THE USE OF INDIGENOUS LANGUAGES IN TERTIARY EDUCATION IN NIGERIA

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Abstract
An indigenous language is a language that is native to a region and spoken mainly by those in that region. Across the globe, different languages are spoken by different people of various tribes. The language a person speaks serves as an identifying factor. Language is therefore unique and accounts for almost all form of human expression. The aim of this study is to analyze students' perception and attitude towards using the indigenous language as the language of instruction in most language courses. A questionnaire was constructed in order to collate data that was used in the analysis of this paper. Findings reveal that, a higher percentage of students either consider it difficult coping with the indigenous language used for instruction in their language courses or show indifference in learning their indigenous language in the course of their language courses. To conclude, better ways of using the indigenous language in teaching in order to spur the interest in learning were recommended.
Keywords: Indigenous language, Language attitude, Language choice, Code switching

1.0   Introduction

People have attitudes/feelings/beliefs about language in general, their language, and the language of other people. They may feel shame when other people hear their language. They may believe that they can only know one language at a time. They may feel that the national language is the best language for expressing patriotism, the best way to get a job, the best chance at improving their children's future (SIL). The most common attitude towards indigenous Nigerian languages (particularly Igbo) has often been that of contempt and negligence, especially in the domain of education. Languages play a central role in the identity of indigenous communities. Each language provides a unique way of understanding the world**.** Each language acts as a repository of cultural knowledge, practices, and histories**.** The most effective engine of a people's culture is their mother tongue (MT). Indigenous languages are treasures of culture and self-identity. In other words, language is the indicator of history and self-identification (Solanke, 2006). Because globalization is affecting all facets of life, our attitudes are bound to be affected linguistically. Most parents exhibit a love-hate attitude towards English language. They seem to admire their children's high level of proficiency in English and still complain that these children are not equally proficient in their use of their mother tongue. When a language dies out, future generations lose a vital part of the culture that is necessary to completely understand it. This makes our indigenous

Orji & Udeze

language a vulnerable aspect of cultural heritage, and it becomes especially important to preserve it. Adedeji (2014) citing Salawu (2014) notes that indigenous languages are not highly esteemed just like in Nigeria, where English and western education remain the vehicles of power and progress in life. As noted by Ogunmodimu (2015: 156): "Today, English has grown to become the official national language of Nigerian and continues to play important roles in the nation as the language of education, media, religion and the language of politics, governance and law". The use of indigenous language is central to the holistic development of any nation. It is imperative to take the linguistic features into account in order to ensure full participation all the citizenry in the developmental process (Emeka-Nwobia, 2015). This neglect for indigenous language must be arrested before it goes into extinction. This paper weighs the attitudes of Nigerian students in tertiary education (particularly those in Nnamdi Azikiwe University) towards using their indigenous language for teaching and learning purposes as against the dominating figure of English Language. The aim of this study therefore is to analyze students' perception and attitude towards the use of indigenous language as the language of instruction in most language courses. There will also be recommendations on effective ways of using the indigenous language in teaching to spur students' interest and also for easy comprehension.

1.1   Issues with indigenous language use

Despite their long and rich histories, indigenous languages are often relegated to a second class status of dialect, or vernacular, synonymous with poverty, backwardness and a lack of development. Misguided past policies have treated native languages as a part of the problem of underdevelopment, which was supposed to be solved through the introduction of the dominant language, which stood for modernity, development and national unity. Being offered no alternatives, many indigenous peoples have been forced to comply, thus exacerbating the loss of their languages, cultures and identities. To complicate matters, indigenous peoples are increasingly migrating to urban areas (online source). Worldwide, forces of colonization, globalization and westernization have encouraged people to speak English or other world languages. Many indigenous peoples worldwide have stopped passing on their ancestral languages to the next generation and have instead adopted the majority language as part of their acculturation into the majority culture. Furthermore, many indigenous languages have been subject to linguicide (language killing) (Wikipedia). A persons' indigenous language, which is also the Mother Tongue (MT), can only be preserved when its speakers have an interest in learning it and passing it onto younger generations to come. As with the case of the youths nowadays, there is a widespread lack of interest in being competent in the indigenous language and sometimes, the ones who use indigenous language are perceived as being 'villagic'. In the bid to effectively incorporate the use of indigenous language as one of the languages of instruction, this paper was born. From the data collected, we can see that majority of the students in Nnamdi Azikiwe University either have low competence or performance in the use of their indigenous language, Igbo. It is, therefore, the goal of this paper to suggest effective ways of using indigenous language in teaching language courses.

