THE EFFECTS OF ETHNOLINGUISTIC DIVERSITY ON NATIONAL DEVELOPMENT: THE EXAMPLE OF NIGERIA

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DECLARATION

I Temitope, Albertina Owoeye hereby declare that this thesis is a record of my own research work. It has not been presented in any previous application for Masters of Arts in English Language. All quotations indicated and sources of information are specifically acknowledged by means of reference.

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CERTIFICATION

This thesis entitled 'The Effects of Ethnolinguistic Diversity on National Development: The Example of Nigeria', meets the regulations governing the award of Master of Arts Degree in English Language in Ahmadu Bello University, Zaria and it is approved for its contribution to knowledge and literary presentation.

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This work is dedicated to God Almighty. The Alfa and Omega who ensures the completion of every good work. Also to the loving memory of my late mother, Helen Kehinde Owoniyi nee Obajemu.

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ABSTRACT

In the Nigerian state lies the problem of unity ever since its existence. Overtime, several linguists have tried to look at the diverse ethnolinguistic groups and a way out of Nigeria's persistent ethnic problems. Presently, Nigeria has about three hundred and fifty (350) ethnic groups alongside five hundred and twenty two (522) languages. The main problem however is the challenge of harnessing our diversities towards a viable national development. This is obvious through the various challenging crisis enveloping the nation in recent times. This work focuses on the various effects of the interactions amongst diverse ethnolinguistic groups in Nigeria to create awareness for the need of an urgent and viable solution. The sociological theory is used because of its wide coverage on ethnic interactions and conflicts. The questionnaire method is used with the analysis of descriptive statistical method involving count and simple percentage. It also shows diverse effects of ethnolinguistic diversity emanating from diverse ethnic conflicts leading to economic, social and spiritual recession in Nigeria. The research concluded that a major solution to ethnicity, tribalism, fanatism and other vices discovered is altruism empowered by early formal education to all Nigerian children and teaching the language of tolerance at every level of the diverse sectors in Nigeria.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Nigeria as a country was named by British journalist Flora Shaw in the 1890's. She named the area after the River Niger, which dominates much of the country's landscape. The word 'Niger' is derived from Latin word which means black, hence the name River Niger and subsequently Nigeria. Nigeria as a nation is an aggregation of several nationalities and therefore from the beginning, ethnic identity has defined the scope of policies in Nigeria.

Over three hundred and fifty (350) ethnic groups make up the present day Nigeria. Having over one thousand dialects with different culture, Nigeria has a population of about one hundred and eighty-six million (186,000,000) people in (National Bureau of Statistics 2012). With the annual 2.5% increase, it's now a population of 190.5 million, the Country has adopted the federal system of government with thirty-six states and Federal Capital Territory.

Nigeria is seen as a country with a tripodal ethnic structure with the trio of Yoruba, Hausa and Igbo language constituting a pole each. According to Mustapha, (2007:3), the tripodal ethnic structure on one hand and the administrative structure on the other hand, has led to the eight major cleavages between the three hundred and fifty minority groups on the other hand, between the North and the South, between the thirty-six (36) states of the Federation and the six (6) geopolitical zones, three in the North and three in the South and finally, between different religious affiliations. For example, the South East Zone overlaps with Igbo ethnic group and Christian religious affiliations while the North Central overlaps with northern ethnic minority. These differences lead to what linguists would call ethnolinguistic differences.

Ethnolinguistics, as a concept is the study of how language relates to culture and ethnicity. Ethnolinguistics, sometimes called cultural linguistics is the study of languages as an aspect of culture. Essentially, the term is concerned with the study of the influence of language on culture and or of the culture on language. It is a concept which originated between 1945 to 1950 (www.dictionary.com). For Collins (2008), Ethnolinguistics is a field of anthropological linguistics which deals with the study of languages of particular ethnic groups and the relationship between language and culture.

The field of Ethnolinguistics is therefore, concerned with the relationship between language and culture in such a way that it combines ethnology and linguistics. Ethnology, is the way of life of an entire community; that is all characteristics which distinguish one community from the other and linguistics is the scientific study of language. Ethnolinguistics study, therefore, is aimed at the way that perception and conceptualization influence language and show how this is linked to different cultures and societies. Sapir Whorf asserts in his work on ethnolinguistics in (February, 2015) that no two languages are ever similar to be considered as representing the same social reality. He says that the world in which different societies live in are distinct worlds not merely the same world with different labels attached.

Whorf's linguistic relativism known as Sapir Whorf's hypothesis exemplifies with the Inuit language which has that for a word snow alone, there are fifty words. It is obvious that different perception and conceptualizing the word 'snow' in Inuit language is the reason for producing fifty different words. This is an example of the nexus between language and cultural perception. Although language is associated to ethno-cultural groups, it is not a sufficient condition for ethnic group membership. There are many other things involved between language and cultural norms in diverse ethnic groups ranging from skin colour and dress to religious practices and food choices. This explains why Wolfram (2003) as cited David Herman (1996) puts it that linguistic boundaries are permeable constructed notions defined more adequately on the basis of sociopolitical and ideological consideration than on the basis of linguistic structures and sociolinguistics. Suffices it to say, ethnolinguistics is the study of the way world views construct the complex and flexible frameworks within which we think and feel.

Church Hill, J.W. (2012) views ethnolinguistics as that which can be studied deeply to show conflicts and paradoxical feeling of love and hate. He further explains that, we love in language just as we hate in language. We tell the truth or choose to lie in language. Language is our adventure. Thus, we think in our language and that involves our cultural understanding. Ultimately, language is not a prison but an ongoing act of creation. Consequently, we are as much producers and the products of language. Our worldviews emerge within our own language visions of the world, conceptual words which oppose and contradict one another, incompatible ideologies which sometimes seek to exclude one another. Therefore, ethnolinguistics involves

concepts like languages, ethnic groups, cultural norms which eventually links to diverse worldviews reflecting in religious, economical and political life of diverse societies.

Within the paradigm of Ethnolinguistics comes Ethnolinguistic diversity and it refers to the range of ethnic groups and languages that are very different from one another in terms of structure and culture. Federal Government Demographic Survey in 1976 identified three hundred and ninety-four (394) languages and the highest density is in Taraba and Adamawa states. (www.thenationonline.net). By 2011, the number of languages has risen to five hundred and twenty-nine (529) with 522 of these languages living, 7 of the 522 living, 21 of them are institutional, 76 of them developing and 357 are vigorous (Bendo Samuel et al, Wikipedia 2011).

The five hundred and twenty-two living languages, constitute the diverse ethnic groups in Nigeria. Ethnic group according to Cohen (1974) cited in Babalola (2015:60) is a collection of people who share some patterns of nomative behavior and form a larger population interacting with people from other ethnic groups within the framework of a social system. In this definition, one major characteristics of ethnic group is sharing the same pattern of behavior. Osaghe (1994:44) notes that ethnic groups emphasize ethnic identity which is loyalty to an ethnic group in a competitive situation involving more than one of such identity which is aimed at furthering the interest of the individual and/or group. In this case, the interest of an individual ethnic group against the other is a major feature.

Mclean (1991:50) says ethnic group is the strongest sense of group feeling. With strong sense of ethnic group feeling amongst three hundred and fifty ethnic groups of the present day Nigeria, one can conclude that there are about three hundred and fifty (350) groups, each with her pattern of behavior, culture, and strong sense of groups feelings which sometimes generate conflict in their various struggle to compete with one another for social, economic, political and sometimes religious reasons hence affected national development. National development is therefore hinged on how a nation manages ethnolinguistic diversity for unity and peaceful coexistence among the ethnic groups. This could be achieved when we understand the concept of nationality. Similarly to understand the concept of nationality, it will be better to look at a nation. A nation is a self-identified cultural group that regards itself as distinctive from others in some fundamental and significant ways. (Encyclopaedial.com, 2008). It is a social concept used to designate larger groups. The larger groups could only live and sustain or survive themselves if there is

development for development is the backbone upon which such survival and sustainability of the groups depends. Development is the gradual growth of something (place or Person) so that it becomes more advanced and stronger. Maryam Webster's dictionary sees effect as a change that results when something is done or happens; an event, condition, or state of affairs that is produced by a cause. It is a change that something, or person cause in another. It is seen as the implications of certain actions and happenings. The effect of these diverse ethnic groups and languages to Nigeria's national development is the focus of this research work.

Key words – Nigeria, Ethnolinguistics, Ethnolinguistic diversity, Nation and Development.

1.2 Statement Of The Problem

Nigeria is characterized by enormous diversity and at the moment poses a threat to national development. Studies from various authors like Ajegbe (1987), Greenberry (1963), Elugbe (1991), Bamgbose (1992), Jekayinfa (2004) and Blench and Mahfouz (2004), have been embarked upon to examine the pattern of ethnic diversity and peaceful co-existence in Nigeria and show that there is a high level of diversity and lack of peace. Thus, the effect of ethnolinguistic diversity to national development in Nigeria is an attempt to highlight the implications of our various actions such as evident in

i. The misuse of diversity and ethnicity
ii. The continuous struggle for recognition by speakers of various ethnic groups
iii. The scramble for national resources on the platform of ethnic and political affiliations
iv. Religious intolerance amongst ethnic groups and the likes.

Based on the above, the researcher looks into the various challenges emanating from the diverse languages and ethnic groups, and how education can make positive contributions to reduce the problems if it cannot be totally eradicated.

1.3 Research Questions

The following questions are raised to guide the study.

i. What is the nature of the relationship among ethnolinguistic groups in Nigeria to her economic development?

ii. To what extent has ethnolinguistic diversity affected national peace and integration in Nigeria?
iii. How have the diverse languages of Nigeria affected national development?
iv. What can be done to improve the relationship among ethnolinguistic groups in Nigeria?

1.3 Aims And Objectives Of The Study

The general aim of the study is to discuss the effect of ethnolinguistic diversity on the national development of Nigeria and proffer possible solutions. It seeks to create awareness that the diversity seems to pose a barrier to Nigeria's development and actions must be taken.

The main objectives of the study are to:

i. Examine the nature of the relationship among ethnolinguistic groups in Nigeria.
ii. Appraise the effects of ethnolinguistic diversity to national peace and integration in Nigeria.
iii. Analyse how these diverse languages affected national development.
iv. Recommend useful measures that can be employed to improve the relationship among ethnolinguistic groups in Nigeria.

1.4 Justification Of The Study

Language is used everyday by people in different cultures and societies. The reason for this research is to disabuse the mistaken assumptions that it is the diversity or differences in nationality and ethnic groups alone that generate conflict in Nigeria. Ethnicity and diversity are unique gifts from God according to this researcher's point of view. The effect of ethnolinguistic diversity on national development is what the study is interested in, highlighting the challenges of diverse ethnic groups so as to bring about a viable solution. Problems emanating out of our diverse groups, apart from the linguistic root, is as a result of deep rooted reflection and expression of human heart. This study views language and ethnic groups as a contributor to our cultural life and the way we perceive the world. There is a need to address the situation leading to diverse conflicts in Nigeria. The findings in this research will help individuals, ethnic groups

and the government as a whole to reduce the various challenges of ethnolinguistic diversity in Nigeria.

1.4 Scope And Delimitation

The research involves students from three tertiary institutions across the country. The first is Ahmadu Bello University, Zaria in Kaduna State. The second and third are; Ebonyi State University (CAS) campus in Abakaliki and Yaba College of Technology, Yaba, Lagos State. The reason for selecting these institutions in Nigeria is that, each represents one arm of the tripodal structure of Nigeria. The researcher also sees the higher institution as a setting where youths and adults could objectively make positive contributions to this research through their various experiences.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, concepts like Nigerian major ethnic identities, origin and language experiment in other parts of the world are viewed. The Nigerian sociolinguistic natures, ethnic, religious, political and economic state of the country alongside the roles of English language are reviewed. Relevant opinions and studies of language problems leading to diverse implications are reviewed as well while a theoretical framework is discussed.

2.2 Origin of the Nigerian Language Problem

Most developing countries like Liberia, Libya, Sudan, Kenya and others are ethnically diverse and ethnicity may lead to increased civil srife. With the heterogeneous nature of Nigeria Osinubi and Osinubi, (2006) view that the tendency of the various national is towards parochial consciousness at the expense of national consciousness. They see ethnicity as a relationship between groups whose members consider themselves to be distinctively different and that they may be ranked hierarchically within a society. Nigeria has more than 300 ethnic groups with varying languages and customs creating a country of rich ethnic diversity. The largest ethnic groups are the Fulani/Hausa, Yoruba, Igbo accounting for 62% of population while the Edo, Ijaw, Kanuri, Ebira, Nupe, Gwari, Itsekiri, Jukun, Urhobo, Igala, Idoma and Tiv comprise the 33%; other minorities make up the remaining 5%, Iruonugbe (2015:147)

Looking at ethnicity from a historical perspective, Nirosu (1999) as cited in Iruonagbe, states that the colonization of Africa and several other third world states ensured that people of diverse culture were brought together under one country. To him, because of the mission of colonialism, most of these people were not well integrated into the new states. Thus, the Nigerian language problem is traced back to the advent of colonial masters and their amalgamation policy.The major linguistic outcome of European colonization in Nigeria was the introduction of foreign languages and the reallocation of functions for the indigenous languages. The general ethnolinguistic nature of Nigeria did not result exclusively from colonialism. Thus colonialism might have added a foreign language to it, but the complexities in ethnic groupings have been in existence. Before colonialism through inter-tribal wars, the search for good agricultural land,

good climates, protective boundaries, resettlement of freed slaves, linguistic multiplicity came into existence. So, the large expanse of land that later became transformed into countries following the arbitrary delineation of boundaries by the colonialist was already multilingual and multi-ethnic. However, colonialism was not only decisive because it does not make it complex, but also created a ladder for English language at the top as language of wider communication, while Hausa, Igbo and Yoruba are at the middle and other indigeneous languages at the bottom. The indigeneous and local languages also carry within them a very high number of dialects created by migration, inter-marriage and urbanization. (www.geooeehusani.org). The views above point to the coming together of diverse ethnic groups as a function of the ruling system of the colonial masters.

2.2.1 Nigerian Languages

The Federal Republic of Nigeria has a total population of about 160,199,000 people. Her principal language is English language and a fifty percent (50%) literacy standard (2010, UNESCO). At, 2013, the figure of Nigeria's population / languages rose to 174,508 and still the official language, English, was chosen to facilitate the cultural and linguistic unity of the country. The other major languages are Hausa, Igbo, Yoruba, Ibibio, Fulfulde, and Kanuri. Nigeria's linguistic diversity is a microcosm of Africa as a whole encompassing three major African languages' families. Afro-asiatic, Nilo-Saharan and Niger Congo.

Ajegbe (1987:19) has noted that there are more than two thousand five hundred languages worldwide and that more than a thousand of them are spoken in Africa and within the boundaries of Nigeria alone, as it is now, five hundred and twenty two languages are found. See Appendix I Greenberry (1963:54) points out that all African languages are derived from four basic roots. These are: Afro Asiatic, Nilo Saharan, Niger Korfodanian as Akoisan. Ajegba further said that a quarter of all Sub Saharan languages are spoken in Nigeria. According to Elugbe (1991:43) a genetic classification of language in Nigeria shows that there are three major language families represented in Nigeria; the Afro-asiatic family, the Nilo Saharan family and the Niger Congo family. Describing the sociolinguistic nature of Nigeria further, Elugbe (1991:45) says; virtually all Afro-asiatic language of Nigeria are members of the Chadic branch of family. Such languages include; Hausa, Margi, Ngizim and others. For those of the Nilo-Saharan family, Kanuri is the best known of those languages in Nigeria and it is also the largest it measured by the number of

speakers. Most of the languages of Nigeria (including most of the middle belt languages and every language below the Niger Benue line) are to the Niger Congo family. Thus, Igbo, Yoruba, Ijaw, Kambri, Ejik, Edo, Fulani, Nupe, among others, are all Niger Congo languages.

He further reveals that Fulanis are linguistically more related to Igbo, Yoruba, Ijaw among others than to Hausa. The basis for this assumption is this: some linguists believe that Nilo-Saharan and Niger Congo are related as daughters of an older Kongo-Saharan super family. Therefore, Hausa and Fulfulde (Fulani) do not belong to the same family.

Meanwhile, of all the numerous languages in Nigeria, twelve of them are considered major languages because they are spoken by a considerable percentage of Nigerians. These languages include Edo, Efik, Fulfulde, Hausa, Igala, Igbo, Ijaw, Kanuri, Nupe, Tiv, and Yoruba Salawu (2007) as cited in Muyiwa (2014:88) made a numerical distribution of some languages in Nigeria.

Fig 1: Distribution of some Nigerian Languages and their Speakers among States of the Federation

Languages	Number of speakers	State in which spoken
Hausa	35,000,000	Kaduna, Kano, Katsina, Jigawa, Kebbi, Sokoto, Plateau, Bauchi
Yoruba	28,000,000	Oyo, Ogun, Ondo, Osun, Ekiti, Lagos, Kwara, Edo, Kogi
Igbo	22,000,000	Anambra, Imo, Abia, Ebonyi, Enugu, Delta, Rivers
Fulani	6,000,000	Kebbi, Adamawa, Bauchi, Kano, Borno
Kanuri	6,000,000	Adamawa, Borno, Bauchi, Nassarawa, Kebbi
Ibibio	2,500,000	Akwa Ibom
Efik	3,500,000	Cross River
Tiv	2,000,000	Plateau, Benue, Nassarawa, Taraba
Ijaw	3,250,000	Edo, Rivers, Bayelsa, Ondo, Delta
Nupe	1,000,000	Niger, Kwara, Kogi
Edo	1,000,000	Edo
Urhobo	1,000,000	Edo, Delta

Source: www.nigerianlanguages.comMuyiwa (2014:88)

In each of these languages, there are so many other ethnic groups.

