Language And Politics In Africa: Myths And Facts

By
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ABSTRACT

This Paper Tray To Address Five Major Myths Related To Language In Africa. First, And Common One, Is That African Continent Is A Museum Of Languages As It Supposed To Contains Thousands Of Languages. The Paper Argue That Is Not True And That Africa Like Other Continents Have A Major Languages And Other Languages Are Sub-Languages Of These Major Languages.

Second Myth, Concern With The Unified And Modernized Role Of The Colonial Language In Africa And Transit The African Literature From Local To Universal Level. I Argue That This Is Not True Also And That The Colonial Era Added More Language Diversity To African Continent.

Third Myth The Paper Tray To Debug Is That African Language Diversity Is An Obstacle In Front Of National And Regional Integration, The Paper Challenge This View And Argue That Language Diversity In Africa Could Be A Bas To Strong Integration Or Be Manipulated To Prevent This Integration. That Is Lead To The Fourth Myth That The Paper Addresses, The Effectiveness Of Constitutional Process In Managing The Langue Problem In Africa.

Finally, Discussing All Myths Mentioned Above Will Lead Us To Address The Core Myth Of This Paper, That The Langue Diversity Lead To War. We Argue That There Are Many Other Factors Responsible Of Language Transformation To Be A Tool Of War In Africa And These Factor Will Be The Main Focus Of The Second Part Of The Paper Which Will Be Devoted To Illustrate Why And When Language Be A Cause Or A Factor Of Peace Or War.
TEACHING AFRICAN LANGUAGE: SIGNS AND SYMBOLS IN EDEWOR'S VISUALS.

By

BAZUNU, Harrie U. M.

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ABSTRACT

Urhobo, Ijaw, Itsekiri, Isoko, Ibo, Edo, etc. are some of the languages spoken in the Niger Delta region of Nigeria (Africa, South of the Sahara). Although there are some linguistic similarities between some of these languages, the heterogeneous, diversified and plural nature of these languages, make it sometime difficult for an Urhobo speaking person to communicate effectively with an Ijaw speaking person, or an Edo speaking person to communicate effectively with an Isoko speaking person. Despite this plurality of language and cultural practices, the unique language of signs and symbols, through forms, seem to cut across this barrier because signs and symbols are relatively understood by the majority. African visual artists know this well, and have been exploring the language of sign and symbols in teaching and communicating their ideas, thought and messages to the generality of the audience through the varied genres of visuality. El Anatsui, Bruce Onobrakpeya, Uche Okeke etc. are renowned African artists who have achieved some level of success in this visual communication. Some young contemporary Nigerian artists are springing-up in this genre of enlightening the public through the language of visual signs and symbols. One of them is Nelson Edewor, a sculptor, born 1970 and brought-up in the Niger Delta region. The thrust of this paper is; how has Nelson Edewor used the knowledge of some African signs and symbols to teach the language of form in his visuals? How did he suggest the way forward to a lasting peace in the Niger Delta in particular and Nigeria in general? These questions will defy any satisfactory answer should we fail to formally x-ray or analyze some of Edewor's visual statement on the crisis in the Niger Delta of Nigeria. Apart from secondary sources, data were gathered mainly from Edewor's visuals themselves and oral interview with the artist.

BAZUNU, Harrie U. M. is a Ph.D candidate and teaches courses in sculpture and drawing at the Delta State University, Abraka, Nigeria, West Africa.
Optimality Theory and its Application to Meeto Makua Studies

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Studies that have been conducted on the suprasegmental issues on Bantu tonology have investigated the role that tone play in marking distinctions in the grammatical system. It has been observed that, in most of the Bantu tonal languages, a tonal suffix on the verb system is one of the morphological exponents of tense-aspect distinctions (cf. Marlo 2007, Kahno 2006, Odden 2005; among others). In Makua, the two dialects namely iKorovere-Makua and iSaaka-Makua, have been investigated. One of the findings noted in such studies was that tenses in Ikorovere-Makua treats the mora as the tone-bearing unit while in iSaaka-Makua, tenses treats the syllable as the tone-bearing unit, Katupha (1983). Both languages have shown linguistic universality on tonological generalisation for the distribution of down step, with important theoretical implications for the representation of down step and phonological-morphological interaction.

With regard to the findings noted in other dialects mentioned above, we still need to know whether the tonological rules and alternations that were observed in the studied dialects are also found in Meeto-Makua. How tonal patterns differ from one tense-aspect distinction to another? And how grammatical tonal suffixes interact with lexical tones?

