

## Language, Literature and Education for Sustainable Development

**Sanni Isah**

Federal University, Gashu'a, Yobe State

[icsanni@yahoo.com](mailto:icsanni@yahoo.com)

and

**Rhema Friday Ekpah Oguche**

Baze University, Abuja

[rhema365@yahoo.com](mailto:rhema365@yahoo.com)

### Abstract

There are a number of major and minor languages that today struggle with extinction. Thus, both major and minor languages are endangered. The desire for the survival of these languages demands a visit to the past. As such, the series of debates in the past regarding the adoption of one African indigenous language as the official language for the African continent have pathetically, only succeeded in advancing suggestions that have not yielded any positive outcome. This is akin to the Nigerian socio-political context where several attempts at carving a national language for the country have been unprolific. Some of these debates have argued for the adoption of one indigenous language for being more effective in enhancing national development and its sustainability. Thus, the assumption that the sundry linguistic phenomenon that has characterized the African continent, using Nigeria as a microcosm, has given birth to societal issues/vices, such as: civil strife, social unrest, and many other vices occasioned by the language barrier which has continually posed difficulty in communication amongst different linguistic groups in Nigeria. All these have culminated into thwarting developmental goals in Nigeria. This seems to portend that, there is no unity in diversity; no national development, no sustainable development as a result of linguistic diversity. The aim of this research is, therefore, to evaluate how linguistic diversity in Nigeria has marred national development or sustained it. This paper will advance the proposition for the relevance of the trio: language, literature and education for sustainable development. In order to achieve this, the paper will carry out an evaluation of the following concepts: Language, Literature, and education for sustainable development through an array of other critical materials. Similarly, the paper will assess the interwoven relationship, by comparing and contrasting these terms showing the manner in which the multilingual nature of Nigeria, literature and educational policy of Nigeria affect national development. The paper concludes by advancing the argument that education in Nigeria is on the verge of collapse. The paper recommends the need for sound educational system and policies through a robust review of the National Policy on Education, as well as an overhauling of the entire educational institutions in Nigeria for sustainable development.

**Keywords:** *Language, Literature, Education, Sustainable Development*

### Introduction

The languages in Nigeria are as many as the number of its ethnic groups. Besides, Nigeria has also witnessed sundry educational reforms. The origin of these reforms could be traced to the pre-independence era. At that period, agitators for self-rule succeeded in ensuring that the British colonial rulers change the educational system in operation in 1954 from 8-6-2-3 system that is, (8 years Primary, 6 years Secondary, 2 years Higher School Certificate and 3 years University) to a new system of 6-5-2-3 (6 year Primary, 5 year Secondary, 2 year Higher School Certificate and 3 year University). The change resulted in reducing the number of years at the primary and secondary school levels. Nigerians then were more concerned about education. It is viewed as a patriotic struggle to effect a change in the educational structure for the general good of the country.

However, the hope in the educational reforms continued to rekindle after independence. The freedom of self-rule Nigeria was enjoying had to match with educational progress. Because of this, in September 1969, there was a National Curriculum Conference held in Lagos. Participants at the conference were eager to see Nigeria chart a new dimension in its educational system. This is akin to the numerous unsuccessful debates about carving a national language for the country. Such educational system, as assumed at the National Curriculum Conference, will empower the country towards the path of scientific and technological development. The conference criticized the colonial education system as lacking in vitality and relevance, as it recommended changes in the system from 6-5-2-3 system to 6-3-3-4 system, that is, 6 year primary, 3 year junior secondary, 3 year senior secondary and 4 year university education. This recommendation was tailored after the American system of education. Nigeria did not hesitate in copying this system as it was seen as an avenue through which the country will attain great heights. Beatific and optimistic as these transformations looked, it is pathetic that, Nigeria today seems to be, ironically on the verge of disintegration, as this system appears to have put Nigerians and Nigeria on the path of

disillusionment. The education systems as painted above lack merit. The reason being that, policy makers and implementers are dishonest to their fatherland. They constitute the dogmatic leaders that Nigeria needs to jettison before it can develop and channel a great height.

