

AFRICANS' CHANGE OF MENTALITY AS A REQUIREMENT TO THEIR DEVELOPMENT: A MACRO-SOCIOLINGUISTIC PERSPECTIVE

SEKONGO Gossouhon

Assistant Professor, Department of English, Alassane Ouattara University- Côte d'Ivoire

ABSTRACT

The history and anthropology of the African continent teaches us that Africa is the cradle of mankind, and by the same token, Africa is the nest of every culture around the world. Paradoxically, along with this position as mother of every culture which actually deserves the respect from each and every other social setting, Africa has become the toy in the hand of other continents. In fact, Africa is frequently subject of manipulation of various types, including the rejection of its own linguistic and cultural resources which represent key elements to operate development. In the light of macro sociolinguistic theories, but with a specific resort to Fishman's perspective of dynamic sociology and language, the current paper intends to raise the awareness of African people on the necessity to come back to their own linguistic and cultural resources to work out an actual development in Africa.

Key Words: Africa- culture- manipulation-rejection-resources-development.

1. INTRODUCTION

The present analysis aims to address the necessity of change of mentalities of Africans themselves so that to better devise development. The change of a disfavored situation does not consist in only continuously accusing those who, at a given moment of history, have contributed in creating the problem, but rather in the capacity of individuals in finding ways to redress the problematic situation. Relatively to the delay in the process of the development of Africa, westerners have often been indexed as those who have mortgaged the future of African people. This may be true in as much as from the period of conquest up to today, westerners are often referred as those at the basis of the prejudices lived by African, leading even to the destruction of the key pillars of Africa, starting by its languages and cultures. The result of this has been the distortion of the image of what is actually Africa.

The knowledge and the real discovery of Africa remain stuck in the margins of the early texts about Africa. Don't we say that "He who can hit you plays your drum with a sickle"? Indeed, the image of Africa that these texts give us to see is a set of stereotypes meticulously assembled to subdue any mind, even African, on the inability of African languages to allow peoples to attain development and therefore to dream of a better future. What can we expect from the culture of a people made up of "beasts who have no houses, people without head having mouths and their eyes in their breast" (John Locke 1561)¹. Seen in this light, one could hardly convince himself of the ability of Africa to offer the world anything of value in these days in which the tendency is to a

In Chimamanda Ngozi Adichie, 2009. ¹

global culture, thanks to the burst of cultural and linguistic frontiers. Worst of it, it has even convinced Africans on their incapacity to propose anything of value to the world.

In this process of multicultural system, each culture is called to value and share what it has as specific. Therefore, this process transpires as a sworn opportunity to address everything concerning the potentialities and above all what Africa can offer as best to the rest of the world. But, to address the issue of the real value of Africa necessitates to bypass a change of mentalities, in other terms, a change of attitudes on behalf of the Africans themselves.

A change of attitudes towards a given culture and therefore, a change of attitude towards a given language is the predilection of a sociolinguistic trend called macro sociolinguistics. Macro sociolinguistics, contrary to micro sociolinguistics², is interested in the attitudes a society may have towards its own language or culture, or towards the languages or cultures of other communities. The main differences between them are that, micro-sociolinguistics or sociolinguistics –in narrow sense- is the study of language in relation to society, while macro-sociolinguistics or the sociology of language is the study of society in relation to language (Rohib Adrianto Sangia, 2014, p.1).

Contrary to the distorted portray of the cultural systems of Africa, the current work intends to work out the true image of Africa as a continent which should be shown as a continent not suffering from a "cultural evil", but an Africa full of values useful for the development and blossoming of the whole mankind. However, this bypasses a change of attitude of Africans towards their own cultures. Hence the topic of the current analysis reads as: "Africans' Change of Mentality as a Requirement to their Development: A Macro-Sociolinguistic Perspective". The objective of this paper is to raise the awareness of African people on what they actually represent. It does not consist in orienting the debate on an analytical line of identity, but rather, in taking off the veil on the economic, social and cultural forces that Africa represents, moving on the basis of its languages. However, to what extent do African languages and cultures constitute key assets to operate development? To what extent does Africa represent a continent of economic, social and cultural forces? How to lead Africans to trust in their own cultural resources for an authentic development of Africa?

