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Chapter 1 : Applied linguistics - Wikipedia

Why do we study primitive languages?--A survey of African languages and language-families
The study of sounds in Africa and its relation to general phonetics
Rhythm and melody in African languages
The morphological development of African languages
The practical importance of African linguistics
African philology as an auxiliary to.

Krause, AB, SM Abstract Nurses today are providing care, education, and case management to an increasingly diverse patient population that is challenged with a triad of cultural, linguistic, and health literacy barriers. For these patients, culture and language set the context for the acquisition and application of health literacy skills. Yet the nursing literature offers minimal help in integrating cultural and linguistic considerations into nursing efforts to address patient health literacy. Nurses are in an ideal position to facilitate the interconnections between patient culture, language, and health literacy in order to improve health outcomes for culturally diverse patients. In this article the authors begin by describing key terms that serve as background for the ensuing discussion explaining how culture and language need to be considered in any interaction designed to address health literacy for culturally diverse patients. The authors then discuss the interrelationships between health literacy, culture, and language. Next relevant cultural constructs are introduced as additional background. The authors conclude by offering recommendations for promoting health literacy in the presence of cultural and language barriers and noting the need for nursing interventions that fully integrate health literacy, culture, and language. The Online Journal of Issues in Nursing. Nurses, who work with patients from increasingly diverse cultural groups, experience daily how these three threats offer a challenge to the effective provision of care at the system, provider, and patient levels. However, health literacy, both conceptually and in practice, has often been siloed from interventions designed to overcome cultural and linguistic barriers. Integrating cultural and linguistic consideration with health literacy necessitates an expanded paradigm. The purpose of this conceptual article is twofold. The first aim is to help nurses appreciate how culture and language can affect patient health literacy. The second aim is to demonstrate the need for nursing interventions that fully integrate health literacy, language, and culture. First we will describe key terms that serve as background for the ensuing discussion explaining how culture and language need to be considered in any interaction designed to address health literacy for culturally diverse patients. Next we will discuss the interrelationships between health literacy, culture, and language. We will then introduce relevant cultural constructs as additional background. We will conclude by offering recommendations for promoting health literacy in the presence of cultural and language barriers and noting the need for nursing interventions that fully integrate health literacy, culture, and language. A Prescription to End Confusion. This definition expands upon earlier conceptual understandings of health literacy, which focused chiefly on the written word and native speakers of English. The IOM definition attributes importance to understanding health information for the purpose of decision making, which is integral to the multiple areas of health-related functioning. According to Leininger Culture refers to the learned, shared and transmitted knowledge of values, beliefs, and lifeways of a particular group that are generally transmitted intergenerationally and influence thinking, decisions, and actions in patterned or in certain ways p. At a practical level, nurses must be cognizant that culture affects individual and collective experiences that are directly and indirectly related to health. We would add the acquisition and application of health literacy skills to this list. Language in its many forms is a primary purveyor of culture, yet it does so in ways that are not always easily translated. Limited English proficiency LEP is the restricted ability to read, speak, write, or understand English by patients for whom English is not the primary language. Interrelationships between Health Literacy, Culture, and Language More recently, Andrulis and Brach have noted that language and culture provide the experiential context for comprehension of health information. The culturally bound beliefs, values, and preferences a person holds influence how a person interprets healthcare messages. Moreover, bilingual adults, i. It has been recognized that health literacy disparities contribute to racial and ethnic health disparities Institute of Medicine, , which

