

## Language Planning in the Sudan

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### Abstract

*This study aims at presenting language planning in the Sudan. Since the Sudan was an English colony, at that time English language was the official language and the language of education. But after independence Arabic language has become the official language and the language of education.*

*It is a fact that the Sudan is a multilingual community. And the Sudan is a multicultural community. There are a more than 300 local languages in the Sudan. During the last 30 years the ex-government has put a plan of language planning.*

*During that era Arabic language has expanded largely in Sudanese regions and states. In accordance to the trade movement and labour market that attracts the east horn of Africa: Somalia, Eriteria and Etheopia. And the West Africa: Chad, Niger etc. The government at that time has ambition to Aribicise Africa. The government has established Africa International University. The main concern of this University is to expand the circle of Arabic language in East horn of Africa and West Africa as a first step. It is a fact that Arabic language was covered most of the Sudan since the entry gate of Islam on the hand of Arab. And that was before the Turkish Egyptian role of the Sudan.*

*But during the last 30 years of ex-government Arabic language has flourished and expanded. It has become of dominant language.*

**Keywords:** Language planning, bilingualism, multilingualism.

## INTRODUCTION:

This article provides a scope of language planning in the Sudan during the last 25 years. As it is known in the west we are black Africans.

The government at that time presents an intensive role of Arabic language in Sudan. It presents a solid syllabus for Educational purposes since the Sudan has more than 3000 vernaculars languages and are spoken by different ethnic groups in the Sudan. Since Arabic language is considered to be as a national language. But still Sudan government has established a strong ground for Arabic language. The Government has established Africa International University. In order to spread Arabic language to those who are not spoken Arabic language. In North, East and West Africa, those individuals are targeted to have a good command of Arabic language. Another tool the government has applied is Arabization. The Government prepares a strong, intensive syllabus of Arabic language in the Sudan. It has translated all the syllabuses in English Language to Arabic language. As an example the schools of medicine, pharmacy, dentets. Sciences and all the schools of Economics law, administration and humanities studies are taught in Arabic after translation of these syllabuses from English to Arabic. Eventually due to direct contacts to the Sudanese people whose Arabic language is their national language, the labour market in the Sudan accepted labours from Ethiopia, Eriteria, Somalia and the citizens of East Asia have a good command of Arabic language that take place due to their direct contacts with indigenouse people who speak the national language Arabic language. The Sudan has many vernaculars used by indigenouse people in the North we have the tribes of "Danaglo, Mahas, Halfaween" who have their own vernaculars languages as their mother tongues in addition to Arabic languages as a national language. In the East we have vernaculars languages tribes such as "Hadendua, Bniamir, Amhranga, Tigrai". These vernaculars language are spoken by the tribes in the Eastern of Sudan. In the west of the Sudan we have many rich vernaculars languages are spoken by the tribes that live in the west of the Sudan such as "Zagawa, Guran, Aldgjs, Housa, Falata, Habanic, masaleet, Beni haba, Rizigat, Misiria humor, Misiria zourg" and many others tribes in the west of the Sudan who have their own vernaculars languages in addition to Arabic language as a national language and their mother tongues. Individuals from East horn of Arabic and west Africa and East Asia such as Chinese, Philippines and

others make use of Africa international University in Khartoum State. In south Kordofan state and Nuba mountains which as many tribes such as: (Tira, Nimeny, Gulfan, Dalame, Elmiri, El Kasha, El Kika, Shawaia, Liri, Gujouria) these are some of 99 tribes in Nuba mountain who have their own mother tongue vernaculars in addition to Arabic language as a national language.

In Blue Nile State, Damazien City, we have many tribes such as (Beni Shangoul, Elgumouz, Elkadalou, Elwataweet, Elbrouj, El Anaj, Elflata, Elhousa, Elangasena) and others who have their own mother tongues vernaculars in addition to Arabic language as a national language.

Thus the Government in the Sudan due to the intermingle of Arabic language north tribes who are considered to be Afro-Arabian, the Government has succeeded in the spread of Arabic language as language planning and language policy through Arabization of syllabus and Africa International University. The Government makes use of labour market from Ethiopia, Eritrea, Somalia and China to spread Arabic language in the East horn of Africa and in the west of Africa through direct contact with the indigenous people of Sudanese people who Arabic language is the national tongue and their mother tongues.

(Ashraf Kamal Abdelhag, Busi Makoni, Sinfree Bullock Makoni, 20 January 2011, *The Naivasha Language Policy: the language of Politics and the Politics of language in the Sudan*, Springer Science+ Business Media B.V.2011) stated that, this article reports on a study of the politics of language in particular the Naivasha language Policy (NLP), which is part of the comprehensive peace agreement between the Khartoum government (represented by the National Congress Party (NCP) and the Sudanese People's Liberation Movement/ Army, (SPLM/A). The politics of language are taken here as the micro and macro factors that are at play in debates about the status and function of a language (Joseph 2005; Makani and Pennycook 2007; Pelinka 2007).

Using Critical Discourse Analysis (Fairclough 1995; henceforth CDA) as an analytic and interpretive framework, the article argues that the NLP reflects political discourse embedded in the historical continuity between colonial and post colonial language policies. The motivation for using CDA is that in language policies, 'power, politics and status differentials' (Lo Bianco 2009: 113) are played out in texts

and 'CDA has shown that public texts such as language policy documents' often carry agendas they conceal' (Lo Bianco 2009: 113). More often, what is concealed is inequality.

In this regard language used in policy documents is not neutral. Any choice made on whether to use one form or another reflects 'a particular way of talking about and understanding the world (or an aspect of the world)' (Philips and Jorgensen 2992:1). For example, the use of passivization, euphemism or metaphors or the organization of the text to foreground or background certain information is based on effecting specific agendas (see Fairclough 1995; Van Dijk 2006).