The main purpose of this study is to determine students' stance behind using the indigenous language as the language of instruction during their language courses, to understand the reason behind the lack of interest, enthusiasm or concern towards the

use of their indigenous language and to suggest better ways to promote the indigenous language competence and performance among students. This research not only seeks to emphasize the importance of our indigenous language but to suggest better ways that could be adopted in teaching the students with indigenous languages. In order to achieve this aim, this study seeks to answer the following questions.

1. Do you agree that language-taught courses (English, French, Chinese, Spanish) in Nnamdi Azikiwe University, Awka should be fully instructed using the indigenous language?
2. What is the reason behind the widespread apathy among students in learning or speaking the indigenous language (Igbo) most especially in school?

2.0   Literature Review

Language is an important symbol of social identity, and people tend to attribute more solidarity to members of their own linguistic community, especially when that community is characterized by high or increasing vitality (i.e., status, demographics, institutional support). The loss of indigenous languages signifies not only the loss of traditional knowledge but also the loss of cultural diversity, undermining the identity and spirituality of the community and the individual (Oxford Research Encyclopedias). This section is organized into three major subheadings which are: the conceptual framework, the empirical studies and the summary of literature review. The conceptual framework review related terms/concepts that will help to further understand the topic of study are discussed. The empirical studies deal specifically with similar researches to the topic of study carried out by other researchers.

2.1.   Indigenous Language

What is an Indigenous language? An Indigenous language is a language that is native to a region and spoken by indigenous people. This language is from a linguistically distinct community that originated in the area. Indigenous languages are not necessarily national languages and national languages are not necessarily indigenous to the country (Wikipedia). According to the IGI Global online, indigenous language has various definitions to it.

1. A local means of communication between members of a people or community, it contains within it the essence of considerable information and knowledge and wisdom of the people or community.
2. A language native to a country and spoken as a mother tongue by some of its indigenes.
3. The home language of an indigenous group of people. It is the language that carries a people's knowledge, culture and identity.
4. Language spoken within an ethnic community where the language is part of their identity and some traits of their customs are preserved through it.

Indigenous languages are indispensable cultural legacies without which all forms of human interactions can be carried out (Olaoye, 2009). Indigenous language or mother tongue is the language in which the child first learns to love and respect the mental heritage of his people and culture (Olaoye, 2009). It is thus an indelible mark of a people's identity. Therefore, the teaching and learning of indigenous language will afford the learner an understanding of the problems of the society, and indeed, Nigeria.

Local or indigenous language can be construed to mean a language spoken of belonging or connected with a particular place or area which one is talking about or with the place where one lives (Adedeji, 2014). Indigenous languages are the tribal, native or local language spoken. The language would be from a linguistically distinct community that has been settled in the area for many generations (Jibir-Daura, 2014). Language being a potent vehicle of transmitting culture, norms, values and beliefs from generation to generation remains a central factor in determining the overall status of a nation (Yusuf, 2012). Indigenous language refers to the 7 various native languages spoken in Nigerian. They are languages that are aboriginal to the people (Adeniyi & Bello, 2006).

2.2   Language Attitude
This can be viewed from either a speakers' attitude toward the language itself or attitudes towards speakers of a particular language. Attitudes are crucial to language growth or decay, restoration or destruction. An attitude is individual, but it has origins in collective behaviour (Agbedo, 2011).Language attitudes are evaluative reactions to different language varieties. They reflect, at least in part, two sequential cognitive processes: social categorization and stereotyping. First, listeners use linguistic cues (e.g. accent) to infer speakers' social group membership(s). Second, based on that categorization, they attribute to speakers stereotypic traits associated with those inferred group membership(s). Language attitudes are organized along two evaluative dimensions: status (e.g., intelligent, educated) and solidarity (e.g., friendly, pleasant) (Dragojevic, 2021). Status attributions are based primarily on perceptions of socioeconomic status while solidarity attributions tend to be based on in-group loyalty. However, attitudes are affected by experience; thus, attitude change is an important notion in bilingualism.