2. METHODOLOGICAL APPROACH

In this paper of an explanatory type, the methodology will consist in providing with information on the linguistic and cultural riches of Africa, with the intention to showing how these local linguistic and cultural riches could help Africa operate an actual development which takes its roots from African sources. In so doing, this work can be rightly seen as a qualitative work that lends itself to the study of the beliefs and behavior of societies in and towards their cultural and

Micro sociolinguistics investigates how some social structures influence the ways people speak and how social² varieties correlate with some sociolinguistic attributes. As for macro sociolinguistics, it studies what a human society does with its languages, what its attitudes are towards its languages and towards those of other societies. This trend is also interested in change that can transform a normal language into a creole or a pidgin, language shift and the political management of languages in a form of language planning.

linguistic properties. As such, I will rely on second hand sources as data to better attain my objective.

Though conducted under the heading of macro sociolinguistics, this research work has an ethnographic counterpart deriving from linguistic anthropology³ with a focus on the African continents and people. Denzin and Lincoln (2011) argue that in its early stages, there was a desire by researchers to make ethnography appear scientific and with this in mind a manual was produced for people in the field with a set of interactions as to how ethnography should be done. As such, it was seen to be more accurate than the descriptions of travelers', although not in the sense that scientific experiment or quantitative measurement is deemed accurate.

The goal of ethnography then is to give an analytical description of cultures (Barbour, 2007), an exploration of a particular phenomenon, rather than the testing of a hypothesis (Atkison and Hammersley, 1994). The data consist of unstructured accounts based on observation, description and explanation (Reeves, Kuper & Hodges, 2008).

3.CULTURAL AND LINGUISTIC RESOURCES AND THE ISSUE OF DEVELOPMENT IN AFRICA

The link between language and culture is no longer to demonstrate, though the sociolinguistic subdiscipline devoted to this link is rather new. This subdiscipline is a meeting ground between linguistics and anthropology known as ethnography of communication. Language defines as a means of communication between members of a community. As for culture, it is a way of living, a history that explains the personality or the behavior of its members. Moving on the basis of these definitions of the two terms the link between language and culture clearly transpires. Language can be looked on as the vehicle to express culture. Therefore, in this analysis, the terms language and culture will be used interchangeably.

By means of its linguistic diversity Africa is characterized by its various cultural values. In line with my topic which poses attitudes of speakers towards their languages, I can point out that people do have some influence upon their culture, and by the same token, they have some influence on the languages they speak. Inversely, they are influenced by their languages, the same way they are influenced by the cultures and languages of other societies. All these relationships impact individuals' communicative competence⁴. Furthermore, it can be postulated that the characterization of a given culture may have an influence on the way members of this society consider themselves. This is so much true that Africans seem to have lost their self-confidence the same way they have lost the confidence in their own cultures. In so doing, the hypothesis that

³ Linguistic anthropology studies how language influences social life. It explores how language shapes communication, forms social identity and group membership, organizes large-scale cultural beliefs and ideologies, and develops a common cultural representation of natural and [social worlds](#).

Communicative competence is made of three major components: the linguistic knowledge, the interaction skills⁴ and the cultural knowledge.

governs this research paper is that maybe African people are influenced by their cultures namely their languages and vice versa.

The linguistic profile of Africa constitutes one of the main aspects used to mortgage the development process of Africa. On the basis of the number of languages spoken in Africa, it had been wrongly assumed that these languages could not help attain development. Therefore, all the strategies were found to undermine the importance of African languages to African people. It is in this perspective that Diabaté (2001) states that one of the surest ways to make a people miserable is to impoverish it underhandedly by depriving it of its most natural, free and spontaneous means of communication in the name of and for the benefit of higher values which they will never master or will take time to master⁵. Imperialists have clearly understood that the development of Africa bypasses the setting free of its key cultural assets, as according to Schumacher (1973, p.190-1)

Economic development is something much wider and deeper than economics, let alone econometrics. Its roots lie outside the economic sphere, in education, organisation, discipline and beyond that, in political independence and a national consciousness of self-reliance... It can succeed only if it is carried forward as a broad popular movement of reconstruction with primary emphasis on the full utilization of the drive, enthusiasm, intelligence and labour power of everyone.