In order to give a profound assessment, this paper attempts to tackle appropriately, the following concepts: language, literature, education and sustainable development will be examined.

### **Methodology**

This research is an investigation of the roles which the trio: language, literature and education play in the development of a society. Thus, the materials for analysis are literary-based. Besides internet materials, an array of critical materials as well as journals is of relevant assistance for adequate documentation of the findings.

### **Theoretical Framework**

The reader response theory is adopted in this study. Reader response criticism contrasts with other theories such as: Structuralism, Formalism, Psychoanalysis, and Neocolonialism. In other theories mentioned, attention is focused on the author or the content and form of a text, but in Reader Response Theory, the focus is on the reader and his experience on the literary work. The reader response theory sees the reader as one who evaluates and completes the meaning of a work and impact substance to it. It argues that literature should be viewed as a dramatic stage play in which each reader creates and forms his own possible unique text/situation related performance. This must be so because of the dynamism of nature. Nature is not static; hence situation as they exist must not be given static explanation or representation. As such, the Reader Response Theory stands in opposition to the Russian Formalist, New criticism and Structuralism. Because in the later theories mentioned, the reader's role is ignored. According to M. H. Abrams (1981: 149) "the reader response criticism does not designate any one critical theory, but a focus on the activity of reading a work of literature which is shared by many of the critical theories". As a result, these critical theories that have neglected form, structure, content or style and focus their attention on the activities of the reader, or as M. H. Abrams puts it, "the response of the reader as his eyes follows a text (situations) on the page before him" are what form this theory. Although, these theories have divergences in many areas, there are of course those areas where one can find similarities, and as such, M. H. Abrams (1981:150) posits that:

Reader response critic of all theoretical persuasion agrees that, at least to some degree the meaning of a text are the productive or creation of the individual reader, hence that there is no one correct meaning either of the linguistic part or of the artistic whole of a text.

What this implies is that the reader is free to read the text (situation) and ascribe meaning to it according to his understanding. As such, a text or phenomena is interpreted differently by different readers. Because every reader of a text will perceive or designate different meaning to a text, since they will all see the text from different angles.

### **Language**

Every society thrives on the basis of communication. That is, for a society to experience developmental strides, it must have nuances of conventional codes with which the people are bonded. Suffice to say that these codes are what constitute the language that connects the people. Language could, therefore, be regarded as the vehicle through which a people's culture is transmitted. For Solanke (2006), language is the indicator of history and self-identification. In other words, it is the product of a people's history. Nwadike (2004) is of the view that language is the key to the heart of the people. If we treasure the key and keep it safe, it will unlock the door to wealth or affluence, thus bringing about national development. Against this backdrop, it can be argued that language plays a key role in national development. This claim is corroborated by Sarvaes and Liu (2007) who advance that language is a mediating factor which facilitates and contributes to a collective change process. This presupposes that language is a medium through which societal changes are contemplated. That is, change is enhanced through language. Olusoji (2012) argues that, with language, man has the capacity for dealing with changes in the environment to organize his society and face other various emergencies of life. By this, it means that language is a tool for national development.

The society, however, tends to associate development on the basis of GDP, GNP and other economic indices. However validating this may seem, there is a missing link often ignored by the society, and this missing link is, in fact, language. For Olusoji (2012), the society conceives the role of language in

development as too tangential to be taken seriously. Within the context of the foregoing, it could be argued that language is a prerequisite for national development. In other words, the GDP, GNP, as well as Per capita income thrive on the backbone of language. This is further affirmed by Noah (1999) who is of the view that ‘‘people tend to ignore the role...languages play in carrying information, communicating values, attitudes, feelings, ideologies and expressing power and dominion in the field of development’’ By way of affirmation, the researchers have this to say: many people have always ignored the crucial and sundry roles that languages play in the encoding and coding of information the earlier the dawn and realization of this the better. Decrying the poor attention ascribed to language in the pursuit of national development, Tahorm (2011) laments that the inadequate level of attention that has often been given to the language situation in Nigeria tends to reflect on the level of general development. This is indicative of the fact that no society experiences growth and development if it treats the issue of language with levity,