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are widely measured Agency for Health Care Research and Quality, ; U. Department of Health and Human Services, Researchers are working to clarify how health literacy, culture, and language affect health outcomes Berkman et al. Patients from cultural minority groups may be more subjected to the effects of low health literacy than patients from the dominant culture because of interactions between literacy, cross-cultural communication barriers including language, and the experience of bias Berkman et al. For example, a U. The native-born patient would be able to rely on English proficiency and some familiarity with the U. The ability of nurses to recognize likely interactions between language, cultural, and health literacy barriers; solicit additional information; and adapt communication approaches and care plans accordingly is important for effectively meeting the individual needs of patients. These constructs, which will be referred to in the ensuing discussion of health literacy and culture, include health belief models, priority identifications, time orientations, and cultural contexts. Beliefs relevant to the health literacy discussion include, but are not limited to, magico-religious, biomedical, and deterministic beliefs. Magico-religious refers to belief in supernatural forces which inflict illness on humans, sometimes as punishment for sins, in the form of evil spirits or disease-bearing foreign objects. Disease is seen as the result of the breakdown of physical parts from stress, trauma, pathogens, or structural changes. Determinism is the belief that outcomes are externally preordained and cannot be changed. In familistic cultures, the family is given priority over the individual. Health-related decision making and problem solving are typically done as a family unit. In contrast, individualism, favored by those living in the US, values independent problem solving and achievement. Present orientation may preclude preventive health practices as it prioritizes survival and managing crises over warding off future problems. In contrast, much of the U. In this orientation time is very specific and promptness is important to people. Time orientation influences situations that can be misinterpreted as numeracy deficiencies; time orientation can impact how strictly a patient adheres to an appointment time or medication instruction. In high context cultures, members have a group orientation, i. There is less need for formal, direct, and written communication, as communication is more about process and relationship than problem solving. In high context cultures the group has a strong external boundary, so outsiders must work harder to earn trust. To be health literate in the US, one needs to be able to effectively apply a variety of skills to accomplish health-related tasks that are often very demanding. Skills include reading and writing in English; speaking and listening in English; numerical computing; critical thinking; and decision making. Culture and language affect how patients acquire and apply these skills in health situations. One also needs familiarity with the technical, jargon-rich, biomedical vocabulary used in the English-speaking U. The following sections explore some of the necessary health literacy skills and their interconnection with cultural and linguistic skills needed by culturally diverse patients. Reading and Writing Skills Reading and writing are the skills people often first consider when thinking about patient health literacy. Patients need to be able to read various items, such as discharge instructions, health education materials, insurance statements, medical bills, nutritional information, and consent forms. Writing skills are needed to complete enrollment and intake forms, insurance claims, living wills, and appeal letters. Reading and writing skills vary for the many foreign-born users of the U. Those who speak English as a second language may be non-literate or semiliterate in their primary language. They may also be accustomed to a different alphabet than the one commonly used in the US. These descriptors represent various skill levels, such as no familiarity with written expression or high literacy in a non-Roman-alphabet system. There is also a subcategory of LEP patients who, while possessing some skills in reading and writing, may have a cultural tradition of folk medicine, for which information is typically conveyed orally. This can create a disadvantage when patients must transition to the reading and writing demands found in the U. Listening and Speaking Skills Even when an interpreter is used to facilitate understanding Speaking and listening are also health literacy skills that are influenced by culture and language. Even when an interpreter is used to facilitate understanding, or when a patient for whom English is a second language appears to have competent speaking and listening skills in English, cultural issues may still interfere with the effectiveness of communication between the patient and a healthcare provider. For example, many cultures emphasize showing

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politeness and deference toward healthcare providers who are perceived as authority figures. High context cultures have a preference for indirect, non-confrontational styles of communication; a cultural preference for conflict avoidance can lead patients to say what they believe the healthcare provider wants them to say, or voice agreement or understanding whether or not they actually agree or understand. Asking questions and self-advocating in high context cultures might not be acceptable. For example, there may be a preference for listening to a doctor over a nurse, or a male over a female. Differences in vocabulary and measuring systems between cultures can result in serious medication errors. As Andrulis and Brach pointed out, if someone from a culture that does not use spoons is reading a medication label calling for a teaspoon of medication, the person, not realizing spoons come in different sizes, may take too much or too little of the prescribed medication. Additionally, hearing numerical information presented in English, when English is a second language, can be challenging because many numbers sound similar when spoken. For example, in English, the numbers 14 and 40 can sound very similar. Determining risk is often dependent on a complicated equation including family history, personal medical history, exposures, and health behaviors. These perspectives and perceptions vary across groups. Magico-religious or deterministic health beliefs may keep some patients from comprehending and acting on risk information. Critical Thinking and Decision Making Critical-thinking and decision-making health literacy skills are required for patients to make crucial health decisions, such as selecting between treatment options, insurance plans, and care providers; deciding when to seek care and what level of care; weighing risks and benefits of health decisions, and deciding on end-of-life preferences. These skills draw upon culturally driven value and ethical systems, preferences, norms, and perceptions. A limitation of the IOM definition of health literacy is the use of the word appropriate in the definition. The IOM uses the term appropriate in regard to health decisions, but appropriateness involves culturally bound values. In the US it is assumed that individuals are responsible for their own health and health-related decisions. In familistic cultures, individuals may look to the nuclear family, extended family, or family head, be that male or female, to make their decisions. In some patriarchal cultures, males may make decisions for females. In addition, patients make decisions that are congruent with the health belief systems to which their culture subscribes. If the provider does not subscribe to the same health-belief system regarding disease etiology as does the patient, health directions may not be followed and conflict may arise between the patient and the provider. A Note about Culturally Diverse Native-Born Patients This article encourages nurses also to consider health literacy, culture, and language when caring for culturally diverse, native-born patients. Much of the discussion in this article is most applicable to foreign-born patients whose language, culture, and health literacy barriers are easier to identify because of more obvious cultural and linguistic differences. The NAAL findings are a reminder that diverse, native-born patients can also struggle with health literacy. This is particularly true for the African American population. Nurses must tune into the socially transmitted, culturally based health values, beliefs, and preferences of native-born patients that may be missed in the absence of language barriers. Additionally, culture can influence the spoken and written vernacular language for native-born, English-speaking patients, including vocabulary, grammar, pronunciation, and accents. There are many reasons why culturally diverse, native-born populations exhibit lower health literacy. One reason is because basic literacy and educational opportunities, which are lower in most native-born minority populations than in the majority population, are highly correlated with health literacy Kutner et al.