In language policies, languages are very often accorded different statuses: some language acquire dominant status while others are marginalized in the process (Scarino and Papademetre 2001; Wickert 2001). Language policies therefore can perpetuate systems of social inequality (Johnson 2009).

Tollefson (2006: 42), for instance acknowledges that 'policies often create and sustain various forms of social inequality, and that policy-makers usually promote the interests of dominant groups'.

CDA is therefore theoretically well placed for a study of the NLP because in CDA language is viewed as a form of social practice (for a discussion of language as social practice see Fairclough 1989; Schiffrin et al.2001; Pennycook 2010; Van Dijk 1997; Van Leeuwen 2008). CDA aims to establish ways that domination is reproduced by text, and 'language policy is mostly conducted through texts, that are essentially political in nature [and] persuasive in intent' (Lo Bianco 2009: 114). Language policies and politics mutually influence each other by facilitating inequality. By so doing, language policies make the 'linkage between language and politics more precise' (Pelinka 2007: 113).

The interplay between language and politics is emphatically stated by Joseph (2006: 17); he points out that 'language is political from top to bottom'. This interplay between language and politics has been studied in both sociolinguistics and comparative politics. Sociolinguistics extensively has addressed the politics of language by focusing on the legal equality or inequality of languages (see Tollefson 1991). Research in comparative politics, on the other hand, has addressed how language is used in defining difference (language of politics) (Bugarski 2004; Dallmayr 1984). What both areas of study underscore is that: language reflects power structures – and language

has an impact on power structures. Language can be seen as an indicator of social and therefore political situations – and language can also be as a driving force directed at changing politics and society. Language is an in-put as well as out-put factor of political systems: It influences politics – and is influenced by politics (Pelinka 2007: 130).

This article aims to engage with issues of hegemony, language ideology, power asymmetries, and social inequality in language planning and how these are manifested through text. By conducting a CDA of the NLP text, the present study straddles both disciplines – Sociolinguistics and Political Science – with the view of providing an insightful understanding of the NLP as an instance of the language of politics and the politics of language. By examining the language of politics, one gets insight into how 'language is used to persuade others to believe things and do things' (Geis 1987: vii). Since language policies requires a detailed textual analysis.

In the language of politics, carefully choosing the language with which to present meaning behind ideas is directly related to how language issued, or the choice and organizational structure of language. It is therefore the content that defines the potential range of possibilities of meaning. In this regard, language is by and large, an interrelated set of in which 'meaning potential' is actualized. Because of its relevance to the interpretation of text, CDA provides the necessary conceptual framework for the textual analysis of the NLP in that the emphasis on text provides a nuanced interpretation of the construction of ideology in discourse (Fairclough 1995. CDA therefore provides an appropriate analytical and interpretive framework for an insightful analysis of text and discourse relevant to language planning).

### **Sudan: A historical Sociolinguistic background:**

The Sudan shares borders with nine other African countries: Egypt (to the north), Eritrea and Ethiopia (to the East), Kenya and Uganda (to the southeast), Chad (to the west), and Libya (to the north west). The Sudan prides itself on being the 'cross roads of Africa' (Stevenson 1971: 11). Because of its geographical location, the Sudan contains within its borders representative of all the major African language families, excluding the Khoisan languages of south Africa.

The number of languages of the Sudan listed in the Ethnologue (2010) database is 142, of which 134 are living languages, and eight are extinct. However, those working in minority languages propose a

higher number of language than suggested by Ethnologue (see Duchene and Heler 2007). Before 2005, the national and official language of the Sudan was Arabic. Arabic is a widely spoken language in the northern part of the Sudan. It is used for official purposes and as a medium of instruction in university and pre-university education following the policy of Arabicisation. A variety of Arabic known as southern Arabic or Juba Arabic (a pidgin-based Arabic) is used in some parts of the southern Sudan as a lingua franca. Mahmud (1983) noted that southern Arabic can be traced back to the period of military and trade expansion during the Turco-Egyptian rule.

The current peace agreement, which ended one of the longest wars in Africa between the 'north' and the 'south' are used here in a political sense to refer to the current boundaries of the southern Sudan region (it is territory was constituted by the former three southern provinces of Bahr el Ghazal, Egedoria and upper Nile), in relation to the northern region which includes the central, northern, eastern, and the western part of the Sudan. As we write, the southern Sudan has its own autonomous government (the government of southern Sudan) under the comprehensive peace agreement (CPA) signed in 2005. The south is reductively associated with Christianity, English and local language, while the north is identified with Arabic language and Islamic religion. This rather essentialising definition of the Sudan is a product of the British colonial policies (1898-1956), which divided the country into the 'south' and the 'north' through discursive and physical measures.

To undo the effects of the British colonial policy, post-colonial central governments selected the option of forced assimilation of the south through arabicisation and Islamisation. The mistrust and fear of northern domination by the south led to one of the longest civil wars in Africa (1955-1972 and 1983-2005).

In contemporary Sudan, the consideration given to language in the comprehensive peace agreement (CPA) is an indication that the National Congress Party (NCP) and the Sudan people's liberation Movement/ Army (SPLM/A) who signed it, or at least one of them, have recovered from a kind of imperial amnesia - 'the inability or refusal to confront the complexity of history from which emerged various discourses on language and education' (Tupas 2003:1). It also indicates that the parties have recognized the question of language as a critical arena for the operation of power (Fabian 1998).