Attitudes are generally seen as having considerable psychological implications among human beings (Tajudeen, 2016). Smith (1982:11) sees attitudes as very important because they determine what we notice in the environment, how we code the information we gathered about what we notice and how we respond. This implies that there are three components of attitudes, these include: cognition (belief), emotion (feelings) and behaviour (action) (Tajudeen, 2016). These components act together to elicit a sense of positive attraction or otherwise towards other people. Adegbija (1992) has a more encompassing definition of language attitudes, which he describes as evaluative judgments made about a language or its variety, its speakers, towards efforts at promoting, maintaining or planning a language or even toward learning it. Language attitudes are socialized early in life. At a very young age, children tend to prefer their own language variety. However, most (if not all) children gradually acquire the attitudes of the dominant group, showing a clear status preference for standard over nonstandard varieties around the first years of formal education and sometimes much earlier (Dragojevic, 2021). Language attitudes can be socialized through various agents, including educators, peers, family, and the media. Because language attitudes are learned, they are inherently prone to change. Language attitudes may change in response to shifts in intergroup relations and government language policies, as well as more dynamically as a function of the social comparative context in which they are evoked. Once evoked, language attitudes can have myriad behavioral consequences,

with negative attitudes typically promoting prejudice, discrimination, and problematic social interactions (Dragojevic, 2021).

Attitudes are complex constructs; example, there may be both positive and negative feelings attached to, e.g., a language situation. Lambert (1967) recognizes three components of attitudes: The cognitive, affective and conative components. The cognitive component refers to an individual's belief structure; the affective to emotional reactions and the conative comprehends the tendency to behave in a certain way. On the whole, language attitudes can generally be classified as either positive or negative. Positive attitude towards a language predisposes its users (both native and non-native speakers) to choose it as a medium of interpersonal exchanges in most communicative events. In situations where the language attitude is negative, the tendency is towards language shift, which incidentally provides a veritable ground for language endangerment and ultimate language death (Agbedo, 2011).

Attitudes are personal beliefs, but there are patterns of attitudes throughout a community. Similar people will have similar attitudes and a profile of the community can be developed. Attitudes can be observed directly but are demonstrated through actual behavior – for example, how people treat speakers of other languages (avoidance, approach), or in their desire (or not) to learn another language. The convergence of one's speech to conform to another's speech suggests a "positive attitude" towards the other's speech. By the same token, divergence suggests an intention for the opposite outcome. Again, in Nigeria, the Igbo language is one of such local languages, which bears the cross of negative language attitude imposed on it by its native speakers.

2.3   Language Choice

Language choice is a careful selection of word, phrase, clause or sentence of another language within the speaker's linguistic repertoire. For bilinguals and multilinguals, the occurrence of language choice seems natural, automatic and unplanned. Speakers choose an appropriate register, genre, style, medium, or tone of voice in relation to the interlocutor (who), topic (what), context (where) and medium (how) in every talk (Dweik & Qawar: 2015). According to Buda (2006), although most of the world's population can speak only one language, a sizeable minority is able to communicate in two or more. Language choice is subject to two categories of factors: preferences and constraints (Agbedo, 2011). It might be thought, for example, that someone with reasonable fluency in several languages would nevertheless choose to speak his mother tongue wherever possible, that being the language with which he is most familiar and comfortable.

David (2006) argues that language choice is triggered by factors such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media and formality of the situation. A student of a foreign language may prefer to use that language whenever possible with the sole aim of improving his/her ability. The search for a common language may sometimes prove unsuccessful, and a group will have to choose the language which allows the participation of the greatest number of people. Some speakers may still find language switching difficult in itself. Coulmas (1997) explains that people make linguistic

choices for various purposes. Individuals and groups choose words, registers, styles, and languages to suit their various needs concerning the communication of ideas, the association with and separation from others, the establishment or defense of dominance. Ferrer and Sankoff (2004) find that the language preference of a speaker is influenced by dominant languages. Therefore, most bilinguals and multilinguals may choose a dominant language as a medium of communication because it provides them greater advantage, economic benefits, social networks expansion and better opportunities. The choice of a dominant language can be triggered by the wider acceptance and functions of that language. Dominant language influences the language choice of a speaker. More prestigious language is usually favored as the medium of communication in various domains because of its wider social functions. Pillai (2006) shares the same point of view; dominant languages can be used in formal and informal domains of communication and help to gain prestige, better economic access in the community, authority and power. The factors that influence a speaker's or writer's choice of language vary, and they include the context that surrounds gender, age, social class, culture, etc.

