES

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<thead>
<tr>
<th>Paper</th>
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<tr>
<td>Irohin Yoruba</td>
<td>Lagos, P. O. Box 15</td>
<td>Yoruba</td>
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<tr>
<td>(Weekly newspaper)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obounboun</td>
<td>Ibadan, Western State c/o Sketch, Publications Tel. 24262/26680, Lagos</td>
<td>Yoruba</td>
</tr>
<tr>
<td>(Weekly)</td>
<td></td>
<td></td>
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<tr>
<td>Ilana Yoruba</td>
<td>Daily Express Tel. 26946 51/61A Apongbon Street, Lagos</td>
<td>Yoruba</td>
</tr>
<tr>
<td>(Weekly)</td>
<td></td>
<td></td>
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<tr>
<td>Akede Yoruba</td>
<td>Financial Times Tel. 22666 437 Herbert Macaulay St. Yaba.</td>
<td>Yoruba</td>
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<tr>
<td>(Weekly)</td>
<td></td>
<td></td>
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<tr>
<td>Gaskiya ta fi Kwabo</td>
<td>New Nigerian Publication Kaduna. Tel: 26572 61 Marina Street, Lagos</td>
<td>Hausa</td>
</tr>
<tr>
<td>(Weekly)</td>
<td></td>
<td></td>
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<tr>
<td>Imole Owuro</td>
<td>Tel: 27017 18 Odunami Street, Lagos</td>
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<td>(Weekly)</td>
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<td>Uwana Efik</td>
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<td>Efik</td>
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<tr>
<td>(Fortnightly)</td>
<td></td>
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<tr>
<td>Obukpong Efik</td>
<td>Produced by the Press of the Church of Scotland</td>
<td>Efik</td>
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<tr>
<td>(Fortnightly)</td>
<td></td>
<td></td>
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<tr>
<td>The Champion</td>
<td>Government of the South-Eastern State, Newspaper Corporation bilingual newspaper</td>
<td>English and Efik</td>
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APPENDIX IV

WEST AFRICAN SCHOOL CERTIFICATE
NIGERIAN LANGUAGES

Papers will be set in the following languages: Efik, Hausa, Igbo, Yoruba. Two papers, each of 2 hours, must be taken in each language.

Paper 1 (2 hours) will consist of three parts, as follows:

Part I a choice of subjects for a composition or letter-writing in the language. Credit will be given for correct use of proverbs, idiomatic expressions and good command of the language.

Part II Comprehension. Questions will be asked on a given passage of comparable length in each language.

Part III Grammar. Questions on grammar, idiomatic expressions, proverbs and sentence construction may be set.

Paper 2 (2 hours) will consist of three parts, as follows:

Part I Set Books. (See below) Three books are prescribed in each language and candidates will be required to answer questions on one book only. Questions may include contexts, comments, appreciation and interpretation.

Part II Translation: An English passage which may be prose or verse will be set for translation.

Part III Customs, Institutions and Folklore. For each language details of the syllabus, as well as detailed list of the topics to be covered under "institutions" and "customs", and also a general reading list helpful for the study of this subject as a whole, will be available on application to the Senior Deputy Registrar, West African Examinations Council, Private Mail Bag No. 1022, Yaba.
APPENDIX V

VERNACULAR LANGUAGES IN THE BAUCHI L.E.A. AREA, 1971(1)

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>Hausa</td>
<td>26.</td>
</tr>
<tr>
<td>2.</td>
<td>Fulantanci</td>
<td>27.</td>
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<td>12.</td>
<td>Sayanci</td>
<td>37.</td>
</tr>
<tr>
<td>13.</td>
<td>Angasanci</td>
<td>38.</td>
</tr>
<tr>
<td>15.</td>
<td>Gilliranci</td>
<td>40.</td>
</tr>
<tr>
<td>16.</td>
<td>Gurutanci</td>
<td>41.</td>
</tr>
<tr>
<td>17.</td>
<td>Fankalanci</td>
<td>42.</td>
</tr>
<tr>
<td>18.</td>
<td>Duguranci</td>
<td>43.</td>
</tr>
<tr>
<td>19.</td>
<td>Jaranci</td>
<td>44.</td>
</tr>
<tr>
<td>20.</td>
<td>Duranci</td>
<td>45.</td>
</tr>
<tr>
<td>22.</td>
<td>Burmanci</td>
<td>47.</td>
</tr>
<tr>
<td>23.</td>
<td>Guranci</td>
<td>48.</td>
</tr>
<tr>
<td>24.</td>
<td>Rumadanci</td>
<td>49.</td>
</tr>
<tr>
<td>25.</td>
<td>Sanganci</td>
<td>50.</td>
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<tr>
<td>51.</td>
<td>Jakunanci</td>
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<tr>
<td>52.</td>
<td>Wurkunanci</td>
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</tr>
<tr>
<td>53.</td>
<td>Tangale</td>
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<tr>
<td>54.</td>
<td>Goranci</td>
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<tr>
<td>55.</td>
<td>Ajanci</td>
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<tr>
<td>56.</td>
<td>Miyanci</td>
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<tr>
<td>57.</td>
<td>Siranci</td>
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<tr>
<td>58.</td>
<td>Kariyanci</td>
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<tr>
<td>59.</td>
<td>Warjanci</td>
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<tr>
<td>60.</td>
<td>Pa'anci</td>
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</tr>
<tr>
<td>61.</td>
<td>Jimbinanci</td>
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<tr>
<td>62.</td>
<td>Zulanci</td>
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<tr>
<td>63.</td>
<td>Zaranci</td>
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</tr>
<tr>
<td>64.</td>
<td>Pelanci</td>
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</tr>
<tr>
<td>65.</td>
<td>Belanci</td>
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<tr>
<td>66.</td>
<td>Kubanci</td>
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<tr>
<td>67.</td>
<td>Yaryamanci</td>
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<tr>
<td>68.</td>
<td>Toranci</td>
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<tr>
<td>69.</td>
<td>Wandanci</td>
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</tr>
<tr>
<td>70.</td>
<td>Shalanci</td>
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<tr>
<td>71.</td>
<td>Z wolanci</td>
<td></td>
</tr>
<tr>
<td>72.</td>
<td>Dodanci</td>
<td></td>
</tr>
<tr>
<td>73.</td>
<td>Sigidanci</td>
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</tr>
<tr>
<td>74.</td>
<td>Bouyanci</td>
<td></td>
</tr>
<tr>
<td>75.</td>
<td>Tabshinanci</td>
<td></td>
</tr>
</tbody>
</table>