### **Theoretical Framework:**

CDA will be used to explore relationships between discursive practices, texts, and events and wider social structures and processes as reflected through NLP. CDA methodology analyzes texts to indicate the discursive sources of power, dominance, inequality, and how these sources are initiated, maintained, reproduced, and transformed within specific social, political, and historical contexts (Van Dijk 1988). In using CDA to analyze the NLP, the intention is to shed light on ways in which the dominant forces in a society construct versions of reality that favor their interests through language policy statements.

In CDA there are three levels of analysis. (a)the text, (b)discursive practices, and (c)socio-cultural practices (Fairclough 2003). Textual analysis deals with the description of the form and meaning of the text whereas discursive practice is concerned with the discursive production and interpretation of the text. What is central to socio-cultural practice is the notion of ideology-in particular, language ideology. Thus, in analyzing the NLP, focusing on usage enables us to astutely interpret and unpack the construction of ideology in discourse. Although language ideology is a current construct in multiple disciplines, there is limited consensus on what language ideology is (for a discussion of language ideologies see Bloomaert 1999; Joseph and Taylor 1990; Woodlard and Schieffelin 1994). In this study, language ideology is viewed as 'a set of beliefs, ideas or theories about language' (Gal 1998: 318). Woolard (1998: 5-9) classifies language ideology into four distinct categories: (1)Ideology as representations, assumptions and ideas, (2)Ideology as connected to a particular social position, (3)Ideology as discourse patterns in the service of maintaining and achieving power, and (4)Ideology as a misrepresentation of reality, all of which are significant conceptualization of language ideology in the analysis of the NLP.

In our analysis, the focus is on how and to what purpose language use conceals inequality by using specific textual features (e.g., lexical, grammatical, semantic, etc). the analysis explores 'the links between language use and [socio-cultural] practice' (Philips and Jorgenson 2002: 69), including values and attitudes towards language (language ideology) and how these are expressed in the different Naivasha language policy statements. The linguistic analysis of the NLP text will therefore focus on ideologically significant meaning

relations such as collocations, euphemism, and use of grammatical features like modals to indicate degrees of uncertainty.

In this regard, the analysis is based on an identification of the linguistic form, for example, lexicon (official, indigenous) or syntactic structure (e.g: passivisation) and the meaning of each statement is then embedded in a context. To some extent, the textual and discourse practices are conflated in the analysis because although the two are theoretically distinct, in practice the distinction is difficult to sustain. The socio-cultural context cuts a cross different statements and there is no single socio-cultural context for each statement.

### **Objectives:-**

This study aims at investigating to what extent language planning and language policy succeeds in spreading Arabic language among Sudanese ethnic with the background of multi tinal vernaculars are spoken by diversity of cultural ethnics tribes in Sudanese community. The Government during more than 25 years has established Africa International University. To enrich the Sudan, East horn of Africa, west Africa and south east Asia such as China, Indonesia, Malaysia and Philippines with Solid Arabic Language as a formal language and official one Eventually the movement of trade and labours mark in Sudan from Ethiopia, Eriteria, Somalia and Chad.etc has found A fertile Land to spread Arabic language and its culture.

As a result of these serious efforts, these events raise the Angeer of Ethnic groups in the southern of Sudan. This policy leds to the pear of domination of Arabic language and demolish of mironity vernaculars of these Ethnic groups. As a result of this selfish language planning and language policy. In according to that the southern Sudan is separated from north of the Sudan.

As it is known southern Sudan is a Christian and with diversity of Ethic multilingual vernacular and English language is considered to be as Educational language in the southern Sudan. On the other hand the north mother tongue is Arabic language and the north believes is Islam and its culture. Thus this conflict creates a blockade between north peoples with Arabic language and their belief in Islam and its culture and the south of Christianity and diversity of multilingual vernaculars people of the southern Sudan fear the dominants factors of Arabic language and its Islamic culture. They fear from the expansion of Arabic language and Islam as a religion and culture. They fear the



dominance of northern Afro-Arabian people and their Arabic language expansion and their Islamic culture. They fear on subject on the intention of the north Afro-Arabian people. All these factors led to the split and separation of south and north of the Sudan.

However, language planning and language policy led to unity and rebel in the states of Darfur of rich ethnicity with diversity of cultures and vernaculars. And the rebel movements in Darfur threaten the north government of Khartoum to demand separation from the north. They accuse Khartoum government of displaced demographic placement with Arabic tribes in order to change the demographic population map in Darfur states.

Hence the Sudan is rich with human resources. The Sudan is rich with clash of cultures. The Sudan is rich with diversity Ethnic groups. The Sudan is rich with multilingual vernaculars the Sudan is rich with Natural resources. If Sudanese people are united and if they leave the causes of difference they will become a great developed nations.

So far the Sudan is classified with different states. They are the north state that includes Afro-Arabian tribes. Such as: Mahass, Danaglla, Halfaween, Jaaleen, Rubatab, Kawahla and others. These Ethnic groups believe is Islam. Their mother tongue is Arabic language. But still there are many vernacular language spoken by these tribe as bilinguals or multilinguals population.

In the East of Sudan we have the red sea state. It embodies the tribes of: Hadendawa, Beni Aamir, Eltigrai, Anhringo, El Rashaida. Most of these tribes as a population speak Arabic language. But still they have their own vernaculars as a mother tongue in addition to Arabic language. They are multilingual community. On the other hand there are Darfur States. It include Black African tribes and Afro-Arabian tribes. They work on breeding cattle, trade and plantation.

The states Darfur population includes the tribes of: Beni Halba, Elmisiria Elhumour, Elmisiria Alzuroug, Elresigat, Elzagawa, Elguran, Eldajou, El Housa, Elfalata, Elhabania, Elmasaleet and other most of these tribes if they are Afro-Arabian or Black Africans they are multilingual. They speak Arabic as a national language and they have their mother tongue vernaculars languages.