This study sees these questions to be quite crucial in understanding of the tonological behaviour of Makua. It is for this reason that the present study proposes to investigate at length, one suprasegmental aspect of Meeto-Makua, namely tone. This dialect has been chosen because Meeto-Makua is spoken by a big population (approximately 800,000 people) in Tanzania as compared to other Makua dialects. Therefore it is a better candidate for investigation.
The Challenges of Teaching Science and Technology in Indigenous African Languages in an Era of Globalization

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ABSTRACT:

Apart from the hieroglyphics of Egyptian antiquity, the African continent cannot boast of a time-tested written language or systemized code of graphic communication. Europeans had to undergo the onerous task of moulding linguistic building blocks, which enabled them to erect a super-structure or systematic code for writing indigenous African languages. Since colonial times, European languages have become the official medium of communication in African countries. The integrative and peace building nature of a lingua franca ($L_2$) continued to de-emphasize indigenous African Languages ($L_1$) in both pre and post colonial era. With the advent of colonial educational system, foreign languages inadvertently became the language of teaching in colonial schools. This was because no indigenous African Language had the wealth of vocabulary, elaborate syntactic structure, semantic generosity and philosophical background to effectively sustain the teaching of science in indigenous languages. In the Urhobo language of the Niger Delta for example, there is no clear demarcation between concepts like power and force; spirit and soul. It would be extremely cumbersome to impart or explain in Urhobo language that ‘tension’ in physics means force per unit length. Or what the coefficient of friction means. The discrete world of molecules, atoms, ions and cells is alien to African cultures, therefore these words/concepts are not part their vocabulary. The reality stands tall that African indigenous languages are deficient as the language of science and technology because of the crucial absence of vocabulary equivalents and an empirical philosophical base. These linguistic and philosophical short comings not only highlight the seeming impracticality of teaching science in mother tongues of Africans but embosses the position of English as the lingua franca of science and technology. Therefore this paper will focus on how to overcome these challenges, especially through the application of the tools of globalization – the Information and Communication Technologies (ICT) to enhance the suitability of African languages for teaching science. So that technology and language can be married to broker peace on the altar of globalization.

A SHORT BIO:

I am Dr. (Mrs.) Lizzy Orode, a Nigerian, and academician with over 20 years of experience in the lecturing field. I have conducted a number of scientific and field researches, singularly and in collaboration with others. I have participated in a number of workshops, attended several conferences and seminars. My Doctoral Thesis was on Science Education. I am a social worker with a commitment to African studies and an interest in the limitation of language to impartation of knowledge.
Swahili song as a unifying factor in East Africa
Dr. Mohamed El-Mohammady Rizk

Swahili song is one of the most effective and flexible mediums, which reacts promptly with actual events. It is also considered as one of the quickest vehicles to transmit a message to the society, as it is one of the most favourable arts in the Swahili society with its various age-classes. The present paper highlights the sorts of Swahili song and elucidates how they have the potential to bring people of various ethnic groups in East Africa together.

I am Mohamed El-Mohammady Rizk. I was born in 1966 in Damietta (Egypt). I received my doctorate in 2004 at the University of Frankfurt am Main and I am presently a staff member of the Institute of African Research and Studies, Department of Languages, at Cairo University.

Publications in English:
English Loanwords in Amharic Newspaper Language

Dr. Omar E. Abdel-fattah

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Loanwords are words adopted by the speakers of one language from a different language. A loanword or a linguistic borrowing takes place when two or more languages are in contact. This paper attempts to shed some light on the English loanwords in Amharic language.

Amharic, a semitic language, is the official language of Ethiopia, spoken by between 17 and 18 million people as a mother tongue, and by as many again as a second language. Amharic as any other languages borrowed many words from other languages. The contact with English language, with its high position in Ethiopia as a medium of instruction in secondary and higher education, as a medium of international communication, and it's use in mass media and commerce, increase the number of loanwords that are borrowed from English into Amharic.

This study aims to investigate the English Loanwords in Amharic Newspaper Language. The study based upon account of English loanwords in some current Amharic newspapers. This paper is organized as follows: Section 1 presents a brief introduction gives some background information about the linguistic situation in Ethiopia, with special interest to the role of English and Amharic. Section 2 deals with the area of meaning, which the English loanwords cover [Politics, Science and technology, economics, sport, society ... ect.]. Section 3 discusses the grammatical features and the phonetic, phonological and semantic change of English loanwords in Amharic. Section 4 is a summary and conclusion.
Images of Africa on Roman Imperatorial Coinage as Propaganda at the End of the Republic
Gabriela Vlahovici-Jones
University of Maryland Eastern Shore
Phil Jones
PBJI Ancient Coins

This study inquires into the place of Africa in Roman political consciousness at the end of the Republic, as revealed by the visual discourse disseminated by Roman coinage. The study will address the ideological trends accompanying Julius Caesar’s campaign against the Pompeian supporters in North Africa (47-46 B.C.) and will examine the place of images of Africa within the body of coinage issued by each camp. The inquiry will thus target the coinage issued by Caesar, in his own name, for the African campaign, as well as the coinage of the Pompeian allies in North Africa, issued in the names of Q. Caecilius Metellus, Pius Scipio, P. Licinius Crassus Junianus, M. Eppius, and Cato Uticensis. The inquiry will also target the coinage of king Juba of Numidia issued in support of the Pompeian cause, as well as two notable exceptions to the context of the African campaign: the first coin series issued by Caesar in his own name, featuring the famous elephant and pontifical emblems (49-48 B.C.), and the exceptional series of gold aurei featuring the bust of Africa, issued in the joint names of the praetors Lucius Cestius and Gaius Norbanus (arguably 43 B.C.).