Blench (1998:187) also observes that linguistically, Nigeria is the most complex country in Africa and one of the most complex in the world. Bamgbose (1992:3) further says that from the three major groups, the minority are made up of main languages and small group languages. The main ones are those that have attained recognition and dominant status in the newly created states like Ibibio, Edo (Bini), Tiv, Efik, Kanuri, Urhobo, Fulfulde, Nupe, Igala, Izon.

The views of the above cited authors lay credence to the fact that the diversity in our languages and ethnic groups is enormous. This idea is central to this research work as it deals with the extent to which these diverse languages and ethnic groups have fostered or hindered national development in Nigeria. For the list of all Nigerian local languages, population of speakers and their location in the country, see Appendix I.

2.2.2 Nigerian Ethnic Identities

Nigeria as a geographical entity is a collection of people with diverse languages and cultural groups. These groups of people and languages, if properly harnessed, could lead to exploitable assets that could be used to the advantage of the country. However, this is not obtainable for these cultural groups are shaped by Nigeria's multiple ethnic groups. The country has over 521 languages, 1,150 dialects and 350 ethnic groups (en.m.wikipedia.com) and each group bears allegience first to ethnic group before the Country.

The present ethnic configuration splits the Nigerian state into six major ethnic groups by General Sani Abacha, Nigeria's past military which includes Hausa-Fulani for the North west, Kanuri for North east, Tiv for North central, Igbo for South east, Yoruba for South west and Ijaw for South south. In these six geopolitical zones, three hundred and fifty ethnic groups are found. The four largest ethnic groups are the Hausa and Fulani who are predominant in the north, the Igbo are predominant in the southeast, and the Yoruba are predominant in the southwest. The Edo people are predominant in the region between Yorubaland and Igboland. Much of the Edo tend to be Christians. This group is followed by the Ibibio/Annang/Efik people of the coastal south southern Nigeria and the Ijaw of the Niger Delta.

The rest of Nigeria's ethnic groups (sometimes called minorities) are found all over the country but especially in the middle belt and north. The Fulani, who are traditionally normadic, spread all over west and central Africa and are predominantly Muslim. The Hausa are predominantly

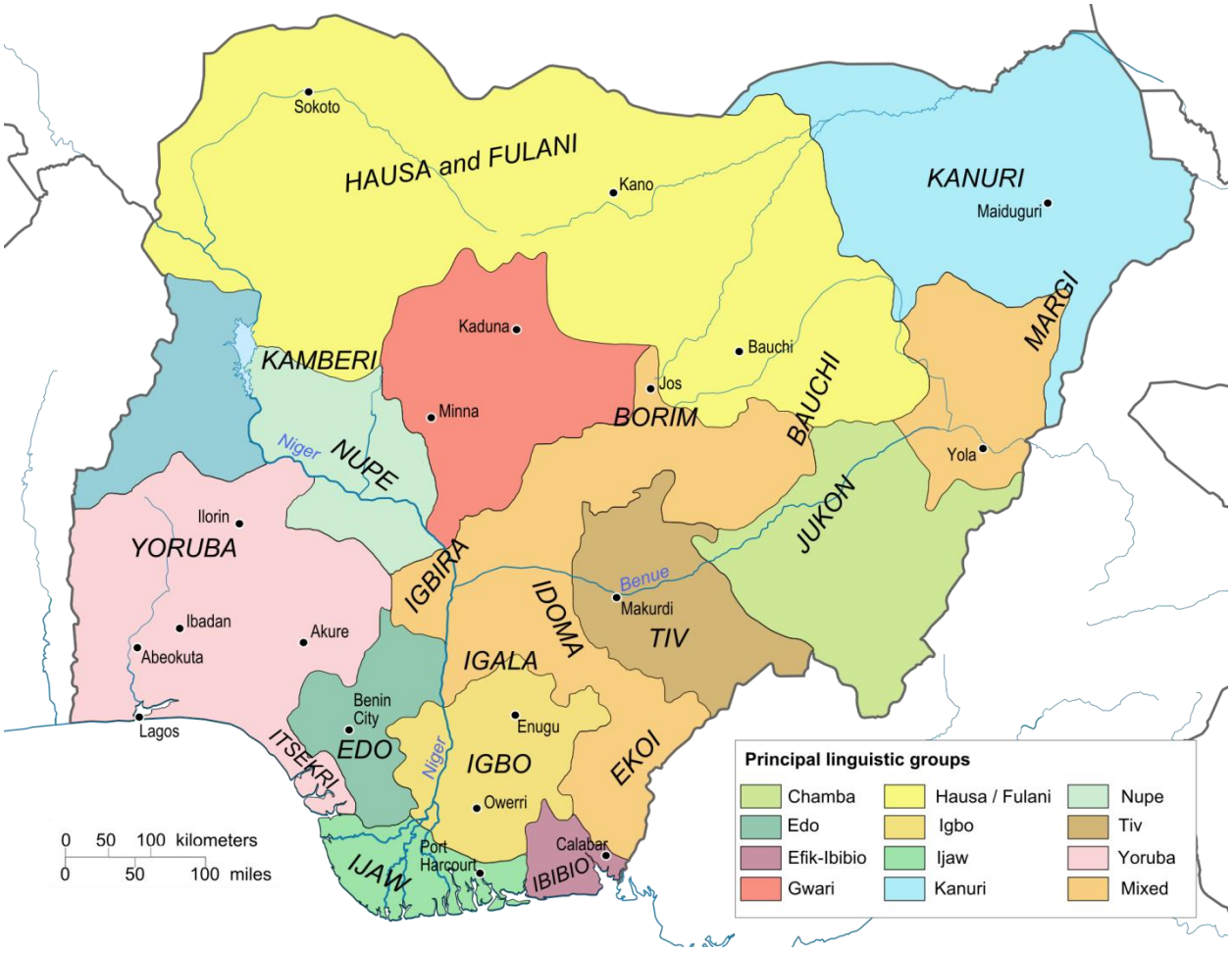
Muslim while the Igbo are predominantly Christian. The Yoruba have members to both Islam and Christianity. Indigenous religious practices remain important in all Nigeria's ethnic groups, these beliefs are often blended with Christian beliefs.

Igbos historically originated from Nri community dated back to the stone age. Igbos is known to be highly enterprising and industrious. They have a warm and colourful cultural display and around them are ethnic groups like Ogoni, Ibibio, Igala, Bini, Warri, Tiv, Ijaw and Yako.

For the Hausa/Fulani people, with the population of 30,000,000, and the largest single ethnic groupin West Africa, the similarities between the Hausa and Fulani allow them intermarry. The most popular cities occupied by Hausa-Fulani in the Northern parts of the country include: Kaduna, sokoto, Katsina, Zaria, Jos, Kano etc.

The Yorubas of the South Western part of Nigeria still preserve their culture a lot. They are involved in arts and have a long history on poetry, beadwork, metal work, weaving and masking. The typical art work of Yoruba is made to honour the ancestors and gods as they believe in a lot of deities. Yorubas, just like the Greeks have more than 400 deities so there are a lot of artwork see fig 2. These groups with different ethnolinguistic background were amalgamated in 1914 by the Colonial Masters to live under one political government and English language, though foreign, were promoted to service the official language in the Country.

Fig. 2 The Language (Ethnic) Map of Nigeria



Source: www.nigerialanguagesandmaps

There are a lot of cultural diversities among the people of Nigeria as there are many ethnic groups in the country. Although the official language English, alongside pidgin is spoken across the country, each ethnic group has its own language, food and styles of clothing.

Consequently, it is obvious that, Nigeria today is a multilingual society. Multiplicity of languages in Nigeria could lead to difficulty in communicating messages geared towards development. This is true for day to day communication, broadcasting and even passing English language at school certificate examination. To linguists, the principal phenomenon that distinguishes man from other animals is his ability to communicate or speak.

If one person does not understand the language of another, there will be difficulty in putting their ideas across. According to Hertzeler, (1965:248) cited in Muyinwa (2014) "the multilinguality among the countries of recent nations of people striving for nationhood not only separates the different regions and segments of the population but also frequently maintains dissociation". This type of language situation hinders development.

According to Mezeiobi (1994) as cited in Jekayinfa, (2002:12), the multiethnic composition of Nigeria continued to be a barrier to Nigeria's national unity and development. Mezeiobi claims that whatever is done or anticipated in Nigeria, particularly at government's quarters had ethnic undertone. In employment, admission into schools, distribution of social amenities and in social relationships, ethnic affiliations and attachment are very strong and conspicuously manifest. A Nigerian's preference for his ethnic group over nationality is a barrier to Nigeria's national unity, national consciousness and socio cultural integration.

Interfaced with religion, statism and class, ethnicity is a potent reality in the Nigerian Federal Equation. Invariably, minority group problems and other related to them are assumed to have their roots in 'ethnicity'. Both concepts minority and 'ethnicity' according to Inya (1996:11) are seen as inseparable. Inya views that the collapse of nation building and in Nigeria in particular, has resulted from rugged ethnic particularize of given constituents of these nations. Ethnic struggles could be seen within particular ethnic groups. On a close look at the crises and conflicts that the country has been through over the years, one would conclude that most of the untimely bombs that have exploded in the country have ethnic and religious undertone. This view is apparent in the intolerant actions of some ethnic groups in most northern states after the presidential election of April16th, 2011 which presented Goodluck Ebele Jonathan as the President of Nigeria. According to Adamu (2002:366), 'This inexorable march to perdition must be halted'. Because the cause of crises arose as a result of persistant conflict in two fronts which are ethnic and religious.

Looking critically at the reality approach, it operates on fundamental assumption that the conduct of a person, his way of thinking and ways of action are to be understood as a product of group life. (Dunckham 1976:99). The reality approach of Glasser simply states the wants of man as a driving force to man's action. It explains the five basic needs of man which includes power (achievement and feeling worthwhile) Love and belonging (includes groups as well as families

or loved ones) Freedom, fun and Survival. The core principle of choice Theory is that consciously or unconsciously, we are always behaving to meet these needs.

An individual's way of acting and thinking are generated from interaction between him and his ethnic background. These views explain why Nigerians behave in diverse ways in different ethnic groups. The concern here is that our attitude towards any issue is a reflection of our linguistic attitudes. The resultant effect of this is lack of useful commitment to the national or central course and unhealthy rivalry amongst language groups. Babatunde A. Ayorinde in "The African Mindset" (2002:12) states that intolerance is a 'black' man's problem. He asks the questions, "Why is it that, it is in the black communities are the most disunited and fractionalized, disorganized and strife prone"? 'Why it is that it is in the black communities that you have largest number of tribes. He believes that the Africa's mindset is definitely different from others. The author of only savior of African Mind: liberate African Mind' names three well thought problems (inferiority complex, colonial mentality and mental slavery'.

It is clear that the African mindset suffers from inferiority complex and mental slavery because of our underdevelopment, but the fact remains that all human beings share the same attributes irrespective of race. Every race has its own peculiarity. There seems to be a constant disruptive intrigue in black communities that predisposes to under development and external manipulation, except these are controlled, we are likely to continue to have problems.

In Nigeria particularly, we discover that virtually all elections and census results are alleged rigged and never accepted and nearly always lead to some form of violence or the other. A Yoruba proverb says "Kaki ki eku maje sese, a fi se awa danu". This means "if the rat discovers for whatever reasons that it cannot have your grains, it will scatter and waste it in whatever way it can". This explains why after exhausting all forms of intrigue and the objective is not achieved, we then result to self destructive tactics including the use of foul language on a targeted audience. For instance, to the Yoruba person, anybody who does not speak or understand the Yoruba language is a "Kobokobo" ignoramus or a foreigner. This only leads to mutual hostility amongst the diverse tribes.

2.2.3. Ethnicity and Religion

Ethnicity in Nigeria involves the identification of Nigerians with the dominant and subordinate, majority and minority ethnic groups, all of which co-exist within the same society. Conflict, according to Okwudigba (1978) as cited by Jekayinfa (2004:14) is an important aspect of ethnicity. He uses the term ethnic group and tribe synonymously and views ethnic groups as those whose members share a unique social and cultural heritage passed from one generation to the other. According to him, ethnic groups are frequently identified by distractive pattern of family life, age recreation, religion and other customs which cause them to be different from others.

In Nigeria, as diverse ethnic groups evolve, each group is associated with one religion or the other. Religion is a belief system that uses symbols to allow people to explore their spirituality. (www.credong.org). Religions many at times depend on symbols and narrative usually employed to offer a meaning to human existence and also to explain the indices for the creation of the universe (Alamu, 2006:17). Alamu (2006:17) views religionas an important aspect of life and there are some religions that have ethical foundations indicating how their adherents should behave in any given society.Oluniyi, (2006:1) observes that 'religion is a source and guarantor of societal peace'. This is because one aspect of religion that is applicable in all instances is that, it is a public process. The basic requirement is that the religion being a belief system must be held by a group of people who publicly share it.

Religious practices encompass different religious activities such as worship, fellowship, communion, prayer, offering, almsgiving and so on. Adesina (2005:7) is of the opinion that religious ethics are moral principles that guide religions and set the standard for what is and is not acceptable behavior from all indications in every aspect of man's life. Thus, ethnicity and religion are inseparable in Nigeria. Fatokun (2012:20) states that grievances are sometimes expressed through bitter complaints, sectarian crises and incendiary media rhetoric and violent insurgencies. Several conflicts and skirmishes attributed to ethnicity or religion have been witnessed in the country previously, but in recent times, the frequency is alarming. Below are a few of them.

i. Communal clash in Brass Local Government Area of Bayelsa state on January 29, 2000
ii. Communal clash in Estako Local Government Area of Edo state on January 29, 2000

iii. Boundary dispute between communities in Akwa Ibom and Cross Rivers State (February 2, 2000)
iv. Ife-Modakeke war of attrition March 5, 2000
v. Renewed hostilities between the people of Eleme and Okirika in River State (March 16, 2000)
vi. Sharia riots in Kaduna (February 21, 2000)
vii. Religious riots in Aba, Abia State, reprisal killing from Kaduna mayhem (February 28, 2000)
viii. Religious riots in Domboa (March 28, 2000)
ix. Renewed religious riot in Kaduna (May 23, 2000)
x. Religious riot in Kano State (April 13, 2001)
xi. Religious clash in Jos, Plateau State (September 7, 2001)
xii. Religious riot in Kano (September 16, 2001)
xiii. Religious riot in Kaduna State and Abuja (November 21, 2002). Annual report on human right situations in Nigeria. Tell magazine, September 24, 2001.
xiv. Communal clash in Ovia South Local Government Area of Edo State (April 8, 2000)
xv. Local farmers and Fulani cattle rearers clash in Saki, Oyo State. May 18, 2000.
xvi. Epoch of the Owo Mayhem in Ondo State. June 5, 2000.
xvii. Communal clash in Edo State, June 12, 2000.
xviii. Communal clash in Isoko North Local Government Area of Edo State, 1st June 12, 2000.
xix. Communal clash between people of Ikot Offiong and Oku-Iboku of Cross River State, June 23, 2000.
xx. The commencement of communal clash at Ikare Akoko, Ondo State.
xxi. Renewed hostilities between the Ijaws and Urhobos in Delta State, July 21, 2000.
xxii. Communal clash in Bendel Local Government Area of Abia State, August 12, 2000.
xxiii. Violent clash at Agboma community in Epe Local Government Area of Lagos State, August 22, 2000.
xxiv. Igbo and Hausa traders clash at Alaba Rago market area of Lagos State, October 16, 2000.
xxv. Renewed communal clash at Owo, Ondo State, March 13, 2001.
xxvi. Communal clash between the Ijaws and Itsekiri of Delta State (May 12, 2001)

xxvii. Communal clash between Odimodu and Ogulaba communities of Delta State, June 2, 2001.

xxviii. Ethnic violence in Nassarawa State, July 12, 2000.

xxix. Egbira youths revolts on Local Government creation, March 10, 2000.

xxx. Communal clash at Ado Ekiti, August 31, 2002, August 14, 2014

xxxi. Renewed communal clashes at Owo, Ondo State, 2002.

xxxii. Nigerian churches hit by Bomblast at Maddala, Niger State. (December, 2012)

The list is almost endless. For all the above ethnic and religious clashes, one observes that clashes of such dimensions and coloration give discerning citizens' cause for concern. They ought to be a matter of concern to all because we are all Stake-holders in the economic, social, political and religious sectors of Nigeria. In cases where government promotes the language with high number of speakers with strong social identity, the remaining ethnolinguistic groups because of fear of domination would naturally assert their own pride in their own language as the only means of preserving their own culture Ofuokwu 1991.

The minority groups refuse the acceptance of 'major languages' as lingua francas believing that it will not necessarily foster national identity. Several attempts have been made at integrating statehood in Nigeria. See Table 1, Fig 3.

Fig. 3

Regime	**Attempts Made**
Gowon 1966-75	i. Programme for Reconciliation, Reconstruction and Rehabilitation ii. Establishment of unity schools iii. Establishment of National Youth Service Corps
Murtala/Obasanjo 1975-79	i. Creation of Additional seven (7) states ii. Ethnical Revolution
Shagari 1979-83	i. Green Revolution
Babangida 1985-93	i. Mass mobilization programme ii. National Directorate for Employment (NDE) iii. Directorate for Food, Roads and Rural Infrastructures (DFFRI) iv. Better life programme
Abacha 1993-98	i. War against indiscipline and corruption ii. National Reconciliation committee (NAPECOM) iii. National Orientation Agency (NOA) iv. Family Support Programme v. State Creation vi. Vision 2021
Abubakar 1999-1999	i. National Reconciliation
Obasanjo 1999-07	i. National Rebirth ii. Human rights Abuse Investigation Committee iii. Poverty Alleviation Programme iv. Constitutional Review

With all these programmes put in place, one would have thought that the effects will quickly harness the country together thereby giving us a feeling of unity, love and peace but all efforts are yet to yield the desired result. Thus, all hands must be on deck to stop the wave of ethnic and religious violence.