In this passage, Schumacher sees in development a concept which goes beyond economics to take roots in totally different spheres such as education, organization, discipline and even beyond; in political independence and national awareness that privileges the self-confidence of the society at stake. Therefore, imperialists have clearly understood that the destruction of the linguistic and cultural basis entails a free access to and an endless exploitation of the African riches. The strategy has simply consisted in playing on the multilingual profile of African nations presenting it as a serious source of multiple problems such as linguistic conflicts, communication problems, economic incapacity. In so doing, the cultural and linguistic profiles of Africa have been presented as sources of problems which hinder the true access to development.

However, it needs be pointed out that the actual problem of Africa is the Africans lack of self-reliance and the reliance on stereotypes used by westerners to depict Africa. westerners have succeeded in convincing Africans on the incapacity of African cultures to operate development. The intellectual conditioning has led African to think through the ideas of former colonizers, and as such they we are incapable of making decisions and to conduct them until their full accomplishment. Africans are always expecting the validation of their ideas and findings by former colonizers. This is what Cheick Anta Diop (quoted in Haïti Reyel, 2019)⁶ sums up in his two

« L'une des voies les plus certaines pour rendre un peuple misérable, c'est de l'appauvrir sournoisement en le⁵ privant de ses moyens de communication les plus naturels, les plus libres et spontanés au nom et au profit des valeurs supérieures qu'il ne maîtrisera jamais ou mettra du temps à maîtriser » (Diabaté, 2001, p.21)

<https://www.plongaye.com/2019/08/04/les-trois-etapes-de-leffacement-dun-peuple-selon-cheikh-anta-diop-6-haiti-reyel>

former of the three steps that are used to erase a whole people. We have: the ‘intellectual murder’, the ‘moral murder’ and the ‘physical murder’⁷. According to Diop, the first murder, the intellectual murder, consists in showing that a people has no history, it has achieved nothing, it is capable of nothing, its culture is a folklore, its religions are witchcrafts, and its languages are just dialects. For the second step, that of moral murder, it shows that a people is incapable of discriminating between good and evil, the incapacity to think by itself. It appreciates everything along with the thought of its oppressor, who is the only one to provide the moral approval to undertake any action. In one or the other of these murders, it is a matter of creating a state of inertia in the capacity of a people to take charge of itself, to express its genius, to project itself in the future for a development of any kind. And yet, Africa can be looked on as a cultural and economic power.

4. AFRICA, AN ACTUAL ECONOMIC AND SOCIAL POWER

From the point of view of its natural resources, Africa is the richest continent of the world. It encompasses more than sixty (60) types of minerals. Specifically, it has 90 percent of the platinum stores; 80 percent of coltan; 60 percent of cobalt; 70 percent of tantalum, 46 percent of the diamond reserves and 40 percent of gold reserves, to name only these (Isabelle Ramdoo (2019, p.1).

On the basis the latest United Nations estimates, the current population of Africa is 1,381,230,967⁸. This estimate constitutes a real labor force composed by youth in its majority. It goes without saying that the natural resources as well as the African population constitutes true assets for the economic market.

As for the number of languages in Africa, it oscillates between one thousand (1000) and two-thousand (2000) languages. With regards to this great number of languages, Africa is said to be the most multilingual continent. But this linguistic profile which has always been presented as a problem to development actually constitutes one of its key assets. In fact, multilingualism which has often been negatively depicted by Europeans seems to become for them a dominant and indispensable ideology to attain. This is what is underlined by Maurer (2011) according to whom:

Plurilingualism functions as a new dominant ideology presenting itself as a horizon that cannot be overcome [...] Why is Europe so interested in language teaching? In the service of which political project is this one enlisted? If the criticism becomes political, it is because the teaching of languages is today part of a political project of which researchers and teachers are largely unaware of the issues ... while they are invited to develop and to implement (p.157)⁹. (My translation).