The examination of coin types will focus on two main categories of imagery: intrinsic imagery, which explicitly represents Africa, via the head or bust of personified Africa or the standing Genius terrae Africæ, and metonymic imagery, which represents Africa via association with an emblematic animal, such as the elephant. These main categories will receive consideration in the immediate context of the series to which they belong, in relation to other associated imagery on the obverse and reverse coin types. The investigation will examine the clustering possibilities of obverse and reverse imagery and will determine which combinations are possible, impossible, or preferred in each ideological camp, for the purpose of establishing a tentative syntax of the visual discourse. The intrinsic and metonymic imagery will also receive consideration in an extended context, which includes their history on earlier coin types, as well as their presence on other forms of miniature art, such as engraved gems.

The immediate and extended context of intrinsic and metonymic imagery will attempt to trace similarities and differences in the syntax of the visual discourse of each camp, as well as the influence of exclusive and shared ideological power bases, such as Caesar’s personal mythical history, linking him to the founding of Carthage via Aeneas and Dido, the Pompeians’ Romanized Egyptian mythos, linking them to Egyptian deities and Alexander the Great, and the civic mythos of the Republic shared by the warring parties and linking both, albeit from different perspectives, to the Roman success in the Punic wars. The examination of the syntax of imagery involving Africa will attempt, furthermore, to determine the extent to which Caesar and the Pompeians used on their coinage different “languages” of propaganda, where exclusive influences and power bases outweigh commonalities, or simply different “dialects,” where common traditions of visual discourse outweigh syntactic variations.
The Attitude of Egyptian Nubians towards their Vernaculars and Arabic
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Abstract

This study focuses not only on the attitudes of Egyptian bilingual Nubians towards Arabic vis-à-vis their own vernaculars but rather on other aspects relating to language maintenance and/or shift as a sociolinguistic phenomenon. It studies the domains to which Arabic is confined. The specification of the domain should help determine whether the motivation of learning Arabic is instrumental or integrative. It also probes into the extent to which Nubians are emotionally attached to Arabic. This should give a bird’s eye view of the fate of Nubian language in the near future.

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LANGUAGE CORPUS BUILDING IN URHOBO
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ABSTRACT

In this study, a corpus of about one thousand English words of different word classes- nouns, verbs, adjectives, adverbs, prepositions, pronouns and articles- were examined to find out how they are expressed in Urhobo, a Southwestern Edoid language of the Benue- Congo branch of the Niger- Congo phylum, spoken in the Niger- Delta region of Nigeria. Data was collected from four middle-aged Urhobo-English bilinguals using the unstructured method. This was done in order to capture the Urhobo equivalents as naturally as possible. It was found that the English lexicon and its word formation processes are much richer than those of Urhobo. Urhobo relies heavily on circumlocution, borrowing, coinage, compounding and reduplication as strategies to express a lot of the English concepts. This parallel corpora analysis gives an insight into how Urhobo compensates for its fewer lexical inventory and poor morphological processes.

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Short Bio: Dr. Macaulay Mowarin is a Senior Lecturer in the Department of English and Literary Studies, his area of specialization is Comparative Studies of English and the Nigerian Pidgin. He has attended many local and international conferences and has more than ten publications to his credit.
A perspective on the Darfur crisis: *Language as a barrier to relief*

R Ehigiamusoe

ALRP Alumnus / Consultant

The conflict in Darfur which began in 2003 can be traced back to earlier escalating tensions between nomadic Arabs and black Africans which finally culminated in rebel groups attacking government targets. These rebel factions over time have split along ethnic lines and this is indicative of the trend in similar situations across Africa.

Such delineations across ethnic groups can in the most simplistic terms be attributed to cultural differences and a need to increase in social prosperity. The common demarcation between groups is at the very least the difference in spoken languages and social eminence within the societal structure. These differences typically result in social tensions and the possibility of feudal leaders leveraging the discontent of a particular tribe or group to cause chaos in a bid to seek balance.

In the case of Sudan, these deep lines of separation have resulted in a dozen or more rebel groups splitting off from the original two main groups namely, the Sudan Liberation Army (SLA) and the Justice and Equality Movement (JEM). This situation clearly becomes a huge barrier to relief and any sort of rapid resolution of the current issues or disagreements. In other ‘hot spots’ across the globe where there is a simple dichotomy between groups or language, resolutions have been more easily reached. In essence, the multi-lingual environment necessitates a more complex approach to conflict resolution stemming mostly from the inability to satisfy multiple groups and effectively manage communication between these conflicting groups.

