



# Overcoming the Francophone and Anglophone Dichotomy in the 21st Century to Promote African Unity

**Offiong Erete Ebong**

Department of Modern Languages and Translation Studies, University of Calabar, 540004, Etta Agbo Rd, Calabar, Cross River, Nigeria \*Penulis  
 Koresponden: [aeebong@unical.edu.ng](mailto:aeebong@unical.edu.ng)

## ABSTRACT

Francophone and Anglophone dichotomy, to a large extent, remain the bane of African unity. This divide was created by the artificial borders and new languages imposed by the colonialists on Africans, with little or no regard to the already existing ethnolinguistic boundaries and developmental structures on the continent. With the imposition of colonialism, new economic and political structures were quickly introduced and implemented to run the colonies effectively. The colonial masters understood the importance of language as the best conveyor of culture, history, values, and identity and, thus, utilized it to their utmost advantage in the conquered territories. The indigenous languages were systematically and aggressively replaced by European languages, thereby suppressing the African languages and culture. With time, black culture, traditions, and values were erroneously classified as barbaric, fetishistic, and uncivilized. At the same time, European languages became the official and recognized languages of the colonies, were taught in schools, and used in commerce. Linguistic and cultural imposition were practical tools to buttress the roots of colonialism in Africa. More than six decades after the end of colonial rule, independent African states are still identified as Francophone, Anglophone, and Lusophone countries, in line with the inherited colonial languages. This artificial split between Anglophones and Francophones is one of the numerous factors contributing to Africans' disunity and alienation. This study seeks to build the bridge, recommending ways in which this and other political, geographical, and cultural divides could be addressed to pave the way for a more unified Africa to become an influential global actor soon.

**Keywords:** Dichotomy, colonialism, language barrier, bilingualism and African historiography.

## 1. INTRODUCTION

Historians generally agree that the Anglophone and Francophone dichotomy could be traced to the Europeans' colonialism in Africa in the 18th and 19th centuries. The Balkanization of Africa by major European powers was ignited by the gathering of Europe at the Berlin conference in 1884 at the instance of Chancellor Otto Von Bismarck of Germany. The conference gave the European powers the authority to occupy the African continent and stipulated that the territories acquired needed to be effectively occupied to

be recognised. That conference marked the Scramble for Africa and the birth of colonialism on the continent. The significant actors controlling most of the continent at the time were Great Britain, France, Germany, Portugal, and Italy. The French conquered most of West Africa, including Camerouns and Gabon. Great Britain occupied the continent's interior, from Egypt to South Africa, Nigeria and the Gold Coast (Ghana), leaving the Germans to control Tanzania and Namibia. At the same time, the Portuguese dominated Angola and Mozambique. Italy tried to colonise Ethiopia but failed.

Finally, in 1911, the Italians took over Libya. Ethiopia and Liberia remained independent.

As previously stated, colonialism entails not only economic and political dominance, but also linguistic and cultural imposition. Firstly, this imposition facilitated the destruction of African indigenous languages, customs, and cultures, as the colonialists intentionally prohibited the use of mother tongues in the colonies. Secondly, it created a deep division amongst people, who were already established in their different communities with distinct languages and customs, forcefully brought together, who otherwise would have been separated. During colonialism, the concepts of Anglophone and Francophone came into being, as the French and English became super global powers, occupying almost the whole of Africa. The colonial policies of these two European countries reshaped the African continent's economic, political, and social systems and have created a strong divide between the English-speaking and French-speaking countries in Africa. It has been observed that there is not much working synergy between Anglophone and Francophone Africans, and this dichotomy often comes into play when continental or regional decisions are to be taken in the African Union. Ngugi (2017) asserted that the exercise always ends up being a competition between the two groups, with each preferring to support their own. This has retarded the progress recorded in most of the projects undertaken by the African Union.

