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**NIGERIAN JOURNAL OF TRENDS IN LANGUAGE, ARTS AND
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LANGUAGE AS A TOOL FOR RESURGING AND DEVELOPING NIGERIA

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Abstract

Since time immemorial, the Nigeria society has been experiencing one form of conflict or the other, sometimes threatening the peace and tranquility of the nation. Most conflicts and upheavals mostly have their source from political religious, economic or social factors. Relevant examples are the Boko Haram insurgency, cattle rustling, boundary disputes, communal clashes etc. All these conflicts, insurgency, disputes, clashes, upheavals or whatever name these negative names they are given have their origin from man's ability to use language and can as well be controlled by language. It is language that enables us to identify that man is a thinking being and it is this thinking faculty that shapes our personalities as human beings. Language destroys and builds, it all depends on the way man uses it. This paper therefore looks at the different ways by which language can be used to curtail conflicts and ensure peaceful and sustainable development of Nigeria. It highlights some functions of language such as phatic, referential, affective, regulatory and other roles geared towards rebranding and national stability and development. Suggestions such as the need to avoid inflammatory statements and hate speech in various discourses, mass and proper education of citizens, emphasizing the development of our indigenous languages and proper dissemination of government policies to the grass roots to avoid communication gap and misinterpretation were offered. It is hoped that if the highlights and recommendations in this paper are taken into consideration, language, which does not require arms and ammunition as well as huge financial expenses, can solve the nagging problems of several disturbances which the nation faces.

Key words: *insurgency, resurgence, national development, language, empowerment, rebranding,*

Introduction

Nigeria as a nation has gone through a lot of threats and disturbances. There was the Metatsine religious crisis in the 1980 in Kano in which many people were killed and property destroyed. The Niger Delta is also home to terrible ethnic violence/conflicts where lives are being lost on a daily basis. The people of the areas, especially the Ijaws, Urhobos and the Itsekiris are either fighting one another or oil workers working in the area. On the political scene the June 12 debacle threatened the foundation of the nation. The June 12 crises were the aftermath of the annulment of the June 12, 1993 Presidential Elections believed to have been won by late Bashorun M.K.O Abiola. Many lives were lost and property worth several millions of Naira were destroyed. In the past decades the region of Western Africa has gone through many turbulent changes. According to Lewis (2011) in Idris (2018), since Nigeria's formal independence in 1960 she has witnessed a plethora of violent conflicts, reflected in deep seated regional divisions, pervasive political instability, and recurring ethno-religious conflicts. For instance, there was the Niger Delta crisis in the South, inter-confessional and ethnic violence, which invariably had to do with issues of land ownership, political power, farmer-herder conflict which has become a common occurrence in the north and some parts of Nigeria, radical Boko Haram insurgency which began in July 2009. The Boko Haram's activities in the northeast of Nigeria have created a serious security threat to Nigeria and its neighbors in the Lake Chad region. The group engaged in guerrilla warfare using indiscriminate attacks on civilians, and military forces. Despite efforts by the Nigerian government to combat the group, Boko Haram's activities continue to spread across the region. Since 2011, more than 42,955 people have been estimated to be killed in Boko Haram insurgency; its practices include the abductions of civilians, forceful conscriptions and terror causing over 2.1 million displaced people (Human Right Watch, 2016) in Idris, (2018). There were also other reoccurring communal clashes arising from economic (mostly land issues) and religious matters culminating in frequent violent uprisings, riots and disturbance. Other forms of insecurity and uprisings include high level of unemployed youths, militia from the oil rich Niger Delta ritual killings, the widening economic gap between the poor and the rich, influx of illegal

migrants from the neighboring countries, emergence of political and regional thugs, and the collapse of the justice system. Whenever any of the crises starts, the heart of the nation beats faster as the polity is heated-up. Nigerian dailies are awash with frightening headlines such as; "100 killed in fresh Warri crisis", Nigerian Tribune, Thursday, 25 October, 2003. Death toll hits 50; Ijaw Youths level six villages; oil flow stations closed", Nigerian Tribune, 20 March, 2005, Ijaw gave ten conditions for release of Hostages". Punch, March, 3, 2006 (Okedigba, 2006 in Idris, 2018).