Also we have North Kordofan State. We have south Kordofan State which is rich with vernaculars languages. The south Kordofan is resedened with these tribes that have their own language in addition

to Arabic language. These tribes are: 99 tribes each of them has its own vernacular languages: the tribes are: Eltira, Elniming, Elmouro, Elgolfan, Elmiri, Dalama, Elkasha, Elkike, Shawaia, El-liri, Koujoria and others most of these tribes since Tuko-Egyptian colony speak pidgin based Arabic. They use Arabic as a lingua franca and some of them speak Juba Arabic a pidgin based Arabic. Most of them are Christian except few tribes such as Elniming is Muslims. But each of them has his/her own vernacular languages. Due to direct contact with the north Afro-Arabian people and Arabic language Education in public Education and Higher Education as a language planning and language policy they have a good command of Arabic language varieties.

While in Blue Nile State we have these tribes that are affected with Expansion of Arabic language and its Islamic culture. The majority of them religion is Islam. But they are multilingual society. They have their own mother tongues vernacular languages. In addition to Arabic language as a national language and the language of Education. This is due to the government language planning and language policy.

The Blue Nile State includes these tribes most of them black Africans: [Beni Shangool, Elguomoz, Elkdalo, Elwataweet, Elbroug, El Angi, Elflata, El Housa, El-Angasna and others].

### **The motives:-**

The motives of the study is to shed light on the Sudan ethnic groups. Their clash of cultures background and what is the impact of their multilingual community? Does it effected with the spread of Arabic language as a language planning and language policy of Khartoum government. Do their vernacular languages demolish before the expansion Arabic language and its dominance? As a result of direct contact with the people of north Sudan, the Afro-Arabian tribes, the labour markets, and Education system of Arabic language enables Khartoum government to apply its language planning and language policy? The feeling of fear for Arabic language and its culture dominance is it real risk before indigenous vernacular languages that are spoken by these tribes?

Do the policy-makers succeed in their language planning and language policy. Has the expansion of Arabic language in these communities found a fertile environment?

It is found that the grandfathers and grandmothers and daughters has started to realize that their vernaculars are in danger this against the expansion of Arabic language. It is observed that the same of these vernaculars are not transmitted to the young generations some of these languages start to demolish before Arabic language. The young generation of some of these tribes speak only Arabic language. And they have not sufficient good command of their grandfathers vernaculars. Thus due to these accumulated events and circumstances Arabic language has become a dominant factors among these young generations.

The researcher is going to cast a focus lexical items samples of these vernaculars and their tribes who use to speak these vernaculars as a mother tongue. In addition to that the language planning and language policy of Khartoum government of National Congress polity has affected the good command of English language as a foreign language before the expansion of Arabic language. This is done through Educational System of Arabisation.

But after the National Congress Party has stepped down the transitional government of the Sudan starts to pay attention to English language as a foreign language in Sudan. The present government is about to cancel all the previous syllabus in general Education and put forward plan to enliven the standard English language in Sudan.

After it is observed the weakness among students of general Education and Higher Education of English language. Thus this is new language planning and language policy to give English language its status among students equality to Arabic language as a national language. It is observed that in labour market in the Sudan English language is required badly in labour market in all fields of working such as banks and other official sectors.

Thus the present government is reviewing the standard of English language in Sudan as a lingua Franca Internationally. Without the neglecting of the solidarity of Arabic language as a national language and is the mother tongue of the majority of Sudanese population.

### **Literature Review:-**

(Abdelrahim Hamid Mugaddam, January 2013, An Overview of language policy and planning in Sudan, <https://www.researchgate.net/publication/259388760>). Stated that,

this paper gives an overview of Sudan language policy and planning. Efforts made to address the problem of language in Sudan will be the main focus of the paper. We discuss the problem of language in two different periods: colonial and post-colonial one. Language of education; arabicisation of education and the status of indigenous Sudanese languages are among the issues specially addressed by this paper. A number of efforts made by Sudan is successive government to organize the use of language/ languages in different domains will also be reviewed. The paper emphasizes on the prolonged debate on Arabisation between scholars and decision makers in the North and the South. The paper concludes that indigenous languages in Sudan ((North and South)) will remain marginalized and that Arabic will maintain its dominance in the North while English will gradually assume the role of a hegemonic language in the south.

In the last two decades of the 20<sup>th</sup> century a number of very important world events have thrust language planning into prominence: The collapse of the former Soviet Union and the unification of the multilingual Europe. In both cases feelings of language loyalty have aroused in a number of countries, presupposing the creation of a well-formed language planning to cater for the new linguistic situation. According to Kaplan (1995), language planning has often been viewed as a sort of monolithic activity, designed primarily to account for one specific kind of linguistic modification at a particular point in time. This conceptualization assumes the development of one dominant language at the expense of many other languages. The ideal situation should be considering a wide range of languages for modifications and development. Language policy and planning can be at a pen-national, national, regional or local level. Cooper (1982) provides a comprehensive account of language planning and policy in terms of "who does what, for whom, when, where, how and why". Kaplan (1995), on the other hand, outlines various stages in language planning activities together with some complexities on implementation. Fishman (1991) and Phillipson (1992), on the other hand, have emphasized the influence of social, economic and political dimensions on language planning and policy.

However, for almost two decades language planning has been presented as a cure-all for culturally and linguistically diverse communities in the developing African, Asian and other non-western countries (Kachru, 1996). The term was over used and its applications

were exaggerated. But this tendency was not shared by all; some practitioners were quite conscious of the limitation of the claim and complexity of the task. This attitude, according to Kaplan (1995), has played a substantial role in reassessing and re-evaluating the earlier claims. This results in a better understanding of the linguistic, political, social, and attitudinal constraints on language policy formation. Kachru (1996) argues that language planning efforts share the following generalizations;

First, the main concern is for learning and teaching a language of a wider communication: a language that cango far beyond political and linguistic boundaries providing its users with a neutral code (e.g. English).