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Chapter 2 : Understanding Cultural and Linguistic Barriers to Health Literacy

In a way, in practical lexicography the goal is to try and describe a language or languages in their totality – the aim in practical lexicography being to fully describe linguistic concepts. that is the field for linguists. www.nxgvision.comstic Theory in the Practical Lexicography of the African Languages 5 cific perspective.

List of Linguistic Rights in Constitutions Africa Linguistic rights in Africa have only come into focus in recent years. It is currently pending a merger with the Court of Justice of the African Union. In Article 25, it is stated that the working languages of the Union and its institutions are Arabic, English, French and Portuguese, and if possible, all African languages. The AU also recognizes the national languages of each of its member institutions as stated in their national constitutions. In , the AU adopted a protocol amending the Act such that working languages shall be renamed as official languages, and would encompass Spanish, Kiswahili and "any other African language" in addition to the four aforementioned languages. However, this Amendment has yet to be put into force, and the AU continues to use only the four working languages for its publications. Provisions under this Charter are enforced every three years by a committee. This Framework makes provisions for the right of national minorities to preserve their language in Article 5, for the encouragement of "mutual respect and understanding and co-operation among all persons living on their territory", [30] regardless of language, especially in "fields of education, culture and the media" [30] in Article 6. Article 6 also aims to protect persons from discrimination based on language. It also recommends language education to include languages of non-native groups in Article 8. Language rights in different countries[edit] See also: Australian Aboriginal languages Zuckermann et al. Existing grant schemes to support Aboriginal languages The proposed compensation scheme for the loss of Aboriginal languages should support the effort to reclaim and revive the lost languages. Constitution of Austria Under the Austrian Constitutional Law , Article 8 2 grants the right to maintenance and development of nationality and language to all ethnic minorities, equal rights to all languages used within the regions in domains of education, administration and public life, as well as the right to education in their own language for ethnic communities, without the necessity of acquiring a second language used in the province. Constitution of Canada The Canadian Charter of Rights and Freedoms grants positive linguistic rights, by guaranteeing state responsibility to the French and English language communities. Section 23 declares three types of rights for Canadian citizens speaking French or English as their mother tongue and are minorities in a region. The second assures educational facilities for minority languages. The third endows French and English language minorities the right to maintain and develop their own educational facilities. This control can take the form of "exclusive decision-making authority over the expenditure of funds, the appointment and direction of the administration, instructional programs, the recruitment of teachers and personnel, and the making of agreements for education and services". Minority languages of Croatia Minority languages in Croatia official use at local level Croatian language is the stated to be the official language of Croatia in Article 3 of the Croatian constitution. The same Article of Constitution stipulates that in some of local units, with the Croatian language and Latin script , in official use may be introduce another language and Cyrillic or some other script under the conditions prescribed by law. The only example of the use of minority language at the regional level currently is Istria County where official languages are Croatian and Italian. In eastern Croatia, in Joint Council of Municipalities , at local municipal level is introduced Serbian as co official language. Each municipality, where a certain minority has more than one third of the population, can if it wants to introduce a minority language in official use. Constitution of Finland Finland has one of the most overt linguistic rights frameworks. This right applies to in courts of law and other authorities, as well as translated official documents. There is also overt obligation of the state to provide for the "cultural and societal needs of the Finnish-speaking and Swedish-speaking populations of the country on an equal basis". There is an additional right for the specific group, the Sami, that they may use the Sami language when communicating with authorities. The deaf community is also granted the right to sign