From the foregoing discussion, it should be clear that a large number of factors influence language choice, and many factors may work either with or against each other, producing a complex web of interaction, which makes the task of describing any one language choice event extremely difficult (Agbedo, 2011). In the Nigerian multilingual context, language choice is often in favour of the English language. This is not surprising in the light of its strategic position as the official language, one that provides seemingly unlimited access to the rights and privileges reserved for the elite class, the ruling class, shakers and movers of the Nigerian society. Second to the English language in this scale of choice are the three major languages of Hausa, Igbo and Yoruba. Amongst these three languages, Igbo language seems to be the only language that suffers from pathological apathy towards it by the owners.

2.4   Code-Switching

Code-switching (also known as CS) is the practice of moving back and forth between two languages or between two dialects or registers of the same language at one time. Code-switching occurs far more often in conversation than in writing. People sometimes switch code within a domain or social situation. Code-switching performs several functions. First, people may use code-switching to hide fluency or memory problems in the second language. Second, code-switching is used to mark switching from informal situations (using the second language). Third, code-switching is used to exert control, especially between parents and children. Fourth, code-switching is used to align speakers with others in specific situations (e.g., defining oneself as a member of an ethnic group). Code-switching also functions to announce specific identities, create meanings, and facilitate particular interpersonal relationships. When there is some obvious change in the situation, such as the arrival of a new person, it is easy to explain the switch (Holmes, 2013). A speaker may similarly switch to another language as a signal of group membership and shared ethnicity.

Code-switching is used when the speakers of certain communities have more than one language to communicate with. They use these languages periodically for many reasons which make them shift from their first language to other languages available.

2.5   Empirical Review

Amaechi (2015) dwelt majorly on the use of indigenous languages in the Nigerian Education sector. It suggests that as a way to protect Nigeria's indigenous languages, there is need for the proper implementation of the indigenous language policy in the kindergarten and nursery schools, not just being hypocritical about it.

Benson, Anyalebechi & Ariole (2017) centered on issues and challenges associated with promoting of Indigenous Language by library and information science professionals. They explained that the challenges to promoting indigenous language include: multiplicity of indigenous language, non-proficiency in indigenous languages, non-documentation of indigenous language and the preference for English language. The way forward for sustainable promotion of indigenous languages highlighted are: grass root promotion of indigenous language, establishment of centre for Advancement of Indigenous Language in Nigeria. (AILV), promotion of books written in indigenous language, translation of literary works to audio content in indigenous language, inclusion of indigenous language as a compulsory course in library schools in Nigeria. While

Schauffer (2017) stated that, particularly in the Twenty-first century, if indigenous African Languages were to survive in a world that is changing at an exponential rate, they must be adaptable and capable of assimilating words from different languages and different disciplines and they have to accommodate the growing need for use in electronic media. It is suggested that in order to achieve the status, sustainability and respect that is their due, as many of these languages as possible should be supported to become languages of instruction in higher education. All of the issues to be raised are important but, amongst the most problematic of the issues facing any language that seeks the status of being regarded as a language of instruction in Higher Education is the fact that, there must be a sufficient body of literature in the language to underpin the academic offerings. It is also evident in the above researches conducted that they have one thing in common which is the major concern for indigenous language implementation at different levels of education and suggesting ways of promoting it. This paper therefore chose to undertake its research on indigenous languages by answering the research questions stated in the preliminary discussion of this work.

3.0   Methodology

This study utilized the primary source of data for its analysis. The instrument used in data collection is the questionnaire which was developed from the two research questions employed for this study and structured using the four point likert scale which ranged from agreed, disagreed, strongly agreed and strongly disagreed.The 100 respondents to these questionnaires were randomly selected in Nnamdi Azikiwe University, Awka.The respondents were students (Male and female) of various ages drawn mainly from the Language Departments of Nnamdi Azikiwe University, Awka using accidental sampling. Accidental sampling mostly entails easy-to-reach people for convenience and accessibility. Furthermore, the sampling method is sufficient as it draws from a population that is close to hand and within the researcher's areas f contact. The responses are analyzed using the simple percentage method. Through the use of research assistance, the questionnaire was administered to the respondents and collected in the end.

3.1 Data Presentation and Analysis

Indigenous languages and their speakers are diminished and made to feel inferior, thus allowing for discriminatory policies and practices. The data below answers the 2 research questions above about students' view of the research topic at hand.

Table 1 shows the percentages of the students' responses from the questionnaire to the first research question.