The Nigeria government and foreign bodies around the world such as UNESCO, ECOWAS, have done all within their reach to put an end to these crises but with little success. There will be success however if other avenues are employed to bring about the desired peace and harmony in the country. One of these is the use of language. Language can build relationships but if not well used can also destroy. The use of language does not involve any form of force neither does not it attract expenses; it only requires effective and properly selected choice of words that would appeal to people's sense of reasoning so that they see the need of peace and crave for it. Gronching (2005) states that if a piece of information is wrongly encoded, receivers usually get confused and that the confusion might lead to a breakdown in communication and could result to crises ranging from lawlessness, loss of lives and properties. Peace and development only anchor in an environment where people's right and freedom are respected. They rest solidly in an environment devoid of acrimony and hatred which are usually expressed with words. Osam and Ekpo (2009) also remarked that culture of peace is built from values, attitude, behaviors and ways of life based on non-violence, respect for life, liberty, justice, solidarity, tolerance, appreciation of cultural diversity and respect for others.

Theoretical and Conceptual Framework

The study hinges on the Pragmatics and relevance theories. Pragmatics is generally defined as "the study of meaning in context. It is concerned with the study of linguistic meaning in context, in particular, the inferential construction of meaning. Inferences may be defined as aspects of meaning which are derived from the interaction of the surface form of a linguistic expression with the general context of its production. This includes aspects of

both the linguistic context (the form and structure of the utterance, and available previous utterances) and various dimensions of the general context: which would incorporate, among other things, shared and general knowledge; sociocultural information; and general reasoning capacities. Most influential on general pragmatic theory has been Paul Grice (1989) who argued that in everyday communication certain inference processes were required if we were to make sense of the construction of meaning. He pointed out that meanings are frequently implied rather than stated, and he indicated ways in which these inferences, which he called "implicatures," could be calculated, or worked out. There have been various developments of Grice's work since his original suggestion. One of the most significant and far reaching of these is Dan Sperber and Wilson's Relevance Theory. Relevance Theory proposes that communicators process language with a standing assumption that communicated information is relevant to them in very specific ways. According to Sperber and Wilson (2002) *relevance theory* is the principle that the communication process involves not only encoding, transfer, and decoding of messages but also numerous other elements, including inferences and context refer to this assumption as the guarantee or Principle of Relevance. The relevance of this theory is manifested in all aspects of our daily lives.

Language is a construct which human beings use every day to express a wide range of emotions, ideas, concepts, and actions. It is perceived as an important element of socialization, individual and collective, which provides knowledge about feeling, aspirations as well as defines us as we are and as we wish to be seen (Amara & Mar'i, 2002). Stork and Widowson (1974) in Eyisi, Omazu and Anyaegbu (2016) said all languages are highly developed and communication systems, all capable of meeting the demands of the society in which they are used, and the personal needs of the individual of the society in terms of expressing emotions and giving and receiving information. This means that language and society are inseparable. Language is an indispensable cultural legacy with which all forms of human interactions are carried out. It is capable of destroying or mending relationships. A given political thought is usually expressed by means of language. It determines the stability and success or otherwise of a given democratic experience. Political

contests depend on the use of language, as in violent or abusive language. The constitution of the Federal Republic of Nigeria (1999) among others things pay allegiance to the constitution, respect its ideals and institutions, the National Flag, National Anthem, National Pledge, and properly constituted authorities is fashioned on language. Other duties such as protecting and preserving public property, shunning violence, eschewing corruption and squander mania, and contributing to the good name and defense of the country and many others are captured directly or indirectly through the use of language. Moreover, citizens have the right to freedom of movement, speech, association, and the right to human dignity, personal liberty and fair hearing. All these are put in place for the sake of peace and to carry every citizen along without agitations through the use of language which is an important distinguishing factor between man and animals. The importance of language for promoting peace and harmony in Nigeria or any part of the world will be discussed and linked to the following functions of language.

Affective function of language

Language used effectively is intended to express the relationship between the speaker and the person he addresses. This means that one is conscious of the relationship one holds with every speaker as well as the environment he/she finds himself. That is to say, same expressions of language can attract different understanding and meanings in the minds of different listeners. Some statements are inflammatory and capable of causing disharmony. Language can build and also destroy whether in spoken or in written form. Language makes human beings because the human being is so called mainly because he makes use of language. The study of language is therefore the study of man.