This quotation somehow underlines the importance of multilingualism in the functioning of contemporary societies, and this not only for societies in their entire consideration, but for

For Cheick Anta Diop,⁷

<https://www.worldometers.info/world-population/africa-population>. Consulted the 9th october 2021⁸

⁹ Le plurilinguisme fonctionne comme nouvelle idéologie dominante se présentant comme un horizon désormais indépassable [...] Pourquoi l'Europe s'intéresse-t-elle tellement à l'enseignement des langues ? Au service de quel projet politique celui-ci est-il enrôlé ? Si la critique se fait politique, c'est parce que l'enseignement des langues est aujourd'hui partie prenante d'un projet politique dont chercheurs et enseignants ignorent largement les enjeux... alors qu'ils sont invités à le développer et à le mettre en œuvre.

individuals taken individually. Focusing on the special case of Europe, Mark Sherrygam (2001)¹⁰ thinks that Europe needs some new humanism. In his ideas the presence of various linguistic communities, and so, various languages which fends humanities. In fact, humanity is seen as a cultural decentering¹¹, that is, a conception underlying the inclusiveness with otherness, as opposed to an ethnocentric conception of societies. It is a state of mind comparable to what Gilles Bertrand (2004)¹² calls the historical dimension and the empathy approach because it implies not to deny oneself but to be opened to others in order to understand from the inside the pathways and journeys of his thought.

Contrary to European cultures, a couple of qualities forged by this openness to otherness characterize African cultures thanks to the multilingual profile of societies. These qualities need be actualized and promoted to raise the awareness of Africans on the cultural advantages they have in hands, and which they are mischievously urged to abandon.

4.1- Positive Impact of Multilingualism on African Culture

UNESCO (1994) defines culture as including “the whole complex of distinctive, spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs”. So, culture does not necessarily define along with the conception of westerners which gives priority to the writing systems, science, literacy and the production of literary works. For Taylor (1874) culture is complex and includes knowledge, beliefs, art, morality, laws, customs and all the dispositions and habits acquired by man as a member of society¹³.

Individuals are at the same time the constructs and the results of their culture. It is culture which gives people their identity and dignity. In other terms, culture is a society’s way of life including its language, religion and organization.

Referring particularly to Africa with a glance to the way various many linguistic communities are called to live together, culture is shaped on the basis of various values. In the words of Aborisade Olanokanmi (2013) African cultural values include, among others, sense of good human relations which can also looked on as the sense of hospitality, the sense of sacredness of life and the sense of respect for authorities and elders

a- Sense of Good Human Relations and of Hospitality.

Life in the African community is based on the philosophy of live-and-let-live. This principle is based on the concept of the clan vitality and applies to a concrete community. According to Onwubiko (1991)¹⁴, ‘intercommunity relationship is realized in the interaction between individuals from different communities, and it is different from the intra-community relationship. In fact, intra-community relationship is based on interpersonal relationship and is

decentering is a process where the central concepts and propositions in the research do not originate in, or ¹¹ privilege, a single culture, but are derived from, and are relevant to, multiple cultures.

Philippe Normand, (2013, p.88) ¹²

Quoted in UNCTAD/1992, p.18. ¹³

In Kingsley Anagolu, 2018, p.125 ¹⁴

realized in a definite community. As for intercommunity relationship, it expresses the practical traditional African concept of sense of hospitality. Chieka Ifemesia¹⁵ sees in life among an African people as a concept which is defined as a way which is emphatically centered upon human interests and values; a mode of living evidently characterized by empathy and by consideration and compassion for all human beings.

Empathy is made possible thanks to the openness of African linguistic groups to others. Being opened to others easier multiculturalism made of the knowledge of various cultures, and by the same token, it can be regarded as a sense of hospitality.

The African sense of hospitality is one of the African values that is still quite alive. Africans easily incorporate foreigners hoping that they will necessarily go back one day to their native society or community. For Africans, one cannot remain definitely separated from his original community, therefore, there is always a moment for individuals to go back to their native community. Being hospitable, also recalls the sense of community life, for, individuals brought together endeavor to go beyond their differences.

To express the sense of community life; a popular African proverb goes as « Go the way that many people go, if you go alone; you will have reason to lament » (Davidson B, 1969)¹⁶. The African idea of security and its value depends on personal identification with and within the community. Communalism in Africa is a system that is both suprasensible and material (Aborisade Olasunkanmi, 2013, p.79). In the African understanding, society is believed to be originally transcendental, that is, beyond ordinary individuals, as society encompasses spiritual entities which are most of the time invisible.

