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## **The Fate of Foreign Languages Compared to Indigenous Languages in Post-Colonial Africa**

Dissertation Submitted to the Department of English as Partial Fulfillment of the  
Requirement for the Master Degree in English

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# Declaration of Authenticity

I hereby declare that the Dissertation submitted to the department of English as partial fulfilment of the requirement of the Master degree in English language entitled “**The Fate of Foreign Languages Compared to Indigenous Languages in Africa**” done under the supervision of **Dr Korichi, S** is a personal original work except for what is quoted or referenced.

# Dedication

This work is dedicated to my beloved family, my mother and my three siblings, Amine, Zakaria and Zineb for the great life that we have shared together and for their continuous support.

To my uncles Hamid, Abdellah and Yousef and my aunties Farida, Houria and Bahija for their encouragements to push my studies further.

Finally, to my grandmother who never stopped believing, cheering and praying for me during good and bad times.

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# Abstract

This study was based on comparison between indigenous languages and imported languages in three fields: politics, society and economics, for the purpose of predicting the languages of the future in Africa. In this research, concepts such as imported languages, foreign languages, ex-colonizers' languages and former masters' languages all were used to refer to the western languages that were inherited from the colonial rule. Meanwhile, concepts which fell in line with mother tongues, indigenous languages, local languages and native languages refer to languages originated in Africa or have a long history in the continent such as Arabic. The aim of this research was to show the fate of imported languages and indigenous languages, based on a comparative study of the impacts of both, on the three above mentioned fields. Hence, this thesis highlighted the main contributions done by various literary works that aimed to vindicate local languages on the African continent. To this end, it was hypothesized that factors in fields of politics, society and economy are leading to the decline of foreign languages while raising the status of indigenous languages. In that, African local languages provide more benefits, compared to foreign languages that are doing more harm. Accordingly, it is possible that the future of foreign languages will be dethroned, and indigenous languages will shape the future of Africa. Results obtained, hence, confirmed that foreign languages hold status because of their control over local African language policies while society remains an eternal domain of local African languages. Yet, in the field of economics, indigenous languages are rising to power due to their tremendous benefits.

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# List of Acronyms

- **ACALAN:** Academy of African Languages
- **ARED:** Association in Research and Education for Development
- **AU:** African Union
- **EDSEC:** Education Sector
- **OAU:** Organization of African Unity
- **UIS:** University of Illinois Springfield
- **GDP:** Gross Domestic Product
- **GBP:** British Pound Sterling
- **HIV/AIDS:** Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome

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## **General Introduction**

Africa is a continent that has known through experience what happens to those under colonization. During that era, African nations were under the occupation of western powers such as the French, British, Portuguese, Spaniards and German. Almost all powerful western nations had colonies in Africa. Like many oppressors throughout history of humanity, they aimed to insure their reign on the continent using any possible means. These invaders had established their own politics on the continent, oppressed the local populations and depicted them as inferior, savage and backward; they monopolized the riches of the continent for their own benefits only. The means by which they carried out this was sometime violent such as using massacres; other times they used methods that were masked with a good will but actually they were meant to keep their high positions on the continent; examples of such methods are spreading western beliefs (Christianity) through missionaries, or teaching western cultures and languages to the locals under the pretext of spreading civilization. The latter has done significant damage in the African continent, and it is still continuing to do so in our contemporary time, as the colonizers' languages and ideologies still remain, holding high status to this day affecting all aspects of Africans' life negatively. However, since most African nations got their independence, there have been constant changes that are tipping the balance in favor of local African languages, and the decline of western languages.

This thesis came to be thanks to the personal interest in the study of languages and their evolution throughout time. Another reason is being a person who holds high pride into African cultures and identity, and also as a firm believer in the infinite potential the African continent holds owing to the fact of its rich nature of resources, cultures and diverse societies; I took it upon myself to join the lines of vindicators who enthusiastically, passionately and persistently advocate all aspects of Africa in their writings. This research, also, is related to the long and continuously studied subjects of 'Language Situation' in Africa; as it supports the case of indigenous African languages that are being constantly diminished, whether the reasons are internal or external. This work also shed light on unprecedented studied phenomenon which is the decline of western languages in Africa, in comparison to the rise of African languages, thus, attracting attention and considerable importance into investing into local African languages.

The present research is an attempt to predict the future of mother tongues, as well as the foreign languages in African continent in general, since there have been observable changes, concerning the impact of language groups on the selected fields (politics, society, economics) that hold essential roles in Africa. Fundamentally, for the purpose of conducting this study, data concerning language policies, language and society, and language and economy are gathered. It should be noted that this research will not focus on each nation of African continent, nor will it present their languages situation in detailed matter, but some cases will be analyzed to give a general view about the language situation that is being studied. The study aims to generalize its theory on the whole continent; as such, some studies presented in this research on some of African nations are used as subjects for justification, clarification or as examples. These studies hold at their core the same ideas that are shared by most if not all African nations. It should be also noted that this thesis has not been conducted on principle of preference concerning the choice of nations used in this study, since it is based on the idea that all African nations have shared aspects concerning their local languages. As such, there will be a number of nations that will not be directly included or studied in depth, though important, such as Algeria or Morocco; yet, they will be still hinted at. The study of this papery applies to all African nations. To conduct such a research, these questions are to be raised:

1. What are the factors that control such decline of foreign languages and rise of Indigenous languages?
2. Why is western languages' importance decreasing while African local languages are winning a noticeable value?
3. What would be the fate of both foreign and indigenous languages in Africa?

The study also regards the following hypotheses:

- Hypothesis 01: Political, social and economic factors could be controlling this shift of balance of power in favor of Indigenous languages, since these three fields are known to be the core factors at any nation, affecting all aspects of their citizens' life including the language situation.

- Hypothesis 02: Western languages have negative impacts on politics, society and economy, and are losing credibility concerning their use in Africa, while African native languages hold more benefits thus are increasing in their value.
- Hypothesis 03: It is possible that in the flow of continuous increase of factors that favor and empower the case of indigenous languages, foreign languages would be dethroned from their position and be pushed to assume a different role in Africa.

This research has three main objectives. First, it aims to show the impacts of imported languages on Africa's politics, society and economy; and shed light on the damage that has been done by these languages concerning the three mentioned fields. Second, it shows the impact of native African languages on the previously pointed out fields, and the benefits of the mother tongue in general and its contribution into nations' development. The third aim of this paper, based on the impacts of both imported languages and local African languages, is to show the fate of imported language and that of indigenous African languages.

A review of literature revealed that there have been numerous literary works that have been written concerning the language situation in Africa. The work of Kamwangamalu (2016), entitled *Language Policy and Economics: The Language Question in Africa*, explains the political and economic backgrounds of imported languages (western languages) and indigenous African languages. The author, also, criticizes in his book language planning policies that favor imported languages, and that they are regressing the development of African nations. Kamwangamalu sheds light on the ideology of decolonizing education in Africa, and he promotes the adaptation of vernacular language education.

In an article entitled "Language Ideologies and the Politics of Language in Post-Colonial Africa" by Wolff (2017), from Leipzig University in Germany, explains that the reality of the nature between Europe and Africa. European nations glorified European exceptionalism that was fueled in the background by racism and social Darwinist ideology; meanwhile, they antagonized the African communities, this leads to the view of the western superiority over the African inferiority. This was used as a justification by the west to civilize the African society by enforcing European standards such as language that remained even after African nations got their independence.

Importantly, Chumbow in the *book Multilingual Education in Africa: Lessons from the Juba Language-In Education Conference*, edited by McIlwraith (2013), defines the meaning of **MT-MLE**, as when two or more languages are taught in a setting while giving great significance to mother tongue. MT-MLE also maintains and guarantees the presence of minority languages in multilingual environment, while keeps a close monitoring on threats toward these languages. Chumbow promotes Mt-MLE as it advocates the mother tongue as a fundamental language, but also makes it function as a gateway to learning other languages; as such MT-MLE makes learners have high flexibility and adaptability to various setting and languages, by becoming multi-lingual, multi-literal and multi-cultural.

Africa is a continent that holds a large amount of cultures and languages within its territory. The majority of which are natives while other cultures and languages were brought by the colonizers, Töttemeyer (2009), in her article titled “Multilingualism / Multiculturalism in Africa and its Impact on a Reading Culture: The Namibian Experience”, clarifies that language is, but, one of the elements of culture, and culture relates more to identity. As such, language holds an essential role in any given speech community.

The work of Ouane and Glanz (2010), entitled 'Why and how Africa should invest in African languages and multilingual education', the authors show the benefits of investing into African languages and multilingual education, and the plan of how to effectively do so. They also illustrate that an efficient and effective MT-MLE contributes to the development of economics in African nations, as it helps develop learners' linguistic and communicative capabilities which are deeply connected to multilingual economies.

This research relies on data collected from various forms of literature and websites. It is divided into three chapters. The first chapter is concerned with politics, in which light is shed on some political background of language situation in Africa, and some of the existing policies that are categorized by their competitive nature, as there are those that favor imported languages, while others favor local African languages. The second chapter deals with society. It shows the status of foreign languages and African languages in society, and clarifies which one is gaining advantage over the other. The last chapter deals with the African nations' economic development and shows which of the two language groups (Native African languages and colonial languages) is best for African economy and development. Finally, the study ends with a collection of

conclusions that give an idea of what would be the outcome, concerning which language group would be the future of Africa.