## 2. BRIEF HISTORY OF AFRICA BEFORE THE TRANSATLANTIC SLAVE TRADE AND COLONIALISM.

Due to the fact that African historiography was not documented and was primarily based on oral traditions and reports given by colonialists, most European writers believed that Africa had no historical past of civilization prior to European exploration, the Transatlantic Slave Trade, and Colonialism (Ogot, 2011). Some of the major proponents of these erroneous and demeaning assertions were David Hume (1882), "The Negroes are naturally inferior to the whites" (p. 252). Trevor-Roper (1963) avers that Africa has no history prior to European exploration and colonialism, and Hegel (1956) Africa is no historical part of the world. It has no movement or development to exhibit. These ignorant views negate the entire history of Africa. They portrayed Africa as a dark and primitive continent without history or civilization. This scepticism began to change when Britain established

two centres of African history in London and Cape Coast in 1947 and 1948, respectively. These centres trained the first generation of young African historians in post-graduate studies and completed their PhDs before independence. Some notable African scholars of the time were Samuel Johnson (1956), Kenneth Dike (1956), and Sobiri Bioaku (1957). Through their works, Albert Boahen (1964), Joseph Ki-Zerbo (1972), and Bethwell Allan Ogot (1967), to mention but a few, restored African dignity and debunked negative views. (Coquery-Vidrovitch, 2013).

These scholars successfully changed the narrative and proved that 'Africa did not only have a history but that its history and the writing of it dated back to ancient Antiquity', Afolayan (2012). Ancient kingdoms and empires were resurrected, political structures and rich cultural heritage were restored, and the lost value of African cultures, traditions, and ancient civilizations was rediscovered.

Through his book *Africa and Their History*, Joseph Harris (1988), an eminent scholar of the history of Africa and the African Diaspora, set the record straight on African historiography by chronicling the African prehistoric times: early kingdoms and city-states; relationships with the rest of the world; slave trade and colonialism. He demonstrated convincingly that Africa had a pre-colonial history and civilization. Before the European invasion, it is thought that the African continent had existent empires and kingdoms, such as Mali in the West and Ethiopia in the East, as well as other independent societies controlled by councils of elders, kinship, and age-based systems (Chimee, 2018). A female writer, Meyerowitz (1975), equally buttressed this fact by saying that, 'at its peak, prior to European colonialism, it is estimated that Africa had up to 10,000 different states and autonomous groups with distinct languages and customs.

Africans were involved in internal and external trade and exchange for hundreds of years. The existence of anthropological, historical (including linguistic) and archaeological evidence indicates intra-African and extra-African commerce (Chirikire, 2017). These facts demonstrate that Africans had already established their own economic and political developmental institutions on the continent before the trans-Atlantic slave trade. The slave trade existed equally in the North and some other African societies. Enslaved people were mainly those captured during wars, criminals, debtors, and raids on other kingdoms or communities, but indeed, no epoch of slavery was

recorded in Africa, Rodney (1972). By 1500, most African societies were autonomous and not linked to the rest of the world, but by 1800, Africa was linked to Europe, America, and Asia through trade. This new linkage was marked by dominance and dependence, with Europe dominating internally and in the emerging new world order (Ogot, 2011).

In Africa, societies were disrupted by the transatlantic slave trade, followed closely by colonialism. These disruptions adversely affected the continent's history and economy, as an estimated twelve (12) million Africans were taken away from the continent during the slave trade, the largest forced migration in human history (Rodney, 1972). However, today, Africa is believed to be the cradle of some of the world's greatest civilizations. Recently, Howard French (2021) argued that not only has the African continent been the fulcrum of the engine of modernity, but its immense human and natural wealth has contributed more than any other region to the rise of European ascendancy.

### **3. THE CONCEPT OF FRANCOPHONE AND ANGLOPHONE IN AFRICA**

As stated above, the Anglophone and Francophone groups emerged during the colonization of Africa by Britain and France. These two groups were the dominant actors, occupying almost all of Africa. The Anglophones represent the British colonies, while the Francophones represent the French colonies. New languages and administrative systems were introduced and imposed on the acquired territories. The French language was used in the French colonies, while English was used in the British colonies. The French introduced direct rule, or assimilation policy, to "civilize" the indigenes and make them Frenchmen.

On the other hand, the British used the indirect rule system of government introduced by Lord Lugard, where the traditional rulers, and the existing structures of the local people, were used in the administration of the colonies. The Portuguese and Germans had few colonies and considered them overseas provinces or parts of their countries. After independence, France maintained close political, economic, military, and cultural ties with its former African colonies. While the British reluctantly relinquished control over their colonies. Today, the African continent is dominated by these two linguistic solid blocs, the Francophone and the Anglophone. These groups control the political, economic, and social arenas and make up two-thirds of the member states of the African Union (AU), an

organization formed to foster unity and cooperation among Africans. Paradoxically, these regional blocs have not been able to rise above past colonial political structures, alliances, and ideologies to actualize the vision of a united and prosperous continent.