2.2.4 Ethnicity and Politics

Ethnicity and politics is becoming a ubiquitous phenomenon which is not limited to the developing world but sometimes found in developed countries. In our contemporary time, nearly all the political conflicts in Africa are attributed to ethnic groups competing for the power of their different nations. Aquiline (2008:12) says that nations such as Angola, Nigeria, Sudan, Ethiopia, Somalia, Burundi, Liberia, Sierra Leone are seriously emeshed in politics of ethnicity. Chogugudza (2008) in his work 'Ethnicity, main cause of Instability, civil conflict and poverty in Nigeria' says that ethnicity continues to threaten the instability of South Africa. He cited the unseating of President Thabo Mbeki by his deputy Jacob Zuma to have been influenced by ethnicity. Ethnic politics is evident in Sudan as well, the Dafur political crises is traceable to ethnicity. The northern Sudan over the years has been dominating the southern Sudan.

Aquiline (2008:1) believes that ethnic identities manipulations have been one of the challenges tearing Kenya apart. She says in recent years, the dominant ethnic groups have been playing the card of opportunism. She reviews that the situation has fermented anger, resentment, lust for revenge and aggressive competitiveness that has overlooked the common good of the entire country leading to frustration among the poor both in the urban and rural areas with a growing tendency to use violence as a viable means to correct the situation. These authors' views are similar to that of the researcher as Nigeria seems to be enduring her experiences of ethnic politics.Harold Lasswel (1936:1) cited in Babalola (2015:3) maintained that politics is who gets what, when and how? Examining the position of Lasswell by citing or using Nigeria's political experience, one can submit that politicians have been using various means including ethnicity and religion to hold onto power.

For Dell (2002:8) politics is having to do with efficient organization and judicious administration of the collective affairs of the organized human community. This, however, was the conception of early philosophers such as Plato (470:399 BC), (354-322 BC) about politics. According to Imaikhai (2002:12), these early views emphasized what politics ought to be rather than what it actually is in our contemporary period.

This paper views the politics of today as different from the ideas of the early philosophers as well.This is because Nigeria party policies have ethnic sentiment introduced in virtually all areas of Nigeria's political system. The various ethnic groups and languages suggest that Nigeria is

both multi-lingual and multi-ethnic in nature. These ethnic differences have given room to the diverse nature, hence the paradox 'Unity-in-diversity'. This also suggests that although housed in one country, the ethnic groups do not have identical needs, objectives and aspirations.

Ethnic politics have become a formidable force in the case of appointment, the adoption of the practice of federal character principle. This principle of federal character which is enshrined in Nigeria constitution since 1979, seeks to ensure that appointments to public service institutions fairly reflect the linguistic, ethnic, religious and geographical diversity of the country. (Adamolekun et al 1991:75). By this definition, this work views that federal character is a tool for ensuring fairness in public service over professionalism and goal attainment. According to Justcash, (2010:1) the total systemic collapse in Nigeria's socio economic and political environment can be attributed to the federal character practice where the non-qualified will be chosen over the qualified person due to federal character principle.

Nasiru (2008:1) views that due to the influx of ethnicity into the principle, it has accelerated the promotion of incompetent and ineffective civil servants, military, paramilitary officers and even top government functionaries. For example the case of Stella Oduah, Former Minister of Aviation is still clear in the minds of Nigeria. Nasiru (2008:1) views for instance that the eight years of President Obasanjo's supremacy depicted ethnic politics in establishing the new gas plant at his boundary between Ondo and Ogun state depriving the people of Delta, Bayelsa and Rivers of economic development, taxation and job opportunities inspite of the environmental impact that gas exploration wreak on these communities.

According to (Chukwumerie, 2013:3) ethnic politics has adversely affected national peace and development of Nigeria. In his view, leading ethnic groups have exploited the available constitutional provision to their benefits in areas of contract award, infrastructural development and appointment into strategic government institutions. Such action creates a few rich and powerful individuals, increase poverty, ensures uneven regional development and high incidence of grato.

The above views, supported by that of the Former Minister of Science and Technology, Gen. Sani Momah (Rtd) who opined that "Federal character as it is currently practised in Nigeria tends to inculcate cheating rather than emphasize hardwork, settlement and non-building , the core values which our founding fathers lived by (Momah, 2013:1). The demand and desperation for

the creation of states and local government have been informed by ethnic sentiments and marginalization. For example, the Idoma, an ethnic group in Benue has been complaining of marginalization by Tiv, a dominant ethnic group in the state. It is apparent that Tiv has been producing civilian governors like chief Apeh Aku in the first republic, Moses Orshio Adasu (third republic), George Akume in the fourth republic and Gabriel Suswan. The Idoma now feels that the only solution is the creation of "Apa state" (Suberu 2006:15). This is just a case out of many calls by minority ethnic groups of neglect and marginalization.

The impact of ethnic politics can also be noticed in the area of allocation of natural resources. For instance, in the first republic, due to the fact that the control of government was in the hands of the North, such opportunity was used to allocate much funds to the Northern parts at the expense of the South. This is indicated below:

Fig. 4

Year	**Northen Region**	**Western**	**Eastern**
1960-1961	E 13,742.087	E 6.905.153	E 10.639.928
1961-1962	E 15,883,229	E 7,980,715	E 11.514.427
1962-1963	E 16,880.556	E 8.158.291	E 12.381.302
1963-1964	E 17.876.906	E 6.079.699	E 13.780.813
1964-1965	E 24.632.836	E 14.699.196	E 18.081.945

Source: Via google-Nigeria: ethnicity @ www.mongaby.com 1182 pdf 4/01/2014/2pm.

The effect of ethnolinguistic diversity which is the core of this research work is evident in the different sectors of the country. Though authors have written on different segments of the country showing the diverse nature of the ethnolinguistic groups, languages and cultures in relationto man's reaction to issues, the researcher decides to harness these various effects on the country particularly after pervalent issues threatening the unity of the country.

It is obvious from the above discussions that ethnicity and politics are intertwined in the Nigerian concept. Thus the diversity in ethnolinguistic groups and their various conflicting interests interplaying with the political structure of our nation should be a source of concern to discerning citizens in Nigeria.

2.3 Meditative Role of Language

In a multi-ethnic society, Language in several and / or English language specifically could play the role of mediation. A common language works towards a full expression and confidence of the personality and cultural dignity of a nation. A common language is a powerful tool. We should allow English language unite us by accepting it like the view of Adegbite (2004:25) which supports that English should be expected to play a coordinating role i.e as a medium of inter-ethnic and international communication. English language itself is an amalgamation of different languages (Celtic language, Latin language, language of German tribes, French) according to history. But it has served as a binding force to nations of multi ligual settings. The initial form of English language served as a contact language, the pidgins later graduated to Creole in some riverine parts of Nigeria.

From inception, English language served a dual purpose in Nigeria. It is not just a second language but also a language of commerce and law, politics and administration and of education too. English language is thus an indispensable requirement for anyone to rise or live in any wider context of the community no matter the variety of English. By this, we mean varieties have been influenced according to goal, geographical dispensation and mother tongue. It is this local texture of English language that provides a forum for inter-ethnic communication and it gives a sense of oneness unity and loyalty.

Though, there is an ever increasing linguistic rivalry among the various ethno linguistic groups, English will continue to thrive. English appears to have been attached to Nigeria as a nation and attempts to alter such in favour of one of the Nigeria languages will lead to a chain of socio-political crises that will threaten the existence of Nigeria.

According to Thomas Cob ‘if you insist the union will be dissolved, it means you have kindled a fire which all the waters of the ocean cannot put out which seas of blood can only extinguish’ (Language and culture in Nigeria Mahfouz A. Adedimeji 2004:47). One of the dominant and pervasive problems is the Nigerian language problem. Language being a potent vehicle of transmitting cultures, values, norms and beliefs from generation remains a central factor in determining the status or nature of any nation. This supports Sayer (1992:72) that language is the nation’s most obvious and most important attribute. There must be a language acceptable to all running a nation’s affair.

Among the competing languages scrambling for national recognition, whether indigenous or foreign, one must emerge as an official language. English has emerged as the privileged language. If allowed, its role is unlimited and can be visible in all areas. In sports, the function of English as its language gives room for unity as it remains one main area where the syndrome of ethnicity and tribalism has not permeated. Most Nigerians do not care whether the national team is made of some family or ethnic group.

According to Mahfouz (2004:71) 'English is acceptable to all'. It is the language that is not fought with suspicion. It is believed that during the Abacha and Diya administration, whenever Abacha's deputy 'Diya' is to be left out of a decision, Abacha communicates with other members of his cabinet in Hausa language thus, Diya was said to have accused Abacha of having a skeleton in his cupboard. This proves that segregation thrives in a situation where a non-speaker of a language is easily excommunicated from a discourse.

English serves as a language of nationalism, concerned with political integration and efficiency (Bamgbose, 1991:20). It is the language that bridges the gap to all the other languages spoken in Nigeria. The major functions of every language are communication and social identity for human co-existence. This is why the researcher supports Obuasi's view that 'we can't be friends with one we can't communicate with, Obuasi (2007:6). Ironically English language happens to be used as a language of wider communication it is used for phatic purpose, ceremonial purpose, instrument of record keeping, information and dissemination, self-experiment and embodiment of thought amongst the various linguistic groups in Nigeria.

Nigerianism or collective identity is stamped on national institutions through the medium of English. The army, navy, air force and police that safeguard the territorial integrity of peaceful existence in Nigeria are controlled with English language. Some other societies have taken steps to solving their language problems, which is good towards development and globalization. For instance, South Africa has a codified language programme to accommodate what they have TISSA (Telephone Interpreting Services for South Africa). This makes it possible for everyone to use language to communicate to the government on any issue through phone service (Obuasi, 2006:19).

Nigeria hardlythinks of investing towards such projects and when she does, it is handicapped like in the Association for the Promotion of Nigeria Languages and culture (APNILAC) with a

beautiful slogan ‘Many voices, one Nigeria’ that tries to bring researches on Nigeria language sponsored by Prof. J. Okonkwo. Only a particular geographical location attends the conferences. We need to do more work bearing in mind that embracing one language, one voice for national development is a goal to be achieved.

2.4 Context, Culture and Meaning

One marked identity of people is their common form of speech. Olugbodi (1999:35) opines that language is a mark of identification, a symbol of cultural defectiveness and a vehicle for cultural development. Likewise, every individual has a belief or an ideology thus Scrotun (1990:123) sees ideology as including a system of belief such as religion. He posits that every man is committed to an ideology expressly or otherwise.The culture and the ideology of an individual patterns how his language is expressed while the context of usage also aids expression and how utterances are viewed and understood. There are several senses in which meaning might be classified as contextual: contextual theory of meaning is used here with special reference to Fustian view of meaning, as comprehensive and formal in discussing meaning.

According to Firth, the most important thing about language is its social function; “normal linguistic behavior as a whole is meaningful effort, directed towards maintaining of appropriate patterns in life (Firth 1975:225). Every utterance occurs in a culturally determined context of situation and the meaning of utterance is the totality of its contribution to what Firth refers to as the pattern of life in the society the speaker lives and the affirmation of the speaker’s role and personality within the society.

Semantics and pragmatics in the Firth’s use of the terms relate utterance to the context of situation but all branches of linguistics necessarily deal with meaning. Meaning is to be regarded as a complex of contextual relations, phonetics, grammar, lexicography and semantics each handles its own component of the complex in its appropriate context. Obviously, meaning, though in context could still be regarded ‘complex’; he thus explains that as possible as it is for a speaker to mean one thing and the hearer to decode the same meaning, so also is the possibility of the hearer decoding wrongly the message in a speaker’s utterance. Notwithstanding, language spoken in context and in the interpretation of language spoken or written by individual is still very evident and is usually characterized by biased stands in relation to culture, religion, tribe and many other factors.

Reading meaning to an utterance by an average Nigerian is influenced by his thoughts, religion, language and his beliefs in general. In the course of this research, a few people spoken to, proved that a single word is interpreted in different ways by ethnic groups. Looking at the words below, English language alone can give same meaning to all the terms expressed in the indigenous languages.

Fig. 5

Hausa	**Yoruba**	**Igbo**	**English meaning**
Shege	Omo'ale	Nwaezioma	Bastard
Danbanza	Omoale	Nwaezioma	Bastard
Wawa	Ode	Nye'iberibe	Fool
Sakarai	Ode	Nye'iberibe	Fool
Gabaro	Ode	Nye'iberibe	Fool
Matsiyaci	Talaka	Onya guu	Poor person
Dan bariki	Omokomo	Onya guu	Truant/rascal

Gotten from personal interaction with colleagues

From the table, words like 'shege', 'danbanza', 'wawa', 'sakarai', are used in Hausa language culture to joke with one another especially amongst peer groups and colleagues although it is insultive. Others from some other ethnic groups will not accept it as a joke. The researcher remembers an experience in 'Ilorin', Kwara state in 1992 when a young uncle called her 'shege'. She cried her eyes out saying she has been called a bastard even though the uncle did not really mean that.

Firth thinks of the meaning of an utterance as something within the components are blended in such a way that they are not recognizable as integrated until they have dispersed into modes by linguistic analysis. The analysis of meaning of an utterance will consist in a serial contextualization of our facts, context within context, each one being a function, an organ of the bigger context and all context findings a place in what might be called the context of culture as cited by Shawai (1999).

The context of culture (noticeable in every ethnic group) which Firth explains is postulated as the matrix within which distinguishable and socially significant situation occurs. By invoking the concept of culture context which was also proposed by Malinowsky the focus that language utterances like other bits of socially significant behaviors can only be interpreted in contextualizing them in relation to a particular culture of ethnic group. This view is significant to this study.

The perception of Firth and Malinowsky on the relevance of contextual features in understanding and interpreting utterances is very crucial in the study of language. Thus, it is important to say that appropriate use of language in context achieves the desired result but if misappropriated and wrongly applied produces a negative thought and provokes a wrong reaction leading to conflicts.

2.5 The Problem of Language Policy in Nigeria

The problem of language policy in Nigeria is as a result of our inability to manage the diverse linguistic groups in Nigeria. Emanenjo, (1998:1) observes that it is a common knowledge that Nigeria does not have a well-articulated and explicit national language policy that can be found in one document. It is also known that Nigeria has a policy for languages in education and, by default, an implication in policy. This policy is sometimes explicitly and, sometimes obliguely stated in:

1. Sections (and for the types of level of education specified) of the Federal Republic of Nigeria:
   Philosophy of Nigerian Education
2. Paragraphs 9 and 11, for Primary Education
3. Paragraphs 14 and 15 for Primary Education
4. Paragraphs 18, 19(4) and 27 for Secondary Education
5. Paragraphs 32 and 37 for Higher Education
6. Technical Education (Fafunwa Foundation Internet Journal of Education).

The defacto National policy of languages recognizes the multi-dimensional, multi-lingual three tier political-polity which tries to capture the multi-ethnic and, ipso facto, multilingual polity which have been hammered into a rough-hewn existence.

The policy provides for:

i. Mother-Tongue (MT) a/or Language of immediate community (LIC) as the language of initial literacy at the pre-primary and junior primary levels, and of adult and non-formal education
ii. The three major (National Languages-Hausa, Igbo and Yoruba) as L2, the language of national culture and integration.
iii. English, the official language of formal literacy, the bureaucracy secondary and higher education, the law courts etc.
iv. Selected foreign languages especially French and Arabic as Languages of international communication and discourse.

Nigerian languages are set up though in unstated policy. It:

1. Advocates multilingualism as the national goal
2. Recognizes English as the defacto official language in bureaucracy
3. Treats Hausa, Igbo and Yoruba as potential national languages which could be developed. L0 and L2, although they formed education system, the following flaws are observed in the above policy:

a. The statement on language constitutes just a statement of intent rather than a serious programme for implementation.
b. If the mother-tongue or the language of the immediate community is so important at pre-primary level as an integral part of the child's culture and the link between the home and the school, why should it be 'principal' and not 'solely' used at these levels?

It is obvious that a major problem facing the development of Nigeria as a multi ethnic and multi lingual society is how to integrate her diverse ethnic linguistic groups (Lawal, 1989:33). This has generated a lot of controversy and crises in Nigeria. Attempt to replace English with an indigenous language as a national official language in Nigeria started in 1960 after attainment of independence. Contributing to the debate on the issue of indigenous languages as a house of representative, Mallam A. Y. Baba of Adamawa, North West constituency suggested that the house should encourage the government to introduce Hausa, Igbo and Yoruba into the institution of learning to enable one of the languages to emerge as an indigenous official language in the future. And some people supported the Hausa, some supported Igbo and some supported Yoruba

language. The language problems in Nigeria have been on debate long enough to have a definite solution.

As cited by Jekayinfa, in the heat of the civil war in 1967 when hundreds of Igbo were reportedly killed in the North, Solarin suggested the use of Hausa as the national official language because to him Hausa, as the official language, is a majority language and language of wider communication used in Nigeria's neighboring states. Replying to this suggestion, Achebe accused Solarin of insensitivity and inhumanity and tagged him a lunatic, (Achebe 1975).

Opinions are divergent on the issue of a national indigenous language because of fear of linguistic and cultural domination of minorities. To this effect, Nigeria has never been integrated. Most of the time, what is described as harmonious co-existence between groups is often very fragile and this snaps as soon as there is any slight provocation. What follows afterwards are violent clashes in which lives are lost, school activities paralyzed and valuable properties destroyed.

The inability to accept one indigenous language as a national language due to the multiethnic groups in Nigeria obviously is one issue that has brought about so much fractions and intolerance. For example, there were series of inter and intra communal clashes in 1997 arising from either deliberate marginalization, differential opportunities of employment, education, government appointment and so on. The level of damage, the degree of loss of lives and properties, the disruption of social activities are pointers to the fact that ethnic clashes are doing more damage to the nation rather than building it.