## **Chapter One**

# **Indigenous African Languages Versus Foreign Languages in Politics**

## **Introduction**

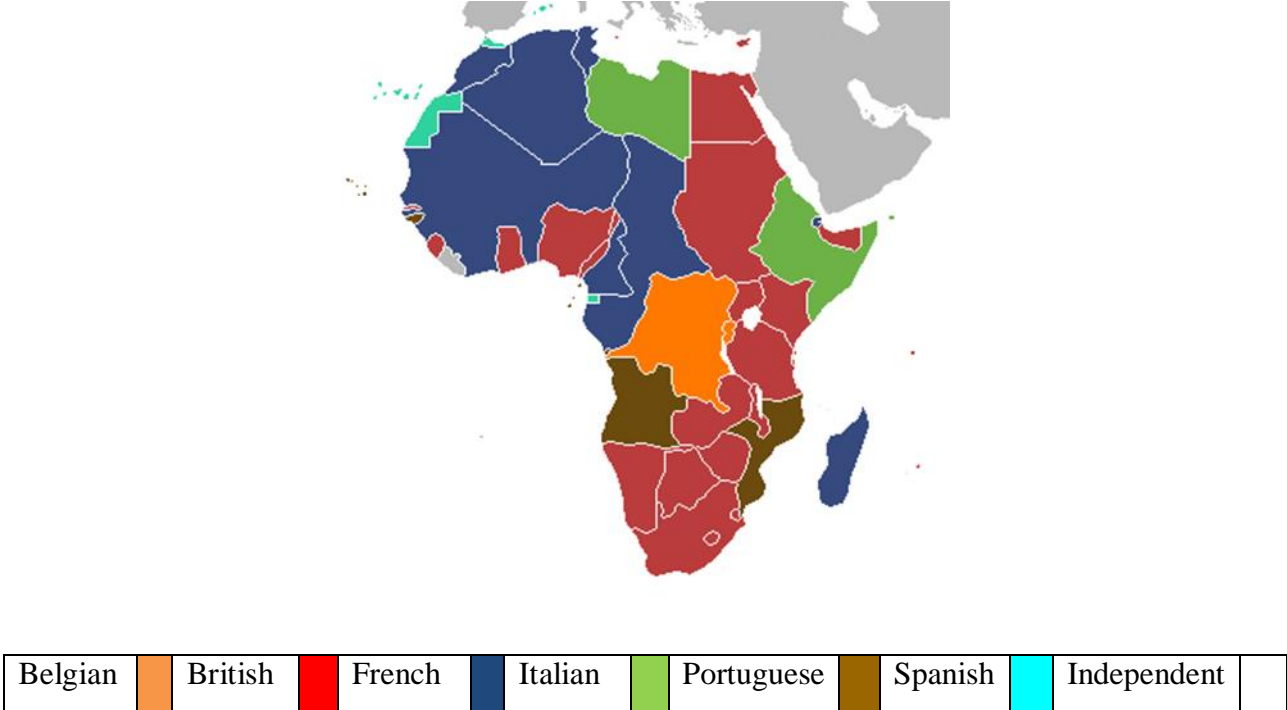
Cambridge Dictionary clarifies that politics refers to the principles, ideas and rules carried out by the government that decide how to run and rule the certain nation or society to maintain power. Thus, it is the natural thing to do for an occupying nation to force its policies over the colonized areas for the sake of both having a grip over locals and set a powerful foot hold in the government of the colonized nation. Under the ideology of the western supremacy and the cover of spreading civilization, European nations enforced all several of policies most time using violence to insure their position in Africa and guarantee their benefits. This chapter highlights how local cultural activities, religions and languages have been heavily subjected to the previously mentioned policies to break the will of the locals, so they would assimilate into the life style of the Europeans. The chapter sheds light on the fact that after the flames of liberation spread through African nation, who stood against their oppressors for independence and self-determination, they succeeded in gaining sovereign over their own nations. Newly established government sought to get rid of those hegemonic policies that would possess a threat to the governance of the newly independent nation. Language being a fundamental element and icon of any nation was by no short amount subjected to various policies in postcolonial Africa.

### **1.1. Language Choices after Independence**

According to Awobuluyi (2013), after African countries got their independence, they had to make a choice in regard to the language dilemma that was left by the colonizer. Each newly independent African nation had to select which language would be used to cover the country's needs. There are 54 nations in Africa; 23 of those nations have English as an official language; an example of such is Liberia, Zambia, Uganda, Kenya and Botswana. 22 of Africa's countries have French as the official language like Comoros, Cote d'Ivoir, Benin Republic, Burundi, Gabon and Mali. However, only eight nations have Arabic (native African language) as the official language. Among these eight countries there are Algeria, Egypt, Libya, Mauritania and Sudan republic. There are also about five nations that have Portuguese as the official language which are Angola, Cape Verde, Guinea Bissau, Mozambique, and Sao Tome and Principe. Afrikaans is a native African language that is adopted as the official language by two nations only which are South Africa and Namibia. Finally, there are Spanish and Somali (native African languages); they are used in Equatorial Guinea and Somalia. Some African nations have both an indigenous African

language and an imported language that holds the position of an official language, like Chad and Eritrea. However, when it comes to the position of national languages, most African nations have selected a local mother tongue to hold that role, while others did not have an indigenous language or could not select one among the multiple local languages; thus, they had to rely on imported languages to be official, like Angola and Benin Republic (for further details see appendix 01).

Official languages are languages used by the government, legal procedures, official documents and trade, meanwhile national languages are languages that hold symbolic importance or special status to that nation (Liu 2014; Perdana 2017). It should be noted from what was previously mentioned concerning languages choices, that English and French are the most chosen languages as official languages among African nations because the British and French had the lions' share from Africa during the colonial era. This can be shown in following figure.



**Figure 1.1. Areas under European Colonial Rule, 1939**

Source: Brigade Piron. Areas of Africa controlled by European colonial powers in 1939 [cartographer]. (2013). Colonisation of Africa. [map].Retrieved on April 18<sup>th</sup>,2019 from <https://commons.wikimedia.org>

## 1.2. Reasons behind the Domination of Foreign languages in Africa

From the observation of the above choices of languages, one is bound to ask the question of what are the causes that led to such an outcome. Why did the nations located on north of Sahara select Arabic as their official language instead of their former colonizers' language, while the nations located south did the opposite, as they chose to use the language of their former masters as the official language?

According to Awobuluyi (2013), there are three answers that are regarded as the most accurate explanations concerning the language choices in Africa:

- The first explanation would be that the colonizers brainwashed the locals into believing that anything is related to their masters is superior while anything native is inferior. This includes languages. However, this cannot be considered as entirely true since this Brainwashing policy was implemented on every nation that was under occupation all over the globe yet, after they gained their independence, they managed to elevate their native languages to hold the position of the official language.
- The next explanation is the inability to select which indigenous language to use as the official languages among the numerous native languages. This relates to the fact that many of the African nations have a diversity of native languages; hence selecting one among them and raising it to the rank of official language is nearly an impossible task. In effect, there have been cases in which language diversity has caused a problem for newly independent nations to decide which language that should hold the position of the official language; best example is south-east Asian nations. India, for example, is a role model in relation to the official language dilemma, as they did not have a problem at all in choosing Hindi as first official language, and went directly into implementing policies that sought to assuage the feelings of the other native languages speakers.
- When looking for shared factors between the languages that dethroned the colonizers' language and held the position of official languages in north of African Sahara and south-east Asia, one can find they have a crucial feature that, virtually, countries south of Sahara critically and dangerously lack. That would be a long and glorious history of well preserved and treasured literature, which covered all aspects of natives' lives, and, in

many cases, dated back to over thousands of years ago, which made them categorized as the ‘H’ Language<sup>1</sup>. This iron clad feature allowed these indigenous languages to hold its ground status-wise against the colonizers' languages even during the oppressive colonial rule that stood at nothing to eliminate the presence of these languages.(pp. 72-74)

Unfortunately, African countries south of Sahara did not have any languages that had ‘H’ status. In effect, most of them did not even have a written literature until colonization. In addition to this, colonizers paid little attention into cultivating these languages. On the contrary, the presence of the occupiers made it difficult for the languages existing in the African countries south of Sahara to actually reach the ‘H’ status. Thus could not effectively hold the position of the official language when independence came (Awobuluyi 2013, pp. 73).

### **1.3. African Language Situation Policies**

Since African nations had got their independence, there has been continuous declaration, establishment and promotion of various policies that sought to deal with languages situation in Africa. Some policies were for African native languages others were against, while siding with former colonial languages with each side having its own justification or reason concerning which language should be adopted as official language.

#### **1.3.1. Indigenous Language Policies**

When it comes to promoting native African languages, it will be found that it is mostly related to the ideology of decolonization and socioeconomic development. The institutional body of Organization of African Unity (OAU) the nowadays African Union (AU) and the movement of *African Renaissance* gave primary importance to the decolonization of the education system, therefore establishing vernacular language education system. This new system rose to fill in the role of the inherited colonizer language that failed to establish national unity, national economic development and literacy as well, to redeem the negative results of school failure and dropouts due to the use of colonizer’s language. Additionally, the vernacular education is seen as a chance to let the African children enjoy their cultural heritage which was deprived by the colonizers (Kamwangamalu, 2016, p-56-57).

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<sup>1</sup> ‘H’ Language is defined by Ferguson (1972.), as “the vehicle of a large and respected body of written literature”(qtd in Awobuluyi 2013)

### **1.3.1.1. The Indigenous language Policies and OAU**

The (OAU) has set the “Language Plan of Action for Africa,” that sought to achieve the following goals:

- a) encouraging each and every Member State to have a clearly defined language policy;
- b) ensuring that all languages within the boundaries of Member States are recognized as a source of mutual enrichment;
- c) liberating the African peoples from undue reliance on the utilization of non-indigenous languages as the dominant and official languages of the state in favor of carefully selected indigenous African languages in this domain;
- d) ensuring that African languages, by appropriate legal provision and practical promotion, assume their rightful role as the means of official communication in the public affairs of each Member State, in replacement of European languages, which have hitherto played this role;
- e) boosting the increased use African languages as vehicles of instruction at all educational levels;
- f) mobilizing all the sectors of the political and socio-economic systems of each Member State in such a manner that they play their due part in ensuring that the African language(s) prescribed as official language(s) assume their intended role in the shortest time possible;
- g) promoting national, regional and continental linguistic unity in Africa, in the context of the multilingualism, prevailing in most African countries (Organization of African Unity (OAU), 1987).

From the above list of aims, it can be observed that these aims sought to elevate the status of native African languages through legislation of laws to ensure its practical use and to replace the dominance of foreign languages (which, in this case, refers to ex-colonizer language).

Moreover during the Asmara Declaration on African Languages and Literatures, the (OAU) also gave recommendations concerning the African languages status, which oblige African languages to take on the duty, the responsibility and the challenge of speaking for the continent, to recognize the vitality and equality of African languages as a basis for the future

empowerment of African peoples, and to consider the diversity of African languages that reflects the rich cultural heritage of Africa as an instrument of African unity.

Additionally, the OAU asserted that all African children have the unalienable right to attend school and learn in their mother tongues, and that every effort should be made to develop African languages at all levels of education. This organization recommended that the effective and rapid development of science and technology in Africa which depends on the use of African languages and modern technology must be used for the development of African languages, that regarded as are essential for the decolonization of African minds and for the African Renaissance (Asmara Declaration 2000).

Hence, the importance and the roles indigenous languages hold are inevitable. The aforementioned recommendations show that for the purpose of development, education, democracy and decolonization of African minds, it is essential to rely on local languages.