When considering the role language plays in conflict resolution it should be noted that in the case of Sudan the conflict has been poorly labeled as genocide to shore up international response. While large cases of human right violations exist, the misnomer only makes worse an already bad situation. In addressing the issues and communicating with the local groups the approach taken by the international community in calling the crisis an attempt at genocide only frustrates them. The intention from the start of the feudal ‘campaigns’ was to seek equality for the impoverished indigenes but with escalating tensions has resulted in large casualties. If peace or dialogue had been brokered at the onset especially by teams with an understanding of the cultural dynamics and linguistic divides the situation would have been better remedied. Sadly, the international community has only shown interest or awakened to the demise of social order in that region at the wrongful identification of the situation as genocide. This represents a prime example of wrongful use of language and its potential effects would include distortion of facts, increased angst and tensions, agitation, etc. All of which embody the risks inherent in multi-lingual societies.

To address the current malaise in Sudan’s Darfur region there has to be a well articulated plan that accounts for the complexities evident in the spoken languages and dialects which determine social rules and divides. Also, proper representation of the situation in communicating with warring factions would lessen the tensions in dialogue and creating a more open and secure forum for airing grievances and social needs. Furthermore, placing up front the fact that all the parties represent Sudan as a whole but have their own individuality and social borders makes for a better resolution to the imbalances that led to the conflict.
Finally, the recommendation for a lasting peaceful solution to crises across Africa including Darfur will have to include an understanding of the different peoples, cultures and languages that define the social structures across most African nations.
Aaron Smith
Web Team Progress

Summary

Our objective is to create a fully operational up-to-date web page that will effectively connect the African Language Project to the World.

Discussion

The African Language Project chose to undertake this arduous task at a planning meeting in the beginning of fall 2007’s semester. After previewing the project’s previous web page it is easy for one to conclude that this was a wise decision. (see www.umes.edu/english/newalp). Due to the Project’s growing success in the areas of Machine Translation, Software Development, Sentence Diagramming, and every other ALRP application, the project neglected to update the site for lack of necessity. But, as ALRP begins to expand and explore relationships with other Universities nationally and internationally, the need to communicate through the medium of the future is ever apparent. Our premier goals this semester have been to convert, salvage, and organize archived data from the previous web site to our new internet protocol address. Imploring the use of CMS 400, Microsoft Word, Adobe Acrobat, Microsoft Publisher, and PowerPoint we have been able to effectively design and implement our basic blueprint for the web site construction. Creating the newest edition of the African Language Project’s home site proved to be a challenge due to the strict limitations administered by the UMES webmaster. After consideration of the new template, allocated by the University system, we immediately had to rework our designs to subordinate to the template’s form. Our team has been able to accomplish many of the projected goals by systematically organizing the web construction process into four tasks. The Four Tasks: Software Implementation, Field/Project Research, Editing/Proofing, Design.

Research within the linguistic field and countless other academic fields is the genetic make-up of what actions we perform here at the African Language Research Project. We pride ourselves on problem solving through research. The research components necessary to build the Events Blog and History links on our web page were relatively simple. The bulk of the research was recalling from memory what events had transpired and interviewing colleagues concerning their knowledge of past years.

The next step was to organize the newly gathered knowledge into their respective content windows.
Software Development for Automatic Language Processing

Shravan Kumar Gottimukula
ALRP / University of Maryland Eastern Shore

1. Sentence Diagramming (SD):

   **Purpose:**
   Diagramming tool helps to attack sentence globally, not in a fragmented approach. You get to see how parts interact. You see not only parts, but also their functions. This helps in easy translation of sentences from Swahili to English.

   **Progress:**
   - Created a centralized database of Swahili
   - A Jsp page was created to insert the data into database
   - Everyone in the lab could access the page and helped in inserting the data into the database.
   - This database is being used in the implementation of sentence diagramming software

   (Image of insertion of Swahili words into database)
Data stored in database

- We are now in the process of developing a sentence diagramming software for Swahili.
- The front end part of this software has been developed.
- A JSP page has been developed which will ask the user to enter a Swahili sentence.
- The user will be displayed a result which will contain English meanings, word types, noun class variations etc for each word in the sentence.
- Implemented sorting feature, so that the user can sort the displayed results.
- We need to make the backend and plug it with the database that is being populated simultaneously.

**Future Advancements:**

- Plug in the software with the big database that is being populated.
- Take care of ambiguities that are part of Swahili grammar while diagramming sentences.
Sentence Diagramming

Swahili Sentence: ____________________________

Submit  Clear

Word Meaning  Type  Variation
chumba  Room  Noun  Kivi
ni  is  Verb
kidogo  Small  Adjective

Result Page
The African Languages Research Program Adding A NEW DIMENSION and DIRECTION
“Mathematical Theory and Languages and the Enhancer-Depressor Model”

Dr. Malik B. Malik
University of Maryland Eastern Shore

If we perceive of language as a sociological phenomenon in time we could develop a math model of language as a stochastic process slow-in-time. Languages could live or get extinct. Enhancer factors like dominance (via popularity or politics) and depressors like coercion, non-documentation or lack of support face any language. Enhancers (E, e) and depressors (D, d) would ultimately make a language prevail, just sustain or get extinct. Relevant to the enhancer-depressor concept above there is a discipline within mathematics that specializes in Stochastic. Processes based on probability principles and linear algebra could lay a new foundation for studying languages as a sociological phenomenon.
“Juba Down”: In Search of the African Voice in August Wilson’s Joe Turner’s Come and Gone.