S/N	QUESTIONS	A	SA	DA	SDA	%
1.	Do you agree that language-taught courses in Nnamdi Azikiwe University, Awka, should be fully instructed using the indigenous language?	11	6	25	58	100

Table 2 shows the percentages of the responses from the questionnaire with regards to the respondents' attitudes towards the use of their indigenous language.

S/N	QUESTIONS	A	SA	DA	SDA	%
1.	Lack of interest?	26	49	15	10	100
2.	Difficulty in coping with the language?	16	19	38	27	100
3.	Inferiority complex stereotypes?	30	45	14	11	100
4.	Relegation as a second class language?	43	34	17	6	100
5.	Thoughts of being synonymous with poverty/backwardness?	50	17	19	14	100
6.	Ridicule from other students?	27	32	23	18	100

From the analysis above, we can conclude that without education mainly in the mother tongue in public schools, with good teaching of a dominant language as a second language, most indigenous peoples have to accept education through a dominant or majority language, at the cost of the mother tongue which is displaced, and often replaced, by the dominant language. Indigenous communities around the world are taking steps to revitalize their languages. Initiatives include providing language training to youth, developing online resources, and encouraging community members to place a high value on their language. Linguists and anthropologists are actively supporting these efforts. Among other things, the survival of a language depends on the prosperity and political influence of the community which speaks it. What students fail to understand is that this language is more than a means of communication; it confers on its speakers a sense of identity and uniqueness. In other to encourage its promotion, there should be an empowerment of indigenous languages through all mediums including radio (Unizik FM) and television, supporting and increasing the number of centres by providing more conducive classrooms for learning for the study of indigenous languages, and financing special schemes designed by indigenous peoples for revitalizing and rescuing their languages.

Ene (2007) submits that instead of making a foreign language enjoy the state it is enjoying presently, indigenous language and courses in teacher education institutions

should be planned to equip every teacher with the capacity of teaching in both foreign and indigenous languages. Akabogu & Mbah (2013) contend that the government should see the indigenous languages more clearly for what they had been all along viz, a veritable and practical means of communication, some of which could very easily be harnessed for effectively national integration which is a matter of paramount importance for a country still struggling to consolidate its independence. Similarly, Adzer (2012) avers that the government should give more attention to the development and promotion of indigenous languages than it is presently giving to English, French or other foreign languages being imposed on children to whom the mother tongue is alien. As noted by Jibir-Daura (2014), indigenous languages are not argued to be development's ''saving grace'', rather they are seen as a tool with which to facilitate positive transformation and advancement by creating not only wider acceptance of existing diversity but also of facilitating a greater number of social opportunities to speakers of minority languages.

Balogun (2013) states that the loss of any language by a people is the loss of their root and the loss of their identity and when a language is lost, such a people who experience the loss continue to live in the shadow of other people's identity and culture. The survival of the language of a people is very vital to the people's survival on the whole (Adzer, 2012). Dooga (2012) affirms that the loss of a language includes the loss of a people's heritage, their culture, and it takes away an important part of a nation's history because as the language declines, so do the cultural values of the people who speak it. Benson, Okere & Nwauwa (2016) adduce reasons that underscore the need to promote indigenous language in Nigeria. It includes: to stimulate the child's interest in learning; to avoid loss of identity and to retain our cultural values.

4.0   Recommendations
The survival and development of indigenous languages will require the will and effort of indigenous peoples (the lecturers and students) as well as the implementation of supportive policy, especially in the field of education. Measures needed (in no particular order) to protect and promote indigenous languages include:

1. Providing Conducive Classrooms for Learning: There is need for a conducive learning environment. Classrooms should be properly equipped and provisions should be made so that students can comfortably be seated during lectures. Also, visual / communicative aids should be provided in line with standard practices around the world. This would make learning easier and more productive.

2. Establishing Language-Immersion Programmes for Students: Raising the prestige of indigenous languages by promoting the use of indigenous languages in public administration and (in the case of this paper) academic institutions. Faculties and departments should organize language competitions in other to spur the interest in the minds of the students towards placing more time and effort in learning their indigenous language. That way, students are pushed to learn for the sole purpose of entering these competitions and winning prizes for themselves.