The movement of Advocating African native languages continuous, as the following statement indicates:

That language is at the heart of a people's culture and further convinced that, in accordance with the provisions of the Cultural Charter for Africa, the cultural advancement of the African peoples and the acceleration of their economic and social development will not be possible without harnessing in a practical manner indigenous African languages in that advancement and development. (OAU 1986)

The above statement points out zthat social and economic development rely on the critical feature of language being it as part of natives' lives and cultures; thus, neglecting it, will hinder the development process.

In similar lines, Bodo (1996) states that “it is only when new ideas are communicated, when technology transfer is done, in the indigenous African languages that Africans can begin to get nearer an increased participation in the development discourse” (p. 49). This advocates the

ideology of using native languages for the purpose of increasing the local participation (Africans) in the development.

### **1.3.1.2. The ACALAN's Indigenous Language Policies**

The African Academy of Languages (ACALAN) is an official language organisation that was adopted by the AU. It aims to promote and empower the use of African languages in all domains in Africa. The highlighted goals of the (ACALAN) are as follows:

- i) To foster the development of all African languages and empower some of the more dominant vehicular languages in Africa to the extent that they can serve as working languages in the African Union and its institutions
- ii) To increase the use of African languages in a variety of domains so that the languages become empowered and revalorized
- iii) To promote the adoption of African languages as languages of learning and teaching in the formal and nonformal school system
- iv) To promote the use of African languages for information dissemination and for political participation to ensure grassroots involvement in the political process and demystification of the elite. (Bangbose 2007, qtd in kamwangamalu 2016 p.58-59)

The (ACALAN) main goal is to advocate the use of indigenous African languages in various areas such as institutions, education and local politics, and empowering these languages to be effectively utilized. This empowerment of native languages, sequentially, will empower African natives into political participation.

With all these policies that are gradually carried out, the continuous movements favoring mother tongue and further policies discussed regarding the language question in Africa, all under the approval of the AU; yet, the AU does not take a firm stance against the ex-colonizer's language such as total eradication. It advocates the use of African languages in all domains with foreign languages, on the basis of partnership (ACALAN).

Kamwangamalu (2016) points out that the Asmara Declaration on African Languages and Literature, the African Cultural Renaissance and ACALAN have one shared common aim

which is to ensure the use of African languages in the education system and Administration with ex-colonizers language; however, according to him, despite the numerous policies that have been produced, and will be produced in the future, there has been little done into putting them into practice; in line with this he states:

...the attitude of the member states of the AU toward the use of indigenous languages in such higher domains as education has generally been negative.... to ensure that indigenous languages do not compete with ex-colonial languages in education, policymakers formulate language policies, that are either ambiguous or embed escape clauses to prevent policy implementation. Consequently, African vehicular languages remain confined to the cultural domains, much as they were during the colonial era; inherited colonial language ideologies continue, overtly or covertly” (p.60).

Kamwangamalu statement indicates the lack of practical support toward indigenous languages. As there are many policies that promote their use in all fields, these policies still hold loopholes which are used to diminish the status of mother tongue and confining it within its cultural context, while retain the former colonial language in high position.

### **1.3.2. Foreign Languages Policies in Africa**

In the field of politics, there are always conflicts regarding how things should be done, even if the conflicted parties have the same shared goals, and language status in Africa is by no exception safe from that conflict. As there are numerous politicians and policies that advocated and sought to raise the status of indigenous African languages over the ex-colonizers language, there are those who do the opposite, as they aimed to ensure the continuity and presence of the former master's languages and gave little importance to the mother tongue. At first glance, it may seem that this contradiction is none other than just a different perspective to solve a shared problem. However, it is not something new in politics that a certain political party uses what it may look at as a virtue cause, as a mere vehicle for their own personal interests.

Despite the advocated solutions to the languages' situation in Africa that emphasize the use of native language in education and administration, and the enormous restricted benefits that come with its implications. There has been almost no change concerning their application. This

leads to the question, why African policies are not doing much to execute indigenous language policies into effect. Williams (2011) responds to this, expressing that “one important answer is that the political will is lacking. The reasons for this lack of political will are various, some being relatively obvious and explicit, and others more subtle” (p.6).

### **1.3.2.1. Justification for Foreign Language Policies in Africa**

Under the principle of unification many African countries with multiple languages claim that utilisation of the ex-colonizer language as the official language for the purpose of unification. Mwanakatwe, Minister of Education, in Zambia released his statement as follows:

Even the most ardent nationalists of our time have accepted the inevitable fact that English – ironically a foreign language and also the language of our former colonial master – has definitely a unifying role in Zambia. (Mwanakatwe, 1968, qtd in Erling & Seargeant, 2013, p. 78)

This statement advocates the proclaimed justification of the use of English as a unifying factor in the Zambian nation. Even education did not avoid the plight of foreign languages, McIlwraith (2013) point out that English language education holds tremendous attraction in Africa, and that there is constant pressure on the government to include it into the curriculum (p-18).

Some other nations take extreme measures, when it comes into including English in their education system. In Ivory Coast, Mali, and Senegal, English is the first compulsory taught foreign language, as it is the language of instruction starting from primary school and reaching up to tertiary level (Negash 2011, qtd in Plonski 2013, p.8).

According to William (2014), the Zambian ministry of education, in 1976, "promotes learning of English as early as possible for the sake of achieving unity and communication among Zambians, who speak different native languages" (p-138).

There is also another feature which is used as a justification to rely on a foreign language, pointed out by Otaala (2005); that is shortage of education materials in indigenous languages, thus hindering the learning process. Meanwhile, according to Moyo (2001) foreign language,

such as English holds the advantage of having rich number of educational texts. (Iiping2013, p.17-18)

### **1.3.2.2. The Benefactors of Foreign Languages Policies in Africa**

Adopting foreign languages as a mean of unification for countries that hold numerous languages has proven to some degree to be a successful case. An example of that would be Malawi as it holds 14 indigenous languages (Lewis 2009). English was used in upper institutions as a unifying medium. As English has provided positive results preventing conflicts, it did come with a downside that led to a new kind of conflict between a those who have a good access to it mainly the wealthy and those who cannot mainly the poor (William 2011, p.7). Similarly Kayambazinthu (1999, p.52) points out that:

The dominance and limited access to English ... has created an élite group, [whose] proficiency in English is near-native ... these élites maintain and regularly use their knowledge of English in their professional environments, where they typically occupy the middle ranks of the political, administrative and academic institutions (qtd in Erling & Seargeant 2013, p.79).

This statement points out the origin of the of elites which is a class that was born from the dominance and restriction of English (ex-colonizer's language) to only minorities; are the ones to be blamed for the use and preservation of the status of English in high domains such as politics, administration and education. Heugh (1999) points out that in regard to the superimposed international languages "there has been an overestimation concerning their communicative capacities to benefit the majorities on African continent. Rather, they benefit the elites only" (p.162).

### **1.3.2.3. The Threats of Language Policies in Africa**

As a matter of fact, even with purely objective and pragmatic use of a foreigner language, it will still come out with disastrous results. In effect, if it may solve a problem, such as unification, through making it the central bind among native speakers who have different mother tongues, it still generated another problem, because of the limited access to foreign language by only minority; it created classism between the elites, and the rest of population, which is a form

of division; the conclusion to this is that using foreign languages concerning unification does not solve anything Wolff (2017). The threat of using a foreigner language is not limited to internal issues, but it brings with it external dangers as well such as hegemonic rule as Wolff (ibid) states that:

...a foreign and imposed language and culture would result, as some fear, in cultural and linguistic attrition resulting in the loss of African authenticity and identity. It would mean acceptance of eternal hegemonic language dominance through official exoglossic monolingualism.... As a political strategy, this would go with continued post-colonial imposition of an originally Eurocentric mind-set (the 19th century European 'Project Nation' as a further colonial legacy) and exoglossic monolingual imprisonment of African populations in terms of sociopsychological alienation from their ethnolinguistic roots and cultural identity. (p.13)

Accordingly, relying on foreign languages in Africa will have dangerous consequences, such as they would exhaust the African cultures and languages which eventually will lead to the loss of African identity and authenticity; consequently, African nations will be more reliant on foreign languages, which will pave the way for hegemonic rule through use of monolingualism. This would lead to the continuation of the imposition of Eurocentric ideologies<sup>2</sup>, which is defined, according to Pokhrel (2011), as a cultural phenomenon that perceive non-western cultures and histories on the basis of western standards on the assumption of its superiority and as an example that should be imitated. This, would lead to the control and diminish of Africans' status and their cultures.

English, being a foreign language to Africa and most globally spreading, is considered to be the most threatening of all the ex-colonizers languages. This spread has been often associated with *conspiracy theory*<sup>3</sup> that has been often related to works of Robert Phillipson such as his classic book *Linguistic Imperialism* (1992). The supporters of conspiracy theory agree upon the following positions as stated by Mair (1999, in kamawangamalu 2016, p. 84.-85):

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<sup>2</sup> Eurocentric ideologies is the perception of other culture on the basis of western standards

<sup>3</sup> conspiracy theory is a belief that some covert but influential organization is responsible for an unexplained event

- (i) The spread of English has been engineered by powerful British and American interests even after the removal of direct imperial control through systematic and often semisecret language policies.
- (ii) On balance, the use of English in developing countries does more harm than good, for example, because it stymies efforts to develop local languages or prevents popular participation in public affairs.
- (iii) The English language has a corrosive influence on individual self-esteem and collective cultural identity, because it conveys an “Anglo- Saxon,” “Western,” or “Judeo-Christian” worldview alien to the societies and cultures to which English is spreading.

The above mentioned list gives clear view of the harm foreign languages (English) brings. As they only benefit the nations which they are originated from, while they harm more than they benefit in African continent. Additionally, foreign languages implant perspective inferiority toward the African identities and cultures.

According to Wolff (2017), the imposed superior languages (referring to western languages) over less languages (relates to African local languages) in Africa is at its core, "a form of Social Darwinism<sup>4</sup> that promotes monolingualism under the pretext of unification and neutrality for the purpose to eradicate multilingualism, which is a characteristic feature in; thus leading to the de- Africanisation<sup>5</sup> of African nations to match western modules" (p.2).

There is a quote by an English-language entrepreneur who said that “[o]nce we used to send gunboats and diplomats abroad; now we are sending English teachers,” (qtd in, Kamwangamalu 2016). This implies that foreign languages are used as a means to assert control and dominance as weapons were used during the colonial era.