### **Literature**

Literature is a blend of experience and creative ability of the author’s invention. The author in this regard could be a poet, playwright or novelist. Using the novel as an instance, it is a fictional form that tells an ‘‘untrue story’’ in prose. When such a story is told in lines of verse form, it assumes a narrative poetry status. Besides, when the intention is that it be acted out on the stage, it transforms into a dramatic piece. Also, when it is intended to be factually true- that is, openly and consistently based on actual characters and events, it becomes non-fiction: biography, autobiography, and historical analysis.

Experience and invention of fiction is assumed to be untrue in the sense that it is not dependent on actual people and events. Soyinka’s *The Death of the King’s Horseman*, Shakespeare’s *Hamlet* and Christopher Marlowe’s *Dr. Faustus* are examples of how free and fictional literature genres are, yet carrying weighty messages. More so, the novel is rooted in the actual world and frequently in the life experience of the author. Characters whose actions come alive in such novels are often based consciously or unconsciously on real people and even the descriptions of places often described vividly are usually close to real and existing scenes from the writer’s own life and world or environment. That is, his immediate and remote societies. Hence, as fiction, literature is usually an unstable mixture of personal and group experiences and an invention, which points to the fact that every fiction is factious.

The mimetic fiction or novel is derived by the Greek philosopher, Aristotle. In his *The Poetics*, this type of novel imitates actual life. The characters in this story are realistic. This is so because they will not be painted as animals or have supernatural powers, the dead will not return to haunt the living and that neither snowball nor Old Major will talk as captured in *George Orwell’s Animal Farm*. Most contemporary fiction is written from the mimetic stance.

### **Education**

The meaning of education is dynamic and fluid. Various scholars and individuals perceive the meaning of education differently. Though it is a very crucial concept in any society, it is a commonly used term that denotes various meanings to different people. Chauhan (1981) sees education as the process of shaping individual’s behaviour for adequate adjustment in the society. Fafunwa (1974) sees education as the aggregate of all the processes through which a child develops abilities, attitudes, and other forms of behaviour which are of positive value to society. In another instance, Nwagwu (1976) defines education as the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage in order to foster continuously, the well-being of mankind and guarantee its survival against the unpredictable, at times hostile and destructive elements and forces of man and nature.

From these definitions, and having in mind the various aims of education, what is pertinent and crucial is that the essence of education is to impact and enlighten the individuals with the right and adequate knowledge, skills and ability that will enable them to contribute positively to the progress and development of their society. Be that as it may, it can be argued that Nigeria has not achieved this feat since 1960.

In the forgoing, education is much more than acquiring certificates; it is a life-long pursuit. Education aids an individual in fashioning his needs; making him dream of possibilities. Education, thus, helps him to contribute productively in the development of his society. By this, it can be advanced that Education is supposed to inspire in man, the potential to think critically on issues pertaining to his society, with a view to identifying solutions that will aid in development. Suffice to say however, that the 2004 National Policy on Education is simply a mere illusion designed to imitate the Europeans. Philosophy of education, simply put, is a statement or guiding principles about education-related issues, such as how

individual's learning and potential are most effectively maximized, as well as the role of educators in the classroom, school, community, and society. Every human society formulates a unique set of principles and ideals that affects learner's performance and the general educational process in order to achieve a desired goal. A statement of educational philosophy sums up these tenets for self-reflection, professional growth, and societal development. The five main objectives of the philosophy of Nigerian education, as stated in the national policy on education are the building of: (a) A free and democratic society; that is, free press, education, religion etc. (b) A just and egalitarian society; equality before the law. (c) A united, strong and self-reliant nation; self-reliance, productive (d) A great and dynamic economy; virile economy (d) A land of bright and full opportunities for all citizens; equal opportunity for everyone, anywhere (*National Policy on Education*).