Language as medium of thought

All the mental activities that take place in the minds of men would have no means of expression in the absence of language. Deutscher (2007) opines that it is only language that frees our thinking from inaccessibility. Thus, the human person's language and its learning are heavily linked to the desire to express thought. Language is therefore the vehicle for expressing thought as well as the art of thinking. Arendt (1971) in Eyisi (2016) states that, "our mental activities areconceived in speech

even before being communicate, but speech is meant to be heard and words are meant to be understood by others who also have the ability to speak just as a creature endowed with the sense of vision is meant to see and to be seen". Bamgbose (2000) opines that language is an integral part of man. It surpasses communication and social interaction and influences thought. Thought often conditions action and also influences conduct. Language, therefore, is the strongest medium of transmitting culture and social reality. It can be a key contributing force towards the consolidation of nationhood and the realization of national development. It is a means by which participation by citizens is facilitated or prevented and it holds the key to the establishment of true democracy and equality in a country

Referential function of language

Language plays referential function when it communicates information about something based on what is said which must refer to something that can be seen, felt, touched, or conceived by person to whom the language addresses. In our daily interactions, human beings report, ask for, give directions, explain, promise, apologize, bargain, warn, scold, threat, argue, discuss etc., using language as the main medium of communication. Politicians and leaders of government use language to pass information to the governed about the developmental activities to people so as to ensure that there is peace if the people are aware of what is going on around them. All forms of education, formal or informal, through all levels are acquired through language. Eyisi (2000) emphasizes that we use language to express love, hatred, anger, happiness, praise, satisfaction and dissatisfaction to comment on political, social, economic, educational situations in the country; to confirm or express religious beliefs; comment on the weather and even to while away time. Human beings are endowed to always talk to use words to employ language for a mutual social relationship for their wellbeing and that of the society where they reside. This shows the role of language as vehicle of peace because where these are lacking in a society, that society will crumble. The usage of language determines the co-existence of a group. Orjime in JiJa (2012) ex-rayed this assertion when he opined that misapplication of language brings about disharmony but when carefully and democratically used brings about co-operation. He asserted that

language is symmetrical in nature and could be employed to induce hatred and frictional relationship between groups. On the other hand, language could equally be used to establish harmony. Akin in JiJa (2012) stated that misapplication of language especially the use of inflammatory utterances or words is one of the most common causes of conflict. She links the effect of a wrongly used word or misconceived message both at pre or post conflict time to gasoline or fire. Akin (2012) reinstates that, all kinds of conflicts and pressure between one individual and another arise mostly from the usage of language.

Language for cultural transmission

Culture is defined as the particular systems of art, thought and custom of a society. It is the whole way of life of a people, the social heritage that the individual acquires as a member of his group. It is the entire attitude, perception and specific traits of civilization that confer to a people and its place in the universe. These traits are speech norms, etiquette, ideologies, ethics, stereotypes, artifacts, technologies, intellectual production, etc. Linguistic culture is defined as a set of behaviors, assumptions, cultural forms, prejudices, folk belief system, attitudes, stereotypes, ways of thinking about language, and religion-historical circumstances related to a language (Schiffman, 1996 in Ani, 2015). Language is therefore not just a means of communication, but is the very substance and soul of the culture of a people; whose concepts and thoughts it embodies and articulates. Language constitutes a reservoir in which the cultural heritage of a people, its songs, traditions, history, literature, religion and folk mythologies are preserved and handed down from one generation to the other Tibi (1981) in Idris (2018). Language is, in and itself, both the medium and the substance of cultural delivery. Its maintenance in the face of the challenges mounted against it either by the enemy outside, or enemy within, thus becomes the best and perhaps the only effective means of cultural survival and continuity. This is particularly true in view of the fact that language can be, and often is, used as an instrument through which the exercise of political power may be pursued.

Science and Technology can be acquired and better understood through language. It is the vehicle through which people's culture is transmitted. It is an index of identity which serves as a repository of a

people's culture, industry and exploits. The most effective engine of a people's culture is their mother tongue (MT). Indigenous languages are treasures of culture and self-identity. In other words, language is the indicator of history and self-identification (Solanke, 2006). It is an indispensable cultural legacy with which all forms of human interactions are carried out. According to Nwadike (2004) it is the key to the heart of the people. If the key is lost, the people are lost. If the key is treasured and kept safe, it will unlock the door to wealth or affluence, thus bringing about national development. It is language that allows man to trace the history of his people from the far away past. During some traditional festivals, a brief history of the people could be recounted using language for the young ones to enable them learn from the mistakes of the late ancestors as well as imbibe and retain the good aspects of the culture perpetually. Through language, people get to know why their culture is different from other people's culture and learn to respect and have regard for others culture. Through this there will be peaceful co-existence.