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language and interpretation or translation. Regulations regarding the rights of linguistic minorities in Finland, insist on the forming of a district for the first 9 years of comprehensive school education in each language, in municipalities with both Finnish- and Swedish-speaking children, as long as there is a minimum of 13 students from the language community of that mother tongue.

Constitution of India The constitution of India was first drafted on January 26, It is estimated that there are about languages in India. Article 343 declared that the official languages of India for communication with centre will be Hindi and English. There are 22 official languages identified by constitution. Article states that "the Legislature of a state may by law adopt any one or more of the languages in use in the State or Hindi as the language or languages to be used for all or any of the official purposes of that State: Provided that, until the Legislature of the State otherwise provides by law, the English language shall continue to be used for those official purposes within the State for which it was being used immediately before the commencement of this Constitution".

Irish is the national and first official language according to the Constitution with English being a second official language. The Constitution permits the public to conduct its business "and every part of its business" with the state solely through Irish. On 14 July, the President of Ireland signed the Official Languages Act into law and the provisions of the Act were gradually brought into force over a three-year period. The Act sets out the duties of public bodies regarding the provision of services in Irish and the rights of the public to avail of those services. It is a statutory requirement that placenames on signs be in both Irish and English except in the Gaeltacht, where signs are in Irish only.

Languages of Mexico Language rights were recognized in Mexico in with the General Law of Linguistic Rights for the Indigenous Peoples which established a framework for the conservation, nurturing and development of indigenous languages. It recognizes the countries Many indigenous languages as coofficial National languages, and obligates government to offer all public services in indigenous languages.

The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched on the basis of existing Philippine and other languages. Subject to provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system. For purposes of communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English. The regional languages are the auxiliary official languages in the regions and shall serve as auxiliary media of instruction therein. Spanish and Arabic shall be promoted on a voluntary and optional basis. This Constitution shall be promulgated in Filipino and English and shall be translated into major regional languages, Arabic, and Spanish. The Congress shall establish a national language commission composed of representatives of various regions and disciplines which shall undertake, coordinate, and promote researches for the development, propagation, and preservation of Filipino and other languages.

Poland [edit] The Republic of Poland declares that it shall apply the European Charter for Regional or Minority Languages in accordance with the Act on national and ethnic minorities and on regional language, dated 6 January

Constitution of Spain Spanish language is the stated to be the official language of Spain in Article 3 of the Spanish constitution, being the learning of this language compulsory by this same article. However, the constitution makes provisions for other languages of Spain to be official in their respective communities.

Constitution of the United States Language rights in the United States are usually derived from the Fourteenth Amendment, with its Equal Protection and Due Process Clauses, because they forbid racial and ethnic discrimination, allowing language minorities to use this Amendment to claim their language rights. Nebraska case which held that a Nebraska law restricting foreign-language education violated the Due Process clause of the Fourteenth Amendment. Two other cases of major importance to linguistic rights were the *Yu Cong Eng v. Trinidad* case, which overturned a language-restrictive legislation in the Philippines, declaring that piece of legislation to be "violative of the Due Process and Equal Protection Clauses of the Philippine Autonomy Act of Congress", [56] as well as the *Farrington v. Tokushige* case, which ruled that the governmental regulation of private schools, particularly to restrict the teaching of languages other than English and Hawaiian, as damaging to the migrant population of Hawaii. Both of these cases were influenced by the *Meyer* case, which

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was a precedent. Basque language The linguistic situation for Basque is a precarious one. The Basque language is considered to be a low language in Spain, where, until about 1975, the Basque language was not used in administration. ETA had initially begun as a nonviolent group to promote Basque language and culture.