### **Sustainable Development**

Development as a term can assume different shades of meanings. It could be seen as a state of growth in terms of human psycho-social capacity and/or scientific and socio-economic increase evident in the society. Oyeleran (1988) sees development as "the conscious promotion of the well-being and security of persons in such a way that is constantly able to optimize the realization of their individual potentials". In a similar fashion, Adedeji (1992) regards development as a "constant and appreciable amelioration in economic, social, technological, political and cultural life of a people". Development is, according to the researchers of this paper encompasses a whole lot of the dynamism or phases of changes that accompanies the economic, social, technological, political and cultural life not only of the individual but also of the society in general.

Sustainability is a worldwide issue that demands individual and group sacrifices. Besides, it needs both bilateral and multilateral efforts, struggle and cooperation. Thus, the fundamental structure of sustainable development must embrace the sundry, yet dynamic and different social, economic and cultural values of the distinctive milieu. This portends that special attention must be given to the local economic and social conditions of people. Among these conditions are: language, education, poverty, inequality and inefficient use as well as poor management of resources. This requires that, governance, rather, altruistic leadership at all level must not only crave for national development, but also for its sustainability and must lay a strong foundation and footing for its education, its language, its economy and its socio-political activities. This indeed needs a complex multiple faceted efforts. Achieving this is a herculean task. It is a complex phenomenon and an important interface. Language, literature, and education are complementary phenomena which are essential to national development and its sustainability. This is so because the trio, are basic sources of awareness. This awareness concerns the socio, political and economic life of the people.

It is, however, worrisome today that the nature and function of knowledge acquired through language, literature and education at various levels in schools leaves much to be desired. It should be noted that decisions that concern sustainable development, especially in areas of economic well-being, quality of life and governance, depends on standard education. Wrong decisions are born out of lack of proper and good education. The lack of such education can have great negative impacts on sustainable development. The decision-making raises a wide range of environmental, social, political and economic issues apart from holding implications for the goals, objectives and development of the society concerned. This presupposes that poor decisions which lack public acceptability or are not based on proper analysis can have serious impacts on individual's economic and social well-being. Decision support is, therefore, absolutely critical. Countries the world over have been critical of achieving the benchmarks of sustainable development. However, institutional support for sustainable development has been inadequate as government policies have also achieved minimal success. Language, single national language, education, standard education and literature, real literature of values, literature of morality can and have valuable contributions to offer in ensuring sustainable development. Good governance and sound public management are preconditions for the implementation of sustainable development policies. These preconditions include efforts to ensure an ethical and more transparent government process, as well as decision-making practices sufficiently open to citizens.

### **Language, Literature and Education for Sustainable Development**

The language question remains central in the pursuit of total development. Given the fact that Nigeria is a nation endowed with a variety of languages, there is a need to embrace this as a means for national development. However, this has not been fully exploited. The multi-lingual strength of Nigeria should, therefore, be seen as a blessing and not a curse. It is a known fact that Nigeria has been embroiled in several ethno-religious crises. This, in fact, could be likened to the failure in harnessing the varying linguistic

variables as a melting pot for national cohesion and development. Adenipekun (2010) argues that development cannot be achieved in any society unless the linguistic reality of such a society is put into play. He maintains further that it is evident that different languages in Nigeria coexisted in peace before the advent of the colonial masters who brought together, the diverse socio-cultural backgrounds into one fold through the amalgamation of Nigeria in 1914. This act, it has been argued, resulted in the imposition of the English language as an official language in Nigeria. Against this background, it becomes evident to note that Adenipekun seems to be of the view that the imposition of the English language on colonies, especially in Nigeria, is the reason for the incessant ethnic crises.