## **Conclusion**

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<sup>4</sup> Social Darwinism is a theory that individuals, groups, and peoples are subject to the same Darwinian laws of natural selection (survival of the fittest). Now largely discredited, social Darwinism was advocated by Herbert Spencer and others in the late 19th and early 20th centuries and was used to justify political conservatism, imperialism, and racism and to discourage intervention and reform.

<sup>5</sup> de- Africanisation is the replacement of African languages culture and ideas with that of the west

The colonial era had a huge impact on the language situation in Africa today. Most of African nations chose to use their ex-colonizer's language as the official language even after gaining independence. One of the reasons behind that is because of the elites who continued to preserve and use foreign languages in higher domains, and, also, because of the lack of political will by the advocates of indigenous African languages. Despite the numerous policies that promote mother tongue, there has been little done into their practice. However, even though the balance concerning policies dealing with the languages question in Africa seems as to be leaning in favor of foreign languages, there is constant pressure by the vindicators of local languages in the field of politics, for the purpose of elevating their mother tongue to the status of official language.

## **Chapter Two**

# **Foreign Languages Versus Indigenous Languages in Society**

## **Introduction**

Language functions as blood veins in society. Every day we use it to speak with each other, ask for direction, sing using it, tell jokes with it and buy groceries. Basically, there is no limit to its uses in our daily life. Indeed, language, without doubt, is linked to all aspects of a person's life. However, language can be dangerous as it can be beneficial to any person's life. Some languages can do more harm than good, if they are used in a social context which they do not fit in. These languages are usually considered as foreign to the society. Since Africa fell a victim to the horrors of colonization, even after it gained its independence, there are still some scars remaining in our society as a reminder of those colonial times. One of them is the ex-colonizers' language. The Socio linguistic situation of Africa is in disorder, due to unstable situation between foreign language and indigenous languages.

### **2.1. Dominant Languages in Africa**

Africa is the second most populated continent with a population of over 1.2 billion and holds over 2000 languages the equivalent of 30% of world languages. Therefore, it holds the highest linguistic diversity in the world<sup>1</sup>. The number of African languages' speakers differs from a language to another. There are some that have numbers that span by millions; some barely reach to cover numbers of thousands of speakers. The most spoken languages in Africa, according to Kroulek (2018), are mentioned and explained as follows:

- 1) Arabic, with a number of 140 million native speakers. It is the official language of Algeria, Comoros, Chad, Djibouti, Egypt, Eritrea, Libya, Mauritania, Morocco, Somalia, Sudan, Tunisia, and Western Sahara. African Arabic speakers are mostly located on northern part of the African continent. Arabic language in its written form relies on the standard Arabic script.
- 2) Berber is also known as Amazigh or Tamazight, with a number of 56 million speakers. It is found in Algeria and Morocco; it is recognised as an official language by both nations. The term Amazigh can refer both to the language and language family, as there are many variations of Berber languages spoken in regard to the regions they are in. These

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<sup>1</sup> <https://www.africa.com/many-african-languages/>; <https://www.quora.com/How-many-languages-are-there-in-Africa>; [https://en.wikipedia.org/wiki/List\\_of\\_continents\\_by\\_population](https://en.wikipedia.org/wiki/List_of_continents_by_population)

languages are written in two forms, one uses Latin alphabets; the other form uses Tifinagh script.

- 3) Hausa: the number of its native speakers spans from 27 to 30 million. It is the official language spoken in Niger and Nigeria. Hausa is also a Chadic language that is spoken in Ghana, Cameroon, and Sudan; it also plays the role of Lingua Franca throughout central and western Africa. Due to that role, it is learned as a second language, thus increasing the number of its speakers up to 47 million.
- 4) Yoruba: the number of its native speakers is 28 million, it is an official language in Nigeria. It is found mostly on western part of Africa, where it is spoken in Benin and Nigeria. Yoruba is considered as a tonal language that holds three tones; it depends on the Pan-Nigerian alphabets in its written form. It also has a number of speakers, using it as a second language, which if added to the number of its native speakers, it reaches over 40 million.
- 5) Oromo: the number of its native speaker is about 24.6 millions. It is found spoken widely in the horn of Africa, especially in Kenya and Ethiopia. In Ethiopia, Oromo is widely spoken language, as well as the official language of the nation. It uses the Qubee alphabet which is a special version of Latin alphabets in its written form.
- 6) Fulani, also called Fula, Fulfulde, Pulaar, or Pular, is the official language of Mauritania, Mali, Gambia, Guinea (Conakry), Senegal, Guinea-Bissau, Sierra Leone, Burkina Faso, Togo, Ghana, Benin, Nigeria, Cameroon and Niger. It has about 25 million speakers spanning over 20 countries found mainly in west and central Africa; it has two versions of written scripts; one that uses the Arabic alphabets, and another that uses Latin alphabets; the latter is the most used one.
- 7) Amharic is spoken in the Horn of Africa; it has 22 million native speakers. It is the national and official language of Ethiopia, as it has been this nation's primary language since the 12th century. Amharic's written form is based on the Ge'ez script.
- 8) Igbo has a number of 24 million speakers. It is most common native language in Nigeria; however, Equatorial Guinea is the only place in which Igbo holds the national and official language status and the recognition of a regional language. It is written using Latin alphabets. Igbo is the Native language of the famous novelist Chinua Achebe who is recognized by his work: *Things Fall Apart*.

- 9) Swahili has a number of native speakers of about 15 million; it also holds the status of official language in Tanzania, Kenya, and Uganda. Moreover, because of its position as a Lingua Franca, it is learned as a second language in the eastern and south-eastern parts of Africa; thus raises the number of its speakers up to 100 million.
- 10) English is the official language in Botswana, Burundi, Cameroon, Gambia, Ghana, Kenya, Lesotho, Liberia, Malawi, Namibia, Nigeria, Rwanda, Sierra Leone, South Africa, South Sudan, Sudan, Swaziland, Tanzania, Uganda, Zambia, and Zimbabwe. Yet, it has only around 6.5 million of Africans who speak it as a native language. However, since it is used by many African nations in government and educations, including the people who learn it as a second language, the number of its speakers reaches up to 130 million. Nevertheless, there is a variation in regard to the proficiency of the language as a result to that in some African countries, where English holds the position of the official language, less than 1% of the population speak it.
- 11) French, due its nature of being an ex-colonizer language, still holds the role of lingua franca<sup>2</sup> for many of African nations. Nowadays, French is the official language in the Democratic Republic of the Congo, Madagascar, Cameroon, Ivory Coast, Niger, Burkina Faso, Mali, Senegal, Chad, Guinea, Rwanda, Burundi, Benin, Togo, Central African Republic, Republic of the Congo, Gabon, Djibouti, Equatorial Guinea, Comoros, and Seychelles. Adding both the number of Africans who speak French as a native language, and those who learn it as a second language, the number of its speakers reaches up to 115 million.
- 12) Portuguese is the official language in Angola, Cape Verde, Guinea-Bissau, Equatorial Guinea, Mozambique, São Tomé and Príncipe. The number of both its African native speakers and those who learn it as a second language reaches up to 30 million. It is mostly spoken in nations that were under Portuguese colonial rule.

Observing the above found data, it can be pointed out that the foreign languages (English, French, and Portuguese) are clearly under numbered, in terms of their speakers that are about 10-20% of the continental population statistically speaking, compared to the overly dominant number of indigenous African language speakers. The usual prediction concerning foreign

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<sup>2</sup> Lingua franca also known as trade language or bridge language is a language adopted as common language among speaker with different native languages.

languages presence is that they would be eradicated; yet, it is the foreign languages that hold the position of official language, thus having power in all fields that of course includes society.

## **2.2. Perception of Foreign and Indigenous Languages in Society**

From the previews found data concerning the number of languages and their speakers, it is seen that multilingualism is the norm in Africa. According to Mazrui (1988), Africa holds "the most complex multilingual feature in the world, because of the number of indigenous languages and their complex distribution across the continent" (p-93).

### **2.2.1 Perception of African Multilingualism in Society**

In Africa, the majority of the population is fluent in two or more indigenous languages; as various speech communities<sup>3</sup> within any given African nation interact with each other. However, this multilingual feature is constantly diminished by the advocates of foreign languages, while promoting the use of ex-coloniser language, as explained by kamwangamalu (2016), under the following claims:

- (i) To avoid ethno linguistic conflicts in Africa's multilingual polities (choosing one African language as the means of instruction would anger those whose languages were not selected).
- (ii) To promote national unity because a former colonial language is ethnically neutral and does not privilege any specific indigenous ethnic group and, therefore, it assumingly (dis)advantages everyone equally, both socioeconomically and politically.
- (iii) To utilise the language of wider communication, for instance English, for national socioeconomic development, since African languages apparently lack higher literacy forms and linguistic complexity that English has.

Understanding these claims it can be noticed that multilingualism is characterised as dividing, and African languages are not fit for national development process. On the other hand, foreign languages (such as English) are depicted as the optimal solution for unity and

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<sup>3</sup> A speech community is a group of people who share a set of linguistic norms and expectations regarding the use of language.

development. This is a clear example of how multilingualism and African languages are discriminated while ex-colonizers' languages and monolingualism is paired with high value.

Strengthening this point, Are (2011) in his article entitled "Towards a practical approach to the challenges of multilingualism in Africa" points out that there is a negative perspective concerning the multiplicity of languages in Africa. This fact, however, is because of the tendency in believing that multilingualism generates ethnic conflicts, political instability and communication gaps, which will eventually lead to underdevelopment and poverty.

According to Kamwangamalu (2016), there are two arguments that portray multilingualism as a problem. The first one is that there are too many languages but limited resources; as such, the government cannot afford to promote all indigenous languages simultaneously. Second, whenever an indigenous language has been suggested to be promoted as an official language, it raises opposition from the elites whose language has not been chosen.

A good example of African elites, who dislike the idea of speaking a different local mother tongue, is Chief Anthony Enahoro, as he holds high pride for his mother tongue language, Edo, to the point that he privileged it to be older than Hausa. He states that:

...as one who comes from a minority tribe, I deplore the continuing evidence in this country that people wish to impose their customs, their languages, and even their way of life upon the smaller tribes... My people have a language, and that language was handed down through a thousand years of tradition and custom. When the Benin Empire exchanged ambassadors with Portugal, many of the new Nigerian languages of today did not exist. How can they know, because the British brought us together, wish to impose their languages on us? (Emenanjo & Ndimele 2019, p. 21)

The above mentioned statement gives an idea about the local language conflict among different speech communities in Africa. For better or worse, African elites take high pride in their mother tongue, because of this deep connection to their local languages it is extremely hard to select which languages to adopt as an official language since each African speech community, wishes to see their languages in high status, Thus when any language is picked over the other there is bound to be criticism and resistance from those, whose languages were left out.