Faroese language conflict The Faroese language conflict, which occurred roughly between 1814 and 1948, has been described as political and cultural in nature. The two languages competing to become the official language of the Faroe Islands were Faroese and Danish. In the late 19th and early 20th century, the language of the government, education and Church was Danish, whereas Faroese was the language of the people. The movement towards Faroese language rights and preservation was begun in the 1840s by a group of students. This spread from onwards to a movement towards using Faroese in the religious and government sector. Faroese and Danish are now both official languages in the Faroe Islands.

Nepal Bhasa movement The Newars of Nepal have been struggling to save their Nepal Bhasa language, culture and identity since the 19th century. Nepal Bhasa was suppressed during the Rana " and Panchayat " regimes leading to language decline. The Ranas forbade writing in Nepal Bhasa and authors were jailed or exiled. Beginning in 1952, the Panchayat system eased out regional languages from the radio and educational institutions, and protestors were put in prison. It says that Nepali in Devanagari script shall be the language of official business, however, the use of mother tongues in local bodies or offices shall not be considered a barrier. Some analysts have stated that one of the chief causes of the Maoist insurgency, or the Nepalese Civil War " , was the denial of language rights and marginalization of ethnic groups.

Sinhala Only Act The start of the conflict regarding languages in Sri Lanka goes as far back as the rule of the British. During the colonial period, English had a special and powerful position in Sri Lanka. The British ruled in Sri Lanka from the late eighteenth century to 1948. English was the official language of administration then. Just before the departure of the British, a "swabhasha" your own language movement was launched in a bid to phase out English slowly, replacing it with Sinhala or Tamil. However, shortly after the departure of the British the campaign, for various political reasons, evolved from advocating Sinhala and Tamil replacing English to just Sinhala replacing English. In 1948, the first election after independence, the opposition won and the official language was declared to be Sinhala. The Tamil people were unhappy, feeling that they were greatly disadvantaged. Because Sinhala was now the official language, it made it easier for the people whose mother tongue was Sinhala to enter into government sector and also provided them with an unfair advantage in the education system. Tamils who also did not understand Sinhala felt greatly inconvenienced as they had to depend on others to translate official documents for them. Both the Tamil and Sinhala-speaking people felt that language was crucial to their identity. The Sinhala people associated the language with their rich heritage. They were also afraid that, given that there were only 9 million speakers of the language at that time, if Sinhala was not the only official language it would eventually be slowly lost. Eventually in May 1952, there was a public demand for a Tamil state. During the election the Federal party had replaced the Tamil congress. The party was bent on "the attainment of freedom for the Tamil-speaking people of Ceylon by the establishment of an autonomous Tamil state on the linguistic basis within the framework of a Federal Union of Ceylon". Thus in 1952, the Federal Party, Tamil Congress and other organizations banded together into a new party called the "Tamil United Front". One of the catalysts for Tamil separation arose in 1956 when the Sinhala government made amendments to the constitution. The Sinhala government decided to promote Buddhism as the official religion, claiming that "it shall be the duty of the State to protect and foster Buddhism". There was then a fear among the Tamils that people belonging to the "untouchable castes" would be encouraged to convert to Buddhism and then "brainwashed" to learn Sinhala as well. Veteran politicians noted that current youths were more ready to engage in violence, and some of them even had ties to certain rebel groups in South India. Also in 1956, there was conference of Tamil studies organized in Jaffna. The conference turned violent.

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Chapter 3 : An introduction to the study of African languages, - CORE

Abstract. Why do we study primitive languages?--A survey of African languages and language-familiesThe study of sounds in Africa and its relation to general phoneticsRhythm and melody in African languagesThe morphological development of African languagesThe practical importance of African linguisticsAfrican philology as an auxiliary to other sciencesThe problems and the aim.