It is worthy to note that language and literature plays a significant role in the development of a nation. This is so because of the intimacy they share. In other words, the marriage between language and literature in the advancement of national development cannot be overemphasized. Over the years, literature has been used as a tool to channel development. However, this is not possible without the use of language. Language, therefore, becomes the basis upon which literature thrives. The literary writer, in a bid to demonstrate the pain and joy; tension and ease, virtues and vices as well as the missing links in the society, blends literary devices with language to contemplate societal issues. This presupposes that literature as well as language plays a critical role in national development. According to Alkali (2007:58):

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

The postulation above shows that literature and language are intimate, hence the claim that literature 'relies heavily in its communicative aspects' which draws its strength from language. National development is thus, facilitated through literature. National development, by this instance is not restricted to physical or infrastructural growth alone. It is holistic; incorporating human capacity development. Worthy of note, therefore, is the fact that, the building of the human capacity through the deployment of language and literature is what eventually translates into physical and infrastructural development. The development of any nation is, therefore, dependent on the way literature is employed in building human capacity. For instance, Amma Darko, in *Faceless* (2003) seems to emphasize the need to build human capacity as she projects characters like Fofo, Baby T, and Poison among others who have been neglected by the society. For Cudjoe (2004), literature 'allows a country to salvage its cultural capital and...preserve its national integrity'. African writers have, therefore, adapted to using literature as a tool to redeem the battered image of the continent.

For instance, in order to 'salvage the national integrity' of Nigeria and Africa in general from the misconception of the West, literary writers like, Christopher Okigbo, Chinua Achebe, JP Clarke-Bekederemo and Wole Soyinka, in the 1950s and early 1960s employed literature as a tool for reconstructing the 'battered' image of Africa. To advance this assertion, Eukora (2015:83) argues that:

They wrote with such a distinctive flair and a sophisticated craftsmanship because they were committed as patriots in educating the world that Nigeria and indeed Africa have (sic) a rich and valid culture. Hence, they declared and demonstrated African cultural authenticity in response to the negative representations of Africa by the West. To do this, they praised traditional African beliefs and romanticized the continent against the patristic justification of European colonization of Africa when the continent was seen as tabula rasa in which to imprint history, culture, and civilization.

Within the context of the above, it becomes justifiable to align with Cudjoe's (2004) position that literature allows a nation to salvage its national integrity. This is so because, as a tool for national reconstruction, it has become a veritable medium, not only in responding to the assassination of Africa's image as carried out by the West, but as a purveyor of national consciousness and development. Suffice to say, therefore, that literary writers like Christopher Okigbo, Chinua Achebe, JP Clarke-Bekederemo and Wole Soyinka, in the 1950s and early 1960s carved a new identity and development in Nigeria and Africa in general, using literature as a conduit. Although these writers were severely criticized for their Western Eurocentric style of writing, one cannot be blind to the fact that they remain one of Nigeria's and indeed Africa's greatest intelligentsia in the literary arena.

National consciousness and development over the years has been fashioned through the instrumentality of literature. Olaniyan and Quayson (2007:101) give ventilation to this claim as they posit that 'the dominant conception of literature is as a pathfinder for the society, a deconstructive searchlight of

truth against all the dark burdens that circumscribe the ability of the community to achieve its best and realize its finest aspiration”. This is an indication that literature does not only reveal the true state of the society or chart a new path for the society; it advances it from the murky waters of darkness into limelight. A nation that must therefore, break from the limits and inhibitions militating against its development, must, of necessity give attention to literacy (education) and its literary heritage. This is so because, literature sparks up development. It is against this backdrop that Ojaide (2007:130-133), cited in Eukora (2015:85) declares that writers as vanguards of change, occupy a pride of place in their society and act against anything that brings about lack and underdevelopment of a nation. Their writings, he argues, result into multiple achievements and successes because as prophets, they foresee danger and cry out against it before it takes place which helps to heal the society of its wounds. In a similar fashion, Cudjoe (as cited in Alkali, 2007:60) confirms that:

No society can do without its writers, its thinkers and the imaginative representation of our lives. Although we possess many resources, we remain poorer if we do not mobilise our single most important gift; the ways in which our citizens have engaged our society and show what made meaning out of the experiences they encountered over the past two hundred years.