In Joe Turner’s Come and Gone, Wilson presents a man who has lost his voice, one way to express that he has lost his identity. Yet in the play, Harold Loomis’ search for his voice leads him to reconnect with his African roots. In a pivotal scene, the characters are doing the Juba, a call-and-response song, when Harold enters, in a catatonic state, and demands them to stop. Bynum immediately exorcises these demons which cause Harold to resist manifestations of his African heritage. In this paper I will trace Wilson’s use of African folk traditions as vehicles through which the characters connect with Africa.
Languages at risk: A case study of Sierra Leone
Sullay Mohamed Kanu
University of Alberta
Canada

In the paper entitled ‘Toward a typology of language endangerment’, Grenoble & Whaley (1998) claim that “the most immediate threat to indigenous languages in sub-Saharan Africa is not the language of European conquerors but other indigenous languages” (p.42). A number of researchers including Brenzinger, Heine & Sommer (1991) have earlier on taken this position. In this paper, I evaluate this claim by examining the language situation in Sierra Leone where according to Batibo (2005), the languages Bom and Krim are already endangered, while Bullom (also called Sherbro), Banta and Dama are extinct or nearly extinct. I argue that although the four dominant indigenous languages (Krio, Mende, Temne and Limba) of Sierra Leone may not be entirely excluded from the list of “killer languages”, they do not constitute the most immediate threat to minority languages in Sierra Leone. Rather, European languages such as English and French, as well as Arabic, the language of Islam, collectively pose the major threat to the continued existence of minority languages in Sierra Leone.

Reference


The Fur Language and its Development.
Suliman A Giddo
George Mason University

The Annual conferences for African Language Project at University of Maryland-East Shore

Darfur is a region in western Sudan in Africa. It is bordered by three countries: Libya, Chad, and the Central Republic of Africa. Darfur is a combination of two words: DAR means “the land” and “FUR” is the name of the largest ethnic tribe in the region. This doesn’t necessarily mean that the Fur is the only one tribe; it is but the largest among 34 different tribes sharing the common interest and good in the region.

Darfur’s population of 6.5 million is divided mainly into two groups, Africans and Arabs. Africans speak local dialects and Arabs usually speak Arabic (though they learn many of the African languages to make their life easier in Darfur). The Fur ethnic group is estimated at approximately 20% of the entire Darfur population. The Fur language is spoken but amazingly remains an unwritten dialect, as do several languages in the Darfur region. The Fur language is also widely spoken in other areas of Sudan where the Fur migrated over the last century.

In this paper I will focus on the origins and historical background of the Fur language, the attempts to develop a written form and its oral development. Additionally, I will address the impact of Fur on regional languages and the effect of its interaction with Arabic and other African languages. It is also imperative to research the behavior of the Fur tribe, as it often justified its kingdom’s role in ruling the region on the basis of the kinship of language.

The Fur language reflects the interweaving of two principles in practice. Affiliation with the language can come through membership by birth or by choice. This is to say that one’s relationship to an ethnic language could be either given at birth or chosen by learning it.

Because of the large number of the Fur scattered about Sudan, it would be preposterous to suggest and demand linguistic recognition in the country as a whole. The Fur people should concentrate their efforts on learning the language that promises the most success for the group and its individuals, as well. This should not be limited to the Fur language as other languages are widely spoken in the country and also deserve to be taught and learned.
The role of foreign languages in peace building in Africa.

Dr Aliou SOW
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ABSTRACT

Nowadays more than six thousand languages are spoken in the world and many of them are African. In Africa, the diversity of languages with their numerous dialects within nations is a source of cultural richness. Nonetheless, this diversity results very often in harsh conflicts because of the politicisation of ethnic differences.

Instead of generating peace in many cases, the so praised linguistic varieties are causes of communication chasms since each ethnic or tribal group hides behind an impenetrable veil of pride, honour and protection of its values to refuse to be open-minded, tolerant and realistic with the others.

So within many a country the coexistence of a plurality of local native languages goes with prejudices, misunderstandings and clashes of all kinds. Addressing a neighbour in your own language instead of his is in many cases seen as provocative or expressive of a feeling of superiority or desire of cultural and political domination. With such a particular conflictual diversity, the colonial foreign languages (English, French, Portuguese, Spanish etc...), in spite of all the hostile debate on them related to the fact they symbolise neo-colonial domination and threaten the necessary preservation of cultural values and heritage, have helped to build peace bridges between communities and favoured national togetherness.

Thus, this paper aims to explore the issue of whether foreign languages, which above their role of social promotion instrument through school and administration, are media of a perpetuation of colonial domination spirit and internal divisions policy of the former rulers or the new languages of peace talks, mutual understanding and conflicts prevention in Africa.