Study of Ghanaian Languages From: An Interplay on the Study of Ghanaian Languages. The problems and prospects of the case are examined. It is demonstrated that the superordinate problem hindering an emphasis of these languages in schools is the lack of adequate policies and the poor implementation of the sketchy ones available. Future gains for the study of Ghanaian languages include the fact that the educational system will produce Ghanaians who are well appreciative and empathic of their cultural set-up. Introduction The teaching of indigenous Ghanaian languages is a topic of considerable interest in our governmental, academic and other intellectual circles. The discussions held at various conferences, seminars and meetings, though sporadic, have enabled people concerned with the study of these languages in our educational institutions not only to take stock of the problems that have hampered the teaching of these languages but also to propose some solutions to these problems. In this paper one does not intend to present a comprehensive picture of the language teaching situation in Ghana, nor does one pretend to give a catalogue of all the problems of language teaching in Ghana. The main argument in this paper would be that most, if not all, the problems that have usually been identified by various people can be put in the framework of a more superordinate problem - the lack of serious, well-intentioned and consistent language policies and their implementation in the past. Finally, it will then be suggested that a better future for the study of Ghanaian languages in our educational institutions can be ensured only if we take the necessary steps to put in place more systematic and dynamic language policies. Problems But first of all, let us take a quick look at some of the problems commonly found in the literature on teaching African languages. The lack of secondary school teachers of African languages, especially well-trained graduates. Little enthusiasm in the study of African languages by students and especially their parents because of the status and emphasis on English in most anglophone African countries. The most significant reason why the teaching of African languages is so inadequate is because of the defects in the curriculum. In Ghana various people have also identified the problems on similar lines. One of the most popular reasons used to discourage the teaching of Ghanaian languages in our schools is that there is no adequate supply of textbooks and other forms of literature in these languages, therefore making it difficult to train the child to use such languages as a medium of expression to meet new situations in our fast changing world. This, in particular, was the view of the Colonial Administration as is manifest in the Minority Report on the use of English: It is pointless to teach any of the vernacular languages as a subject in schools; for such insignificant and uncultivated local dialects can never become so flexible as to assimilate readily new words, and to expand their vocabularies to meet new situations This is undoubtedly an exaggerated view of the problem; for one realises that this point was frequently and intentionally overemphasised so as to favour the teaching of English in place of the Ghanaian languages. Dowuona, then commissioner for Education giving an opening address at a conference on the study of Ghanaian languages held at Legon in also outlined among others, i. One other problem that confronts the teaching of these languages is the discontinuous manner in which certain languages are taught and examined from the lower to the higher rungs of the educational ladder. With the exception of Akan and Ewe in which students can take the ordinary and advanced level examinations of the West African Examinations Council WAEC , a diploma examination at the school of Ghana languages, Ajumako, a bachelors degree examination at Cape Coast University and a Post-graduate degree examination at Legon, no other language in Ghana has such a continuous system of examinations. Ga, for instance, is examined at the ordinary level of WAEC but not at the advanced level and yet there are diploma and post-graduate degree courses in it. AS for languages like Dangbe, Dagaare, Dagbane, Gonja, Kasem and

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Nzema, there is a gap up to the diploma level and thereafter except for single papers, long essays and these projects that can be written on them there are no other examinations. For other languages still, there is no examination of any sort on them. This situation does not augur well for a smooth teaching programme for these languages. It is a fact that in Ghana pupils and students do not read materials written in Ghanaian languages and even in English for the sake of pleasure but in order to pass examinations. This is one of the reasons why students do not show enthusiasm in learning these languages in the first and second cycle schools. All these and other problems not mentioned above can be traced to the absence of well-defined and systematic language planning policies and their implementation, both in the pre- and post- independence eras. In the pre-independence era even though groups of missionaries did a lot to write down and teach some of our languages like Akan, Ewe and Ga, from the Minority Report quoted above, it is not surprising that the Colonial Government itself had no serious policy for the teaching of Ghanaian languages. What is surprising is the attitude of our own politicians towards our own languages immediately after independence. They had no definite and clear-cut policy statement as regards the teaching of these languages. On the contrary, these politicians began to put more emphasis on the English language to the neglect of the Ghanaian languages. Dowuona echoes these facts in the following words: There was a new emphasis on English. Although the study of Ghanaian languages as a subject was retained, this new emphasis led to a gradual neglect of Ghanaian languages. The allocation of periods for these languages was progressively reduced in the upper rungs of the school ladder. The reasons for this kind of neglect are not far-fetched. In a sense the politicians saw these languages as barriers to national integration since every Tribal or ethnic group would strive to promote their language, thereby fuelling up tribalism. English, on the other hand, is a neutral language. This thinking is brought to light from a resolution taken in Parliament under the First Republic concerning the debate for a national language. The English language now serves to bind together all the tribes and cultures which constitute Ghana as a nation and to impose a Ghanaian language in place of it might provoke resentment of other languages as happened in India and Ceylon. The problem of policy implementation further complicates the situation. Even in later years when it looked as if Ghanaian languages were to be encouraged - as this is evidenced by the setting up of structures such as the Bureau of Ghana Languages, the School of Ghana Languages and various departments and units dealing with these languages at the Universities and in the Ministry of Education- the implementation of these laid down policies were half-hearted. Even directors and education officers who were supposed to implement these policies did this only by word of mouth, but sent their own children to international schools where no Ghanaian languages were taught. In fact, up to date, some people still speak only English to their children at home and many parents measure their children's rate of progress at school, not by the amount of Akan, Dagaare, Ewe or Kasem they can speak and write, but by their level of proficiency in spoken and written English. The lack of a well-defined policy and a half-hearted implementation of even the sketchy ones where they exist is undoubtedly then, the major problem confronting the teaching of Ghanaian languages in schools and all the other problems can always be traced to it. Ansre sees the problem in the right perspective with the following observation: One of the root causes, if not the only one, is the lack of a clearly- stated policy on the study of Ghanaian languages in the educational system. There is no policy statement on what should be the ultimate aim in their study, no suggestions on the content of the course and no provision for obtaining adequately trained staff and carefully prepared teaching material. As a result of this absence of policy there is lack of coordination between what is done at the various levels of the educational system. The point about lack of coordination is pertinent. That is why there are gaps in the examining of some of the languages throughout the educational system since there is hardly any liaison between the WAEC and the educational institutions. That is why there is the absence of suitable textbooks since there is no provision for an annual workshop for textbook writers in the various languages. And that why the Bureau Ghana Languages claims that it does not receive suitable literature for publication from the Public Otoo for it does not liaise with the higher institutions like the Universities and the School of Ghana Languages where, presumably, there exist a good number of long essays and dissertations that could be adapted and