By this proposition, it becomes instructive to note that any nation that ignores its writers is not ready for development. It therefore, presupposes that, language, literature and education are panacea to national development. In other words, the development of any society is tied to how well it has harnessed its literary heritage, language and education in the pursuit of national growth. Language, Literature, and education are tools and catalyst for youth empowerment. Empowerment entails life-long struggle for survival and transforming the structures and institutions (e.g. laws, social practice, political process, religious matters) that seem to perpetuate or reinforce gender discrimination and social inequality (Olaoye, 2013:749). According to Graham-Brown (1991), for the individual, empowerment through education promises an escape from poverty, oppression. It promises greater social prestige, job mobility and better future prospect. As such, education empowers through language, due to the tripartite intimacy that exists among them (language, literature and education). Olaoye (2013:749) argues that “literary artists use language to ridicule or condemn anti-social behaviours”. When this is done, one can argue that education has taken place. This is so because education brings awareness, and this is contemplated through the medium of language employed by literary writers. On this ground, one can claim that the trio: Literature, Language and Education are intricately woven together; therefore, the development of any society is tied to these.

As advanced by Fafunwa (1974), “the end objective of education is to produce an individual who is honest, respectful, skilled, and co-operative and would conform to social order”. By this, it becomes instructive to note that education aims at producing an individual(s) who is equipped with skills and imbued with character that will transform the society through a sustained and holistic development. It is on this premise that Olaoye (2013) claims that “the development of individuals in respect of their aspiration in the society, means development of a nation”. This assertion confirms that education seeks for the total well-being of the individual(s). In other words, if the individual is developed through education, it means the society is on the path to significant development. Education, therefore, becomes the conduit through which national development is attained. As cited in Eukora (2015), the task of protecting the citizenry, safeguarding the nation’s territorial integrity and the security of its borders from violation are not just the issue of brute or jungle force, it is a case of applying sound education found in Humanities, Sciences, Engineering and Technology which language and literature transmit, enhance and sustain. In emphasizing the need for education, Achebe (1975:9-29), as cited by Eukora (2015) subtly puts it when he argues that: “what kind of science can a child learn in the absence of basic language competence and attendant inability to handle concepts?” By this, Eukora is of the view that Achebe locates the burden of science, technology, engineering and development which serve as panaceas for development on the artist whose primary duty is to educate and transfer knowledge. This shows that there exists a relationship between literature, language, and education in relation to development. Education is, thus, basic to any form of development

Apart from all these, the Nigerian National Policy on Education seems not to have emphasized the relevance of language to sustainable development. It fails to accentuate that language refers to a structured code agreed upon by a group of speakers and that inherent in it is the culture and historical experiences of its users. As a means of communication among a community of speakers, language serves to process the evolution of culture. Irele (1996:48) laments the emphasis placed on language when he observes that “the

attachment of our modern literature and culture to the European languages is at odds with the facts of African life. It is doubtful if such literary works can be said to carry fully the reality of African experiences". Owomoyela's opinion as cited in Gates (1993:356) is also significant. He observed that "... the use of any European language signifies and represents the economic domination of the Western Judeo-Christian or Greco-Roman culture..." Thus, one can argue that the English language as an imposition and alien tradition should have been shed off on 1<sup>st</sup> October 1960 when Nigeria attained the status of independence because, as it is, it appears to be the genesis of the various socio, economic and political crises that bedevil Nigeria today. The adoption of European language in a country whose creation, people and history are different from that of the European simply means stereotype, and self-enslavement.