I wish also to argue that most of the African independent countries without a vehicular language (in Senegal, West Africa, for instance, quite everybody understands and speaks Wolof and none is never shocked by being addressed in that language), or newly created languages (mixtures of local and foreign languages) belonging to nobody but used and accepted by everybody are undergoing, if not already done, heavy burdens of internal tribal and ethnic bloody conflicts opposing generally political interest groups.

The political exploitation of cultural differences and beliefs by shrewd politicians acting as puppet-masters and their consequences will be also highlighted in this paper.

Bio: Dr Aliou Sow is a 32 -year-old Assistant Professor of African Literature and Civilisation; he has been Minister of Youth and Employment in the Government of Senegal, from 2002 to June 2007 when he was elected Member of Parliament for a second term. He is now the Chairman of the Foreign Affairs Committee of the National Assembly. In his PhD dissertation which he defended in June 2006, he dealt racial issues in South African literature and culture.
The violent language of peace in inter-textual literatures: A cross-reading of imperialist romance genre and African novels.

Dr. Mamadou GAYE,  
Cheikh Anta Diop University  
Dakar, Senegal

The following paper is based on a set of assumptions. One thing is that fiction has always fostered both understanding and misunderstanding between peoples with different cultural backgrounds on the one hand, and inside communities sharing a common heritage on the other. Another point is that the conquest of the world is nothing but the coining of words and concepts that are predominantly violent and peace seeking at once, the dream that never comes true being the successful war against the sense of insecurity.

A cross-reading of so-called imperialist romance novels and African anti-colonial texts is consequently challenging in many respects. As a matter of fact, novels such as Conrad's *Heart of Darkness* (1902) on the one hand, and African novels like Achebe's *Things Fall Apart*(1957) or Laye Camara's *The African Child* (1954) or many South African novels like Bessie Head's *A Question of Power* (1974) or *Tales of Tenderness and Power* (1990), on the other hand, show that the expression of peace is a controversial paradigm of violence or a language mask of a distorted identity. Such inter-textual readings actually revisit the highly debated relationship between the global and the local, the challenging interface between the colonial/postcolonial discourse of racial equality and ethnic dissonance, to refer to *Colonial/Postcolonial* (1998) by Aina Loomber, or to seminal texts by Bhabha, Fanon, Ngugi and Lacan, texts which highlight the violent formulation of a conquered new peace.

That Conrad's *Heart of Darkness* and Achebe's *Things Fall Apart* have triggered off a great deal of race-oriented interpretations is the best illustration that the meaning language has constructed in colonial/postcolonial contexts is very telling about the possibilities of peace and the ruses of violence. In any case, the discourse of peace will always contain the germs of physical, moral, or psychological violence; and the language of fiction may provide a permanent peace of a kind which seems to be both a dream and a nightmare in western anti-utopian texts.

**Bio:** I am Professor of English Literature and Civilization at Cheikh Anta Diop University (Dakar-Senegal) where I have been teaching for 18 years now. As a specialist of Victorian Literature, my major interests include the rhetoric of fiction and the conflicting relationships between western representations and the making of mind in African people. I got my PhD in 1989 at Marc Bloch University, Strasbourg, France. I was Head of our English Department from 2000 to 2006. I am now the Director of The applied Modern Languages Institute of Cheikh Anta Diop.
Is a "Global Language" an inevitable consequence of an expanding cyber community of communicators?

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Spanish Program Coordinator
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The increasing sophistication rapid development of online business and other professional networks has led to an acceptance of multilingual communication. Professional sites demand increasingly complex and task-specific communicative modes. Do the linguistic constraints upon the global marketplace call for a global language to facilitate communication? What political and economic role does language play in the global marketplace? The impact of linguistic choice in the current economic, social, and political developments in Latin American will be discussed. The Latin American model for linguistic independence will be analyzed as a potential communicative tool that may serve in Asian, African, and Middle Eastern markets as they seek to expand their potential global networks.
People Serving People at the Grass Roots for World Peace
Dr Oriaku Nwosu
Professor of Foreign Languages
Delaware State University

Abstract

Research and live experience show that the main problems facing most developing and or third world countries are disease and poverty. Given the overall state of poverty and economic deprivation of the majority of Africans and people of the third world, some politicians, with their sometimes ill-gotten wealth in these countries, have exploited the masses for their personal interests.

The poor masses have often exchanged their votes, during political campaigns for money. Their state of poverty benefited the undeserving politicians who once in power, have totally ignored the unfortunate poor masses whose votes put them in power. The grassroots population are the ones who suffer most. They are the poorest of the poor financially, health-wise and generally lack functional education that leads to overall empowerment in productivity.

It is important to provide the means to reach out to the grassroots in the Nigerian languages they understand. This article addresses the use of Nigeria's major indigenous languages and all available traditional, technological and media forms of communication to promote sustainable agriculture and deal with health issues in today's rural Nigeria.

The article will address in detail the implementation strategies, the liaison with international communities and partners and will emphasize the need to raise funds within the country and rely less on foreign funding which is not easily available. Professionals in the areas of Nigerian languages communication, agriculture and health, will address the details of how to achieve results, as well as assess and evaluate outcomes.