Language for an egalitarian society

One of the characteristics of language is equality; that is, all languages are equal as far as it can serve the needs and aspirations of its people. This natural egalitarianism established by language can serve as impetus for Nigerians to see themselves as equal and partners in progress. This entails the government must ensure that people are equally treated so that no citizen or group is marginalized or be made to enjoy any advantage or disadvantage on account of the social status, ethnicity, religion, economic status of that citizen or group (Eyisi et al, 2016)

Language and a free democratic country

Language is related to building a free and democratic country because democracy thrives on views and demands of different people and groups, their vital interests of all types are communicated to the people in power through language. Democracy is a government of citizens in union and the active participation and communication of the citizens is a sine-qua-non for its survival. The resolutions of necessary differences that arise from interpersonal differences are made possible by language. In national and state assemblies and during campaigns

what obtains there is an exhibition of the power of language. Language is used to persuade, convince and actualize people to carry out desirable actions. Language can be used to ensure a Nigeria where the freedom of citizens thrives through effective transmission of the real values of one to that of the others concerned. Political and language education, made possible through globalization, has enabled people see and understand such issues like the value of peace, justice, freedom, equity, dialogue, compromise, tolerance, reciprocal respect, the essence of following the rule of law, constitutionality and due process, and the need to imbibe the culture of reform.

Language builds a united and self-reliant nation

Nigeria is a multilingual country with an estimate of about 520 languages out of this number, 510 are regarded as living languages (languages with current speakers) two without current speakers and nine extinct languages (Bambgose, 1992 in Eyisi, 2016). This brings about diverse cultures, religions and ethnic groups making it difficult to arrive at a common national language for the country. However, the multiplicity of Nigerian languages can be a source of unity for the country as all the languages emanate from the same language family. This entails that there is cultural and blood bond between the languages. Obafemi (2012) in Idris, (2018) states that what this means is that Nigerian languages are inter-related in the final analysis, and they ought really not to provide a basic reason for the ethnic fractionalization and disunity. The above shows that language can be exploited in fostering unity in Nigeria, because the inter-relatedness of the languages will bring cooperation and unity of purpose thereby making the country a united and strong nation. Moreover, the multiplicity of languages can also play a major role in improving Nigeria's economy. It has served as source of employment to Nigerians who for instance serve as teachers or translators of these languages.

Language as medium of education and empowerment

Education is the most fundamental and important tool for empowerment or for the achievement of social justice and equity. Social scientists prescribe education as a tool for the up-lift of the underprivileged, the marginalized, and the

oppressed within the society (Graham-Brown, 1991 in Ani, 2015). Education is therefore a veritable instrument for promoting empowerment, and best done through the medium of languages. Language is the medium of all kinds of education in the world; hence even the acquisition of practical skills involves the use of language. It is the main pillar through which man has to plan, instruct and evaluate programmes. Language as a means of communication is the corner stone of any educational process (Ige, 2000 in Ani, 2015). It plays a vital role in education as a subject and it is also a medium of instruction. Education, whether formal or informal, is carried out through the medium of some languages, and learning at any level is largely verbal. Language, whether spoken or written, is the vehicle through which knowledge is imparted, and knowledge is power. One of the cardinal points in the Federal Government's National Economic Empowerment and Development Strategy (NEEDS) is education, and language education is a key tool and bridge to the future (Olaoye, 2004 in Ani, 2015). It empowers children and the youth to take charge of their lives. This involves acquisition of skills and knowledge that would prepare them for the world of work. The development of individuals in respect of their aspiration in the society means development of a nation. Individuals develop educationally, socially, economically, politically and culturally through their interaction with government agencies that disseminate ideas and policies through various media in the languages that the individual's best understand. Qualitative education in any nation is not a luxury, but an imperative to national development it is hardly possible to talk of national development without including the language with which the people formulate their thoughts and ideas. Therefore, a solid educational foundation which brings peace and development to the citizens and the overall development of the nation is possible only through the instrument of language. Language is the most fundamental and important tool for youth empowerment. It is a weapon for the uplift of the underprivileged, the marginalized, the un-informed or the illiterates in the society.

Modern man can hardly contemplate communal life without the instrument of language. Performance, especially spoken language, defines personality. For the teacher, his credibility is almost entirely anchored on his competence in

communicating ideas, and stimulating learning through the use of language. Articulate and well-spoken teachers always invariably win the hearts and respect of their students. Moreover, feminists have advanced the issue of empowerment through the instruments of language and education. According to Graham-Brown (1991 in Ani, 2015), for the individual, empowerment through education promises an escape from poverty, oppression. It also promises greater social prestige, job mobility and better future prospect. Education empowers through language.