Aborisade Olasunkanmi (2013) has largely speculated on the transcendental aspect of community. He asserts that community is as « god-made » and as of the control of the individual's ideas, this is why, beyond the community or the clan -for the Africans, « there stand the void in strong and ever-present contrast. He goes further to point that outside this ancestral chartered system; there lay no possible life, since « a man without lineage is a man without citizenship, a man without identity and therefore a man without allies. This is simply to make out that it is community that shapes the individual's identity, not without introducing him the systems its cultural functioning. For Aborisade Olasunkanmi, 2013, the aim of community is to produce and present the individual as a community-cultural-bearer, as culture is the community property and must therefore be community-protected. This is why individualism, as an ideology and principle of life is not encouraged in Africa, even though it is not destroyed. In the words of Steve Biko (1978, p.42)¹⁷, « We regard our living together not as an unfortunate mishap warranting (...). Hence in all we do we always place man first and hence all our action is usually joint community-oriented action rather than individualism » as:

Idem, p. 125-6¹⁵

In Aborisade Olasunkanmi (2013, p. 79)¹⁶

Opcit 126¹⁷

Living together and the sense of community of brothers and sisters are the basis of, and the expression of, the extended family system in Africa. The rationale behind it, according to Davidson is that balance of the kinship relations seem as essential to the ideal balance with nature that was itself the material guaranteed of survival, called for specific patterns of conduct. Individuals (...) moral assumptions, (our) communities lived at an opposite extreme from the free enterprise individualism which supposes that the community has rights only by virtue of the obligations it fulfils to the individual (Steve Biko, 1978, p.42)

As such, the authentic African is known and identified in and through his community from which he is given all the possibilities to cultivate and enrich his own culture through the openness to other cultures.

The knowledge of various cultures leads to what is called interculturalism made at the same time of cultural knowledge and the knowledge of how to behave. As such, multilingualism represents a psychological means to obtain a sustainable peace between communities. In this perspective, multilingualism transpires as a mark of true humanism, for the individual learns to accept difference. Along with this view and talking about African culture, Biko (1978)¹⁸ sees the African society, and by the same token the African culture, as a man-centered. He observes that:

Our has always been a man-centered society. westerners have many occasions been surprised (...). Intimacy is a term not exclusive for particular friends but applying to a whole group of people who find themselves together whether through work or residential requirements.

This is why, Mark Sherrygam (2001) thinks that Europe, which is characterized by a relative linguistic homogeneity, needs a new humanism defined in the perspectives of cultural decentering.

b- Sense of the sacredness of life

African people do not like violence per se. This is because blood shedding is abhorred. As such, various strategies are devised so that to prevent lethal conflicts. Among other strategies, there is the “system of allies” the outcome of which is verbal plays between different and various communities. Verbal plays function as a peaceful space which aims at de-dramatizing and finding possible catharsis in situations liable to conflict. Therefore, in the interactions between people from different linguistic communities tied by alliance, language becomes a sort of shield for their respective members. In fact, recognizing an individual as a member of an allied community systematically creates the feeling of solidarity, though individuals are not necessarily acquaintant. Individuals from different allied communities act as relatives, as their relations are dominated by the need to foster communal relations through strategies geared towards the construction of a sort of shared identity (Sekongo; 2016, p.290).

In Aborisade Olasunkanmi (2015, p.3)¹⁸

In some other cases, some people were killed for the protection of the society if their existence constitute a threat to the lives of others and as such may impact the peace of the community. In such a case, the principle underlying that strong decision is that “it is better for one man to die than for the whole community to perish applied”.

c- Sense of Respect for Authorities and Elders

In African societies, a deep respect is due to elders, not only in the social practices but also in language use. In the present text, the term elder does not forcedly represent individuals of the third age, but it bears on the age-based hierarchic stratification of the society. But it is worth mentioning that special respect is due to old aged individuals. In this respect, we can say with William Conton (1961)¹⁹ that “Africans generally have deep and ingrained respect for old age, and even when we can find nothing to admire in an old man, we will not easily forget that his grey hairs have earned him right to courtesy and politeness”. The respect given to elders has its practical effect not only on the maintenance of custom and tradition, but also the maintenance of social warm. The care for the old people is as an institution in the African social organization. This is why in Africa, there is no need for nursing homes for the third age people as they exist today in Europe and America.

Though it is natural for Africans to respect any person older than he is, this respect in some cases can be relative to the social status of the individual. In fact, another key determinant element that guides the vow of respect in African societies is the one based on the social status of the person. These social statuses go along with the way society is structured, from the royal family down to the servants. Obviously, people from different social statuses will receive different degrees of respect.

