

POLITICAL IDEOLOGY IN NIGERIAN LANGUAGES FOR SUSTAINABLE DEVELOPMENT

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Abstract

The paper discusses the ideology of the three major Nigerian Languages using data and information from historical sources, oral tradition, interviews, observation and library research. There have been many researches carried out all over the world on the role of languages in education and interestingly all attest to the fact that no person or nation can perform better socially, politically, economically or educationally in another language outside, the language of his immediate environment. Languages in terms of communication and identification of natural resources using native language in transaction, transaction in terms of business, social life e.g. culture, business in terms of job creation, wealth creation and commerce. The objectives of this paper are: define and identify some of the political ideologies in Nigerian languages, highlights the different forms of their political ideologies and evaluates their political ideologies and identify potential for future development. Also, to identify cultural differences in a geographical setting of political land-scape among ethnicities and to know the importance of political ideology in the process of campaign for electioneering process. The influences of political ideology on Nigerian languages are also examined. The paper concludes that if truly Nigeria want to be a developed country, some of these ideologies such as “scratch my back and I will scratch your back” sit tight” born to rule, sentiment, settlement and zoning which contributes to poor development of the Nigerian languages. Recommendations are made that all Nigerian languages teachers should not give rooms for anybody to intimidate them, and they should not agree for anybody to refer to our languages as a vernacular.

Keywords: Political, Ideology, Nigerian Languages, Sustainable Development

Introduction

Political ideology is a set of beliefs, ideas, values and opinions exhibiting a recurring pattern that complete deliberately as well as un-intentionally is a coherent system of ideas that rely on a few basic assumptions about reality that may or may not have any factual basis. Is a set of related beliefs about political theory and policy held by an individual, group of individuals or a particular social class. This paper will focus on the ideology peculiar to the three major languages in Nigeria. When we study society, we are studying human interrelationship, the success and challenges. Economics measure the living standard and growth development rate over time in maternal terms. Culturists analyze the charter of life i.e., the socio-cultural institutions that are used to guide people’s emotion into socially sanctioned forms (be it in the social private life or in the public political domain).

Democracy and Sustainable Development in Nigeria

The survey of Nigeria since independence and in particular the last and the ongoing regime from 2015 to date suggests that democracy has failed to improve the living conditions of the ordinary Nigerian. However, the bone of contention is that democracy should be repositioned to address the Nigerian realities of extreme poverty. Lack of social amenities, corruption, ethnicity, favourism and use of violence, abuse of the rule of law, rigging of elections and commercialization of the entire political process among others.

Above all, the acceptance of western ideas of privatization, commercialization and opening up a borders by Nigerian leaders as the lynchpin of economic direction has no doubt pushed the nations economy into inertia (Aluko, 2008). In Nigeria today, poverty is intensifying while unemployment and corruption are skyrocketing, inflation is heading towards the roof and the rich are getting richer by the day (Odunfa, 2008) many of the Nigerians youth have been forced to Okada riders while many other adopts crime in order to eke a leaving from the economy, that has been bastardized by the globalization process sadly, while corruption is fast eating deep into the fabric of the Nigerian society, the removal of fuel subsidy has created a situation where the Nigerian market is flooded with high cost of both local and foreign goods. All process of industrialization has been crippled for lack of local initiatives. This reality affirms the submission by Kegley and Inittkopt 2009, P. 265.

Who observed that,

Liberalization exposes domestic producer to capital flows that are large relative to the economy it increases risk, but it also increases potential reward. For poverty eradication, the challenge is to identify policies that enable poor

people to participate or people from the grassroots to participate in market or more equitable terms nationally and globally.

Paradoxically however, the Nigerian elite who control the economy are merely gatekeepers of masters in the metropolitan societies for reasons of low sense of nationalism and greed, they engaged in distributive activities as agents in rather wholesome manner (such as smuggling, importation of inferior goods, sharp and fraudulent practices that drug the naira value down) that reduces the Nigerians economy to appendage of those at their masters.

It is against this premises that Rodrick (2007) has been right in noting that globalization threatens and indeed widens the gulf between the rich countries in the North and the poor countries of the South. Consequent upon the foregoing, democracy in Nigeria has refused to take roots because it empowers the ruling elite and the clientele network while the greater masters wallow in abject poverty. Establishing the corollary that exist between poverty and democracy, Obasanjo and Mabogunje (2006) Sagely noted that democracy will thrive when poverty in all its different facet are dominated or drastically reduced. They further opined that when democracy takes roots, poverty will be history because the people will have the opportunity of maximizing the dividends distributed by the government machinery. Khor (2006:P4) sums up the deleterious effects of globalization thus:

Perhaps the most important and unique feature of the current globalization process, is the globalization of national policies including mechanism, national policies including economic, social and cultural technological that were under the jurisdiction of the states and people have come under the influence of international agencies and processes of big private corporations and economy financial players. This has led to the erosion of national sovereignty and narrowed the ability of government and people to make choices from option in economic social and cultural policies.

Therein lies the Nigerian experience as she has been reduced to a globalization underdog that trails the industrialized North like puppet held on the string with no choice of her own. Thus, her democracy not only remains flagging but sustainable development is non-existent in her lexicon as politicians and political authorities are enmeshed in corruption. Even political parties have their own ideologies as they fragment by the day.

The struggle for power has become deadly with competitors getting failed or kidnapped to increase the winning dances of the survivors. To make matters worse those already in power with a measure of financial muscle, orchestrate plans to either perpetuate themselves in power to plant compliant successors to ensure their relevance and guarantee their security when they are out of office.