Language and Literature

There is no and there cannot be literature without language. Literature is an art which entertains and instructs. It warns people of danger, and instructs by opening people's eyes to a wide range of experiences and a deeper understanding of these experiences. Fatokun (1992) in Ani (2015) opines that literature presents situations, interactions and oppositions as well as suggests a wide range of values and attitudes. To understand an ethnic group and their culture one may have to turn to their oral and written narratives, their drama and poetry. A good piece of literature can be regarded as an authentic mirror image of its society and time. Through satire, proverbs and symbolism, literary artists communicate ideas, thoughts and feelings about social ills in the society which they criticize with prussic diction. Proverbs, for instance, are a lesson in prudence, generosity, patience and wisdom all of which are indispensable to the guidance of mankind and the stability of the society. Literary artists use language to ridicule or condemn anti-social behaviours such as corruption, assassination, political thuggery, religious intolerance, oppressive rule or dictatorship, any form of human degradation and undemocratic practices.

Through historical literature, our knowledge of the society is widened. According to Asade (2000) in Eyisi et al (2016), we learn from historical literature about seemingly immortal despots and their ignoble and sorrowful end, and that their mysterious death was engendered by the avalanche of atrocities and carnage they had masterminded and executed. This knowledge helps people in charting new and humanistic, sociopolitical and economic course, which leads to a new world order. Asade asserts that literature is the matrix of the socio-cultural ethos of

the people, and the weapon of sustenance. In literary language, satire is an artistic weapon for sanitizing the society. Literature through language, warns people of dangerous and anti-social practices, ridicules people of mean and despicable character, criticizes such evils like corruption, injustice, nepotism, bribery, economic and political sabotage, oppression, colonialism and neocolonialism, dictatorship, racism or colour segregation, literary theft, money laundering, examination malpractice, cultism, armed robbery, militancy, abduction, drug peddling, human trafficking, election rigging, arson, sectarian crisis, looting, extra-judicial killing, etc. Good poetry, songs and music, especially those philosophical ones which extol good virtues and deride ignoble course or action are capable of correcting societal ills.

Language whether foreign or indigenous, is an indelible mark of a people's identity. According to Fani Kayode (2006) in Olaoye (2007), the core values of our people must be the pivot for national reforms. He enjoins that our traditional values should be embedded in honesty, transparency, respect for institutions, constituted authorities and the sanctity of human person and life. These core values are reflected in the people's identity, cultures, traditions and systems, most times encapsulated in their languages. According to Opega (2004) in Ani (2015) a child that grows up guided by the positive values of the society will possess a healthy and progressive mind in adulthood. Therefore, the teaching and learning of languages, literature and culture will afford the learner an understanding of the problems of the society.

Language and the media

The media, both print and electronic can redeem Nigeria's image through effective language use. Pornographic language, coarse invective and tirade can be replaced with refined diction, polished syntax and semantic finesse. Columnists, newspapers editors, freelance writers should use language to write on and about the virtue of honesty, dedication to duty, moral rectitude, and selfless service to one's fatherland. They should also write biographies of honourable statesmen and women whose exemplary characters could be regarded as legendary. Such writings have the power of moralizing and hence of re-branding the readers.

Language is regarded as the bedrock of nation

building. It is the most important tool with which societies are organized, and it is hardly possible to talk of national development without including the language with which the people formulate their thoughts. According to Olaoye (2007), indigenous languages and languages in general perform the following re-branding roles:

Instrumental Function of Language

Language is used for getting things done. The Federal Ministry of Information uses English and the Nigerian indigenous languages as campaign tools for sensitizing Nigerians on the need for the rebranding project. Languages are used in the training and retraining of civil servants, the academics, the lawmakers, while the politicians are being re-branded through retreats all carried out through the instrumentality of languages.