As self-help from internal funding is emphasized, arising problems such as donor/beneficiary mistrust are fully discussed. The paper focuses on publishing, circulating monthly or quarterly newspapers, in the three major Nigerian languages: Igbo, Yoruba and Hausa for a start. That choice is based on the original geographical Eastern, Western and Northern regions. Other written Nigerian languages will follow during the second long-term phase of the implementation plan. The newspapers will be free and will feature proven scientific sustainable agricultural practices that promote food production and teach the control of soil erosion and the drinking water pollution due to soil erosion.

In the area of health, the paper addresses the most widespread health issue which is the primary prevention of HIV/AIDS. Grassroots population will be communicated preventive, curative, stigma control, voluntary counseling and testing as well as available help in the languages they speak and understand. Facilities for help will be recommended by health care providers already in the field.

This concept article encourages the involvement of international partners for the purposes of funding assistance during phase 11 of the project and warns that institutional, non political trustee membership be formed and be allowed to jointly run the project with accountability as the key word.
Agriculture’s Role and the Impact in Darfur
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Darfur is a region in Sudan. The region is divided into three federal states: West Darfur, South Darfur, and North Darfur which are coordinated by a Transitional Darfur Regional Authority. Due to the Darfur Conflict, the region is in a state of humanitarian emergency. As much of the population of Darfur is agricultural, the rains are vital. In normal years, pearl millet, a mainstay crop is ready to be harvested by November. Once harvested, the dry stalks may be fed to domestic livestock. In the far northern desert, years may pass between rainfalls. In the far south, annual average rainfall is 700 mm and many trees remain green year-round. The rainy season is from June through September, transforming much of the region from dusty brown to verdant green.

Over the past few years, it is estimated that between 200,000 - 400,000 people have died in Darfur. Every month another 15,000 perish. More than two million have fled their homes. Behind the conflict is a long history of drought and desertification. There has also been a dramatic increase in human and animal populations over the past century. The number of people has increased by 500 percent and the number of sheep by 900 percent. Climate change, overgrazing and uncontrolled cutting of trees has destroyed Darfur's ecology. Every year the desert border moves another five kilometers south. Fertile land is now a precious commodity. Many believe that scarce natural resources are the main cause of fighting among the people of the largely nomadic north of Darfur and the farmers who inhabit the south. Baggara nomads searching for water have to take their livestock further south, to land mainly occupied by non-Arab farming communities. The president of the country, Omar al-Bashir, an Arabic speaking black African, with affiliation to the north, has backed a mercenary group, the Janjaweed, to flush out, by many controversial means, the rebels who operate from the midst of southern farmers. Many Darfurians have fled to Chad, and UN forces are attempting to send food by air, but the Janjaweed have proved to be an obstruction in many instances. Before, there wasn’t too much direct conflict for the land, as both sides would normally work together. For instance, after a crop was harvested, by the subsistence farmers, the nomadic people would bring their cattle or camels to eat the crop residues, but also to fertilize the soil. So it worked well as a co-existence, before the pressure on the land became great which is what has been happening over the last generations.
The Subliminal Power and Dominant Nature of Language
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Abstract

Dating all the way back to biblical times, the term sword has been used to reference the human tongue. This word has been used to dominate opponents and profess power by damaging, bruising, wounding, and killing more people than all the swords in all the wars since history began. We all have been subject to its power and used its power to our advantage. During slavery it was illegal to teach a slave or a "free person of color" to read and write. It was the belief that if a slave was taught to read and write they would no longer listen and obey their master. With the large influx of Latin citizens to the US, California and Arizona both passed controversial propositions to require that all public school instruction be in English in hopes to teach English as rapidly and effectively by exposing LEP children to English, to reduce dropout rates among immigrants, to reverse low literacy rates and to promote economic and social advancement. In the American workforce, many employees are looked down upon for speaking languages other than English during working hours. After 9/11, I believe there is an inherit fear of other cultures especially those with heavy accents and even worse for those who don’t speak English at all. US citizens can be heard saying, “You’re in America so speak English”.

There is enormous power by words used in advertising and media news coverage. A prime example can be found during the coverage of Hurricane Katrina where displaced residents were being called refugees by some news sources. I believe there are many reasons for when, where and why we change the way we speak or the language we use. Humans have an internal desire to “belong” to something and there is a sense of pride found in one’s native language. Proverbs 18:21 of the Bible - "Death and life are in the power of the tongue...."
African Language Teaching and Learning: Collaboration Using ‘Wikis’ and ‘Podcasts’

Alwiya S. Omar  
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With the advance in technology, African language instructors and learners can participate in collaborative activities by using ‘wikis’ and ‘podcasts’ within and across institutions. In this presentation, I will show how Wikis can be linked to Course Management Sites (CMS) like Black Board, ONCOURSE, and Moodle. Wikis allow learners to post web pages that include text and images for different class room projects. Learners and teachers can access these web pages and provide comments and feed back. Some projects can include audio or video recordings which can be transformed into podcasts and posted on the CMS wiki sites. With special permission to access CMS sites, learners and instructors from different institution can participate in collaborative projects. I will demonstrate projects from an advanced Kiswahili course that include reporting news broadcasts, telling stories, term papers, asynchronous communication, and collaboration in producing a semester newsletter. I will also show how these different projects integrate the 5Cs of the Foreign Language National Standards – Communication, Cultures, Connections, Comparisons, and Communities.