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published The forgoing analysis is an unfortunate picture if we begin to consider how important the teaching of Ghanaian languages is to our children and to the nation as a whole. Importance In sociolinguistic terms, language is hardly separable from culture. The former is even the vehicle through which the latter is transmitted and manifested. To deny a child literacy in his or her mother-tongue by not including it in the educational system will only be a means of helping the child to look down on his or her own culture. This point is sufficiently illustrated by Armstrong If we despise the language of a people then by that very token we despise that people. If we are ashamed of our own language then we must certainly lack that minimum of self-respect which is necessary for the healthy functioning of society. This can only be done effectively with its inclusion in the educational programme. When we come to look at the practical use of language issues such as level of proficiency and the typological functioning of particular languages in society have to be considered. The fact is that the Ghanaian child enters the classroom sufficiently equipped with native speakers competence in at least one Ghanaian language. With such a good degree of proficiency, the Ga, Ewe or Nzema child will quickly pick up language skills like reading and writing only if they were exposed to him in his L1. Beside this point is the fact that a good L1 teaching programme could enhance the teaching and learning of any L2 that is exposed to the child. For example, if a Gonja speaking-child achieves competency and some intellectual skills like essay writing in his L1 this can lead to about the same level of competency in essaywriting when he is later exposed to English, French or Russian. It is therefore not true to say that the addition of Ghanaian languages in the curriculum is one of the causes of the low level of English in our schools. One of the reasons why we should take a new look at the teaching of Ghanaian languages in our schools is to be found in the way these languages are put to use by the school leavers. Most of our first and second-cycle school graduates use mainly their L1 and probably one other Ghanaian language in their day to day activities. English is hardly used partly because of their low level of proficiency in it. Boadi confirms that as far as the majority of school leavers is concerned if there is any agreement about the level of attainment which they reach in English, it is that this is low and inadequate for most ordinary purposes. If this then is the plight of the Ghanaian school leaver in the use of English, instead of directing almost all energies at the teaching of English, emphasis should equally be placed on the good, old Ghanaian languages which will be of immediate and practical use to them when they leave school. Finally, if we realise that the fact that our educational policies and programmes should reflect our national goals and aspirations we will also realise the extent to which a serious approach to the teaching of Ghanaian languages is of prime importance. This is because in order that government policies such as increased productivity, decentralisation, rural development and industrialisation may succeed the broad masses of the population of Ghana need to be involved. This can only be possible with the Ghanaian languages rather than with English. As parliament in indicated: The continued use of English condemns the overwhelming majority of the people of Ghana to second-rate citizenship by disqualifying them from discussions of serious national issues. U Apart from the mass functional literacy campaigns under the non-formal unit of the Ministry of Education and under some non-governmental organisations, it will be a step in the right direction if the bulk of our school leavers are equipped with a good working knowledge of their written mother-tongues through an emphasis on Ghanaian language education in the formal educational system. If these then are some of the many advantages to be derived from the conscientious study of Ghanaian languages, what is being done or what should be done to pave the way for a brighter future? Suggestions For A Better Future The answers to the many problems confronting the teaching of Ghanaian languages in schools lie in the formulation of more coherent languages policies. Two types of language planning policies may be distinguished: Intra-language planning deals with the relationship between dialects of a single language and this mostly concerns how to achieve a standard written form of a language. For effective educational material to develop and in order to avoid having to publish the same material in the various dialects of a single language, measures should be taken so that in the next five or ten years all Ghanaian languages, especially the government promoted ones, have standard written forms. Now that the Akan language for instance has a unified orthography it is possible to set up more effective, comprehensive and uniform teaching programmes