Lawmaking is a language-sensitive activity or exercise. Responsible and responsive lawmaking is to save people from the clutches of slavery, oppressive rule, corrupt leaders, tyrannical rulers, and to chasten men and women of shady character who have given Nigeria a bad name. Implementing legal, political and economic reforms is tantamount to re-branding the nation, and this task is carried out through languages. Misuse or abuse of language leads to perverse justice, insincerity, rape of democracy, deception and corruption. The essence of law-making is also to sanitize the nation so that it will be a peaceful place to live, and to create opportunity for justice, fair play and equalitarianism. Constitutional reform can only be carried out through the use of languages. The essence of this is to re-brand Nigeria and Nigerians. It is to control man's egocentric tendencies, greed, and avarice. Jija (2012) stressed that language should be carefully, responsibly and politely used so as to advance individual and group co-operation in social affair. He maintained that effective communication capacity or skills are necessary pre-requisite in suppressing conflicts. He opined that terms which are considered as being linguistically segregate and divisible should be substituted with the more accommodating and unity enhancing terms. He also stated that inflammatory language or wrong and misconceived words should be avoided when referring to our relationship. He was of the opinion that the best instrument for achieving peace and resolving conflict is the use of language that honours and respects human dignity, tolerance, truth and

national integration.

Regulatory Function of Language

Language is used for controlling people's behaviour, for instance through:

- a. Prohibition, as in "don't cheat", "don't urinate here", "don't bribe", "don't take bribe", "don't take what does not belong to you", "don't engage in examination malpractice", "don't join bad gangs", etc.
- b. Through threat of reprisal, especially if behaviour is not stopped, as in "I will punish you if you do that again", "you will go to jail if you don't stop stealing", "you will be rusticated if you don't stop cheating during exams", etc.
- c. Through disapproval of behaviour, as in "that is bad of you", "No, stop it" that is not done here, etc.

Use of Language in Rebranding the youth

Language behavior is rule-governed, and any breach of language and cultural rules attracts sanctions. People's world view is determined by one's language and culture based on Sapir-Whorf hypothesis of cultural relativism and linguistic determinism. Language thus shapes ideas. The hypothesis maintains that we dissect the world through the instrumentality of our indigenous languages. Language adaptation brings about language growth and development, and this in turn affects man's language and cultural re-orientation, socio-political and economic cosmopolitan out-look and modernism. For instance new words and expressions have entered into the lexicon of our indigenous languages through linguistic globalization. There is knowledge explosion through mass communication and information technology, and all these lead to advancement in science and technology which has a formidable re-branding role to play in nation building. The youths become empowered through all these linguistic facilities. An empowered youth is a rebranded youth. Empowerment through language education promises the youth an escape from intellectual and economic poverty, and hence from oppression. Applied linguistics for instance is capable of acculturating the youths in the art of speaking, especially public elocution skills, phatic communion skills and illocutionary acts. In political linguistics the youths learn about linguistics and cultural taboos such as

diplomatic stealing or computer-related crimes and other vices such as rape, avarice, cultism, duping, looting, which are vehemently disapproved by the society. Therefore, shunning these vices will lead to linguistic and cultural re-branding of the youth.

Conclusion

Language determines our very existence, it helps us formulate a world view and to control our environment. In view of the importance of language in socio-economic development of a nation, it deserves a pride of place in the school curriculum through effective teaching and learning as plays prominent role in our daily lives and certainly deserves the same amount of attention normally paid to economic and political problems. This is because language and national integration are inter-twined in achieving social, economic and political advantages among the ethno-linguistic groups in multi-lingual Nigeria. One can then conclude that the study of language is the study of man and provides an excellent instrument for members of a group to understand and handle conflict.

Suggestions

In order for language to successfully play the role of ensuring peace and resurgence, the following recommendations are necessary.

1. The use of inflammatory words, utterances or vocabulary items that are capable of creating tension, confrontation and conflict between groups of people should be avoided.
2. Songs for cultural revitalization and political mobilization should not be composed in abusive diction to condemn people and their ideals.
3. Campaign language should not be a social mask for hiding party's selfish motives.
4. Political speeches, slogans and emblems which are best achieved with the use of languages should be goal-directed rather than for provocation of people other opposite parties.
5. In a heterogeneous community with diverse culture and languages like Nigeria, communication gap or misconception of ideas may lead to conflict. There is therefore the need to encourage the use of local languages in the political affairs of the country. The local Nigerian languages should not be relegated to a dustbin.

6. Civic education should be made functional in our school curriculum to enlighten people on the acceptable mode of behaviour, especially with regard to the use of appropriate linguistic register as the medium of discourse.
7. The media should avoid biased and inciting journalism and be objective and truthful in their reporting particularly as it relates to religious and ethnic matters.
8. The government should mass and ensure proper education of its citizens, at least, to secondary school level so as to enable a proper conception of government policies and activities.
9. The teaching of English language with which the government administers of the country should be properly done to ensure unity between the various indigenous languages as no single language in the country can play the role of a national language.

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