### **2.2.2 The Myths of Multilingualism in Africa**

The justifications that advocate the use of foreign languages as a medium of instruction and communication in countries that have a substantial large number of languages may hold truth, like in the case of Cameroon, where there is an estimate of 250 languages, the Democratic Republic of Congo with an estimate of 300 languages, and Nigeria that has an estimate of 400 languages. However, what about monolingual nations which despite the majority of their populations speaks one indigenous African language, such as Lesotho in which 100 % of its population speaks seSotho (99.7% as a first language and 0.03 as second language) and Swaziland 100% of its population speaks siSwati; Kirundi in the nation of Burundi (100 %), and Kinyarwanda in the nation of Rwanda (100 %). Yet, these nations still use foreign languages as a means of instruction ( Kamwangamalu 2016).

Bamgboos (1998) explains that there is a tendency into believing that having one language (monolinguals) would certainly lead to unity. Contrary to that, having several languages (multilingualism) is believed to divide the nation. As a reason to that, there is the view that only through one national language or an official language that national integration would be possible. And because multilingualism is the norm of Africa, "there is usual inclination to associate African languages with divisiveness; thus, they are seen as source that could breed political instability" (pp.33-34).

In order to debunk the idea that African nations have not succeeded into establishing indigenous languages as a means of instruction and communication due to their linguistic diversity, Kamwangamalu (2016), further, uses the case of both Lesotho and Swaziland as an example of how foreign languages (in the case of these two nations it is English) maintain power even among African monolingual nations. Both of the two nations, he said, had their own indigenous languages (seSotho for Lesotho and SiSwati for Swaziland) used by almost all of their populations in all fields: administration, education, religion, society and other fields before colonization. However, when the British had colonized the two nations, they imposed English for communication; thus, it became the official language during colonial rule. After the two nations had got their independence, they restored their mother tongues to the position of official languages while preserving English at the same status, resulting into both of Lesotho and

Swaziland. Each of which has two official languages (their indigenous languages and the ex-colonizers' language English). Kamwangamalu (2016) states that:

SiSwati and English are both regarded as official languages in the Constitution of the Kingdom of Swaziland, which provides the necessary guidance for EDSEC Policy. While this implies that either language may be used as a medium of instruction, the Policy directive is that the mother tongue SiSwati shall be used officially as a medium of instruction for the first four Grades of school, after which English shall be the medium of instruction (Ministry of Education and Training 2011, p.27)

Despite the fact the two nations (Lesotho and Swaziland) had got their independence and their indigenous languages (seSotho and siSwati) are the dominant spoken languages; yet, English still holds the status of official language by the law. Kamwangamalu points out that even African countries who should not have any problems concerning languages still have issues related to the matter, as he tries to explain the relationship between English and the indigenous languages of Lesotho and Swaziland is 'the same as much as it was in the colonial era, with English serving as the "high" variety and seSotho and siSwati serving as the "low" variety'( Kamawangamalu 2016, p.35); thus, the two indigenous languages of the two nations may hold the same official status as English, but do not reach its value.

### **2.2.3. The Social Perception of Foreign languages in Africa**

English (as a foreign language) has significant impacts in African development. As it plays a crucial role in various areas such as diplomacy, trade and education. In diplomacy, leaders and policy makers often use English at AU (African Union)during meetings, seminars and conferences to debate different issues. When it comes to trade, the demand for English arise from economic needs such as attracting foreign investors, tourists or for the purpose of selling local products abroad. The most notable contribution of English is found in education, in which it is used as a medium of instruction, since there is a companion among indigenous for dominance; thus, governments can select a local language to be used in education (Negash 2011, pp. 4-13).

According to kamawangmalau (2016), the reasons as to why ex-colonizer's language (English) has higher value than the indigenous ones are summed up into the following list:

- It is seen as an asset for better job and status.
- It is the language of government and administration and of international communication.
- It is regarded as the language of prestige locally and internationally
- It is the language used to measure a person's socioeconomic standing.

The above list applies to any foreign language that holds the position of official language in Africa not just English. Owing to the factors mentioned above, ~~that make~~ foreign languages are seen more appealing as they are related to high education and prestigious employment. To this end, they hold the status of 'breadwinners' rather than the indigenous languages (Klerk 1996, p. 290). This leads to the question of why the colonizer's language is seen as such in the social context.

To answer this question, Bamgbose (2011) presents that the elites who were a product of the colonizer's educational system; were enchanted by their former master's language. These elites monopolized the control over the colonizer's language as a means to hold power though ~~being~~ its minority. After independence, any attempts to raise the status of indigenous African languages, expand the domains of its use, and enable the majority population of their speakers to have access to power was faced with failure because of elite closure.

#### **2.2.4. The Elites' Tyranny in Society**

Elite closure is defined by Scotton (1990) in the words of Kamwangamalu (2016) "as a strategy by which those persons in power maintain their powers and privileges via language choices" (p-138). Scotton (1990) describes 'elite closure' as:

a tactic of boundary maintenance. It involves institutionalizing the linguistic patterns of the elite, either through official policy or informally established usage norms in order to limit access to socioeconomic mobility and political power to people who possess the requisite linguistic patterns. (Qtd in Alexander 2013, p. 98)

This means that foreign languages are used to isolate the population from participating in social, economic and political affairs while maintaining the power position for the elites.

According to Kamwangamalu (2016) the goal of this “linguistic elitism<sup>4</sup>” is to preserve the utilization of “language of rule” in high domains in order to preserve the privileges of the foreign languages leading to the isolation of the elites from their population and indigenous languages. Moreover, the purpose of maintaining these privileges, "the elites sabotage language policies by giving both the local African and foreign languages the same theoretical official status, but preventing the access of indigenous languages into high domains that are reserved for the ex-colonizer’s language" (pp.138-139).

This kind of monopoly and persistence of foreign languages as the language of rule by the elites plays a major role into affecting the attitude toward the indigenous languages, for it is perceived negatively. This is to be expected as a result of the restricted access and opportunity the indigenous languages hold due to the effect of the *elite closure*, leading to the view of indigenous languages to be seen as inferior and the language of backwardness. As a result, Bamgbose (2011) points out that following the footsteps of the elites, many of the lower social group parents seek to gain education for their children in foreign languages.

### **2.3. Indigenous African languages fight back**

With all what was previously mentioned in regard to the persistence of foreign languages and the strings of elites that keep these languages in power, one would believe that indigenous African languages are deemed with unavoidable fate of being constantly undermined and will not dethrone foreign languages from their high status in society as the utility of African locals languages is extremely restricted to limited number of domains.

#### **2.3.1. Language and Culture Relationships**

Culture has a psychological importance to an individual. Töttemeyer (2009) points out that it plays a significant role with a persons’ identity, and with their feeling of who they are. In effect, culture relates to the customs and beliefs in which a person is raised. Language, being it a component of culture, also, is part of an individual’s identity. It is with the mother tongue that a person dreams, prays and feels comfortable with. Even if the same language is spoken through several countries, its speakers will not have the same cultural identity. Based on these principles, though foreign languages are imposed on Africans, they cannot assimilate western culture and

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<sup>4</sup> Linguistic elitism is also considered as language prejudice is the belief in the superiority of a person over another on the basis of proficiency in a certain language

into local African minds. Africans who live in Africa and speak English do not consider themselves British and will never do so. Tötemeyer (ibid) calls attention to another feature concerning identity which is the shared political identity found in Africa. In some multilingual countries, such as Namibia, it is found that its people have a sense of Namibian identity, even if they speak different indigenous language in the nation.

Demonstrating the relationship between culture and language, the two famous linguists and philosophers Sapir and Whorf have established what has come to be the Sapir-Whorf Hypothesis. In that, they clarify that human beings in their community live under the mercy of their language that plays the role as a medium of expression, as each language relates to a specific culture, thus the aspect of these cultures can be only experienced through the language that encodes it. A person cannot use a foreign language to express African cultures. Africans can best express themselves, their lives, their tradition, and their identities through their indigenous languages because those languages are what carry their culture (Sapir 1929, qtd in Bodomo 1996)

### **2.3. 2. The Factor of Demography and Native Languages**

One of the most notable factors that will always give the indigenous language the advantage is their overwhelming number of speakers in comparison to the imported languages, as it was previously pointed out at the start of this chapter. However, this power factor (the large number of African mother-tongue speakers) will not just keep supporting the ascension of indigenous language, but it will keep empowering it, or to be more precise the demographic growth will. As Africa holds a high fertility rate of 4.66, and which is nearly the average of 5 children per woman, this will lead to a population that exceeds 2.5b in Africa by 2050, which will be 26 % of world population (according to worldometers). Moreover, linguistically, children do acquire their environment language, usually the parents language; hence, African children will acquire their native mother tongues first, as demonstrated by a high school student in Johannesburg, South Africa:

My father's home language was Swati, and my mother's home language was Tswana. But I grew up in a Zulu-speaking area; we used mainly Zulu and Swati at home. But from my mother's side I also learned Tswana well. In my high school I came into contact with lots of Sotho and Tswana students, so I can speak these two

languages well. (Mesthrie, 1995 qtd in Kamwangamalu 2016 p.108)

By combining the two above mentioned elements, the results produced would be that the number of indigenous African languages' speakers will continue to rapidly increase with clear over dominance on the continent, compared to the number of imported language speakers. In that, numbers bring power; this overly amount of speakers holds high chance that will play significant role into contributing into the transcendence of local African languages.

#### **2.4. Technology and Indigenous African Languages**

There is also another factor that is helping the development and spread of African indigenous languages, which is, ironically and despite the contradictory belief, technology. The internet that was believed would make English spread in the world like wildfire, eliminating other languages turned out to be doing the opposite. In 1990, the number of English speakers was about 45 million compared to 16 of non-English speakers; in 2003, the numbers of speakers increased to 203 million, for English and 403 million, for non-English, and in 2004 there were 280 million, of English speakers on internet while 657 million of non-English speakers. Thus, the number of other languages and their speakers keep increasing rapidly as the dominance of English on the internet keeps declining (Zezeza 2006). Thus, African indigenous languages benefit tremendously from the internet, as their presence keeps growing with the establishment of new websites and weblogs every day.

Today the number of African internet users has increased on mind blowing scales. In year 2000, there were 4.5 million users. In 2019, the number of users reached 492millions that about 10000% of internet growth, 205 million of those users are Facebook subscribers (According to Internet World Stats). Consequently, as these numbers of people keep increasing, so does the utility of their mother tongue on the internet, since most people in social media use their native languages to communicate with each other.