Second, the language of a wider communication sought is in most cases a nativised colonial one.

Third, slogans such as unification and national identity usually result in de-emphasising minority language (as in Asia, Africa, Australia and the U.S.).

Fourth, in addition to issues relating to language of education and lingua Franca, the area of concern also includes language standardization, developing specialized registers and providing acceptable technical terminologies.

Fifth, there is no general consensus as to the application of western nations of language planning to third world countries.

Sixth, in most multilingual countries there is an interesting love-hate relationship between the languages served by the language policy and speakers of minority languages.

One might add to the above generalizations the fact that choice of an indigenous language to assume the position of the national language a multilingual country is very difficult if no impossible. This is true even in the countries where one language is spoken as lingua France by a vast majority of the population. The choice of a given language in such a case may not be accepted by speakers of the remaining languages. This is the situation in Ethiopia, where Amharic used to be the official language during the Amharic political domination before the 1973-1974 revolution (Scotton, 1983). Amharic became dominant for political and historical reasons. The hegemonic situation of Amharic was as the only official language in Ethiopia opposed by a number of ethno-linguistic groups in Ethiopia. A similar problem is found in Sudan where about 120 languages are spoken with Arabic

dominating all aspects of communication. Ethnic differences in the country might bring into question the suitability of the language for assuming the role of the official languages as stated in Addis Ababa accord of 1972 and the 1973 Sudan constitution. This rather complex situation presupposes a prior existence of a clear language policy to cater for the linguistic and cultural diversity of the country. Unfortunately, such a policy is lacking in the minds of the country's decision-makers. Although the 1993 Sudan constitution clearly states that Arabic is the official language of the Republic of the Sudan, it gives no attention to the necessity of establishing a coordinated language policy capable of addressing the present and future status of the remaining Sudanese languages.

Organizations and academic institutions like the Academie Francaise or the National Council have no equivalents in Sudan. One more problem with language policies in Sudan is that they are concentrated in the southern part of the country. Very little attention was given to the language situation in the north.

Even within that context, all efforts were made on the language of education and the 'national language, should it be Arabic, English or a Sudanese language'.

Such arguments were initiated in the first place by southern intellectuals who believe that the south has its unique cultural and linguistic heritages that should be given a very special consideration. To give a clearer picture about Sudan language policy, it would be convenient to discuss the issue in two periods during which the problem of language received special attention: the colonial period and the post-colonial one.

Historically speaking, the British colonial authorities were the first to adopt a well-defined language policy in Sudan (Abu Baker, 1995). The main objective sought by the British was to suppress the spread of Arabic language and culture in Sudan in general and the south in particular. To achieve this, the British tried very hard to adopt English as an official language in both southern and northern parts of Sudan besides selecting some local languages to develop and use instead of Arabic in the south. Among these procedures are:

### **The Rajaf Language Conference:**

This conference was organized by the International Institute of African languages and cultures (now International African Institute) in 1928

in London. A number of Institutes, politicians and policy makers were invited to discuss the possibility of adopting a unified or the graphic system in writing the languages spoken in South Sudan (Abu Baker, 1995). The main objective of the conference was to consolidate and promote local languages so that they should assume a significant role in the different patterns of language use and subsequently suppress the ongoing spread of Arabic language and culture. The conference came out with some recommendations the most important of which is that all languages in South Sudan should be written in Roman scripts. The conference also recommended that Juba Arabic written in Roman scripts in order to be used in different domains. Six languages: Shilluk, Dinka, Nuer, Bari, Latuka and Zande were chosen for development in order to function as a media of instruction in the Southern schools. These languages were to be introduced in the first two years of education with English taught as a subject. When students reached grade three, they could use only English as a medium of instruction (Abu Baker, 1975). In summary, the following measures were taken to further enhance the new language policy:

1. Local vernaculars should be used as media of instruction in the first and second years of primary education in the south.
2. English should be taught as a subject in the first and second years of primary education in the south.
3. English should be the medium of instruction right from the third years of primary education.
4. Arabic should not be used as a medium of communication in education and official transaction.
5. Non-Arabic speaking individuals should be employed in the public services.

(Expert Advisory Group, August 2018, Towards a Sustainable Political Transformation in Sudan: Elements of Roadmap) pointed out that, Developing a National Identity, the construction of a coherent and inclusive national identity capable of providing every citizen with a sense of mutual belonging regardless of cultural, religions or ethnic background is essential to a program of nation and state building following the collapse of this regime. As stated above nation building must be considered a cornerstone and a necessary precondition for legitimizing the state and successfully advancing robust state structures capable of supporting sustainable political transformation as noted above. Resolving issues of identity is a prerequisite to

determining the nature of the state and affecting sustainable constitutional reforms guided by a widely accepted concept of nationhood. It is therefore, essential that a process of building political consensus over issues of identity is accelerated. This process must, however, be cognizant of the interdependence between national identity and constitutional reforms, in that while a sense of shared values and common goals must guide the drafting of a new constitution for the country, the constitutional text will further contribute to identity formation in the country and a consolidation of a feeling of mutual belonging to a state with certain characteristics.

It is evident that previous conceptualizations of Sudan as a primarily Arab/ Islamic were at best misguided and at worst damaging. A reverse formulation that completely denies or disregards the relevance of Islam and Arabism on Sudan and its people would, however, be equally damaging. Guarding against this risk should be straight forward provided the deliberative political process that eventually culminates in agreement over resolving issues of identity and providing for them in the constitution is inclusive of all sectors of the Sudanese society and subject to public scrutiny. It is also to be noted that the parameters of a national identity framework, given the multi-cultural, multi-ethnic make up of Sudan, is closely related to the extent to which local identities can be accommodated through policies aimed at the effective management of ethnic diversity, including the provision of the agreed upon decentralized system of governance capable of accommodating the aspirations of distinct communities to have their cultures recognized and respected.