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in all the schools where Akan is taught. Inter-language planning grapples with what functions to assign to particular languages within a multilingual set up and is definitely a crucial issue in a multilingual country like Ghana where we need to decide on issues like what languages to publish in, which of them to use in the mass media and which to teach at various stages in the educational ladder. We need a definite policy statement on this. Again there are prospects for a better future now that there seems to be a clear insistence on the teaching of Ghanaian languages in the Junior Secondary School J. We, however, need such policy statements beyond the J. But a policy statement on paper is not enough in itself. It is the implementation which matters very much. And with implementation the all-important aspect of coordination comes to mind. Efforts should be made by the authorities concerned to bring together the various bodies dealing with the development and teaching of Ghanaian languages, at least, once a year. Annual workshops for the production of primers, textbooks and other forms of literature should be instituted for bodies such as the Bureau of Ghana languages, the WAEC, the Universities, Schools and Colleges. A biennial conference involving all these bodies and other experts could be established to assess and review all the policies and the extent of their implementation each time they meet. Another suggestion which, in our opinion, is worthwhile is that literacy in certain Ghanaian languages must immediately be included in the requirements for certain professions in Ghana. People advertising to employ certain professionals such as journalists, public relations officers, broadcasters, nurses, doctors, receptionists, revenue collectors etc. This is a fact we cannot continue to ignore.

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Chapter 4 : Study of Ghanaian Languages

There's practical significance of linguistics in two main ways: developing methods for teaching and learning languages, and ensuring smooth exchange between different nations. Then there is a role it plays in the studies of history as there is linguistic chronology that also helps.

History[edit] The tradition of applied linguistics established itself in part as a response to the narrowing of focus in linguistics with the advent in the late s of generative linguistics , and has always maintained a socially-accountable role, demonstrated by its central interest in language problems. Applied linguistics first concerned itself with principles and practices on the basis of linguistics. In the s, however, applied linguistics was expanded to include language assessment, language policy , and second language acquisition. As early as the s, applied linguistics became a problem-driven field rather than theoretical linguistics , including the solution of language-related problems in the real world. By the s, applied linguistics had broadened including critical studies and multilingualism. Research in applied linguistics was shifted to "the theoretical and empirical investigation of real world problems in which language is a central issue. The linguistics applied approach to language teaching was promulgated most strenuously by Leonard Bloomfield , who developed the foundation for the Army Specialized Training Program , and by Charles C. In , Applied linguistics became a recognized field of studies in the aforementioned university. A Journal of Applied Linguistics, the first journal to bear the term applied linguistics. In the late s, applied linguistics began to establish its own identity as an interdisciplinary field of linguistics concerned with real-world language issues. The new identity was solidified by the creation of the American Association for Applied Linguistics in AILA has affiliates in more than thirty countries, some of which are listed below. Australia Australian applied linguistics took as its target the applied linguistics of mother tongue teaching and teaching English to immigrants. They produce the Canadian Journal of Applied Linguistics and hold an annual conference. Its mission is "the advancement of education by fostering and promoting, by any lawful charitable means, the study of language use, language acquisition and language teaching and the fostering of interdisciplinary collaboration in this study [Handbook of Applied Linguistics. How applied linguistics is the same as any other science, "International Journal of Applied Linguistics", 7 1 , Applied Linguistics Association of Australia. Retrieved 19 March Retrieved 19 January

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Linguistic Theory in the Practical Lexicography of the African Languages 3 linguistic theory as an important tool that they could use in improving their.