Looking at the Warri ethnic war, which started in the month of March, 1997 and lasted for six months, the crises broke out between the Ijaws and the Itsekiris, two of the three major ethnic groups in Warri. For some time, the two groups have regarded each other with mutual suspicion. The crises of 1997 came after the location of the headquarters of one of the newly created local government in the area. Several properties of the government were destroyed. In this kind of situation, national developmental activities cannot be possible.

The Ife Modakeke fratricidal war started after the creation of 183 additional local governments in Nigeria by the Abacha administration in 1996. Tension had generated because of the location of the headquarters of the newly created Ife East Local Government. Indigenes of the new

communities engaged themselves in physical warfare. Houses and properties were looted. Many people were killed.

Several other ethnic clashes include the Esan Speaking people of Ilushin and their Uro Speaking migrant the pam pam and Gindiri townships of Mangu Local Government Area of Plateau. Many other inter-ethnic crises occur almost every day in the country and these rather than building the nation has been destabilizing the country. Although the problems of language are many, we would want to categorize them as major and minor problems. The major problems are those evident in ethnic rivalry while the minor could be deciphered in utterances, discussions within and outside a given language.

2.6 Language And National Development

The importance of the relationship between language, society and national development cannot be over emphasized. Language is an invaluable possession of man. With language, man has the capacity for dealing with changes in the environment to organize his society and face various emergencies. It is often argued that for any nation to make progress, the science and technology must be developed. One of the means of achieving this is through the language in which the concepts are expressed. In a Country like Nigeria, characterized by cultural diversity, language problems exist which makes the choice for a common language very difficult as the indigenous languages are many.

However, English language, because of its neutrality has gained acceptance as a common language among the different ethnic groups that exist in the Country.

Akindele and Adegbite (1992) believed that the quality of a nation's education could be determined by the quality of language which it adopts. Language therefore is a means of communication that is accessible to the generality of the world. The general problem usually posed by multiciplicity can be reduced. This is because the status of English language as a world language provides various avenues for global communication, science and technology, international business, diplomatic relations and human development which would have been difficult to achieve with our present adoption.

Language is intimately tied to man's feelings and activities and these activities bring about development.

Oyeleran (1988) views development from the angle of human affairs. He sees development as a conscious promotion of the wellbeing and security of persons in such a way that is able to optimize the realization of their individual potentials. This view is similar to that expressed by Adedeji (1992) who sees development as "constant and appreciable amelioration in economic, social, technological, political and cultural aspect of life of a people. Thus; as language is used daily, activities of man are affected which invariably affects other sectors of the concept development.

National development by Awolokun (1995) is a minimum socio-political development as well as economic development in the building of a national identity. The ability of a Country to improve the social welfare of the people by providing social amenities like quality education, water, good roads, access to health facilities accounts for the development of any nation.

Education is a basic form of development and since we cannot talk of education without the language through which the concepts are expressed. English as the language of education in Nigeria contributes to its national development. It is a language that is the closest to lingua franca around the world. Roughly, 700 million speak it, an increase of 40 percent in the last twenty years and a total that represents more than one seventh of the world's population. Development through language in Nigeria is noticeable in diverse areas and this has reduced the diversity posed by the different ethnic groups and the challenges evident therein.

2.6.1 Social Development

Nigeria has moved from the days of town criers to the latest communication gadgets in the world. The contribution of information technology to social development is found in the human comfort and the guarantee of an easy access to the whole world. The benefit is captured by the influence of science and technology and Brunfit (1995) observes that "there is easy knowledge transfer now in qualities and at speed unimaginable in the past. There is real communication, not just through the television, but real communication of databases. We can be in principle anywhere in the world, and connect to databases that are traditionally preserved in Paris, Oxford or in Washington.

These days information travels fast throughmore outlets as internet, television, compact disc, radio, telephone and print media. It is possible to be at your home and reach out to the whole

world. These communication gadgets have reduced the world to a 'global village'. Any important event needs not gather people to a place, you simply connect and watch events live all over the world. The benefit of these gadgets is facilitated through the knowledge of a common language, which is English.

Nigeria is a member and fully involved in international bodies like (UNO) United Nations Organisation, AU (African Unity) Unicef (United Nations International Children Educational Fund), Ecowas and many others. Nigeria is able to function and interact effectively through the use of English Language.

2.6.2 Political Developmnet

Politics in Nigeria would have been more difficult but for the ease brought English language. Most of our political groups are named in English (PDP) Peoples' Democratic Party, (APC) Alliance Peoples' Congress. Political activities involve rallies,, address to political groups, Presidential debates and many more. The language also makes it easy for the Head of State to address the people of the Country once. This alone has contributed alot to the existing unity in Nigeria.

2.7 Ethnic Diversities and Education in National Development

Ethnic diversity is a part of Nigeria from history before colonial era, conflicts are more of tribal groups struggling to take over territories since the colonial era after independence, the conflicts in Nigeria have been more of ethnic groups. The cohabitation of the different parts of Nigeria without the people having a say has led to a lot of distrust and suspicion especially amongst leaders of different ethnic groups who have consistently struggled one against the other especially through their subjects.

According to Ekanola (2006:11) despite its oil riches a number of problems inhibit its development and it stems out of its origin as an artificial language and colonial construct which has brought together a variety of separate peoples. For Babalola (19991:146) many "Nigerians deceive themselves by thinking that Nigeria is one …. This is wrong because the presence of peace is artificial.Also for Anderson (1991:41), Nigeria is not a nation. It is a mere geographical expression. He says there are no Nigerians in the same sense as there are Welsh or French. "The

word Nigeria is mainly a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not.

Although, the above scholars have reasons for their diverse opinions on the various ethnic groups in Nigeria, the researcher disagrees with the fact that Nigeria cannot possibly remain as one. To this effect our diverse ethnolinguistic groups shouldn't be all about our differences but rather it should be about embracing one another's uniqueness thus; the role of education especially at an early age cannot be underestimated because education is the vital instrument for the transformation of society at national level. Jaiyeoba (2007: 43) perceives education as a priority sector in every well-meaning society.

To cope with conflict at early age is a possibility, especially in an arena of violence and gradual disintegration as in the northern part of Nigeria where death of over thousands of persons and destruction of properties worth millions of naira is evident, views (Adinoyi 2009; Balogu 2009, Eya 2009; USAID 2005).

Introducing formal education at childhood through primary education could be a potent tool to inculcate a culture of peace, respect for human life and a mindset of altruism from childhood. This could aid national development. Nigeria as a nation is in her process of growth and development which involves a direct and positive change. Positive ethnic values and decorous teaching through early formal education helps to foster this development.

2.8 Theoretical Framework

Ethnic diversity is a situation of encapsulating indigenous nationalities into a new state or society. Kuper 1971:2 observes that the basic determinate of ethnically diverse society is culture, with language as a key factor. Language in this definition is an attribute of any ethnic group. On the other hand, Otite (2002:12) views an ethnically diverse society as a sociological aggregate consisting of distinct culture groups and institution which interact within and make claims on resources of wider encapsulating. From this definition ethnicity is a salient factor.

Ethnicity is conceptualized as the employment of ethnic identity and difference to gain advantage in situation of competition, conflict and cooperation (Osaghe 1995:12) This idea is preferred because it identifies two issues that are central to diverse ethnic groups and natural, or accidental occurencies but is a product of conscious effort of social actors; the second point is

that, ethnic conflict manifest itself in various ways including voting, community service and violence.

However, there has been an upsurge of ethnic conflict and violence all over the world and particularly Nigeria, in recent years. A conflict is considered ethnic, when it involves organized political movement, mass unrest, separatist action and civil wars with opposing lines drawn along ethnic boundaries. It is usually a conflict between minorities and dominant majorities, often without going into open confrontation with the dominant group, question the state structure as a whole and act violently when the society and the state are unable to suggest any mechanism for regulating and revolving these contra indications (Stravehagen 1991).

One theoretical approach to the study of ethnic conflict that has been articulated is the sociological approach. This approach to the major language problem of ethnic conflicts argues that ethnic conflict is catalyzed by the usurpation by members of one ethnic group of certain privilege social riches and also effects of social discrimination based on ethnic characteristic (Osaghe 1994, Otite, 2000).

In Nigeria, empirical experience has shown us that the control of the state is the greatest aim in ethnically plural societies. It is regarded not only as the source but also the greatest distributor of resources commonly valued in the society.

Otite (2001: 179) also views that "As the chief allocation of services, facilities and factors of development, the state becomes a target over which control and ethnic territorial groups are in endless struggle." From these views, the researcher sees why such prime positions like presidency either of the state or senate, speakership, governorship of the state and chairmanship of public establishment are hotly contested by various ethnic groups.

Thus, the sociological approach of Osaghe 1994 and Otite 2000 are employed in this research work because of its focus on ethnic conflict and the various effects of constant struggle which is prime to this work. The sociological approach views the distinct culture, groups and institutions society as a sociological aggregate which interact within and make claims on the resources of the wider encapsulating. Before the advent of colonialism, indigenous nation group such as Igbo, Yoruba, Ikwere, Afizere, Angas, Ndokwa, Bini, Gusu etc. existed as geo-political entities together in a nation for political, administrative and economic purposes. This emerged the

ethnically diverse society of Nigeria with corollary inter-ethnic relations, of exploitation resulting in struggles and conflicts. The Nigerian ethnically diverse society has several cultural units involved in the building of alliance and various strategies in the struggle for limited resources in the state. Thus, this research work focuses on the issues emanating from the interactions amongst the diverse ethnolinguistic groups to achieve a viable result.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the methodology that was used in collecting the data.The method a researcher uses in collecting his/her data depends largely on the nature of research topic. Therefore, factors as how a researcher writes hypothesis or research questions and what level of evidence is necessary to make decisions are considered. A study of this nature, requires a movement to the field to inquire, the effect of ethnolinguistic diversity on national development in Nigeria because it is a societal issue. This study isdesigned in a way that no variable was manipulated and the researcher focuses discovering the impact of ethnolinguistic diversity on national development in Nigeria. Therefore, this chapter fully discusses the source of data, the method of data collection and the analytical procedure.

3.1 Sources of Data

The research involved people from three tertiary institutions in Nigeria each located at one of the tripodal section of Nigeria. These institutions are Ahmadu Bello University, Zaria, Kaduna State, Ebonyi State University, CAS Campus, Abakiliki and Yaba College of Technology, Lagos. These institutions were selected tosample opinions from the major ethnic groups in Nigeria as each of the institutions is believed to predominantly have students from one of the three major ethnic groups in Nigeria. In the course of this research, we discovered that a few number of people inother ethnic groups were also part of the population in each of the three campuses visited. The researcher wants to have respondents amongst youths and adult, believing that they will make constructive contributions to this research work being fully aware of happenings in Nigeria and who have formed their idiosyncracies from their various backgrounds and cultures.

3.2 Method of Data Collection

The data for this study was collected through a structured questionnaire titled. The Effect of Ethnolinguistic Diversity on National Development: Example of Nigeria. The questionnaire had five sections. Section ‘A’ examined the demographic variable of the subjects. Section B and C contained 6 item questions each while sections D and E contained 10 and 6 item questions

respectively making a total of 28 item questions with a 4 point likert – scale which ranged from Strongly Agree (4 points) to Strongly Disagree (1 point) to answer the research questions raised for the study. See Appendix II page 83.

3.3 Sampling

A quota sampling with a random sampling method was used for the collection of the data. The researcher randomly selected hundred respondents from each of the tertiary institution to have a quota sampling for a balanced view from each ethnic group. Thus, a sample size of 300 was determined for this research and the researcher along with an assistant took the questionnaire to the selected institutions for administration and collection. This exercise lasted for five weeks.

3.4 Analytical Procedure

The data collected wasanalyzed using descriptive statistics involving frequency count and simple percentage to answer the research questions in consonance with researches in social sciences. This was adopted to elicit the necessary information that would lead to a meaningful conclusion.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND FINDINGS

4.0 Introduction

This chapter discusses the data, form of analysis and the various findings in the research. The information gotten from our subjects are tabulated and the frequency and percentage method is used in this work to arrive at the various conclusions.

4.1 The Socio-Demographic Characteristics of Respondents.

Three hundred copies of the questionnaires were administered in all and they were all retrieved. It was possible to collect the questionnaires because the researcher and assistant were always around the vicinity whenever questionnaires were administered for collection on the spot. The research to an extent, has a wide coverage. The research is not restricted to teenagers and youth, adults are also inclusive. This explains why the tertiary institution is our focus. Our analysis covers gender and age distribution of the subjects and their relative knowledge on Nigerian ethnic groups, national development and English Language in the communities they represent. The views of the respondents on the impact of diverse ethnic and religious groups on national development in the Nigerian society are also sought for.

The questions make respondents freely expressed their feelings on the state of the nation in general.

The following tables show the age, sex and the level of education attained by respondents.

All respondents are Nigerians and they have a clear understanding of what the concept ‘National Development’ means. This is a core factor to the research.

4.1.1 Distribution of Respondents by Age, Sex and Level of Education.

SECTION A

Table 1: Distribution of respondents by age.

Age	12-19	20-27	28-36	37-44	45 and above
Number	26	90	180	2	2
Percentage	8.6%	30%	60%	0.7%	0.7%

The table above, presents the varying ages of our respondent as follows; 12-19 years (8.6%), 20-27 years (30%), 28-36 years (60%), 37-44 years (0.7%) and 45 years and above (0.7%). These figures show that about 90% of our respondents are between the ages of 20 and 36 years. These age groups may be viewed as significant because the research topic is a contemporary issue of the nation and can be better understood and expressed by matured people.

Table 2: Distribution of respondents by sex.

Sex	Female	Male
Number	168	132
Percentage	56%	44%

The second table further shows that our respondents are both masculine and feminine gender with male representing 56% and female 44% respectively. This analysis is presented in the spirit of gender equality and as every Nigerian is a stakeholder in the country, Nigeria irrespective of their sex.

Table 3: Distribution of respondents by the level of education attained.

Level of education attained	**Secondary school**	**Undergraduate**	**Post graduate**
Number	0	222	78
Percentage	0%	74%	26%

The table above also reveals that all our respondents are educated and are still learning. Two hundred and twenty two subjects representing (74%) of our respondents are undergraduates while seventy-eight of them constituting (26%) are undergoing post-graduate studies. This analysis shows that all respondents are beyond the level of secondary school certificate. The

researcher believes that the topic in question requires a higher level of education by the respondents to be able to fully comprehend the concepts involved.

4.2.1: Research Question: What is the nature of the relationship among ethnolinguistic groups in Nigeria to her national development?

Table 4: SECTION B

S/NO	Statements	SA	A	D	SD
8.	There are three (3) major ethnic groups in Nigeria along several others.	174 58%	126 42%	0 0%	0 0%
9.	One of these major ethnic groups has been able to impact development in Nigeria than the other two (2) groups	26 8.6%	72 24%	170 56.7 %	32 10.7%
10.	The ethnic group to which I belong has been able to impact development in Nigeria more than the other two (2) major groups	30 10%	78 26%	170 56.7 %	22 7.3%
11.	The three (3) major ethnic groups collectively despite their diversity have impacted national development positively	54 18%	170 56.7	50 16.7 %	26 8.6%
12.	The diverse ethnic groups collectively have impacted national development negatively	18 6%	92 30.7%	144 48%	46 15.3%
13.	If Nigeria was composed of one (1) ethnic group, national development will be faster and positive.	82 27.3%	72 24%	102 34%	44 14.7%

The table above shows that the economic development of a nation is largely a part of her national development. The above table indicates that 8.6% (26 respondents) strongly agree that only one ethnic group has impacted development in Nigeria, 24% (72 respondents) also affirms this idea while 56.7% (170 respondents) and 10.7% (32 respondents) disagree and strongly disagree respectively. This is an indicator that there is still a belief among Nigerians that we need one another to survive as a nation for the highest number of our respondents disagree that only their ethnic groups have contributed and impacted national development in Nigeria.

In Statement 11, using the three 'supposed' major ethnic groups as a pointer for diverse ethnic groups, the result shows that despite the diversity, 18% (54 respondents) and 56.7 (170 respondents) both agree and strongly agree that the various ethnic groups have positively impacted on national development collectively while 16.7% (50 respondents) and 8.6% (26 respondents), disagree and strongly disagree respectively.

Result of Statement 12 further lays credence to the fact that respondents' views are clear that the diverse ethnic groups have impacted Nigeria's national development positively and not negatively as evident in these figures: 30.7% (92 respondents) and 6% (18 respondents) believe that the diverse ethnic groups have impacted on national development negatively while 48% (144 respondents) and 15.3% (46 respondents) disagree that the impact to national development is negative.

As to the question whether national development in Nigeria will be positive and fast with one ethnic group in existence, the result shows from the table that the highest number of respondents disagree with 34% (102 respondents) and 14.7 (44 respondents) strongly disagree while 27.3% (82 respondents) and 24% (72 respondents) agreed and strongly agreed respectively. This shows that our situation is peculiar and what works for other countries in terms of language and ethnic related policies might not necessarily work for us in Nigeria. It is clear that we are positive about our diversity despite all odds.

4.2.2: Research Question: To what extent has ethnolinguistic diversity affected national peace and integration in Nigeria?

Table 5: SECTION C

S/NO	Statements	SA	A	D	SD
14.	The religious institutions in Nigeria have directlyimpacted national peace and integration	194 64.6%	92 30.7%	14 4.7%	0 0%
15.	The religious institutions in Nigeria have a remote impact on national peace and integration	20 6.7%	196 65.3%	78 26%	6 2%
16.	The diverse ethnic groups in Nigeria have a direct impact on national peaceful co-existence	44 14.7%	212 70.6%	44 14.7%	0 0%
17.	The three (major) ethnic groups in Nigeria have a remote impact on national peace and integration	30 10%	176 58.7%	92 30.7%	2 0.6%
18.	The religious institutions in Nigeria have NO impact on national peace and integration	12 4%	16 5.3%	162 54%	116 36.7%
19.	The three (3) major ethnic group have NO impact on national peace and integration	14 4.7%	56 18.7%	170 56.6%	60 20%

From the above table, it is observed that respondents are aware that peaceful co-existence and integration are key factors to national development in Nigeria. As to the extent which ethnic and religious groups have promoted peace and integration in the country, we have the following results. In statement (14) above, 64.6% (194 respondents) of our subjects strongly agree that the religious institutions in Nigeria have directly impacted national peace and integration, 30.7% (92 respondents) also agree.