The National Policy on Education (2004) significantly emphasizes the importance of language thus: (a) Government appreciates the importance of language as a means of promoting social interaction and national cohesion; and preserving cultures. Thus, every child shall learn the language of the immediate environment. Furthermore, in the interest of national unity it is expedient that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba. (b) For smooth interaction with our neighbors, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and junior secondary schools but Non-Vocational elective at the senior secondary school. Glaring as stipulated above, the National Policy on Education in strengthening the relevance of language has undermined the constituents, components and functions of a language. Because there is no word, phrase, clause or sentence denoting the obligatory nature of the study of Hausa, Igbo or Yoruba languages which constitutes and embody the culture of the Nigerian people. Yet, emphasis is on English language and French. For example, it states that the study of French shall "...be compulsory in primary and junior secondary schools ..." In essence, the dominance and relevance given to European languages by the "manufacturers" of the National Policy on Education is one of the obstacles compromising the development, unity, freedom, equality, and independence of Nigeria because it has failed to see language as a result of culture, thought and development process. Hence, it has failed to describe the European language (English) as an unwelcomed imposition on the Nigerian people. This points to the fact that the National Policy on Education or its designers are myopic and selfish because the priority of language has been misplaced: "... transaction and unity with our neighbors..." to the detriment of internal unity, development and trade within, and among the inhabitants or the aborigines of Nigeria. For example, we hardly hear of tribal wars among people who speak the same language/dialect in Nigeria.

#### **Findings**

- Nigerian multi- linguistic diversity has marred national development.
- Adequate attention to language, literature and education is required to salvage the economy from total collapse.
- The current Nigerian National Policy on Education is not suitable for Nigeria.
- The reading and writing culture as well as critical output require revitalization.
- Sustainable development cannot be attained in a society that undermines the significant roles of language and literature.
- The urgent need of a state of emergency in restructuring the educational sector in Nigeria.

#### **Recommendations**

- a. Achieving sustainable development should see political leadership adopting an all-inclusive governance system.
- b. The urgent need to carve a national language from the sundry Nigerian indigenous dialects.
- c. The need for sound educational system/policies.
- d. Effective growth and development should also seek to include the empowerment of individuals.
- e. Organizations that work at the local level, Non-Governmental Organizations (NGOs), Civic groups and Community Based Organizations (CBOs) should be given adequate support to ensure their effective contributions and participation in community development. As these groups are supported, they can effectively collaborate financially to execute community project/development.
- f. A revival of the Nigerian National Policy on Education and an overhaul of the entire educational institutions in Nigeria.

#### **Conclusion**

Today, the reading culture has waned. Education is on the verge of collapse. For example, more and more Universities, Polytechnics, Colleges of Education, Secondary and Primary Schools (Federal, Private and State) owned have continued to spring up in various quarters of the country, while the indigenous Nigerian

dialects that would help in building, developing, serving as a strong foundation or pillar, sustaining and upholding that unity in diversity is relegated to the background; making the voices of the aborigines not heard or recognized even within and outside the continent. All these have also culminated in rendering the various functions of literature, such as: an expression of the spirit of an age; literature as a creator of life-style and arbiter of taste and literature as an agent of change, among others, difficult to realize.

The fairness and integrity of the criteria for admission into these institutions including the universities is obscure. Thus it has to wait another discussion. For instance, a potential Nigerian candidate, nation builder, Engineer, Doctor, Geographer, to mention a few who applies to study a course in any of his country's university is compelled to have at least a credit in the English language, if not, he automatically does not qualify for admission into any university in his home country where there exists, so many major and minor dialects that he may have had distinction in and sufficient for his country's development and sustainability. This, no doubt, seems absurd. One is, therefore, tempted to ask, if having a credit in the Whiteman's dialect is the passport for national development and sustainability. More ridiculous is the rigor and trauma that Nigerian educated elites are subjected to in pursuing further studies abroad. They must go abroad because his home country is not suitable to offer them such educational opportunities after 56 years of independence. Yet they have adopted the European educational model. Besides, they must write IELTS, TOEFL, GRE, SAT, GMAT and Cambridge A' Levels such as: CGFNS, MCAT and other similar examinations and if they fail these exams, they must re-register and sit for them again until they overcome the hurdle. They pay heavily for these examinations. This practice, indeed, is a mere exploitation and extortion. This seems a ploy and strategy to make Nigeria and Nigerians perpetually subservient to European policies. Noteworthy is the fact that the neglect on the emphasis on indigenous language as observed in the National Policy on Education exemplifies the notion that the policies enshrined in the document were ill-conceived and its producers, ill-informed.

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