The question of Islam and its role in a new Sudan should be addressed as part of the identity question. Given the tension generated in some regions in the periphery by adopting Islam as the reference point for the state as well as the utilization of Islamic flaws for political oppression by successive regimes and the current regime in particular, it is imperative to consider the option of separating religion from the state while guaranteeing the right to freedom of conscience in the constitution. Given the sensitivity of the undertaking, it may be necessary to start by measures aimed at education in an attempt to reverse years of indoctrination pursued by the current regime. The transitional period would also benefit from building public confidence both in its competence and motivation prior to the advancement of this item for resolution.



(Ashraf Kamal Abdelhay, November 2007, *The Politics of Language Planning in the Sudan: The Case of the Naivasha Language Policy*, P.H.D, University of Edinburgh). Argues that, the National Congress Party (NCP), representing the government of the Sudan, and the Sudan People's Liberation Movement/ Army (SPLM/A) signed key peace protocols on the 26<sup>th</sup> May 2004 in the Kenyan town of Naivasha. The protocol on power-sharing contains a significant section on language policy. Having a language policy interwoven within the very discursive fabric of the protocol on power-sharing is arena of intense power struggle between the south and the north. Indeed, it has been so since the emergence of the colonial southern policy. The historical social struggle between the south and the north of Sudan, which incorporates unequal power relations, is encoded in the linguistic signs of the language policy. The study has four main objectives. The first objective is to historicise the Naivasha language policy. The study aims to disinvert the 'naturalized' notions of 'indigenous' 'north Sudan', and 'south Sudan' by revealing their colonial constructedness. The social and semiotic processes involved in the colonial representation of the discursive differentiation of the "south" from the 'north' are examined. The historical analysis of the colonial Southern policy reveal the hidden agenda that lies behind what might be termed the politics of linguistic indigenosity. The analysis demonstrates that the technical phrase 'indigenous languages' is used as part of a metaphorical strategy of symbolic differentiation of the 'African south' from the 'Arab north'. The fact that the south is to gain the right to external self-determination in four years' time points to the political instrumentality of the notion linguistic indigenosity in language planning. The second objective is to examine the language rights regime embodied in the Naivasha language policy. One of the central arguments is that the language rights embedded in the Naivasha language policy should not be conceptualized as essentializing and totalizing terms as a set of abstract universal givens. Instead, the contention is that the notion of language rights should be treated as part of the 'habitus' of the concerned community of practice. The employment of the concept of habitus as an analytic tool can help us avoid the essentialist trap of the main stream 'language-rights' paradigm by asserting the social constructedness of language, identities, and rights. Thus, grounding the advocacy of language rights in the notion of habitus can provide a means of uncoupling language from religion and race in the Sudan. It is

demonstrated that the colonial construction of identities in the Sudan involved, among other things, the invention of tradition, the construction of languages, the (re) creation of tribal boundaries, and the racial classification of people.

The third objective of the study is a comparative analysis between the proposed structural political system and the discourse of the Naivasha language policy. The argument here is that a faithful implementation of the Naivasha language policy within a multinational democratic federation informed by the principle of active citizenship can act as both: 1) a strategic corrective to the divisive monolingual ideology of Arabicisation, and 2) a foundation for a new regime of language rights determined by a bottom-up approach. The fourth objective is to explore the relationship between the allocation of political power in the peace protocols and the language policy, and to investigate in which power relations may influence the realization of the language policy. The analysis shows that the proposed configuration of power relations would mainly affect the language situation in the south of Sudan.

(Dr. Ahmed Gumaa Siddiek, August 2010, language situation in post-war Sudan, [www.ccsent.org/ies](http://www.ccsent.org/ies), International Education Studies) stated that, the theme behind this paper is to review the language policy and language planning in the Sudan, after the institutionalization of peace; by exploring the recent policy of political factions in the north and the south towards language in the post-war Sudan. This effort aims at encouraging non-Arabic speaking – ethnic groups accept the Arabic language as *lingua Franca*, by lowering its official status in education and government offices. The paper also aims at encouraging the Arabic speaking majority in the north, to take the initiative to study and learn the most dominant local Sudanese – African languages, and be familiar with their oral and written literature, as well as realizing the role of these languages in enriching the cultural heritage in our country and marking unity an attractive choice.

Language policy and language planning is one of the thorniest issues that often face nations in their historical and social development. The issue also remains as a big challenge for the ones who want to rule. In this paper I want to tackle the subject from another point of view, that is the Arabic language should not be seen in the religious context as most of the Muslim scholars and Arabic language speakers always

entwine between Islam and Arabic. Islam is a religion which can also be adopted by non- Arabic speakers all over the globe while Arabic is a language which is spoken by non- Muslims Arab such as the Arab Jews and the Arab Christians.

The research also aims at encouraging the Arabic speaking majority in the north to be positive and initiative to study and learn the most dominant local Sudanese – African languages and be familiar with their oral and written literature, as well as realizing the role of these languages in enriching the cultural mosaics our country.

Multiculturalism is a global phenomenon in most of the modern societies today. The Sudanese people speak more than 560 local languages. Some of these languages are spoken by a handful of people and some are spoken by millions of people such as the Dinka, Neuer and Shulk. But Arabic is the most dominants as is spoken by the majority as mother tongue and also spoken with different variations in many places as a second language. Arabic is an integrating social and political factor in the of people of the Sudan. Some local languages are adopting the Arabic alphabet and some of the Biblical scriptures are written in Arabic as. So, if it is the situation of Arabic there, what is the problem then?