Statement 16, further shows that the diverse ethnic groups in Nigeria have a direct impact on national peaceful co-existence with 70.6% (212 respondents) strongly agreeing and 14.7% (44

respondents) agreeing while 14.7% (44 respondents) disagreeing and 0% (0 respondents) strongly disagreeing respectively.

In contrast to the above views of the respondents, Statements 18 and 19 in the table above, assert the statements in the negative to further get their candid opinions and the results are; Religious institutions have no impact on the peace and integration 54% (162 respondents) disagree, 36.7% (116 respondents) strongly disagree while 4% (12 respondents) strongly agree and 5.3% (16 respondents) agree. Likewise for the ethnic groups; 56.6% constituting 170 out of our respondents disagree that the ethnic groups do not have an impact on national peace and development and 20% (60 respondents) strongly disagrees as well.

This result suggests that whatever the state of Nigeria's national development is today, ethnic groups and religious institutions have greatly contributed to its present state. Thus, the level of peace and integration in Nigeria now is as a result of the diverse roles played by our religious institutions and diverse ethnic groups.

4.2.3: Research Question: What can be done to improve the relationship among ethnoliguistic groups in Nigeria?

Table 6: SECTION D

S/NO	Statements	SA	A	D	SD
20.	Education is a tool for national development.	260 86.7%	36 12%	4 1.3%	0 0%
21.	Education has done more good than harm to national development.	110 36.7%	168 56%	18 6%	4 1.3%
22.	Education has done more harm than good to national development.	10 3.3%	24 8%	266 68.7%	60 20%
23.	The educational institution in Nigeria is a barrier to national development.	16 5.3%	24 8%	76 25.3%	184 61.4%
24.	In Nigeria, education should be used as a tool for national development.	180 60%	120 40%	0 0%	0 0%
25.	In Nigeria, only the educated elite can contribute to national development.	18 6%	40 13.3%	120 40%	122 40.7%
26.	I'm of the opinion that the educated too can contribute to national development.	122 40.7%	146 48.7%	24 8%	8 2.6%
27.	The un-educated has nothing positive to contribute to national development.	18 6%	12 4%	106 35.3%	164 54.7%
28.	Early education of children on the respect for others (altruism) can aid national development.	218 72.7%	66 22%	14 4.7%	2 0.6%
29.	Early education of children on the respect for others (altruism) cannot aid national development.	6 2%	12 4%	142 47.3%	140 46.7%

In a bid to solve any problem arising in the course of this academic research, the above questions were raised to find out if education had any effect in the past on Nigeria's development and if it can be a catalyst for future national development in the midst of ethnic diversities.

The table above shows that 86.7% (260 respondents) strongly agree that education is a tool for national development while 12% (36 respondents) also agree. In contrast, 1.3% (4 respondents)

disagree and 0% strongly disagree. This shows that for future national development plans in Nigeria, education is a major factor to be given more consideration. Statement 25, and the result gotten also supports this assertion.

Statements (No. 21 and 22) as shown in the above table suggest that 36.7% (110 respondents) strongly agree and 56% (168 respondents) agree that education has affected Nigeria's development more positively than the negative. 6% constituting 18 respondents and 1.3% (4 respondents) both disagree and strongly disagree respectively. Thus, the advantages outweighs the disadvantages.

The result in Statement (No. 24) of the table above further supports that the education institute is not a barrier to national development in Nigeria with 25.3% (76 respondents) disagreeing and 61.4% (184 respondents) strongly disagreeing that it is a barrier to national development in Nigeria.

Although, the role of education in national development cannot be underestimated, the uneducated also have their own contribution to national development of the country. Statement (No. 28) 'the uneducated have nothing positive to contribute to national development' with the following figures, 6% (18 respondents) strongly agree, 4% (12 respondents) agree 35.3% (106 respondents) disagree 54.7% (164 respondents) strongly disagree respectively, lays credence to this fact. This suggests that despite our diverse ethnic groups and level of education, every Nigerian has a role to play in the national development of our country Nigeria.

In the table above, Statement (No. 29), early education and the regard for others, both natural and moral, and devotion to the interest of others as opposed to egoism (altruism) will immensely contribute and aid national development. This is evident in the number of respondents who concur to this notion as follows: 72.7% (218 respondents) strongly agree and 22% (66 respondents) agree while 4.7% (14 respondents) disagree and 0.6% (2 respondents) strongly disagree respectively.

4.2.4: Research Question: How have the diverse languages of Nigeria affected national development?

Table 7: SECTION E

S/NO	Statements	SA	A	D	SD
30.	The diverse languages of Nigeria have fostered national development.	52 17.3%	194 64.7%	52 17.3%	2 0.7%
31.	The diverse languages of Nigeria have hindered national development.	8 2.7%	106 35.3%	172 57.3%	14 4.7%
32.	In the past in Nigeria, the diverse languages have been able to come to a consensus on issues of national development.	38 12.7%	202 67.3%	56 18.7%	4 1.3%
33.	Recently in Nigeria, the diverse languages have not been able to come to a consensus on issues of national development.	18 6%	122 40.7%	144 48%	16 5.3%
34.	Presently and in the near future, I don't see the diverse ethnic groups coming to a consensus on issues of national development.	22 7.3%	86 28.7%	164 54.7%	28 9.3%
35.	Presently and in the near future, I see the diverse ethnic groups coming to a consensus on issues of national development.	44 14.7%	180 60%	74 24.6%	2 0.7%

Diverse languages constitute the diverse ethnic groups we have in Nigeria and respondents are believed to easily grasp the terminology "Language" than ethnic groups, thus the above question was raised. In Statement (No. 30), in the table above, 17.3% (52 respondents) strongly agree and 64.7% (194) agree that the diverse languages of Nigeria have fostered national development while 17.3% (52 respondents) disagree and 0.7% (2 respondents) strongly disagree

On the contrast, Statement (No. 31) and the result gotten reveals that we still have significant figure of respondents who believed that the diverse languages of Nigeria have hindered national development. This is evident in these figures: 2.7% (8 respondents) strongly agree, 35.3% (106

respondents) agree, giving us a total of 38% constituting 114 respondents. This figure is significant and should give all discerning Nigerian citizens a reason to be concerned. Statements (32 and 33) in the above table also show some results that should be consciously worked upon. In Statement 32, 12.7% (38 respondents) strongly agree and 67.3% (106 respondents) agree that the diverse languages have been able to agree on national issues in the past.

On the contrary, the margin between agreement and disagreement in Statement (No. 33) of the table above stating that recently in Nigeria, the diverse languages have not been able to come to a consensus on issues of national development is narrow. 60% constituting 18 respondents strongly agree and 40.7% (122 respondents) agree, making a total of 46.7% of our respondents agreeing that in recent times the diverse ethnic groups or languages have not been able to come to a consensus on issues that pertains national development in Nigeria while 48% (144 respondents) and 5.3% (16) people making a total of 53.3% disagree respectively. The difference is just 12.6%. This suggests that in recent times in Nigeria, the diverse ethnic groups in Nigeria are having more disagreement on issues of national development than the previous years. This is significant to this study as it helps us identify the need to further think of ways to reach an equilibrium on the issues of national development despite our diverse languages, ethnic groups and beliefs.

In Statements 34 and 35 of the above table, on whether the diverse ethnic groups can come to consensus on issues of national development in the future, the following figures are gotten: 14.7% (44 respondents) strongly agree and 60% (180 respondents) agreeing that in the future, the diverse ethnic groups can still come together and agree on issues of national development. Contrary to the expectation of the researcher, who sees a disintergration due to the various waves of violence experienced in the nation recently, the above results gives a ray of hope to the nation.

4.3 Findings.

4.3.1 What is the nature of the relationship among ethnolinguistic groups in Nigeria to her national development?

In the course of the research, the researcher discovered that the diverse ethnic groupings in Nigeria presently are over three hundred and fifty (350). This enormous diversity, is already an acceptable phenomenon by every Nigerian, thus the diversity is not the problem per se but its

management is a formidable challenge. This challenge is the reason for the various effects on national development in Nigeria.

In this reasearch, the various deductions can be made:

i. Nigeria is obviously a multilingual nation with diverse languages and ethnic groups.
ii. The tripodal nature of the Nigerian nation allows ethnicity which brings about negative consequences on national development.
iii. Diverse ethnolinguistic groups are tied to different religions and sometimes have divergent views and beliefs. It is also a known fact that the Nigerian people are very religious. If people are loyal to their ethnolinguistic groups and diverse religions, then conflicting ideas and views leading to diverse conflicts will be the resultant effect.
iv. The upsurge of conflicts and crises have been on the increase in recent times and it is obvious that where ethnolinguistic groups have conflicting interest, there can be no meaningful growth.
v. The major forms of these conflicts are based on ethnic differences, ethno-religious and sometimes ethno-political differences. In all cases, ethnicity is evident.
vi. There has been an increase in the destruction of lives and properties in the country during the last decades in comparison to previous years further deterring our economic development. The government is a contributing factor to the differences observed in ethnic groups as some languages are termed major while others belong to the minority group. This could give rise to superiority complex of speakers in 'major' ethnic groups over the others. Thus, poor language policies as well as poor economic policies are linked to low performance.
vii. Effects of ethnolinguistic diversities on national development can be either negative or positive on different sectors like political, economic and religious.

According to Ogodile (2011:11) the greater the diversity, the more difficult it is for a country to achieve economic growth. This assumption was made after using thirty different African countries in her research. As discovered in this work, the unequal distribution of natural resource and national wealth can also cause instability as those not favoured by the government and nature are likely to object and provoke political instability leading to economic instability. Recent examples are the northern Boko Haram insurgents from the

North-East and the Niger Delta Avengers of the south-south. Their various actions lead to political instability and this has a negative effect on the country's economic development. Despite the negative impact on the economic development discovered, the positive impact is the binding force found amongst the ethnolinguistic groups. The various ethnic groups believe that no viable economic development can be achieved by a single ethnic group in Nigeria. Rather, all the ethnic groups believe that their collective efforts can impact the nation's economic sector positively.

4.3.2 To what extent has Ethnolinguistic Diversity Affected National Peace and Integration in Nigeria?

The effect of ethnolinguistic diversity on National Development in Nigeria is out of the researcher's concern over the continuous conflicts in the last decade in the country with diverse reasons for such conflicts which usually ends in many killings and destruction which does not aid the growth of a developing country like Nigeria.

Peace is a state of tranquility; free from every state of civil disturbances, and stability is a product of peace. Opposed to this state is conflict and violence.

Violent events may be considered as ethnic from bar fights, hate crimes to riots or civil wars. Otite (2002:11) views violent attack as 'ethnic' if either:

(a) It is animosity towards other ethnic groups
(b) The victims are chosen by ethnic criteria or
(c) The attack is made in the name of an ethnic group.

To solve a problem, knowing the cause of the problem and its effect helps produce a viable solution. Horowz (1985:140) maintains that conflicts along ethnic and ethnolinguistic issues are more likely to turn violent than conflict on ideological and other political cleavages. He suggests that because ethnic brethren are understood as metaphorical family members, ethnic conflicts engage intense emotions and a sense of existential threat. Thus, killing may appear a more reasonable and justified reaction. This emotional attachment makes members of ethnic groups go to any length. He further says that a bloody phenomenon cannot be explained by a bloodless theory and that the pattern of extreme ethnic violence and cruelty found in the ethnic conflicts are characteristics of guerilla warfare in general.

The issue, therefore is, if the feeling of national identity is being threatened by ethnic and cultural diversity, what can a nation like Nigeria (which is a good example of a society in which ethnic divisions appear) do.

Some questions to think about include; how has Nigerian leaders upheld the nations ideals of a just and egalitarian society by reducing inequalities in interpersonal incomes and promoting balanced development among various communities in different geographical areas of the country.

In this study, it is discovered that ethnolinguistic conflict arises as a result of denial of the basic needs, lack of identity autonomy, security inadequacy, and illiteracy alongside roles played by the government. There is the need to transform our political leadershipto enlighten the populace on the danger of corruption and the splits along lines of religion and ethnicity. Likewise, our ethnic politics must transform into mutual beneficial relationship. To do this, Nigeria must withdraw from its old and ineffective approaches and develop new institutions and mechanisms that can address poverty, revenue allocation and other national issues peacefully because strategies of discrimination and ethnicity are not in the interest of peace which is an important factor for any meaningful development. Considering the impact of ethno-religious rivalries since inception of the fourth republic in May, 1999, the study shows that peace and national integration are elusive concepts in Nigeria. It is also evident that ethno-religious conflicts do more harm than good to national development. In situations where ethnic and religious bigotry results into conflicts, there will be civil unrest.

According to section 38(1-4) of 1999 constitution of the Federal Republic of Nigeria, every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief. This section of the constitution, if effectively practiced is an antidote to ethnoreligious conflicts. However, neglect of this section causes us national developmental problems.

National development in a country involves enhancement of factors like economic, political, religious, educational sectors of a country and all these factors are related to the diverse ethnic groups. In the course of this research, the diverse ethnic groups agree that all ethnic groups have collectively impacted on national development with 170 respondents constituting 56.7%. This suggests that despite our various challenges and diversity, respondents believe that whatever the

development of Nigeria so far, has been the contributions of all the ethnic groups thus; there is no need for superiority or dominance of one group over any other ethnic group. This result give a ray of hope to the researcher who seeks to find out what the future holds for this country despite her present status.

There can, therefore, be no meaningful development without promoting national peace and unity. The religious sector and the diverse ethnic groups are agents of change and can affect every sector of Nigeria's development. This is evident in our result as the religious institutions in Nigeria have direct impacts on national development alongside the various ethnic groups. This suggests that whatever is the level of peace and integration experienced in Nigeria, religion and ethnic groups have played a major role. This means that religion to an average Nigerian is a matter of priority and should be guarded strictly to ensure that leaders preach peace and unity to their diverse believers as this will reduce ethno religious conflicts.

4.3.3 What can be done to improve the relationship among ethnolinguistic groups in Nigeria?

Responses to this question have shown that something can be done to improve the relationship among ethnolinguistic groups in Nigeria. In the course of this research, our findings show that there can be no meaningful development without a viable educational structure. It is also a tool for positive change because at every level, including this research, education is a medium for passing instructions to students on good citizenry and can effectively be a medium for teaching peace at all levels. Our findings show that one major solution to reduce friction among ethnolinguistic groups in Nigeria is to work towards increasing the level of education and consciously reducing illiteracy rate among the populace. The use of English Language becomes very important as the medium of instruction at all levels of education. Through this medium, instructions on peace, unity, and love for one another as citizens of the country could be passed across. The findings show that the elites of this nation have impacted the nation positively. Likewise in the midst of most ethnic problems and crisis, the illiterate and less educated people are seen destroying lives and properties in the nation. As discovered in table 6 No. 21 above, education has done more good to Nigeria's national development with 36.7% and 56% of our respondents strongly agreeing respectively while 18% and 1.3% of our respondents strongly disagree and agree respectively.

4.3.4 How has the diverse language of Nigeria affected national development?

Despite our diversity, our research findings show that our respondents believe that the diverse ethnic groups have fostered national development more than hindering it. Although, the margin between agreement and disagreement of the above notion is very slim as evident in the table above, it is still evident that, our unity can still be strengthened in the midst of diversity. The major area of concern is that in recent times, diverse ethnic groups have more areas of disagreement than before. This should awaken a consciousness in all Nigerians to reduce ethnic affiliations especially when national issues are at stake so that we can have objective contributions to issues pertaining Nigeria's development.

The researcher discovered that respondents see Nigeria as a nation with a future despite our diversity. They believe that the diverse language groups now, and in the future can reach agreement on national issues. This clearly expresses that ethnic diversity is not the problem per-se but how to manage the diverse groups and uproot the sources of diverse ethnic conflicts in the country.

Effects of diverse ethnic conflicts, although physically devastating, have not affected the mindset of unity of our respondents. This is an impetus to improvement on our present level. Thus, seeing our diverse ethnolinguistic groups, wide acceptability of English language and showing tolerance for every ethnic group in Nigeria will be a positive step. This will help solve the indiginity problem and that of statism where selective discrimination against non-indigene of Nigerian citizens is evident. Although experiments conducted in language show that countries with fewer languages are more developed than those with many languages as it is seen in the table below.

Developed countries Per Capital income more than $1200	Underdeveloped countries Per Capital income less than $125
Canada 2 languages	Nigeria 250 languages
France 1 language	
Britain 1 language	Ghana 56 languages
Russia 1 language	
Switzerland 4 language	India 70 languages
The Netherlands 1 language	
Norway 1 language	Ethiopia 70 languages
Sweden 1 language	
China 1 language	Congo 75 languages
Italy 1 language	
Portugal 1 language	Togo 44 languages
West Germany 1 language	
East Germany 1 language	Zambia 40 languages
Cze choslovakia 2 languages	
Belgium 2 language	
Denmark 1 language	The Philippines 70 languages
United State 1 language	
Japan 1 language	
Austria 1 language	Zaire 200 languages

www.10srjournals.org.

(Source: Microsoft Encarta 2011)

The researcher is not saying that an immediate adoption of only one or two languages by the nation will automatically make it rich but a nation on the road to development must shun multiplicity of language. Most countries with high per capital income have two languages spoken in their territories. On the contrary, the underdeveloped countries have up to 40 languages as is the case in Zambia.Nigeria no longer needs more states, local government areas, ethnic groups and languages. They increase tribal nationalism at the detriment of the nation. The main issue is that, any message that is directed at bringing about positive change and large development, but is not understood by all target audience is meaningless. We must move forward as a nation.

CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The researcher sought to find out the effect of ethno linguistic diversity on national development, the nature of the relationship among ethnolinguistic groups and how it affects Nigeria's national development in general. This is done with focus on the economy. Religion, ethnicity, peace and national integration are also factors considered. This work also attempted discussed what can be done to improve the relationship among ethnolinguistic groups. From the analysis of the primary data, we arrived at certain conclusion. Besides, a few recommendations are made to knit up the entire work.

5.2 Conclusion

Our study revealed that the effect of ethnolinguistic diversity on the national development of Nigeria is both positive and negative. It is important to note here that despite physical violence and conflicting views,the diverse ethnolinguistic groups still believe in 'unity in diversity' which is one area of strength for national development.

Our study revealed that English language at whatever level English still remains the most widely used and acceptable language in Nigeria. It can be used as a meditative tool that solves all forms of language and ethnic problems in Nigeria. That English language is an official language do not stop its from being further recognized and nationally strengthened irrespective of its exogglosic nature. At this stage in our nation, any viable language should be upgraded and allowed to cut across all sectors, levels and areas of the nation for a positive development.

The research has also shown that none of the indigenous language (major or minor) can work as a national language. The reason ranges from lack of popularity of some of those languages amongst the majority of the population for the fear of dominationor subjugation by anyone ethnic group. Also, the ethnic groups prefer to work together and acknowledge collective success than individualistic efforts. Our findings further revealed that any radical imposition of whatever language or ethnic group over the other in Nigeria would be met with violent resistance. Therefore further upgrading a national and acceptable code of conduct emphasizing more on

altruism and togetherness could further increase the level of peace in Nigeria which would gradually change our status from developing to a developed nation.

The various problems affecting the national development of Nigeria as evident in this research include

1. Competitive ethnicity
2. Ethnic affiliations
3. Allegiance to ethnic groups
4. Hostility, aggression, bitterness and mistrust
5. Rejection on linguistic and culture grounds
6. Inter-ethnic competition for scarce and valuable resources
7. Crippled education system
8. Several cases of crises and ethno-religious conflicts
9. Governments inability to put down a viable language structure
10. Intolerance
11. National language problems and the likes of it.

Nigeria's pervading multiethnic vices as highlighted above are some of the various problems hindering the development of our country Nigeria in this century. These problems have lingered for long and needs an urgent attention.

5.3 Recommendations

The findings from our research call for government's greater recognition of Education and English language. Therefore, we recommend that the federal government sets in motion all that is necessary to give English language the capability to perform its meditative role of reaching every citizenry in all locations of the country with a core message and that is teaching altruism (regard for others, both natural and moral; which is devotion to the interest of others and brotherly kindness).

Education in Nigeria should be properly funded. Our leaders should see the need for strong political will to ensure continuity of educational policies and doggedness in the fight against corruption in the educational sector. This is important because a nation develops in relation to its

achievement in education whereas a decline in the quality of education in a nation can have negative impact on a nation's moral, civic, cultural and economic sustainability.

In teaching multi-ethnic issues, four approaches are potential and should be implored and they are; assimilation, Cultural pluralism, multi-ethnism and critical pedagogy (Zevin 1992, Appleton 1983).It is also very necessary that Nigerians accommodate one another and there should be integration amongst the various peoples of the country.

For our economy to thrive, Nigeria needs a democracy with strong checks and balances. Efforts must also be made by the government of Nigeria to enter into international collaboration with countries like USA, France, United Kingdom and Italy among others that have direct experience of terrorism and have been able to proffer credible and scientific solutions of reducing the menance. The government at all levels must encourage more effective and functional platforms of ethno-religious leaders, so that through them, establishment of a network for conflict prevention and management would be possible. Economic development will be possible if all ethnic groups are given equal economic opportunities.

Finally, government official reinforcement of English as a national language, introduction of stronger teachings on altruism and multi-ethnicism from primary school and the peoples' acceptance of one another in the Nigerian nation will reduce, if not totally eradicate, the various negative impact of multi-ethnic diversity.

5.4 Further Research

The researcher wishes to state that no single research work can claim to be exhaustive, so it is with thiswork. This work has examined the effect of the various problems of ethnolinguistic diversity in Nigeria. Our findings have opened up other issues thus; we would recommend that further research be conducted in the following areas.

1. The extent of the use of English language in Nigeria and its meditative role
2. A semantic study of the language of tolerance: The way forward in Nigeria.
3. The impact of teachers on students in a developing nation: Example of Nigeria.
4. Teaching language tolerance: a boost for any multilingual nation.
5. The impact of Ethnolinguistic Diversity and Political Instability in Nigeria.

The list is endless, any nation can always learn and progress through findings of research works.

Before now, there has been a call to adopt English language as a national language. For instance Odumuh (1989:32) suggested that since neither the majority nor the minority language was able to stand as a viable option, one exoglossic language may be adopted. He expressed this thus; As an alternative, shall we adopt an exoglossic language- language of the colonial master. English? The government needs to propagate the importance of English language amongst Nigerians. Even the English language in the 19th century had to be propagated for acceptance in wales. According to William (1986:514) as cited by Onah (2004) the campaign slogan was

'If you want a head, get an English head. Bamgbose (1991) reasoned that no matter what the people's conception may be about a given language, a government's determination can give a new direction to their feelings. 'He says, where a government is determined to carry out the necessary political and psychological campaign, language attitude can be influenced; What is important is not to promote the language by itself as a symbol of unity but to link it with other values and considerations (P23)

Nigeria's pervading multiethnic vices such as intolerance, allegiance to ethnic group, indigenity, statism, inter-ethnic antagonism, aggression can be reduced if not totally stopped. Multi-ethnic education is necessary in Nigeria so as to enable student to understand other ethnic studies as highlighted by Armstrong (1980) and meziobi (1994).

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APPENDIX I

THE NIGERIA LANGUAGES, POPULATION OF SPEAKERS AND LOCATION IN ALPHABETICAL ORDER.

Abayom- (abm) 12,500 (986) Cross River, Ikom LGA, Aban.

Aboa (abo) 1,000 (1973 Sil) Taraba State, Sadauna LGA.

Abureni- (mgj) Bayelsa State, four towns Brass LG, Agrisaba (obo).

Acipa Eastern (acp) 5,000 (1993) Niger State, Kotangora LGA.

Aaotuo – (aaa) 9,000 (1994) Edo State. Owan, Akoko Edo.

Acipa western (awc) 20,000 (1995) CAPRO, Niger State.

Anungu – (rin) (1999) Plateau State, Akwanga LGA.

Aduge (adu) 1,904 (1992) (Crozier and Blench) Anambra State, Oyi LGA.

Afade (adu) 25,000 in Nigeria (1998 R) M. Blench

Agatu- (agc) 70,000 (1987 UBS) Benue State, Otukpo Division.

Agoi (ibm) 12,000 (1989 Farancias) Cross River State, Obubura LGA.

Agwagwune (yay) 20,000 (1973 sil) Cross River State, Akamkapa LGA.

Acha N (ahn) 300 (20,000, Blench) Ondo State, Ekiti LGA, Ajowa.

Ajawa (ajw) Extinct Bauchi State-other names Aja, Ajanci.

Ake (aik) 2,000 (1991 R Blench) Nassarawa State, Lafia LGA.

Akpa-(akf) 2,000 26,894 (2000 wcd) Benue State, Otukpo.

Akpes-(ibe) 10,000 (1992 Crozier and Blench) Ondo State, Akoko North.

Akuku (ayk) Edo State, Akoko Edo, Akoko- Edo LGA. Dialect related to Oloma.

Akum (Aku) Taraba State near the Cameroun border the villages are Manga, Ekban, Kokomi villages.

Alago (ala) 35,052 (2000) Nassarawa State, Awe and Lafia.

Alege (alf) 1,200 (1973 sil) Cross River, Obudu LGA.

Alumu-Tesu (aab) 4,702 (2000 ecd) Nassarawa State, Akwanga LGA.

Ambo (amb) 1,000, Taraba State- Sadauna LGA, one village.

Amo (amo) 12,263 (2000 wcs), Plateau State, Bassa LGA.

Anaang (anw) 1,000,000 (1999) Akwa-Ibom State, Ikot- Ekpene.

Anca (acb) Taraba, Sadauna LGA, Antere, NCA village.

Arabic shuwa (shu) 100,000 in Nigeria (1973 sil) Borno State, Dikwa.

Arigidi (aqg) 1986 in Crozier and Blench Niger State, Mariga LGA.

Atsam (cch) 30,000 (1972 Barrett) Kaduna State.

Auyokawa (auo) extinct, Jigawa Keffin Hausa and Auyo's LGA.

Awak- (awo) 6,000 (1995 CAPRO) Gombe State, Kaltungo LGA.

Ayere – (aye) 3,000 (1992) Blench) Kogi State, Oyi LGA.

Ayu-800 (2003 Sil) Kaduna State Jema'a LGA, Kongo.

Baan (bvj) 5,000 (1990). Rivers State Gokana, Tia and Eleme LGA.

Baagi (bgx) 15,000 (1996) Northern Niger State.

Batonum (bba)100,000 in Nigeria (1995 jones) Kwara State, Borgu LGA.

Bacama. (bcy) 150,000 (1992 CAPRO) Adamawa State, Numan and Guyuk LGA.

Bade (bau) 10,000 (1991 sil) Plateau State, Kanam LGA.

Bada- bde) 250,000 (1993) Yobe State, Bade LGA.

Bakpinks (bbs) Ethnic Population: 3,416 (2000 wcd) Cross River State.

Bali (bcn) 2,000 (1991 Blench) Adamawa State. Numan LGA at Bali.

Bagwinji (bsj) 6000 (1992 and Blench) Bauchi State Bogoro LGA.

Barinkachi (bxo) classification Pidgin, Hausa based.

Basa (bzw) 100,000 1973 sil) Kogi State. Bassa and Ankpa LGA.

Basa Gumna (bsi) extinct Niger State, Chanchanga.

Basa kotangora (bsr) 10 (1987) ethnic pop: 30,000 Niger State, Mardala.

Bata (bta) 150,000 total people in Nigeria 1992.

Batu (btu) 25,000 Taraba State, Sadauna LGA villages.

Bauchi (bsf) 120 (1998 Blench). Niger State, Rafi and Shiran LGA.

Beele (bxq) 120 (1922 Temple) Bauchi State near the Bole.

Bekwarra (bvk) 100,000 (1989 sil) Cross River State, Ogoja LGA.

Bena (yun) 95,000 (1992) Adamawa State Gutuk.

Berom (bom) 300,000 1993 sil, Rop. Includes cen 2000

Bête (byf) 50 (1992) ethnic pop 3,000, Taraba State.

Bête-Bendi (btt) 36,800 (1963) Cross River State, Obudu LGA.

Bile-(bil) 30,000 (1992) East of Numan, along Benue river Adar's

Bina-(byj) 7,000 (2,000) Kaduna State, Saminaka LGA.

Biseni (Ije) 4,800 (1977) (Voegelin and Voegelin) Bayelsa State.

Bitare (brt) 113,862 in Nigeria (2000 WCD).

Boga (Bvw) 10,000 (1990 Blench) Adamawa State, Gombi LGA.

Boghom (bux) 50,000 (1977 SIL) Plateau State, Kaanam.

Boko-(bqc) 40,000 in Nigeria (1995.R.Jones) Niger State, Borgu.

Bokyi [bky] 140, 00 in Nigeria (1989 s12).

Bole (bol] 100, 000 (1990) Bauchi State, Dukku, Alkaleri.

Bo Rukul [mae] 2,000 (1999R. Blench).

Bu [jid] 6,000 (1999. R. Blench).

Bukwem [buz] 1,000 Taraba State near Takum.

Bumaji [byp] 11,386 (2000 WCD) Cross Rivers State, Obudu LGA.

Burak [bys] 4,000 (1992 Crozier and Blench). Bauchi State, Billiri.

Bura-Pabir [bwr] 250.000 (1987 UBS) + Pabir.

Bure- [bvh] 500 Bauchi State, Darazo LGA.

Buru [bqw] 1,000. Taraba State Sardauna L.G.A East of Baissa.

Busa – (bqp] 20, 000 1998, Ross Jones SIM) Niger State.

Cakfem – Mushere – [CKY} 5,000 (1990 SIL) Plateau State.

Cara – [cfd] 3,000 (1999 R. Blenchi). Plateau State, Bassa LGA.

Cent Ǻ a Ǻ [cet] 200 (1992 Crozier and Blench) Balanga LGA, Bauchi State.

Che (ruk) 100,000 (1993 CAPRO) Plateau State, Bassa LGA.

Cibak (cki) 100,000 (1993) Borno State, Damba LGA.

Cinda- Regi-Tiyal- [cdr} 30,000 (1995 S and S.Dettweiler)

Cineni- [cie] 3,000 (198) Borno State Gwoza LGA, Cineni village.

Cishingini – [asg] 100, 000(2004 SIL) Niger State, Borgu and Agwara LGA.

Ciwogai-[tgd] 2,000(1995 CAPRO) Bauchi State. Ganjuwa LGA.

Clela- [dri] 90,000(1993 SIL) Eastern Kebbi State, Zuru, Sakaba.

Como Karim – (cfg] 11, 386 (200, wcd) Taraba, State, Jalingo, Karim Lamido.

Cori- [cry] 1,000 (2004) Kaduna State, Jema'a LGA.

Daba – (dbq] 1,000 in Nigeria (1992 Crozeir and Blench) Adamawa State.

Dadiya – (dbd] 30,000 (1998) Bauchi State, Balanga LGA.

Dass – [dot] 8,830 population includes 1,230 Lukshi.

Daza [dzd] Bauchi State, Darazo LGA (a few villages).

Defaka [afn] 200(2001 Blench) Rivers State, Opobo- Nkoro LGA.

Degema- [deg] 10, 000 91999 SIL) Rivers State, Degema LGA.

Dendi [ddn] 2,050 in Nigeria 92,000 and WCD) Kebbi State, Argungun.

Demo (dbb) 6,000 (1995 CAPRO) Bauchi State, Darazo LGA.

Dera – (kna) 20, 000 (1973 SIL) former Gongola State, Guyuk LGA.

Dghwede (dgh) 30,000 (1980 UBS) Borno State, Gwoza.

Dibo – (dio) 100, 000 (1992 Crozier and Blench). Niger State.

Dijin – Bwihim – (cfa) 25,000 (1998) Bauchi State, Balanga.

Diri – (dwa) 7,196 (2000 WCD) Bauchi State, Ningi and Dorazo LGA.

Doka – (dbi) 11, 386 (2000 WCD) Kaduna State, kachia LGA.

Doko – Uyanga (uya) 200 Cross River State, Akamkpa LGA.

Dong – (doh) 5,000 (1998 Blench). Taraba State, Zing LGA.

Dunguri – (dbm) 20,000 1995 (CAPRO) Bauchi State, Alkaleri.

Duguza – (dza) 2,000 (1973 SIL) Bauchi State, Toro LGA.

Duhwa – (kbz) 800 (1973 SIL) Nasarawa State, Akwanga.

Dulbu – (dbo) 100 (1993) Bauchi State, Bauchi LGA, Dulbu.

Dungu (dbv) 1,104 (2000 WCD) Kaduna State, Saminaka LGA.

Duwai (dbp) 11, 386 (2000 WCD) Yobe State, Bade LGA.

Dza – (jen) 20, 131 (2000 WCD) Taraba State, Karim Lamido.

Dzodinka – (add) Taraba State. Sadauna' LGA – 1 village on the Cameroon.

Ebira – (igb) 1,000,000 (1989 J Adive) abt 90% monolingual.

Ebughu (bg) 5,000 (1988) Akwa ibom State. Mbo and Oron.

Edo – (bin) 1,000,000 (1999) Bendel, Ovia, Oredo.

Efai – (Efa) 6,319 in Nigeria (2,000 WCD).

Efik – (efi) 400,000 (1998) Cross River State, Calabar Municipal.

Efutop – (ofu) 10,000 Cross River State, Ikom LGA.

Eggon (ego) 140, 368 (1990) Nasarawa State, Nasarawa Eggon.

Ehuen (ehu) 14, 244 (2000 WCD) Ondo State, Akoko.

Ejagham (etu) 67,281 in Nigeria (2000 WCD).

Ekayuk (eka) 30, 000 (1986 Asinya) Cross River State, Ogoja.

Eki – (eki) 5,000 (1988 in Crozier and Blench (1992:36) Cross River.

Ekit – (eke) 200,000 (1989) Akwa Ibom State Uquo ibeno and Eket LGA.

Ekpeye (ekp) 30,000 (1972 sil) River State, Eleme LGA.

Eleme (eim) 58,000 (1990 UBS) Rivers State, Awe and Nasarawa.

Eloyi (afo) 25,000.

Email – Iuleha – Ora (Ema) 100,000 (1987 Schaefer, Edo State, Owan LGA.

Engenni (enni) 20,000 (1980 UBS) Rivers State, Ahoada west.

Emwan – (emw) 15,000 (1998 B. Connell) Akwa Ibom State, Mbo LGA.

Emwan – (emr) Edo State, Akoko Edo LGA classification Niger Congo.

Epie – (epi) 12,000 (1973 SIL) Bayelsa State, Yenagoa LGA.

Eruwa (erh) 64,000 (2004) Delta State.

Esan (ish) 200,000 (1973 SIL)

Etebi (etb) 15,000 (1989) Akwa Ibom, Uguo Ibeno LGA.

Eten (etx) 40,000 (2003 Blench) Plateau State, Barakin Ladi LGA.

Etkywan – (ich) 50, 167) 2000 WCD) Taraba State, Takum.

Etulo –(utr) 10,000 (1988 Shain) Benue State, Gboko LGA.