The reality now is that Nigeria is at cross roads. And the way forward for her would be to emulate the Asian who relied more on indigenous philosophy for a breakthrough using political will.

Political Ideologies in Nigerian Languages

Nigeria and the entire civilized world believe in the power of quality Information Communication Technology (I.C.T.) education quality information and communication technology education as basically our society efforts to teach its current and emerging citizens valuable knowledge and skills around computing and communication devices software that operates them, applications that runs on them and systems that are built with them. The Nigerian society has been and is still plague by so many problems brought about by our political authorities. All politicians that comes to power in Nigeria always come with one ideology or the other, is either he thinks that the power should not leave their carcus or zone, so that only one zone will remain in power for donkey years. This type of ideology is referring to as: born – to – rules which all Nigerian are even fighting against.

Nigerians believe power should be rotating so that each tribe or language will have their own time but some group of people for the reason best known to them want to remain in power till the end of the world. This use to cause problem among the ethnicity in Nigeria.

Also, some politicians would not want to have the seat of authority at the stipulated time and if he or she would leave, he will make sure he replaces himself with his/her member of family or friend so that all the atrocities committed when in office will be covered, this type of ideology is being refer to sit tight.

The ideology of scratch by back and I will scratch your back among politicians or in our society is Bribe, which is like a disease in all the strata of human endeavor. To the extent that some people believe that before they will help you, you must settle them, that their own ideology, this is corruption, corruption is practiced in all sphere of human life. The definitions vary depending on the angle one looks at it and his discipline, yet they all have the same connotations. Another ideology common among the Nigerian languages, is sentiment which is a view or opinion that is held or expressed. This usually common among all the languages. Everybody will want to favour their brother or sisters so far he/she can speak their language.

The vision of Nigerian founding father is to see a better Nigeria but it is a regrettable to state that younger generation has disappointed Awolowo, Ahmadu Bello and Azikiwe. The vision of their Nigeria is not what we have now these leaders were not tribalists, they had no ethnic or religious bias in terms of infrastructural development. People who succeeded them unfortunately were self centred. They were not there to serve people but themselves and that is our problem.

Zoning was introduced as an attempt to correct unequal distribution of benefits (educationalists, income and wealth, power and authority) and burden associated with ethnic differences. The zoning system has been promoted by the federal government but some do not want the power to be zoned simply because they want only their tribe or ethnic to be in power, some Nigerians from minorities ethnic group have been victims of discrimination. Theoretically, speaking, all Nigerians enjoy the same citizenship rights and protections as those from major ethnic groups. While ground has been gained, the reality is that discrimination and tribalism are still very much a part of the Nigerian culture and institutional practice we must remember that the zoning system was established to address the continuing, real problems of discrimination, ethnic minorities and our languages, remain economically, politically and socially disadvantaged.

The zoning system has been a lot debate for a while now in Nigeria. There have been both positive and negative thoughts concerning the zoning system in the Nigerian society. The history of Nigeria has brought forth both good and bad socioeconomic relations, just like any other nations. Pathetic social circumstances, during the colonial era for example, encouraged ethnicity and from this inhumane practice arose tribalism in zoning system all people in authority always want to favour their own people, the question now is that will the remaining people that have nobody in power keep quite? This is what is happening in the country now thought it is more rampant in some area than the other which make people to be complaining. If you are fortunate to be in a place where they like practicing all these ideologies you are on your own, though you may be able to speak their language but forget it, they know themselves. And that is why many people believe that Nigerian will one day disintegrate.

The Influence of Political Ideology on Nigerian Languages

The political situation in the country is bleak and pregnant with all kinds of threats it is unfortunate that we are still a “country” and not a “nation”. The moment we graduate into a nation it would be better for the country.

The first influence of all those ideologies is that it contributes to effect poor development of the Nigerian languages, no government want to spends huge amount of money on languages and this mark our children to prefer studying foreign languages.

Also, specialists in the area of languages some of them are no longer in the system, some have died, some even prefer to stay at home continue farming instead of collecting peanut as a salary from government, because the same government that is relegating our own language are the same people that is promoting other people’s language. If not why can’t our government pick one of our language as a “Lingua Franca instead of another people’s language, as all those things are happening to our languages all of us should be at alert to fight for our languages if we don’t want to be enslaved for the second time.

Conclusion

Whether it is in sector of education or in the wide economic spectrum, the Nigerian of today is much more private sector driven that it was many years ago. This could be in conformity with the theory of globalization. The duty of the government is to provide the basic infrastructure and create the enabling environment for all and sundry. Also, government should try as much as possible to encourage our languages teachers so that we could be able to graduate from country to a nation and make use of our language in whatever business or anything we want to do. This will make us to be a developed nation.

However, all these ideologies that is favoring some part and does not favour other should be established completely so far we are still in one Nigeria, everybody should be treated equally.

Recommendations

With the trends of the political firmament of Nigeria and with the support from the International community, there is still hope for Nigeria. The following recommendations could help to bring about overall improvement.

1. All Nigerian languages teachers should not give room for anybody to intimidate them that is, they should be up and doing, do what they supposed to do and at the stipulated time.
2. Also, Nigerian language teachers should not give a room for anybody to refer our language as a vernacular, even in schools, some teachers forbid their students or pupils to speak their language, this is slavery languages teachers should not be a part to this because those people that introduce and called our language vernacular are still same people that are coming through the back door to steal our culture and tradition and remember our language is part of it.

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