All these facets somehow show that there is much to learn and copy from the African culture than it seems. Therefore, it rests with African themselves to appropriate the values of their African culture and to promote them to the rest of the world. But this obviously necessitates their confidence in their cultural system, and therefore a change of attitude towards it.

5. CONCLUSION

All the information related to the African communities and their cultural systems somehow show the number of cultural resources that Africa possesses and that distinguishes it from other continents. By examining some of its defining characteristics, we can begin to paint a general picture of what Africa actually is. However, the recognition of Africa, not in the definition of westerners but the way life is actually lived in Africa, not only necessitates but also depends on a change of mentalities of Africans themselves in the way they use to see their own cultures.

Beyond the loss of confidence in his cultural system and therefore the loss of hope for a bright future based on the real development of his existential space both at the cultural, social and financial level, the African has lost everything, even his self-confidence. It is true that this loss of hope is a sort of break in the continuity of his life and has made him lose track. However, the African should not behave as an agelast, on the contrary, bearing in mind that life is sometimes made of complexities and even of dead ends, the African must rather behave as the character of

In Kingsley O. (2018, p.133)¹⁹

Daedalus, that is to say, he must be the architect his development of which he is the only one to know the plans. To do this, he must realize that he just needs to use his breadcrumb trail, represented here by his culture, the only way to preserve him from wandering and being lost. To put it short, unless Africans change their attitude in the sense of actually valuing and coming back to their roots, it would be very difficult for them to devise a sustainable development in their respective countries.

REFERENCE

ABORISADE Olasunkanmi, 2013. "Liberalism Versus Communal Values in Africa: A Philosophical Duel" in *OSR Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 12, Issue 5 PP 78-81 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.Iosrjournals.Org.

ABORISADE Olasunkanmi, 2015. A Philosophical Appraisal of Basic Cultural Values in African Tradition. *International Journal of Politics and Good Governance* Volume VI, No. 6.2 Quarter II, ISSN: 0976 – 1195 1 Department of General Studies, Ladoke Akintola University of Technology, Ogbomoso, Nigeria. P1-12

ADEN Joëlle, 2012 ; « la médiation linguistique au fondement du sens partagé : vers un paradigme de l'enaction en didactique des langues » *Klincksieck* | « Éla. Études de linguistique appliquée » n°167 | pages 267 à 284 ISSN 0071-190X ISBN 9782252038543. www.cairn.info/revue-ela-2012-3-page-267.htm

FISHMAN, Joshua A. "Macro sociolinguistics and the Sociology of Language in the Early." *Annual Review of Sociology*, vol. 11, Annual Reviews, 1985, pp. 113–27, <http://www.jstor.org/stable/2083288>.

FISHMAN, Joshua A. 1972. *The sociology of language; an interdisciplinary social science approach to language in society*. Rowley: Newbury House Publishers.

NANCY K. Rivenburgh & MANUSOV, 2011. "Decentering as a research design strategy for international land intercultural research" *The Journal of International Communication* Volume 16, 2010 - Issue 1, P.p23-40. <https://doi.org/10.1080/13216597.2010.9674757>

RAMDOO Isabelle, 2019, « L’Afrique des ressources naturelles novembre », *International Institution for Sustainable Development (IISD) IA vanguardia dossier N°: 74*, Madrid Espagne.

ROHIB Adrianto Sangia, 2014. *Macro Sociolinguistics: Insight Language*, Ministry of Religious Affairs RI, DOI: 10.17605/OSF.IO/JZMUC. Preprint paper www.researchgate.net/publication/327979209_Macro_Sociolinguistics_Insight_Language.

SCHWARTZ, S. H. (2006a). Les valeurs de base de la personne: Théorie, mesures et applications [Basic human values: Theory, measurement, and applications]. *Revue Française de Sociologie*, 47, 249–288.

SEKONGO Gossouhon, 2016. "From Linguistic Barriers to Conflicts Barriers, The African Paecebuilding Strategy". *Echanges, Revue de philosophie, littérature et sciences humaines, n°6? Volume1, Lomé Togo. P. 283-293*

WALD, B. 1994. Robert K. Herbert (ed)., Language and Society in Africa; The theory and practice of sociolinguistics. Johannesburg: Witwatersrand University Press, 1992. Pp. 363. R55.00. Language in Society, 23(1), 140-144. Doi : 10.1017/S0047404500017772.