Evant – (bzz) 10,000 in Nigeria (1996 SIL) Population total.

Fali - (fli) 20,000 (1990 in Cozier and Blench 1992: 39)

Fali of Baissa (fah) few speakers left (1992 Crozier and Blech)

Fam – (fam) 2,500 (2003 Blench) Plateau State, Barakin Ladi LGA.

Fulfude Adamawa – (fub) 7, 611,000 includes all fulfude in Nigeria.

Fulfude Benin – Togo – (fue) South and West of the Niger River.

Fulfude Nigerian (fuv) 1,707, 926 in Nig (2000 WCD).

(Fum) Taraba State, Sadauna LGA, Antere.

Fungwa (ula) 1,000 (1992 Blench) Niger State, Rafi LGA.

Fyam (pym) 3,000 Plateau, Jos, Barakin Ladi and Mangu.

Fyer (fie) 26, 131 (2000 WCD) Plateau State, Mangu LGA.

Gaa (ttb) 10,000 (1997 Boyd) Adamawa State, Ganye LGA.

Ga'anda (gqa) 43,000 (1992) Adamawa State, Gombi LGA.

Gade (ged) 72, 100 (2000) Federal capital Territory and Nasarawa.

Galambu (glo) Ethnic population 21, 622 (2000 WCD) Bauchi State.

Gamo Nirigi (bte) Extinct. Ethnic population 15,000 (1992) Crozier

Gbagy (gbr) 700,000 (1991 sil) Niger State, Rafi chanchaga.

Gbaya Northwest (gya) very few speakers Nigeria Taraba State, Bali LGA.

Gbari (gby) 350,000 (2002 sil) from Zungeru in Niger State.

Gbari –Niragu (grh) 25,000 (2000) Kaduna State, Saminaka.

Geli (gji) 6,000 (1995 CAPRO) Bauchi State, Toro LGA.

Gengle (geg) 4,000 Adamawa State, Mayo-Belwa and Fufore LGA.

Gera – (gew) 200,000 (1995 CAPRO) Bauchi State, Bauchi and Ganjuwa.

Geruma (gea) 9, 029 (2000 WCD) Bauchi State, Toro, Ganjuwa LGA.

Ghotuo- (aaa) 9,029 (1994) Edo State, Owan Akoko LGA.

Gibanawa – (jib) Sokoto State. Jega LGA near the Dukawa LGA.

Giiwo (kks) 14,000 (1998 SIL) Bauchi State, Alkaleri etc.

Glavda (glw) 28, 465 in Nigeria 2000 (WCD).

Goemia (ank) 200,000 (1995) Plateau State, Shendam.

Gokana (gkn) 100,000 (1989) Rivers State, Gokana LGA.

Gude (gde) 68,000 in Nigeria (1987).

Guduf (Gava (gdf) 55, 918 (2000 WCD) Borno State, Gwoza LGA.

Gun (gun) 258, 804 in Nigeria (2,000 WCD) Lagos.

Gupa –Abawa (gpa) 15,000 (1989) pop includes.

Gurmawa (grm) 3,000 (1989) Niger State, Shiroro, Gurmana.

Guruntum mbaru (grd) 15,000 (1993) Bauchi State.

Gvoko (ngs) 20,000 in (1990).

Gwa (gwb) 979 (2000 WCD) Bauchi State, Toro LGA.

Gwahi Wari (bga) 16, 000 (2,000) Kebbi State, Wasugu LGA.

Gwandara – (gwn) 27, 349 (2000) Niger State, Suleja LGA.

Gyem gye) 1,000 (1995 CAPRO) Bauchi State, Toro LGA.

Hasha (ybj) 3,000 (1999 Blench) Nasarawa State (3 villages).

Hausa (hau) 18, 525, 000 in Nigeria (1991 SIL) Population total.

Hausa sign language (hls) classification: Deaf sign language.

Hide – (xed) 4,000 in Nigeria) 2011 SIL) Borno State, Gaza.

Holma (hod) Extinct Adamawa State. North of sorau on the Cameroun's.

Hauune (juh) 7,000 (1999) Anne Starch.

Horom (hoe) 1,500 (1998 Blench) Plateau State, Bokkos.

Huba (hbb) 175,000 (1992) Adamawa State, Hong Maiha.

Hungworo (naf) 20,000 (2003 SIL) Niger State, Rafi LGA.

Hun-Saare – (dud) 73,000 (1985 Patient Ahmed)

Hwana (hwo) 32,000 (1992) Adamawa State, Gombi LGA.

Hya – (hya) Tukri, Shike, Ligwe and Gameta village.

Hyan – (jab) 100, 000 (1994 UBS) Kaduna State, Kachia and Jema'a LGA.

Ibane (iby) 60,000 (1989 UBS) Rivers State, Bonry.

Ibibio (ibb) 1,500 000 to 2,000,000 (1998 Connell) Akwa Ibom.

Ibile (ibi) 5,000 Edo State, single town of ibilo.

Ibino (ibn) 10,000 (1989 Faracias) Akwa Ibom, Uguo Ibeno.

Ibuoro (ibr) 5,000 Akwa Ibom State, Itu and Ikono LGA.

Iceve Maci (bec) 5,000 in Nigeria (1990) Cross River State.

Idere – (ide) 5,000 (1988) Akwa Ibom State, Itu LGA

Ideas – (ids), 5, 693 (2000 WC) Edo State Akoko Edo

Idoma – (idu) 600, 000 (1991 UBS) Benue State, Otukpo and Okpokwu LGA

Idon (idc) 5,000 Kaduna State, kachia LGA.

Idun (idb) 10,000 (1972 Barret) Kaduna State, Jema'a LGA.

Igala (igl) 800,000 (1989 UBS) Kogi State, Ankpa, Idah Dekina.

Igbo (ibo) 18,000,000 (1999) Abia State, Anambra State.

Igede (ige) 250, 000 (1991 UBS) Benue State, Oju Otukpo.

Iguta (nar) 6, 123 (1990) Plateau State, Bassa LGA.

Igwe (igw) 47, 845 (2000 WCD) Edo State, Akoko Edo LGA.

Ihievbe (ihi) North and east Afuze, Owan LGA.

Ija-Juba (uki) Federal capital territory. South of Abuja.

Ijo-Southeast (ijs) 71, 500 (1977 Voegelin and voegelin).

Ika – (ikk) 22, 772 (2000 WCD) Delta State, Ika LGA.

Iko – (iki) 5,000 (1988) Akwa Ibom State, Ikot Abasi LGA.

Ikpeshi (jkp) 5317 (2000 WCD) Bendel State, Etsako.

Iku – Gora- Apkwa- (ikv) Kaduna State, kachia LGA.

Ikulu – (ikl) 50,000 (1998) Kaduna State, Kachia LGA.

Ikwere – (Ikw) 200,000 (1973 SIL) Rivers State, Ikwerre, Port Harcout.

Ilye – (ilv) 5,000 (1988) Akwa Ibom State, Oron LGA.

Irigwe (iri) 40,000 (1985 UBS) Plateau State, Bassa and Barikin Ladi.

Itsekiri – (its) 510 (1991) Ubs. Delta State, Warri Bomade.

Isoko – (iso) 423, 000 (2001 Johnstone and Mandriyk) Delta.

Ito – (itw) 5,000 (1988). Akwa Ibom State, Akamkpa.

Itu Mbo Uzo (itm) 5,000 (1988) Akwa Ibom State, Ikono and Itu LGA.

Ivbie North – Okpella – Ache – (atg) 20,000 (1973 SIL) Edo State.

Iyayu (iya) 24, 651 (2000 WCD) Ondo State.

Iyive (uiv) 1,000 in Nigeria (1992 Crozier and Blench) Benue State.

Izere –(fiz) 50,000 (1993 SIL) Southern dialects, Plateau State.

Izi – Ezaa – Ikwo – Mgbo – (izi) 593,000 (1973 SIL) Ebonyi.

Izon- (ijc) 1,000,000 (1989 Willamson).

Izora- (cbo) (2000 WCD) Plateau State, Bassa LGA.

Janii – (ini) 1,150 (2000 WCD) Plateau State Bassa LGA.

Jara – (jaf) 46,251 (2000 WCD) Borno State. Biu and Kwaya – Kusar LGA.

Jarawa – (jar) 150,000 (1978 MARC) Bauchi State.

Jere – (jer) 64, 850 (1998 CAPRO) Includes 15,000 Buji.

Jiba – (juo) 2,000 (1977 Voegelin and voegelin) Taraba State, Gashaka and Bali LGA.

Jibu (jib) 30,000 (1997 SIL) Taraba State, Gashaka and Bali LGA.

Jilbe (jie) 100 (1999 H. Touneux), Borno State, Jube town.

Jimi (mji) 1,000 (1995 CAPRO) Bauchi State.

Jiru (jrr) 3,416 (2000 WCD) Taraba State, Karim lamido.

Jju – (kaj) 300,000 (1988 SIL) Kaduna State, Kachia and Jema'a LGA.

Jorto (jrt) 17, 284 (2000) Plateau State, shendam.

Ju (juu) 900 (1993) Bauchi State, Bauchi LGA.

Jukun Takum (jbu) Taraba State, Takum, Sardauna and Bali LGAs.

Kaan – (idi) 10,000 (1992) Adamawa State, shellen song and Numan.

Kadara – (Kad) 40,000 (1972 Barret) Kaduna State, Kachia L.G.A.

Kag-fer – Jiir – Koor – Ror-US-Zuksun (gel) 36,000 (1992 sil) Kebbi State, Zuru LGA, Fakai District.

Kagoma – (Kdm) 25,391 (2000 WCD). Kaduna State, Jema'a LGA.

Kairi (KCE) 2,323 (2000 WCD) Saminaka, LGA.

Kakanda – (KKA) 20,000 (1989 Blench). Niger State, Agaie and Lapai LGA.

Kakihum – (kxe) 15,000 (1996) Nothern Niger State.

Kalabari – (ijn) 257, 764 (1989 jenewari) Rivers State, Degema.

Kam – (kdx) 5,000 (1993) Taraba State, Bali LGA.

Kamantan (kci) 10,000 (1972 Barrett) Kaduna State, Kachia LGA.

Kami (kmi) 5,000 (1992 Crozier and Blench) Niger State, lapai LGA.

Kamo (kcq) 20,000 (1995 CAPRO). Gombe State, Billiri, Kaltungo etc.

Kamwe – (hig) 300,000 (1992), Adamawa State, Michika LGA.

Karungdon –Nidem – (kdp) 2,291 (1934) Kaduna State, Jamma'a LGA.

Kaanure manga – (kby) 200,000 in Nigeria (1993). Mainly Yobe State.

Kapya – (kio) 200 (2004) Taraba State, Takin LGA at Kapya.

Karekare (kai) 150,000 to 200,000 (1993 CAPRO) Bauchi State, Gamawa.

Kariya (kil) 2,000 (1995 CAPRO) Bauchi State, Ganjuwa LGA.

Khana (ogo) 3200,000 (1989) River State, khana LGA.

Kholok- (ktc) 2,500 (1977Voegellin and voegellin, Taraba State.

Kinuku (kkd) 500 (1973 sil) Kaduna State, Saminaka LGA.

Kiong – (kkm) 100 (2004) Ethnic population: 56[a] (2000 WCD) Cross River.

Kir – Balar – (kkr) 3,050 (1993) Bauchi State, Bauchi LGA.

Kirike (okr) 248,000 (1995 UBS) Rivers State, Okrika, PortHarcourt.

Koenoem – (kcs) 3,000 (1973 SIL) Plateau State, Shendam LGA.

Kofa – (kso) Adamawa State, song LGA, north of Betul road.

Kof yar – (kwl) 109, 943 62000) Plateau State, Mangu LGA.

kohumono – (bcs) 30,000 (1989) Cross River State, Obubra LGA.

Koma (kmy) 32,000 in Nigeria (1989).

Kono – (kik) 5,522 (2000 WCD). Kaduna State, Saminaka.

Korop – (krp) 10,248 in Nigeria (200WCD).

Kpan – (kpk) 11, 386 (2000 WCD) Taraba State, Wukari Takum.

Kpasam (pbn) 3,000, Adamawa State, Numan LGA, Kpasham town.

Kpati (koc) Extinct Taraba State, Wukari, Takum LGA.

Kubi (kof) Extrinct population: 1,500 (1995 Kapro).

Kudy Camo – (kov) 42 (1990 Michael Bross). Bauchi State, Ningi LGA.

Kugama – (Kow) 5,000 (1995) Adamawa State, fufore LGA.

Kukele (kez) 95,000 (1989 Cross River State, Ogoga LGA.

Kukere (kul) 15,570 (1990) Plateau State, Bokkos LGA.

Kulung – (bbu) 15,000 (1973SIL) Taraba State, Karim Lamido LGA.

Kumba (ksm) 3, 416 (2000 WCD) Adamawa State, Mayo Belwa and Fufore.

Kupa (kug) 20,000 (1998 Blench) Kwara State, Kogi LGA.

Kurama – (krh) 40, 284 (2000 WCD) Kaduna State, Saminaka.

Kushi – (kuh) 11,000 (1995 Capro) Bauchi State, Billiri.

Kutep – (kub) 44, 588 in Nigeria (2000 WCD)

Kuto (kpa) 3,000 (1995) Bauchi State, Bajoga LGA.

Kuturmi – (khj) 10, 521 (2000 WCD) Kaduna State, Kachia LGA.

Kwa – (kwb) 7,000 (1992) Adamawa State, Numan LGA.

Kwaami – (ksq) 10,000 (1990) Bauchi State, Gombe LGA.

Kwak (kwq) Taraba State, Sadauna LGA, Antere.

Kyak (bka) 5,000 (1995) Adelberger). Taraba State, Karim lamido LGA.

Kyenga – (tye) 4,000 in Nigeria (1995 Ross Jones SIM).

Labir – (jku) 11, 386 (2000 WCD) Bauchi State.

Laka – (lak) 5,000 (1995) Taraba State, Karim Lamido LGA.

Lala – Roba (ila) 46,000 (1993) Adamawa State, Gombi LGA.

Lame (bma) 10,000 (1995 APRO). Bauchi State, Toro LGA.

Lamia – Dengsa- Tola (idh) 3,416 (2000 WCD) Adamawa State, Mayo Belwa LGA.

Lamnso' – (ins) Taraba State, Sadauna LGA.

Laru – (ian) 5,000 (1995 Jones). Niger State, Borgu LGA.

Leelau – (idk) 5,000 (1995 Adelberger) Taraba State, Karim Lamido.

Legbo (agb) 60,000 (1989) Cross River State, Obubra LGA.

Lemoro (idj) 10,000 (1998 CAPRO) Plateau State, Bassa LGA.

Lenyima (idj) Cross River State, Obubra LGA.

Lere (gnh) 16, 328 Bauchi State, Toro LGA.

Leyigha – (ayi) 10,000 (1989) Cross River State, Obubra LGA.

Liyili (mgi) 50,000 (1985 UBS) Nasarawa State.

Limbum – (imp) (1992 Crozier and Blench).

Lokaa – (Yaz) 120,000 (1989) Cross River State, Obubra LGA.

Longuda – (inu) 32,000 (1973 SIL) Adamawa State, Guyuk LGA.

Loo – (ido) 8,000 (1992 Corozier and Blench) Gombe State, Kaltungo LGA.

Lopa – (lop) 5,000 (1996 Blench), Niger State.

Lubila – (kcc) 11, 386 (2000 WCD) Cross River State, Akamkpa LGA.

Lufu – (idq) Ethnic population 2000 to 3000 (1992), Taraba State.

Luri – (idd) 30 (1973 SIL) Bauchi State, Bauchi LGA.

Maaka – (mew) 10,000 (1993) Borno State, Guyba LGA, Bara town.

Mada – (mda) 100,000 (1993SIL) Plateau State, Akwanga.

Mafa – (maf) 4, 907 in Nigeria. (2000 WCD) Borno State, Gwozor LGA.

Maighda (gmd) 2,000 (1992) Taraba State, Karim Lamido LGA.

Mak – (pbl) 5,693 (2000 WCD). Taraba State, Karim lamido LGA.

Mala – (rug) 6,627 (2000) WCD) Kaduna State, Saminaka LGA.

Mama – (mma) 20,000 (1973 SIL) Nasarawa State, Akwanga.

Mambila Nigeria – mzk (99,000 1993). Taraba State, Sadauna.

Mangas (zns) 100 (1995) CAPRO) Bauchi State, Bauchi LGA, mangas town.

Marghi central (mrt) 135,000 in marghi central marahi south.

Marghi south (mfm) Borno State, Askura-Uba LGA.

Mashi (jms) 1,000. Taraba State, near Takum.

Mawa – (mwa) extinct, Bauchi State, Toro LGA, Mara village.

Mbe – (mfo) 14,300 (1973 SIL) Cross River State, Ogoja LGA.

Mbembe, Cross River (mfn) 100,000 (1982 UBS) Cross River State and Ikom.

Mbembe, Tigon – (nza) 20,000 I Nigeria (1987) Taraba State, Sadauna LGA.

Mboi – (moi) 19,000 (1992) Adamawa State, song, fufore.

Mbongno (bgu) 3,000 in Nigeria (1999 Blench and Conell) Taraba State.

Mbula – Bwazza (mbu) 40, 558 (2000 WCD) population includes 10,000 Bwazza

Mburku – (bbt) 12,000 (2000). Bauchi State, Darazo LGA.

Mingang Doso – (mko) 3,000 (1995 SIL) Taraba State, Karim Lamido.

Mishipi (mjs) 6,000 91976 SIL) Plateau State, Pankshin and Mangu.

Miya – (mkf) 30,000 (1995 CAPRO) Bauchi State, Ganjuwa LGA Miya.

Mom Jango – (ver) 104, 275 in Nigeria (2000 WCD). Population total.

Montol – (mtl) 21, 858 (1990) Plateau State, Karim Lamido.