Professor Makalela, Head of Languages, Literacies and Literatures in the Wits School of Education, states that: “African languages were probably going to die, were it not for technology, social media and popular culture. Technology is going to take African languages forward and

these languages are going to evolve to fit into the digital age and any future world shift.” (qtd in Zuma 2017). This means technology is not only helping the spread of indigenous African languages, but also plays significant role into developing them to meet the criteria of contemporary age. Makalela further points out that social media and communication technology have contributed immensely to African indigenous languages, as they help into breaking down linguistic barriers and decolonizing languages. Indigenous language advocate groups on Facebook that hold various activities and works carried out using African mother tongues (ibid).

## **Conclusion**

Local African languages have and will always have the advantage of a number of speakers on the continent. Foreign languages maybe holding grip and have a more perceived value by society at the moment but that is gradually changing. African languages will be always at the hearts of theirs peoples because their everyday life and culture depend on theme. Additionally, as the world keeps developing and moving forward, new emerging factors tip the balance in favour of the African local languages. Africa’s demographic growth and the internet are considerable power factors that will play tremendous roles into levitating the value of the mother tongue in the social field and sequentially other fields as well.

## **Chapter Three**

# **Indigenous African Languages versus Foreign Languages in Economy and Development**

## **Introduction**

As language is an essential component of any human being's life and a pillar of extreme importance in any nation, it is bound to have a significant impact on and/or relation with every field that is known to man. Economy, being a vital field of pivotal importance to the development of any nation in our modern time, is also affected by language. The study which correlates between the two is called in the words of Kamwangmalu (2016, p. 16) "language economics" or economics of language, "[which] mainly focuses on the theoretical and empirical analyses of the ways in which linguistic and economic variables influence one another". Being a continent rich of linguistic diversity, Africa has been and probably always will be a good subject of such study.

### **3.1. The Impact of Foreign Language on Economic Development**

For the sake of achieving economic development, there have been calls for the reliance on foreign languages. Today most of African nations have foreign languages as their official language; yet, African nations still are far behind in development compared to the rest of the world. To illustrate, there is the case of Rwanda. Like many of the governments that believe that English will be their salvation for achieving economic development, Rwanda in 2009, decided to consider English as a medium of instruction. Claver the Director of Policy Planning at the Ministry of Education in Rwanda states in regard to that:

Really it is not choosing English for its own sake ... This is a way to make Rwanda to be equal, to use English. English is now a world language, especially in trade and commerce. Rwanda is trying to attract foreign investors — most of these people are speaking English ... It's choosing English as a medium of instruction so we Rwandans of today, and tomorrow, will benefit. (qtd in McGreal 2009)

This statement is a perfect example of the presented justification for the use of foreign languages (English) as a means to attract foreign investments, and for the sake of economic benefits.

### 3.1.1. Foreign Languages and African Economics

According to William (2011), English without doubt has failed in its dominant role in education as it has proven to be a barrier and sequentially an obstacle in development. Because of that, "many students failed to achieve sufficient academic competence in the language. Poor nations such as Malawi, Zambia and Rwanda, that use English or French as medium to achieve development , did not make any worth notable progress" (p. 8). Indicators of economic development for Malawi, Zambia and Rwanda (UNICEF 2010) are explained in the following table.

Indicator	Malawi	Zambia	Rwanda
Population below USD1.25 (GBP0.81) per day poverty line (%) (1992–2007)	74	64	77
GDP per capita average annual growth rate (%) (1990–2008)	0.6	0	1.5
Life expectancy in years (2008)	53	45	50
HIV/AIDS: 15–49 year old population (%) (2007)	11.9	15.2	2.8

**Table 3.1. Indicators of Economic development for Malawi, Zambia and Rwanda**

Source: William (2011, p. 8 )

The table above shows developments of Malawi, Zambia and Rwanda in economy. From the year 1992 to 2007, the majority of the population of each of the three nations is under poverty line. It can be noticed that the GDP (Gross Domestic Product) per capita from year 1990 to 2008 had barely any progress in case of Zambia. Life expectancy in 2008 is the average of 50 years for all of the three nations. Population from 15 to 49 years old, suffering from HIV/AIDS, in 2007 reached 15% for Zambia-and nearly 12% for Malawi. All the above nations have adopted foreign languages (English, French) to achieve development; yet, as it is seen from the above data almost nothing has changed. These results have been pointed out by Djité (1993), as he stated his opinion in the futility of relying on ex-colonizer's languages to achieve development saying that

Reliance and dependency on superimposed international languages to achieve development in Africa over the last three decades has proven to be a failure. Instead of leading to national unity, this attitude has significantly contributed to the socio-economic and political instability of most African countries (qtd in William 2014 p-142).

The problems of relying on foreign languages did not only relate to general damage to economic development, but it even goes deeper to affect base factors in trade such as negotiations. A biodiversity academic who had participated in many negotiation in Africa, Europe and Asia point out that when there were negotiations that gathered people from Africa and abroad, the ones who come from English speaking nations dominate debate, due to their proficiency in their own mother tongue, as he/she pointed to a certain event in Nagoya, Japan about biodiversity; those who have a different mother tongue than English, wasted a long time to just understand the meaning of the word 'eminent' during the debriefing ( interview/DM /December 2010, qtd in Negash 2011 p- 17).

Emphasising the point of the how foreign languages could have negative effects on African economy and development, William (2011) points out that development and poverty reduction can be significantly assisted by having an effective education, but the use of a language which only minority teachers and learners hold mastery of will reduce the quality and add more complication to problems originated from badly conducted economic contexts. Corresponding to this, Kelly (1995) states on the effects of Zambian language policy:

The colossal neglect of education during the years of economic collapse, droughts and sickness are among other adverse factors. But ... were it not for the language policy, we would have had better educated people who would have known better how to cope with the economic problem, and even with those arising from drought, AIDS and other extrinsic factors (Qtd in William 2011, p. 12 ).

This fact indicates that foreign languages are not just failing into achieving development and economic stability in Africa; rather they function as hindrance in African nations, denying them the ability to foster more competent personals and assimilate them into higher positions to cope with development progress.

### **3.1.2. Elites in Economic Development**

The elites, a minor group of Africans who hold power and advocate the use of foreign languages in Africa as it has been mentioned in first and second chapters of this research, comes also into the field of economy and development to keep spreading damage. According to Chumbow (2005), an estimate of 15% to 40% of Africans speak foreign languages (English, French and Portuguese) which are regarded as official languages by most of African nations the 60% to 85% of the majority of population is isolated from participation in development process .In the case of Sudan, English holds the position of the official language; yet, it is only spoken by 15% of the population. Hence, the transmission of knowledge concerning development is carried out using English, leading to the isolation of those who only speak local languages. As a consequence, the majority is denied access to critical and necessary knowledge such as information that serves the reduction of poverty and hunger, infant and maternal mortality, because of the utility of foreign languages (qtd in Chumbow 2013, p. 41).

In spite of all that, the elites in Africa persist on the use of foreign languages for the sake of development. This leads to ask the question of how it is going to be possible to assimilate the natives in Africa into development process, while the elites marginalise them by using imported languages. In regard to this, Prah (1993) states that:

The elite, in effect, sees Africa from outside, in the language, idiom, image, and experience of the outsider, in as far as the African mind is concerned. It is unable to relate its knowledge to the realities of African society. It is estranged from the culture of the masses, but realizes almost as an afterthought, that development as a simple replication of the western experience is 'mission impossible'. (qtd in Bodomo 1996, p. 40 )

Prah points out that following the steps of western perspective of using their languages to achieve development is a futile plan. Hence, modern status of Africa in development compared to the rest of the world is a proven fact to in all fields including economic stability.

### **3.1.3. The Curse of Aids**

The hoarding of power by the elites and the continuous preservation of foreign languages in Africa has resulted in weaknesses in economic development, hence independence on the west aid. Kamwangamalu (2016) points out that for the purpose of ensuring the socio-political survival of African nations; in that, African elites rely heavily on western donation to assist in economic development. Corresponding to that, Coulmas (1992, p. 45) states:

Although political sovereignty was achieved, continuing economic dependency became an almost universal characteristic of the newly created states, especially those which came into existence as the result of the last wave of decolonization during the 1950s and 60s (qtd in Kamwangamalu 2016, p. 142 ).

Dealing with the idea of independency, Lea (2015) argues that 70 % of government, in general terms, income is from foreign (western) aids in Africa, with the view that local governments see no need to engage into development activities, and are satisfied with courting and catering foreign donors. Additionally, aid incites corruption which comes into two forms; the most known form is the hording of foreign aids by official, that were meant for charity for those in need; the second is that aid is used by donors to support of unnecessary bureaucracies and none government organization.

As a result of this, the states' affairs become exposed to direct influence from the outside, and the elites become constrain into following policies that favour the use of imported languages into higher domains. This fact was pointed out by Phillipson in his theory of *linguistic imperialism*<sup>1</sup>. In continuous support to this, Moyo (2009) in her book: *Dead Aid: Why Aid Is not Working and There Is a Better Way for Africa* notifies that the sectors or projects that should be supported are already predetermined by western donors, as well as the receiving side of the

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<sup>1</sup> Linguistic imperialism, also known as language imperialism, Linguistic nationalism , is the imposition of one language on speakers of other languages.

donation must agree to a set of economic and political policies to ensure the continues flow of aid. Thus, western donors tend to support programmes that favour the ex-colonizer's language, while diminish the use of African languages (Kamwangamalu 2016). An example of such a case was also reported by Brock-Utne (2000) in the words of kamwangamalu (2016):

in 1988, Madagascar had to revert to French as the medium of instruction in secondary schools because the state could not, as the result of financial constraints, produce sufficient textbooks in Malagasy. However, she noted that while no Western donors would help Madagascar develop and print new textbooks in Malagasy, the Alliance Française donated new textbooks in French as a variety of development aid to Madagascar.” ( p.143)

Hence, the continuous flow of foreign aid, according to Prakash, Ron and Dupuy (2012), enables non-government organizations to function independently, without the need to generate local incomes which would lead to a complete reliance on these aids; as such, they become obliged to adopt the desired issues, structures and language by their foreign donors.

For more evidence, there is the study of *mother tongue-based multilingual education*, programs in Burkina Faso by Trudell (2012), in which she notes that there is a high chance of having a significant deterioration of donation income from France, in case there was a strong movement and support for mother tongue-based multilingual education in a particular nation (Kamwangamalu 2016).