(1) This list was described as "almost all the languages which are indigenous" to the Bauchi L. E. A. area.
APPENDIX VI

Language in the Primary School

1. State:
2. Division:
3. Length of Primary School Course:
4. Nigerian language/languages of the area:

5. Nigerian language/languages taught in the school:
6. Medium of instruction:

<table>
<thead>
<tr>
<th>Language</th>
<th>Class/Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td></td>
</tr>
<tr>
<td>(ii)</td>
<td></td>
</tr>
<tr>
<td>(iii)</td>
<td></td>
</tr>
</tbody>
</table>

7. Class in which English is introduced:
8. Schools in which English is medium of instruction from Class I (indicate one of many, few, none)
9. Literature in the Nigerian languages taught in the school (indicate one of many, few, none).

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
</tr>
<tr>
<td>(ii)</td>
</tr>
<tr>
<td>(iii)</td>
</tr>
</tbody>
</table>

10. Children kept away from school on account of Nigerian language barrier (indicate many, few, none).
11. Children drawn into school on account of Nigerian language attraction (indicate many, few, none)
12. Training Colleges in the State, in which the teachers train in the Nigerian languages:

<table>
<thead>
<tr>
<th>College</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td></td>
</tr>
<tr>
<td>(ii)</td>
<td></td>
</tr>
<tr>
<td>(iii)</td>
<td></td>
</tr>
</tbody>
</table>
13. Reaction to the Nigerian languages in the primary school (indicate one of enthusiastic, indifferent, antagonistic):
   Parents
   Teachers:
   Masses:

14. Name of informant:

15. Informant's Mother tongue:
   Other languages (spoken and written)

16. Nigerian language(s) taught in the Secondary Schools in the State:

17. Nigerian language(s) offered in the School Certificate examination in the State:
APPENDIX VII

Language in the Primary School

1. State:
2. Division:
3. Length of Primary School Course:
4. Nigerian language/languages of the area:
5. Nigerian language/languages taught in the school:
6. Medium of instruction:

<table>
<thead>
<tr>
<th>Language</th>
<th>Class/Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td></td>
</tr>
<tr>
<td>(ii)</td>
<td></td>
</tr>
<tr>
<td>(iii)</td>
<td></td>
</tr>
</tbody>
</table>

7. Class in which English is introduced:
8. Schools in which English is medium of instruction from Class I (indicate one of many, few, none)
9. Literature in the Nigerian languages taught in the school (indicate one of many, few, none).

Language

| (i) |               |
| (ii) |               |
| (iii) |               |

10. Children kept away from school on account of Nigerian language barrier (indicate many, few, none).
11. Children drawn into school on account of Nigerian language attraction (indicate many, few, none).
12. Training Colleges in the State, in which the teachers train in the Nigerian languages:

<table>
<thead>
<tr>
<th>College</th>
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</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td></td>
</tr>
<tr>
<td>(ii)</td>
<td></td>
</tr>
<tr>
<td>(iii)</td>
<td></td>
</tr>
</tbody>
</table>

13. Reaction to the Nigerian languages in the primary school (indicate one of enthusiastic, indifferent, antagonistic):

Parents:
Teachers:
Masses:
14. Name of informant:

15. Informant's Mother tongue:
   Other languages (spoken and written)

16. Opinion of informant as to which Nigerian language(s) should be taught or used in the school:
APPENDIX VIII

NIGERIAN LANGUAGES IN NIGERIAN TEACHERS COLLEGES

1. State:
2. Division:
3. College (name and address):
4. Nigerian language(s) of the area:
5. Nigerian language(s) taught in the College:
6. Nigerian language(s) compulsory for students to learn:
7. Nigerian language(s) optional for students to learn:
8. Final examination required to be passed:
9. Status of the Nigerian language(s) in the examination (indicate either compulsory to pass or not):
10. Literature in the Nigerian language(s) taught in the College (indicate one of many, few, none).
    Language
    (i)
    (ii)
    (iii)
11. Activities which support the learning of the Nigerian language(s):
12. Reaction to the Nigerian languages in the College (indicate one of enthusiastic, indifferent, antagonistic):
    Tutors:
    Students:
13. Opinion of informant as to which Nigerian language(s) should be taught or used in the schools in the area:
14. Name of informant:
15. Informant's mother tongue:
16. Informant's other languages (spoken and written):