Mumuye (mzm) 400,000 (1993 SIL) Taraba State, Jalingo zing, Karim Lamido.

Mundat (mmf) 1,000 (1998 SIL) Plateau State, Bokkos LGA, Mundat Village.

Mvamp – (mcj) 100 (1999 Connel and Blench) Taraba State, Sadauna.

Mwaghavul (sur) 295,000 (1993 SIL) Plateau State, Barikin LGA.

Nde Cibite (ned) Taraba State, Sadauna LGA, Antere.

Nde – Nsele Nta – (ndd) 19,500 (1987) population includes 12,000Nde

Ndoe – (nbb) 7, 344 (2000 WCD) Cross River State, Ikom LGA.

Ndoola – (ndr) 60, 449 in Nigeria (2000 WCD) Population total.

Ndun – (nfd) 3,000 (2003 Blench) Kaduna South, West of Fadan.

Ndunda – (nuh) 300 – 400 (1999 Blench and Connel).

Ngamo – (nbh) 60, 000 (1993) Yobe State, Fika LGA.

Ngas – (anc) 400,000 (1998 SIL) Plateau State, Pankshin kanam.

Nggwahyi –(ngx) 2,000 (1995) Borno State, Askira Uba LGA.

Ngizin – (ngi) 80,000 (1993) Yobe State, Damaturu LGA.

Ngwaba (ngw) 10,000 (1993 CAPRO) Adamawa State, combi LGA.

Nigeria sign Language – (nsi) classification: Deaf sign language.

Ningye (nns) 3, 985 (2000 WCD) Kaduna State, Jema'a LGA, Ningesten.

Ninzo (nin) 35, 000 (1973) Sil Kaduna State, Jema'a LGA.

Njerep. (njr) 6 (2000 B. Connell) Southeast, near the Mambila.

Nkari (nkz) 5000 (1998 B. Connel) Akwa Ibom State, Ikono LGA.

Nkem – Nkum – (isi) 34, 500 (1987 Asinya). Population includes 18, 000 Nkem speakers.

Nkoroo – (nkx) 4, 550 (1989 UBS) Rivers State, Opobo Nkoro LGA.

Nkukoli – (nbo) 1,000 (1973 SIL) Cross River State.

Nnam – (nbp) 3,000 (1987 Asinya), Cross River State, Ikom and Ogoja.

Nshi (nsc) Taraba State Sadauna LGA, Antere Nkiri.

Numana – Nunku – Gbantu – Numbu (nbr) 30,000 (2003 Blench Kaduna State, Jema'a LGA.

Nupe-Nupe-Tako – (nup) 800, 000 (1990) Niger State, Mariga Gbako etc.

Nyam – (nmi) Taraba State, Karim lamido LGA at Adami Village.

Nyeng – (nfg) 2,000 (2003 Blench) Kaduna State, Adu village.

Ngong – (muo) Adamawa State, Mayo Belwa LGA, 6 villages.

Nzanyi – (nja) 77,000 in Nigeria (1993).

Obanliku – (bzy) 65,000 (1989 Faracias) Cross River State, Obudu LGA.

Obolo-(ann) 200,000 (1996) national population commission) Rivers.

Obulom- (obu) 3,416 (2000 wcd). River State, Port-Harcourt LGA.

Odual- (odu) 18,000 (1989) Rivers State, Abua- Odual LGA.

Odut- (oda) 20 (1980,s from Blench 200). Cross River State, Odukpo.

Ogbah- (ogc) 170,000 (1993) A. Ahiamadu) Rivers State, Ogba.

Ogbia (ogb) 200,000 (1989). Bayelsa State, Brass LGA.

Ogbronuagum (ogu) 12,000 (2000 E. Kari) Ethnic Population 12,000 (2000)

Okobo (okb) 50,000 (1991) Connell). Akwa Ibom State, Okobo LGA.

Okodia (okd) 3,600 (1977 voegelin and voeglin) Bayelsa State, Yenogoa.

Obagy (gbr) 700,000 (1991 SIL) Niger State, Rafi Chanchaga.

Oko-Eni-Osayen-(oks) 10,000 (1989 willamson).

Okpamheri (opa) 30,000 (1973 sil) Edo State, Akoko Edo LGA.

Okpe (oke) 24,425 (2000 wcd) Edo State, Okpe LGA.

Okpe (okx) 8,700 (2004) Edo State, Akoko-Edo LGA.

Oloma (Olm) Edo State, Akoko- Edo LGA.

Olulumo Ikom- (iko) 30,000 (1989 Faracias).

Oring (org) 75,000 (1989) Population includes 12,300 Ufia, 3,000.

Oruma (orr) 5,000 (1995) Bayelsa State, Ogbia LGA.

Ososo (oso) 19,038 (2000 wcd). Edo State, Akoko Edo.

Otank (uta) 3,000 (1973 sil) Cross River State, Obudu LGA.

Pa'a (pa'a) 8,000 (1995 CAPRO). Bauchi State, Ningi and Bauchi.

Pangseng (pgs) Taraba State, Karim Lamido LGA, Pang seng.

Pe- (Pai) 4,000 (2003 Blench) Plateau State, Pankshin LGA.

Peere- (PFE) few speakers in Nigeria. Adamawa State, Ganye LGA.

Pero- (pip) 25,000 (1995 CAPRO) Bauchi State, Kaltungo.

Pidgin, Nigeria (pcm) SouthernStates and in Sabon Garis of the Northern State.

Piti (pcn) 5,534 (200wcd). Kaduna State, Saminaka LGA.

Piya Kwonci (piy) 5,000 (1992) Taraba State, Karim Lamido.

Polci (plj) 22,000 (1995 CAPRO) population includes 2,000 zul.

Pongu (png) 30,000 (2003 sil) Niger State, Rafi LGA, Gumna.

Psikye (kvj) 12,000 in Nigeria (1992) Adamawa State, north and east

Putai (mfi) 50 Borno State, Damboa LGA.

Putukwam (afe) 12,000 (1973 sil) population includes 3,500 Afrike.

Pyapun (pcw) 17,284 2000wcd) Plateau State, Shendam LGA.

Rang (rax) Taraba State, Zing LGA Dialects close to Mumuye.

Reshe (res) 44,000 (1993 Sil) Kebbi State, Yauri LGA.

Rogo (rod) Niger State, Rafi and mariga LGAs around Ucanja town.

Ron (cla) 115,000 (1995) Population includes 20,000 Shagawa.

Samba Daka (ccg) 107,000 (2,000) Taraba State, Gashaka Jalingo.

Samba Leko (ndi) 62,020 in Nigeria (2000wcd) Adamawa State.

Sanga (xsn) 20,142 (2,000 wcd). Population includes 1,600 Bujiyel.

Sasaru (sxs) 12,456 (2000 wcd) Edo State, Akoko Edo.

Saya (say) 50,000 (1973 sil) populations includes 7,000 Sigdi.

Sha (scw) 3,000 (1998 sil) Plateau, Bokkos LGA, Sha district.

Shakara (nfk) 3,000 (2003 Blench) Kaduna State, 13 villages.

Shall Zwall (sha) 8,900 (2004) Buachi State, Dass LGA.

Shamang (xsh) Kaduna State, Kachia and Jema'a LGAs.

Shema- Sambuga (sqa) 5,000 (1995 s. and s. Dettweiler) Niger State.

Shau (sqh) Bauchi State, Toro LGA Shau and mana villages.

Shanga (sho) 5,000 (1995). Kebbi State, between Kaoje and Yauri.

Sheni (scv) 200 (1925) Kaduna State, Saminaka LGA shiki (gua) Bauchi State, Bauchi LGA. Gubi and Guru towns.

Shoo minda- Nye (bcv) 10,000 (1973 sil) Taraba State, Karim Lamido LGA.

Shuwa-Zamani- (ksa) 1,000 (1973 sil) Taraba State, Karin Lamido LGA.

Siri- (sir) ethnic population 3,234 (2000 wcd) Bauchi.

Somyer (kgt) 15to 20 (2000 B. Connell) Taraba State, And kebbi State, Lake Kairy.

Sukur (syk) 14,779 (1992) Northern tip of Adamawa State, Michika.

Sur (tdl) 5,000 (1998 Blench) Bauchi State, Tafawa Balewa LGA.

Surubu (sde) 7,173 (2000 wcd) Kaduna State, Saminaka LGA.

Suruba (sde) 7,173 (2000wcd) Kaduna State, Saminaka LGA.

Tal (tal) 10,000 (1973 sil) Pleateau State, Pankshin LGA.

Tala (tak) 1,000 (1993). Bauchi State, Bauchi LGA Kuka far North.

Tamayaq Tawaillamma (Hq) few speakers in far North.

Tambas (tdk) 3,000 (2001) Blench) Pleateau State, Pankshin LGA.

Tangale (tan) 130,000 (1995 CAPRO) Gombe State, Billiri and Kaltungo.

Tanjijili (uji) 8,540 (2000 wcd), Niger State, Chachagg and Suleja LGA.

Tarok (yer) 300,000 (1998 Blench) Plateau State, kanam, wase.

Tedaga (tuq) 2,000 in Nigeria (1990 Blench) Borno State Northeast.

Tee (tkq) Rivers State, Tai LGA.

Teme (tdo) 4,000 (1995) Adamawa State, Mayo Belwa LGA.

Tera (ttr) 100,620 (2000 wcd) Bauchi State Yamaltu-deba LGA.

Teshenawa (twc) Extinct Jigawa State, Keffin Hausa LGA Teshena.

Tha (thy) 1,000 (1998 kleine willing A fer) Taraba State.

Tita (tdq) 3,416 (2000 wcd) Taraba State, Jalingo LGA at Hoai.

Tiv (tiv) 2,212,000 in Nigeria (1991UBS) Benue State, Markurdi.

Toro (tdv) 3,928 (2000 wcd) Nasarawa State, Akwanga LGA.

Tsikimba (kdl) 100,000 (2004 Sil) Niger State, Magama and Mariga LGA.

Tsishingini- (tsw) 100,000 (2004 Sil) Niger State, Magama and mariga LGA.

Tso (idp) 16,000 (1992) CAPRO) Adamawa State, Numan LGA.

Tsuvadi (tvd) 150,000 (1998 Niger State, Bangi, Kontagora.

Tula (tul) 30,000 (1998 wcd), Kaduna State, Saminaka LGA.

Tyap- (kcg) 130,000 (1993 Sil) Kaduna State, Saminaka LGA.

Tyap (kcg) 130,000 (1993 Sil) Kaduna State.

Ubaghara (uye) 30,000 (1985 ubs) population, population includes 24,000 Biakopan.

Ubang (uba) 3,416 (2000 wcd). Cross River State, Obudu LGA.

Uda (Uda) 10,000 (1998) Akwa Ibom State, Mbo LGA.

Uhami (uha) 12,584 (2000 wcd) Ondo State, Akoko south.

Ukaan (kcf) 18,000 (1973 sil) Ondo State, Akoko North LGA towns.

Ukpe Bayobiri (ukp) 12,000 (1973 Sil) Cross River State, Obudu and Ikom.

Ukue (uku) 14,085 (2000 wcd) Ondo State, Akoko South LGA.

Ukwa (uka) 100 (2004). Cross River State, Akamkpa LGA.

Ukwani Aboh Ndoni (ukw) 150, 000 (1973 sil) Delta State, Ndowa LGA.

Ulukwumi (ulb) 10,000 (1922) Crozier and Blench) Delta State, Anocha.

Umon (umm) 20,000 (1995) Cross River State, Akampka LGA, 35 villages.

Uneme (une) 19,846 (2000 wcd) Edo State, Etsako, Agbazko.

Uokha (uok) north and west of Afuze, Owan LGA.

Urhobo (urh) 546,000 (1993 Johnstone) Delta State.

Usaghade (usk) Cross River State, Odukpani LGA.

Uvbir (evh) 19,801 (2000 wcd) Delta State, Ethiope LGA.

Uzekwe (eze) 5,000 (1973 sil) Cross River State, Ogoja LGA.

Vaghat-ya-Byim legeri (bij) 20,000 (2003) Plateau State, Mangu LGA.

Vemgo Mabas (yem) 10,000 in Nigeria (1993) population total.

Viti (vit) Taraba State, Sadauna LGA, Antere.

Vno (kch) 500 (1973 sil) Kaduna State, Saminaka LGA.

Vono (vor) Adamawa State, Guyuk and song LGAs.

Vute (vut) 1,000 in Nigeria (1973 sil) Taraba State, Sadauna LGA.

Waja (wja) 60,000 (1989 kleine willing afer) Gombe State.

Waka (wav) 5,000 (1992) Taraba State, Karim Lamido LGA.

Wandala (mfi) 20,000 in Nigeria (1993) population includes 10,000.

Wannu (jub) 4,000 A few thousand (1998 storch) Gongola State.

Wapan (Juk) 100,000 (1994 ubs) Taraba State, Waikari LGA.

Warpha (juw) 1,605 (2000 wcd) Plateau State, Shendam, Wase LGA.

Warji (wji) 77,665 (2000 wcd) Bauchi State, Ningi, LGA.

Wom (wom) 5,000 (1989 Blench) Adamawa State, Fufore.

Yace (ekr) 50,000 (2002) Cross River State, Yala LGA.

Yala (yba) 50,000 (1973 Sil) Cross River State Ogoja, Obubra.

Yamba (yam) few speakers in Nigeria (1990 Blench) Taraba State.

Yangkam (bsx) 100 (1996 Blench) Plateau State, Kanam langtang.

Yedina (bdm) 3,000 in Nigeria, Borno State, on Islands in Lake Chad.

Yekhee (ets) 274,000 (1995 UBS) Edo State Etsako, Egbako.

Yen dang (yen) 62,640 (1987) Adamawa State, Mayo Belwa and Numan LGA.

Yeskwg (yes) 13,000 (1973 sil) Kaduna State, Jema'a LGA.

Yiwom (gek) 14,050 (2,000). Plateau State, Shendam and Langtang South.

Yoruba (yor) 18,850,000 in Nigeria (1993) Johnstone.

APPENDIX II

AHMADU BELLO UNIVERSITY.

FACULTY OF ARTS

DEPARTMENT OF LANGUAGE AND LITERARY STUDIES

STUDENT RESEARCH QUESTIONNAIRE

Research Topic: ***Effect of Ethnolinguistic Diversity on National Development***: Example of Nigeria

Objective: To research into the effects of ethnolinguistic diversity on national development, using Nigeria as a case study.

The researcher is a post graduate student of the above named institution, doing research on the above topic.

You have been chosen as a respondent to this study, please kindly feel free to provide information or tick in the appropriate options provided in the questionnaire below to make the study a success.

All information requested for in the questionnaire will strictly be treated as confidential and used only for the purpose of this research. Thank you.

SECTION A

1. State Capital of residence _____
2. Age: 12-19 ( ), 20-27 ( ), 28-36 ( ), 37-44 ( ) 45 and above ( )
3. Sex: Male ( ) Female ( )
4. Level of Education: Secondary ( ) Graduate ( ) Postgraduate ( )
5. Nationality: Nigerian ( ) Foreigner ( )
6. Are you aware Nigeria is made up of more than one ethnic group with diverse languages? Yes ( ) No ( )
7. Do you understand the terminology “National Development”? Yes ( ) No ( )

SECTION B

Note: In this section, respondent will respond to questions under the following options. Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD)

Question: What is the nature of the relationship among ethnolinguistic groups in Nigeria to her national development?

S/No	Statements	SA	A	D	SD
8.	It is believed that there are three (3) major ethnic groups in Nigeria along several others.				
9.	One of these major ethnic groups have been able to impact development in Nigeria than the other two (2) groups				
10.	The ethnic groups to which I belong has been able to impact development in Nigeria than the other two (2) major groups				
11.	The three (3) major ethnic groups collectively, despite their diversity have impacted national development positively				
12.	The diverse ethnic groups collectively, have impacted national development negatively				
13.	If Nigeria was majorly composed of one (1) ethnic group, national development will be faster and positive.				

SECTION C

Question: To what extent has ethnolinguistic diversity affected national peace and integration in Nigeria?

S/No	Statements	SA	A	D	SD
14.	The religious institutions in Nigeria have a direct impact on National peace and Integration				
15.	The religious institutions in Nigeria have a remote impact on National peace and integration				
16.	The diverse ethnic groups in Nigeria have a direct impact on National peaceful co-existence				
17.	The three (3) major ethnic groups in Nigeria has a remote impact on National peace and integration				
18.	The religious institutions in Nigeria have No impact on National peace and integration				
19.	The three (3) major ethnic groups have No impact on National peace and integration				

SECTION D

Question: What can be done to improve thr relationship among ethnolinguistic groups in Nigeria?

S/N	Statements	SA	A	D	SD
20.	Education is a tool for National development				
21.	Education has done more good than harm to National development				
22.	Education has done more harm than good to National development				
23.	The education institute in Nigeria is the bane of National development				
24.	In Nigeria, education should be used as a tool for National development				
25.	In Nigeria, only the educated elite can contribute positively to National development				
26.	I'm of the opinion that the uneducated too can contributed positively to National development				
27.	The uneducated has nothing positive to contribute to National development				
28.	Early education of children on the respect for others (altruism) can aid National development				
29.	Early education of children on the respect for others (altruism) cannot aid National development				

SECTION E

Question: How has the diverse languages of Nigeria affected national development?

S/No	Statements	SA	A	D	SD
30.	The diverse languages of Nigeria have fostered National development				
31.	The diverse languages of Nigeria have hindered National development				
32.	In the past in Nigeria, the diverse languages have been able to come to a consensus on issues of National development				
33.	Recently in Nigeria, the diverse languages have not been able to come to a consensus on issues of National development				
34.	Presently and in the near future, I don't see the diverse ethnic groups come to a consensus on issues of National development				
35.	Presently and in the near future, I see the diverse ethnic groups come to a consensus on issues of National development				