Similarly, Apodaca (2017) clarifies that aid coming from ex-colonial powers could lead to the spread and perpetuate colonial influence. France is a good example of such case, even after its colonies got their independence; it still maintains special relation with them by providing aid that is usually dedicated for educational trainings in French language and culture.

With above mentioned examples, it can be concluded that aid is no longer a noble contribution to assist an African nation in the process of development, but just another means of persecution toward Africans and their indigenous languages. However, the problems of dependence on western donations and the persistence of foreign languages did not just stop at throwing a wrench into the development process, but it has another repulsive feature which is

characterized by as the saying goes “adding salt to the injury”; such a feature is called "linguicism”.

Linguicism is a linguistic notion defined by Phillipson (1988,) as

the ideologies and structures which are used to legitimate, effectuate and reproduce an unequal division of power and resources between groups which are defined on the basis of language.(pp.339)

Basically, it is language discrimination a prejudice towards a group, on the basis of their use of language, in much simpler definition it is 'language racism' (Nordquist 2017). In this concern, Kamwangamalu (2016) points out that the denial of multilingualism as the global norm and the pressure toward monolingualism is a form of linguicism. He also asserts that the western aids usually give high status to ex-colonizer’s language while low status to indigenous languages, and this would be linguicism through aid.

### **3.2. The Impact of Indigenous Languages on African Nations’ Economies**

There is a consistent demand on the use of former colonial language in Africa for the sake of economic development. However, those who call for such things are oblivious to ignore the fact that every day, and in every form of trade, including selling groceries, clothes, services, and so on, building constructions, road working and production in factories, which are activities representing the core of economic development in Africa, are conducted in indigenous languages which by far surpasses the use of foreign languages.

#### **3.2.1. The Value of African Languages**

The nature of economic value can be clarified in three concepts. The first is the value relativity, which indicates that anything holds value in relation to someone or something. The second concept is scarcity (rarity) controls the value of things; thus, things become highly valuable if they are scarce. The third concept to be noted, however, is that when it comes to value and utility, they are different notions. Their difference is in their reliance to each other, because an object to have value, it is required to have a utility. Yet, utility does not need value. In other words, this indicates that if something is used it holds utility value; if it is sold and bought, it

holds economic value. Since an African local language can be used in both of those contexts, it holds economic value and utility value in Africa (Wright, 2002, p.5).

Moreover, Dhir (2005) advocates the role of African local languages in economy by showing that ingenious languages would play the role of currency, stating that:

In this conceptualisation in which currency performs three functions, namely as a unit of exchange, a unit of account, and a store of value, language plays three analogous functions of exchanging information and knowledge, accounting through narratives, and storing value of knowledge and know-how. Indigenous languages play these three functions within ... economy, resulting in stable economic relationships in the sense of being accessible, understandable, accountable and predictable (qtd in Mwaniki 2016, p.271)

Accordingly, language is considered to be as currency (money). In that, a person cannot use European currency (Euro) in China, as one cannot ask for direction using Japanese or Arabic in Mexico. In the informal economic sector in Africa, thus, the use of African native languages is better needed to ask for the products you want to buy, to know their market value and to carry out the exchange or trade. Therefore, only through the use of African languages, that a person can understand African economy.

### **3.2.2. Indigenous African Languages in the Informal Market**

According to Ouane and Glanz (2010, p.71), African economy consists of two sectors: small formal economic sector (taxed and monitored by the government) like super markets, company services, and large informal economic sector (not taxed or subjected to any form of monitoring by the government) like the weekly markets. Indigenous African languages are the most used as a means of communication in the informal sector. This sector holds about 50% of the national wealth, 75% of the existing jobs, and 80% of the new jobs. This informal economic sector, though it receives little backing from local governments, and is in extreme need for technical and vocational training, is characterised by high innovation and creativity. Hence, it can be summarised that despite the fact of neglecting local African languages by governments, they are still enjoying a major influence of the economic status on the continent.

Mwaniki (2016) points out indigenous African languages do have economic value due to the heavily reliance of the informal sector on these languages in the production and distribution of goods and services. Moreover, this economic value that was generated from the inseparable connection between native African languages and the informal economic sector will insure the continuity, vitality, and resilience of mother tongue (p. 271). This idea was also supported by the observation done by Djité (2008); it shows that “the informal economy and the language use patterns that enable the very existence of this type of activity shows a much more vibrant, yet linguistically streamlined Africa” (ibid, p. 271) . In other words, African native languages, in addition to holding a market value thanks to their overly dominant use in the informal economic sector, they add liveliness features to make it more attractive.

### **3.2.3. African Languages in Local Formal Sector**

The benefits of indigenous languages are not limited to the informal sector only, but they can be felt in the formal sector as well. According to a global cinema survey by UIS, (2009), Nigeria had ranked second among world film industries. This success is related to the use of multilingualism, as Nigerian films were produced in various local languages such as Yoruba, Hausa and Igbo. The publishing sector is also a good example of the benefits of local languages. In the case of Senegal, an organisation named 'Associates in Research and Education for Development (ARED) had published works in Pulaar, responding to Pulaar community demands. Because of their use of a variety of local languages, they managed to publish 150 titles in African languages and sold over 800000 books, since their foundation in 1990 (Quane & Glanz 2010, p. 20-23).

### **3.2.4. Foreign Investments into African Languages**

One would think that in order for African languages to ascend into higher status, there would be a need of internal effective contribution from and within the African continent. That is true, but that alone does not suffice; there would be also a need for exterior interests into the local languages. Africa, being a continent of rich resources holding diverse market, has gained the interest of many foreign investments. This fact is contradictory to the regular belief that relying on former colonial language would lead to such outcomes. In an article entitled “Is Africa the Next Big Market for Translation?”, Bhana (2014) points that according to UN (United Nations) report, up to 10 out of 15 most fast growing economies exist in Africa, and that during the past

decade, foreign investments into the continent has noticeably jumped up to 70%; he also states that:

It is predicted that the number of middle-class households will increase by half from 2010 to 2020, plus, by 2030, the top 18 cities in Africa will have a combined spending power totalling US\$1.3 trillion. If companies want a slice of this pie, they will need to appeal to a wide audience – and adopting a local language, or two, is one of the best ways of ensuring products and services reach all four corners of the continent.

The increase in the number of middle class families holds high chance of increase in the number of consumers who have financial stability and capability to afford many goods leading to the increase of the overall spending power. This result gives African cities the potential of being good investment opportunities; however, since most Africans speak indigenous languages, foreign companies and investors need to rely on these local languages for the purpose of maximising their profit.

An example of foreign investment into African languages includes the International company Microsoft, which invested in many African languages to have access to their speakers. An extract from Microsoft, Global Strategic Alliance, on Local Language Programme 2007 “Unlimited Potential Engagement in Africa” states the following:

One of the important aspects for ICT uptake and skills development is having technology available in local languages. We have developed a language interface pack that turn English-language Windows and Office into local languages. This currently includes Kiswahili, Afrikaans, Zulu, Sesotho and Setswana and will reach out to 150 million people. More than 100 million people speak Kiswahili. Through the Local Language Programme, more than 90 percent of the Eastern African population will have the opportunity to work with PCs in Kiswahili.

We are also working on languages for Ethiopia (Amharic), Rwanda (Kinyarwanda), Nigeria (Hausa, Igbo and Yoruba) and Senegal (Wolof). With the launch of Windows Vista and Office 2007, the African languages candidates will include Kiswahili, Amharic,

Kinyarwanda, Yoruba, Igbo, Hausa, Wolof, Malagasy, IsiZulu, Afrikaans, IsiXhosa, Sesotho, Leboa, and Setswana. (Qtd in Quan & Glanz 2010, p.18)

And indeed, Microsoft fulfilled its promise in the contemporary time; all of the above languages are available as language packs on Microsoft official site for windows 7, windows 8.1 and windows 10. This investment was intended to expand the reach of hundreds of millions of African consumers; thus, it tremendously benefits the company for having access to a large number of potential consumers, benefits the locals by providing technological access to the native in their own mother tongue, and most importantly benefits African languages by developing them.

Investment from foreigner, thus, is not necessary needed to be through international companies, but it can be also as a form of trade between nations. The best example of such case is china, as being the top trading partner with Africa. According to Ighobor (2013),

Trade between Africa and China has grown at a breathtaking pace. It was \$10.5 billion in 2000, \$40 billion in 2005 and \$166 billion in 2011. China is currently Africa's largest trading partner, having surpassed the US in 2009. The Chinese government is eager to cement China's dominance by burnishing its image through initiatives such as a \$20 billion credit to African countries to develop infrastructure and the African Talents Programme, which is intended to train 30,000 Africans in various sectors.

With this rapid growth of trade between China and Africa, one is bound to ask the question of what impacts will this have on indigenous African languages. An article entitled "Why China is trying to learn Africa's languages" shows that the Beijing Foreign Studies University has added some African languages' courses and majors due to the diplomatic relationship African nations share with China; examples of such languages are Tigrinya, Ndebele, and Comorian. The reasons of such investments can be related to China's economic development plan called "One Belt One Road Initiative". It is an international trade network that relies on five trade routes that connect Asia with Europe and Africa. These routes hold 63% of the world population who refuse to use western colonial languages as medium of communication according to the Chinese. Sun Xiaomeng the dean of the School of Asian and African Studies at Beiwai said that "*English and French are colonial languages in Africa, and using them perpetuates*

*hegemony*” (Erard 2017). This shows that China does understand the damage caused by western foreign languages in African continent, and is avoiding doing the same thing concerning their language (Mandarin). She, China, also notifies that using a local language helps more attracting locals into participation of economic activities, as well as retaining African heritage and cultural values. There is the high possibility that the rejection of using western colonial languages by the Chinese is because of their rivalry relations ship (ibid).

## **Conclusion**

Language plays a fundamental role in helping achieving economic prosperity and development. In Africa, the proclaims that foreign languages are the saviours of African economy have been proven to be nothing more than baseless; since the nations that relied on them has barely shown any progress worth mentioning, like the cases of Malawi, Zambia and Rwanda. The aids coming from the former colonial power did nothing but added more to the damage concerning the language situation in Africa. Contrary to all what previously mentioned in regard to ex-colonizers' language, indigenous languages are the real champions of African economy. They are the most dominant in the informal economics that holds half of the national wealth, and due to the number of their speakers, they attract foreign investment that seek to expand their reach to various consumers. China, as a top investor in Africa, understands the importance of harnessing local languages, since it encourages local participation for the sake of having maximum participation by the locals and exonerating the process of development.