(Catherine Miller, 2016, language and ethnic statistics in 20<sup>th</sup> century Sudanese censuses and surveys, HALJd:halshs-0154597, <https://halshs.archives-ouvertes.fr/halshs-01544597>) pointed out that, the paper investigates the creation of language statistics in the Sudan, from the beginning of the 20<sup>th</sup> century up to the division of the country into two states. Like many other African countries, Sudan is characterized by a high degree of the ethnic and linguistic diversity that has participated in the fueling of murderous civil wars since independence. The paper recontextualizes the construction of the ethno-linguistic categories and statistics within their broader political and administrative contexts. It analyzes the objectives and output of each type of statistics and questions their influence on the foreign and native representations of Sudanese Society.

Within African linguistics circles, Sudan is known for its linguistic diversity, not only in terms of numbers of languages but also because it contains language belonging to three of the four language families attested in Africa per Greenberg's classification (i.e. Afro-Asiatic, Nilo-Saharan, and Niger-Korfofanian, see Greenberg 1963).

In the first part of the 20<sup>th</sup> century, Sudan therefore occupied a key position within African language classification. The current prevailing Sudanese ethno-linguistic categories have been regarded as established scientific fact (Abdelhay 2010; Makani, and Makoru 2010; Miller 2015). It is only recently that, following constructionist and post-colonial studies such as Errington (1998), Gal and Irvine (1995) etc., a few authors have started to describe the ideological implications of the language –making processes of the colonial enterprise, particularly regarding the concepts of 'indigenous' or 'local' languages (Abdelhay 2008, Abdelhay 2010, Abdelhay, Makani, and Makoru 2010 and Abdelhay, Makani, and Makoru 2016).

Etho-linguistic categories represent major contemporary political and social issues in Sudan due to the intensity of the conflicts that have played the country since independence and led to the division of the country into two states in 2011. Language policies have been among the factors fueling the long civil wars (Abdelhay 2008; Abu Bakr 1995; Hurreiz 1989, Lesch 1998; Miller 2003; Nyombe 1994; Rondyang 2007; Sharkey 2003 and Sharkey 2008). The two main peace agreements between the south and the north (Addis Ababa in 1972 and Naivasha in 2005) included important language decrees concerning the status of the different Sudanese languages (Abdelhay 2008; Abdelhay, Makani, and Makani 2011; Berair 2007).

It is in front of this tense political background that the making of language statistics in Sudan needs to be examined. Censuses and statistics are key tools in the construction of social categories (Anderson 1991, Appadurai 1993). As Kertzer and Arel pointed out. "Rather than view social links as complex and social grouping situational, the view promoted by the census is one in which populations are divided into neat categories" (Kertzer and Arel 2002: 6). This paper presents a short chronological overview of the main language and ethnic statistics in Sudan through variety of sources: the 1928 Raj of language Conference, the Sudanese national censuses, the language surveys undertaken by Institute of African and Asian Studies (IAAS) in Khartoum, and the statistics provided by the Summer Institute of Linguistics (SIL) via its database Ethnologue.

Each type of statistics reflects different historical contexts, as well as different logics of classification, different institutional or political goals. This has led to rather large discrepancies between statistics in terms of the number of Sudanese languages and the

number of speakers recorded. According to the main references, the number of recorded Sudanese language is 106 (Tucker and Brugan 1956), 135 (Mugaddam and Dimmendaal 2006), 136 (Greenberg 1963; Bell 1975), 142 (Ethnologue), or 177 (Abu Bakr and Hurreiz 1984). The variation in the number of language reflects a tension between two main trends of language categorization and statistics: reproducing large language groups or language clusters versus reproducing small language units. We find here what Irvine (2008: 338) has characterized as "a process of lumping together or splitting a part linguistic varieties in order to produce territorially regimetable language boundaries". Whenever possible, the paper tries to identify the sources, objectives and ideology of each type of statistics. Generally speaking, large language groups have been established for educational and administrative purposes whereas smaller language units serve as a tool of identification and belonging. The use of language and ethnic statistics is also closely associated with administrative and political decisions by government, particularly with what has been known in Sudan as the Native Administration system, established during the colonial period and reactivated in 1994 by the Sudanese Islamist government. Since the early 20<sup>th</sup> century, the conducting of language statistics and classifications postulate a close and natural association between languages, ethnics grouping, and territorial belonging. This postulate is part of the heritage of the 19<sup>th</sup> century European scientific background (Gal and Irvine 1995), which has dominated linguistics all around the world. second, many statistics tend to reproduce the view that in Sudan, there is a specific linguistic division between Arabic-typically treated as one single language- and all other Sudanese languages, labeled African, local, vernacular or indigenous languages.

### **The Core of the Topic:-**

Eventually during the rule of National Congress Party for 30 years Arabic language has expanded intensively and extensively. These efforts take place due to language planning and language policy the government has established in education Arabicisation for academic syllabus in general education and in higher education. The government has established Africa International University for non-Arabic speaking and Arabic speaking students. That is for spreading Arabic Language internally for Sudanese students and for students from all over the glob. It is intake is from East Asia. China, Indonesia, Malaysia

and Phillipine. On one hand the government offers scholarship to all of those whose Arabic language is not their mother tongue. It starts to spread Islamic culture. Also the countries of East horn of Africa and west and north Africa are targeted such as, Chad, Niger, Nigeria, Moritania, Elgeria, Etheopia, Eriteria and Somalia. This language policy and language planning are undergoing with great studies approach.

On other hand the movement of regional trade in African countries with the Sudan has played a vital in language planning and language policy for Sudanese government in Khartoum.