3. The Place of Library in Language Development: According to Olaifa (2014), the importance of libraries in language preservation and development is huge because

libraries provides information in either written, electronic or (most especially) audio visual form, which play a key role in creating literate environments and promoting literacy by offering relevant and attractive reading material for all. To a people, the value of language is so great that without a language, a speech community ceases to exist (Adzer, 2012). Equipping the library can play a significant role in the promotion and documentation of indigenous languages. Language documentation which is the recording in writing and audio-visual recording of grammar, vocabulary, and oral traditions (e.g. stories, songs, religions text) of endangered languages (Ani, 2012).

4. Establishment of Centre for Advancement of Indigenous Languages in Nigeria (AILN): Library and information professionals in Nnamdi Azikiwe University, Awka can also play a significant role by partnering with the Ministry of Education in Anambra to establish a Centre for Advancement of Indigenous Languages in the state. This will go a long way in promoting indigenous languages in the context of both the state and the Nigerian environment. The public libraries can be used as venues for this venture. It would not only help in promoting indigenous language but as well promoting librarianship as a profession.

5. Promoting Books Written in Indigenous Language: Librarians should help to promote books written in indigenous languages. Efforts should be made by library and information science professionals in Nnamdi Azikiwe University in ensuring that books written in the various indigenous languages are made accessible to the students it was intended for. Librarians should go beyond waiting for people to come to the library to utilize such books. It is important that library and information professionals deploy every marketing strategy to ensure that the indigenous books written in indigenous languages get to the right users when needed.

6. Translation of Literary Works to Audio Content in Indigenous Language: With the advent of information technology, many youths are more interested in digital information contents (DIC) than the analogue information contents (AIC). In line with this, Indigenous language experts can take proactive and pragmatic steps in translating literary works written in English to indigenous language either in written form or audio content. The audio content can be easily uploaded in the school's website and also various social media for the students to download to their devices and listen to at their own convenient. According to Benson, Okere & Nwauwa (2016), the school libraries with copyright permission from authors can help in the translation of literary works into our indigenous languages. They further posit that when this is done, the Nigerian child could now have access to such works and read it in the mother tongue.

7. **The Use of ICT and Language Labs:** The use of the internet in education is now growing in all parts of the world and their application is becoming an integral part of education in many parts of the world. Information and communication technology (ICT) is a boom for students today as it has a significant and positive effect on students' achievement which includes: easy access to learning materials, proper record keeping, distance learning and continuous learning, etc. Furthermore, Eady & Lockyer (2013) state the important role that technology plays in education is giving teachers the opportunity to design meaningful learning experiences. The use of ICT in the classroom saves time and has a great impact on learning as well as teaching.

Also, the school should be equipped with a functional and standard language lab as it also helps students' learn how to produce the sounds present in the language better. The sound system of any language being learnt is crucial in mastering that language and being a better performer.

8. Staff Development: Workshops and seminars should be organized for staff in the areas on indigenous language instruction to better equip them in order to carry out their jobs effectively. Staff development to include the acquisition of fluency in a spoken African Indigenous language and the capacity to read and write in that language at a high academic/scientific level They should also be able to overcome the lack of ability to teach reading skills (in any language) in schools. There is need for a shift in attitude on the part of teachers, parents, and learners towards teaching in and learning of indigenous languages. But, as Professor Jonathan Jansen points out "…the problem is not the language of instruction – it is the quality of teaching, knowledge of the curriculum and stability of the school that determines educational chances in a black school". The school should also give research grants to researchers to be able to produce more standard specialist dictionaries in the indigenous languages that list higher concepts together with technical, field-specific and scientific terms in the indigenous languages; Publications in the particular indigenous language on a vast number of subjects are lacking together with works that could promote the use of the language including novels, anthologies of poetry, play scripts and so on. There is also a need for translation of seminal works in all academic subjects including: Agriculture, Mathematics, Science, Chemistry, Social Sciences, Information Technology, Economics, Psychology, Politics, History, all branches of Medicine, Theology, Architecture, Philosophy, Education, all branches of the Law and many others.

5.0 Summary and Conclusion

It has been determined that students general exhibit a feeling of apathy towards their indigenous language for so many reasons. They also do not show interest in learning. Lecturers should frown at the reasons for the general indifference towards the indigenous language and reinforce the importance and benefits of learning the language. Much importance should be placed on practical methods as against theoretical methods for effective teaching and learning. The school administration should also consider the suggestions made in this paper towards promoting the use of the indigenous language in Nnamdi Azikiwe University, Awka. There is no doubt that the suggestions outlined in this paper would make significant impact on the promotion of indigenous language.

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