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African Language Revolution: Toward a Peaceful Unified Africa
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This paper proposes a unified African language as a panacea for a permanent lasting peace in Africa. It traces the linguistic patterns in Africa and suggests that it has fostered more of tribalism and hatred which politicians capitalize upon to ferment trouble toward achieving their selfish ambitions. It suggests that the introduction and adoption of a single unified language would eliminate ethnic and linguistic differences, especially as the African Union toys with the “grandiose” idea of a United States of Africa.
The use of verb in both Pashto and Arabic Language. “Comparative study”.

Mohammed Shams El Din

Abstract

Pakistan consists of four regions. One of them is northern & Western region. In the border Afghanistan and Pakistan. The population of this region is 11.061 million according to the 1981 numeration. The space of region is 72521 kilo meters.

The citizens of this region are called Pathans. The Pashto language is original language of Pathans. The Pashto language is one of two languages spread in Afghanistan. The other language is Persian but the Pashto language is most spread and spoken as 60% of population of Afghanistan speak Pashto language.

Long ago the Pathan settled in Syria but they immigrated to Pakistan since 2700 years. The Pathans were speaking Hebrew. After they immigrated to Pakistan were isolated their original language and spoke another language, in this new language they used vocabulary of Ariar, Syrian, etc. They mixed it all in their new language Pashto. When Pashto immigrated to Pakistan they did their best to keep their nationality. Besides, their new language Pashto.

Although Pashto people mixed with Pakistani people and shared them in social life activities and shared them another language but still keeping their Pashto language. Later on some of Pathans people immigrated to India. Then they spoke Pashto language between themselves but also spoke Indian language “Hindi”, and shared their customs and traditions.

Many books have been written in Pashto language in medicine, engineering, Arts and science. The Pashto language is now official language in Afghanistan. Many books and official messages and essays are written in Pashto language in Afghanistan. The Pashto language is their in education, schools, colleges, Institutes and Universities in Afghanistan. Besides Pashto language is wide spread in northern Western region in Pakistan. There are many organizations and establishments in Pakistan are specialized in Pashto language. The most important organization of them is Pashto Academy in Peshawar University. Where Pashto language is being taught at B.A, M.A & PHD levels. Many books have been written in Pashto language under the supervision of this academy. As well as there are many books have been translated from other languages to Pashto language. Many poets and writer have written their work in Pashto language as Rehman Baba, Khushal Khan Khattak and Abdul Ali Akhnozada. There are many magazines and journals issued in Pashto language in Afghanistan and northern region of Pakistan.

The Pashto alphabets are forty (40) letters. Twelve (12) of them are not known in Arabic and four (4) letters are taken from Persian language, three (3) from Indian (Hindi) language. The rest of letters taken from Arabic.

Four Arabic letters have been with some change in Pashto language. Pashto language and Arabic language are written from right to left. The stress in Pashto is used only in the letters taken from Arabic alphabets.
There are many similarities in Arabic and Pashto languages. Besides, there are some differences between them. Firstly the similarity:-

1. In Arabic the verb is joined always with the time, Past, Present and future and Pashto the same.
2. The present tense in Arabic refers to present and future. In Pashto the same.
3. In both languages the far past refers to an action happened before another action happened in the past.
4. In both languages the continuous past verb refers to an action happened in continuously in the past.
5. In Arabic language the letter “seen” or the word “soufa” comes before the present tense to refer to action will happen in future and the same in Pashto. But the sord “Beh” comes before the verb instead of “seen” or “Soufa” in Arabic language. In Arabic the “Laa” comes before the present tense to refer to “nahi” (negative) and the same in Pashto. But the word “Beh” or “Nahi” comes before the verb instead of “Laa” in Arabic.
6. In both languages the verb may have one or two or three objects.
7. In both languages the verb may have project or not.
8. In both languages the verb is divided in to active & passive.

Secondly the differences:-

1. In Arabic language the sentences start with verb then the subject then project. In Pashto sentence starts with subject the project then verb. It means that the verb comes in Arabic in beginning of the sentence, in Arabic verb in Pashto at the end of sentence.
2. In Arabic the verb is distinguished from the noun with some marks. But in Pashto there are no marks distinguished the verb.
3. In Arabic the verb is divided in to three divisions Past, present & future but in Pashto in six division, Past, Present, Present continuous, future order, negative.
4. In Pashto there is a doubt verb. It means that the action is not sure to be done. In this verb the word “Behi” comes before the verb. But Arabic language has no doubt verb.
5. In Arabic language the verb is divided into “Mabna wa Maarab” but the Pashto language does not know such divisions.
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