Furthermore the labour markets in Sudan utilize All those skillful labours from China, East horn of Africa mainly Etheopia, Eriteria and Somali and Chad to have a good command of Arabic language. This takes place in accordance to the direct contact with the north people of Sudan whose mother tongue is Arabic.

There are some states in Sudan are targeted through language planning and language policy. These Sudanese states are inhabited by Sudanese African tribes. These tribes have their own mother tongues vernacular languages.

This study is going to present some samples of these languages spoken in the Blue Nile State, South Kordofan State and Darfur States. First of all below is a table of some lexical items of the languages that are spoken in Blue Nile State.

The tribes of the Blue Nile State are: Beni Shungoul, Elgumaz, Elkadalu, Elwatweet, Elbroug, Elangi, Elflata, Elhousa and Elangasna. Each of these tribes has their own mother tongue vernacular language, in addition to Arabic language as a national one.

**Table "1" Elhousa vernacular language examples:**

Housa words	vernacular	meanings	Housa words	vernacular	meanings
Mekki Kisu		What do you want	Zouna		Sit down
Kai wani		Who are you.	Tigi		Go
Dainakhito		Where do you come from	Kunta		Lie down
Koksob Anka		what is your name	Mufki		Dream
Nugajwani		you are a son of whom	Hunkori		Patience
Kawer Rawai		give me water			
Bani Abinji		give me food.			
Yaka		come in			
Tahee		go			
Mikiki		What are you doing			

**Table "2": Elflata vernacular language examples:**

Elflata vernacular languages

Elflata words	meanings	Elflata words	meanings
Agamou	good morning	Nubj Jata	where are you going.
Nablawdia	How do you do	Miahi luma	Market.
Bengle	marriage	Ama ya	Dead
In Am	mother	Soubajo	my friend
Arou	House	Harnam	waiting for you
Baie	safty	Gouda	sit down
Ingle	My son	Mozougai	Run
Maka	Who is he?	Anda	what is your name?

This study presents examples of the vernacular languages of the south of Kordofan, the Nuba mountain tribes. They are ninety-nine tribes each tribe has its own language. Some of the tribes of Nuoba mountains are: Elteera, Elniming, Elgulfan, Dalama, Elmiri, Elkasha, Elkika, Shawaya. Leeri and Gonjoria.

**Table "3": Examples of Nouba mountain tribes: Muoro Tribe vernacular:**

Muoro words	meanings	Elniming tribe words	meanings
Amie	son	Bounj	water
Nara	daughter	Kaiele	Earth
Babah	father	Bedinaji	daughter
Nah-natagab	mother	Koudilie	salt
Ibingalou	spouse	Monogue	Dura seeds
Wasalouh	spouse	Koudmoul	hen
Auralou	uncle	Nugishi	smoke
Wtaralou	uncle	Koudo	goat
Aurtanou	morning	Bieshi	house
Adanou	evening	Afini	brother
Giba	food	Wonkoi	brother
Mawi	water	Anginkra	sister
Aronduo	goat	Ashti	liquor

On the other hand we find in Darfur States many tribes some of these tribes are black African and some of them are Afro-Arabians. The majority of these tribes have their own mother tongue vernaculars languages. Still Arabic language is a national language and language of education for these tribes. The study presents examples of tribes in Darfur states, such as (Beni Halba, Misiria humor, Misiria Zuruog, Rizigat, Zagawa, Guraan, Eldajou, Housa, Elflata, Elhabania, masaleet. Etc.).

Zagawa Tribes words	meanings	Zagawa words	meanings
Gili	Night	Die	Camel
Sali	morning	Dimie	Cat
Kobai	Moon	Biri	Dog
Auto	Sun	Bie	Water
Gou	food	Touri	Pour
Akaia	Drink	Hirti	horse
Sai	Cold	Hiri	cow
Bilhe	Hot	Adie	donkey

It is thought that the indigenous people of Blue Nile State, south Kordofan State, and Darfur States are a zone of multilingual vernacular languages. In addition to their mother tongue, they have Arabic language as a national language and the language of education. Thus language planning and language policy has its deep impact on these indigenous people. Since Arabic language is considered as the official language and the language of education the indigenous people of Blue Nile, south Kordofan and Darfour states fear from demolish of their language. However, clash of culture takes place between Arabic language and its Islamic culture and these domestic vernaculars languages. These indigenous people fear the dominant of Arabic language, although it is a national language and it is the language of education. Thus it is eventually due to the expansion of Arabic language some of young generations of these indigenous language have not a good command of their tribal vernaculars languages. Moreover to that the interaction of trade movement and labour market in Sudan in general and Khartoum in particular, Arabic language policy and language planning expanded to cover all these indigenous people and the people of horn of Africa: Ethiopia, Eriteria, Somalia and Chad, Niger, Nigeria. This takes place through Arabic language expansion, through the windo of Africa International University, labour markets and tilaferral trade through west and east Africa.

Thus language policy and language planning for Arabic language finds its way for success. But it leads to separation of the country into two states. Moreover, it rnlames the dispute and civil wars in south Kordofan States, Blue Nile and Darfour States.

## **CONCLUSION:**

It is thought that language planning and language policy in Sudan has expanded through Arabic language. Eventually these events take place due to the movement of trade and labour market. Since Arabic language is the national language and the language of education the minority of multilingual vernaculars languages fears the dominant of Arabic language and its culture. And that led to separation of Sudan into two states the north and the south. And some of domestic languages begin to demolish among young generation of the languages.

However, Arabic language has expanded in the horn of Africa in Eriteria, Somalia and Ethiopia through labour market. Also the



establishment of Africa International University in Sudan plays a vital role into the expansion of Arabic language in South East Asia and West Africa.

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