## General Conclusion

The aim of this research was to show the drawbacks and benefits of foreign languages in Africa and their impacts on the fields of politics, society and economy of the African nations. The study also sought to consider the effects of indigenous/native African languages drawn on the above three mentioned fields. A comparison was made relying on the literature available to explore and invest in such an interesting topic. To this end, the study hypothesised that:

- **H. 01:** Political, social and economic factors could be controlling this shift of balance of power in favour of indigenous languages, since these three fields are known to be the core factors at any nation, affecting all aspects of their citizens' life including the language situation.
- **H. 02:** Western languages have negative impacts on politics, society and economy, and are losing creditability concerning their use in Africa, while African native languages hold more benefits thus are increasing in their value.
- **H. 03:** It is possible that in the flow of continuous increase of factors that favor and empower the case of indigenous languages, foreign languages would be dethroned from their position and be pushed to assume a different role in Africa.

Based on the data collected and analysed, it has been proven that the above mentioned hypotheses are valid and true; thus, it is possible to give prediction concerning the language situation in Africa, justifying which language group will be the future of Africa. In the political field, foreign languages hold a tremendous advantage, as they have been selected to hold the position of official languages by the majority of African nations. In addition to that, the elites' class that holds power and vigilantly continues to use and preserve foreign languages in high domains such as the government, and as a means of instruction in universities. On the other hand, there have been various policies that advocated the use of mother tongue in high domains; but, because most of them did not receive practical support because of the elites, it is accurate to say that in the field of politics, foreign languages are the winners for the moment. Thus, foreign languages are gradually declining compared to local African languages that are gradually gaining status.

In the field of society, and due to their gained position, foreign languages are depicted as languages of prestige, opportunity and prosperity. But, these are nothing more than ideological views; the practical reality in society is that indigenous languages have an over dominant number of speakers; not only that, but native languages have benefits from the inseparable relations shared with the local culture and the daily use of these languages by the locals. Moreover, the high demographic growth in Africa and internet insure that native African languages are continually spreading and growing, and even though foreign languages also benefit from this, it is still relatively small compared to mind-blowing scales of benefits for local African languages tongues due to its relation with of growth of African internet users, who have the tendency, and like to use their mother tongue in social media; based on this fact, it is possible to conclude, concerning the social field, that indigenous languages are on the rise, further increasing their power in the in the field that was already their domain.

In the field of economics, foreign languages have been constantly promoted by the elites for the sake of achieving economic development; however this has been proven to be a failure, as foreign languages did not provide any worth mentioning improvement concerning development, like in the case of Malawi, Zambia and Rwanda. Western aids are a curse in Africa that supports the use of foreign languages and policies that advocate the use of foreign languages for economics and development. These aids incite dependency and restrict Africa's economy rather than benefiting it. Meanwhile, indigenous languages dominate the informal economic sectors that hold 50% of national wealth of African nations; moreover, because of the large number of their speakers, they continue to attract foreign investors who want to have access to the local markets. These investments prefer to relay on native languages and cultures to attract customers and to encourage local participation in the development process, which is enormously beneficial to African economy.

From all what was previously mentioned, it is seen that foreign languages hold a positive advantage in the political field, even though this field can affect other fields, as it can be affected as well; while on the social field, the position of indigenous languages is unshakable and permanent, and they are continuously spreading. In the economic field, African languages are increasing in status. Thus, it can be concluded that foreign languages are declining in Africa as they are mostly based on benefits of the minority (the elite) and did not succeed in fulfilling most

of the purposes that advocate their use. While African mother tongues are gaining advantage; even though they did not receive much practical support in the political field, they do have solid pragmatic and practical advantages that have shown clear results and improvements in the social and economic fields.

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## Appendix one

Table 01: Language choices by African nations

	country	Official language(s)	National Language(s)	Pseudo national language(s)
1	Algeria	Arabic	Arabic, Tamazight	
2	Egypt	Arabic	Arabic	
3	Eritrea	Arabic, English	Arabic	
4	Libya	Arabic	Arabic	
5	Mauritania	Arabic, French	Arabic	
6	Morocco	Arabic	Arabic, Tamazight	
7	Sudan Republic	Arabic	Arabic	
8	Tunisia	Arabic	Arabic	
9	Benin Republic	French		Adja, Fon, Batonu/Bariba, Dendi, Yoruba, Ditamari
10	Burkina Faso	French		
11	Burundi	French	Kirundi, Swahili	
12	Cameroon	French, English		
13	Central African Republic	French	Sango	
14	Chad	French, Arabic		
15	Comoros	French		
16	Cote d'Ivoire	French		
17	Democrat Republic of the Congo	French	Chiluba, Kikongo,	

			Lingala, Swahili	
18	Djibouti	French, Arabic		
19	Gabon	French		
20	Guinea Conakry	French		Fula, Kissi, Kpelle, Malinke, SouSou, Toma
21	Madagascar	French	Malagasy	
22	Mali	French		Arabic, Bozo, Bambara, Bomu, Dogon, Fulfulde, Manikakan, Mamara Senufo, Syenara Senufo, Songhay, Soninke, Tamasheq, Xaasongaxango
23	Niger Republic	French		Hausa, Zerma, Songhai, Tubu, Tamajeq, Fulfulde, Kanuri, Gurma
24	Republic of the Congo	French		
25	Rwanda	French	Kinyarwanda	
26	Senegal	French	Diola, Malinke, Peul, Seser, Sonink, Wolof	
27	Seychelles	French, English	Creole	

28	Togo	French		Ewe, Kabiye
29	Angola	Portuguese		
30	Cape Verde	Portuguese		
31	Equatorial Guinea	Spanish		
32	Guinea Bissau	Portuguese		
33	Mozambique	Portuguese		
34	Sao Tome and Principe	Portuguese		
35	Botswana	English	Setswana	
36	The Gambia	English		
37	Ghana	English		Akan, Dagbane, Ga, Gonja, Ewe, Adangbe, Kasem, Nzema Dagaare,
38	Kenya	English	Swahili	
39	Lesotho	English	Sesotho	
40	Malawi	English	Chichewa	
41	Mauritius	English, French		
	Namibia	English, Afrikaans		
43	Nigeria	English, French	Hausa, Igbo, Yoruba	
44	Sierra Leone	English		
45	Somalia	Somali, English	Somali	
46	South Africa	English, Afrikaans	Venda, Xhosa, Zulu, Tswana, Sesotho, Pedi, Tsonga, Swazi, Ndebele	
47	South Sudan	English		

48	Swaziland	English	SiSwati	
49	Tanzania	English	Swahili	
50	Uganda	English	Swahili	
51	Zambia	English		
52	Zimbabwe	English	Shona, Ndebele	
53	Ethiopia	Amharic, English	Tigrinya	
54	Liberia	English		

**Thank you**

## Abstract

اعتمدت هذه الدراسة على المقارنة بين اللغات الأصلية واللغات المستوردة في ثلاثة مجالات: السياسة والمجتمع والاقتصاد ، بغرض التنبؤ بلغات المستقبل في إفريقيا. في هذا البحث ، استخدمت مفاهيم مثل اللغات المستوردة واللغات الأجنبية ولغات المستعمرين السابقين ولغات الأسياد السابقين للإشارة إلى اللغات الغربية التي ورثتها من الحكم الاستعماري. وفي الوقت نفسه ، تشير المفاهيم التي تتوافق مع اللغات الأم واللغات الأصلية واللغات المحلية واللغات الأصلية إلى اللغات التي نشأت في إفريقيا أو لها تاريخ طويل في القارة مثل العربية. كان الهدف من هذا البحث هو إظهار مصير اللغات المستوردة واللغات الأصلية ، بناءً على دراسة مقارنة لتأثيرات اللغتين ، على الحقل الثلاثة المذكورة أعلاه. وبالتالي ، سلطت هذه الرسالة الضوء على المساهمات الرئيسية التي قدمتها مختلف الأعمال الأدبية التي تهدف إلى تبرير اللغات المحلية في القارة الأفريقية. ولهذه الغاية ، تم الافتراض بأن العوامل في مجالات السياسة والمجتمع والاقتصاد تؤدي إلى تراجع اللغات الأجنبية مع رفع مكانة لغات السكان الأصليين. في ذلك ، توفر اللغات المحلية الأفريقية المزيد من الفوائد ، مقارنة باللغات الأجنبية التي تسبب المزيد من الضرر. تبعاً لذلك ، من الممكن أن يتم التخلص من مستقبل اللغات الأجنبية ، وستشكل اللغات الأصلية مستقبل إفريقيا. النتائج التي تم الحصول عليها ، وبالتالي ، أكدت أن اللغات الأجنبية تحتل مكانتها بسبب سيطرتها على سياسات اللغة الأفريقية المحلية بينما يظل المجتمع مجالاً أبدياً للغات الأفريقية المحلية. ومع ذلك ، في مجال الاقتصاد ، ترتفع اللغات الأصلية إلى السلطة بسبب فوائدها الهائلة

Cette étude était basée sur une comparaison entre les langues autochtones et les langues importées dans trois domaines: politique, société et économie, dans le but de prédire les langues de l'avenir en Afrique. Dans cette recherche, des concepts tels que les langues importées, les langues étrangères, les langues des anciens colonisateurs et les langues des anciens maîtres ont tous été utilisés pour faire référence aux langues occidentales héritées de la domination coloniale. Dans le même temps, les concepts correspondant aux langues maternelles, aux langues autochtones, aux langues locales et aux langues autochtones font référence à des langues originaires d'Afrique ou ayant une longue histoire sur le continent, comme l'arabe. Le but de cette recherche était de montrer le sort des langues importées et des langues indigènes, sur la base d'une étude comparative des impacts des deux, dans les trois domaines susmentionnés. Par conséquent, cette thèse a mis en évidence les principales contributions de diverses œuvres littéraires visant à revendiquer les langues locales sur le continent africain. À cette fin, il a été émis l'hypothèse que des facteurs dans les domaines politique, social et économique conduisent au déclin des langues étrangères tout en rehaussant le statut des langues autochtones. En cela, les langues locales africaines offrent plus d'avantages par rapport aux langues étrangères qui font plus de mal. En conséquence, il est possible que l'avenir des langues étrangères soit détrôné et que les langues autochtones façonnent l'avenir de l'Afrique. Les résultats obtenus ont donc confirmé le statut des langues étrangères en raison de leur contrôle sur les politiques linguistiques africaines locales, tandis que la société reste un domaine éternel des langues africaines locales. Pourtant, dans le domaine de l'économie, les langues indigènes accèdent au pouvoir en raison de leurs énormes avantages.