### **4. THE NEGATIVE IMPACT OF THE FRANCOPHONE AND ANGLOPHONE DICHOTOMY ON AFRICAN UNITY**

After independence, problems of linguistic barriers and the pervasive influence of the former colonial masters have continued to plague the unity and cooperation among African countries till today. Another issue which divides Anglophone and Francophone countries is their approach to the former colonial masters. Francophone countries are often accused of still owing allegiance to France because of the many political, military, and financial agreements (accords) signed by France and its former colonies at independence. Note that African leaders inherited states with multi-ethnic and multi-lingual groups (fused by unilateral action of the colonists to serve their immediate needs), the burden of colonial administrative systems, and, of course, the colonial languages. Introducing new policies and systems of administration at the time would have made the political transition process cumbersome.

To foster national unity and social cohesion, the governments of the newly independent African states were obligated to continue with the policy of inviolable borders, colonial languages, and colonial political structures. Austin (2010) rightly pointed out that colonial choices determined postcolonial ones, or at least conditioned them such that departure from the colonial, was and remains, difficult and costly. These challenges made it difficult for African states to establish stable economies and political stability and constituted stumbling blocks to their unity. The language barrier has been a significant reason for this division, as it has become challenging for English-speaking people to connect with Francophone Africans and vice versa. This situation aggravates international misunderstandings and creates mutual suspicion and political tension on the continent.

As many African countries gained independence, there was a strong need for all Africans to unite under one umbrella, to rid the continent of all forms of colonialism, promote unity and cooperation among African states and forge the pan-Africanism agenda. The Organization of African Unity (OAU) was created in 1963 to meet this excellent yearning for unity.

Unfortunately, this much-desired “unity” is still elusive, impeding the continent’s political and economic integration. The major obstacle militating against African unity and regional integration is centred on the difficulty of bringing the English-speaking and the French-speaking together as an entity. Legum (1983) pointed out that the OAU itself was born out of the disunity between the newly independent former French-speaking and English-speaking colonies.

In 1983, “African unity” was subjected to a litmus test when the regional body recognized and admitted the Sahrawi Arab Democratic Republic into its fold. Morocco and 17 of its supporters protested against this move, boycotted the summit, and deprived subsequent meetings of forming the quorum needed to make decisions on issues affecting the continent; this was a significant setback for the regional body. In 1984, Morocco withdrew its membership from the regional organization and returned to the African fold after a 33-year break. The OAU was succeeded by Africa Union (AU) after almost four decades of existence. African leaders believed that the new organization would foster the spirit of the much-desired unity and brotherhood among Africans and accelerate the political and socio-economic integration of the continent. However, twenty years after the establishment of the regional body, Africa remains polarized and divided, despite all the efforts to encourage unity and harmony among citizens.

In 2012, this divide, which many believed was no more in existence, resurfaced when Nkosazana Dlamini-Zuma of South Africa defeated the incumbent Jean Ping of Gabon to become the African Union Commission Chairperson (AUC). Some saw this as a victory for the Anglophones over Francophone Africa (PSC Report: 2016). This dichotomy has also been observed in the sub-regional Organizations in the continent, particularly in the West African sub-regional organization –Economic Community of West African States (ECOWAS), controlled by the same two solid linguistic blocs. ECOWAS was created in 1975 to promote cooperation among member states in various fields of economic activity. However, this sub-regional organization has not witnessed the tremendous achievements expected of an organization that has been in existence for almost five decades, thanks to the Anglophone and Francophone divide in the sub-region (Ebong (2017a). The parallel existence of two regional organizations (CEAO and ECOWAS) with the same objectives creates an awkward situation in the sub-

region. Communauté Economique de l’Afrique de l’Ouest (CEAO), was created to slow the progress of ECOWAS or counterbalance the influence of Nigeria, which was seen as dominating the West African sub-region (Odock 2003/2004). This validates the Francophones’ reluctance to implement some sub-regional policies and decisions, which has slowed the sub-region development. This hesitancy may be borne out of fear of losing their identity to the more influential Anglophone group led by Nigeria. This fear of domination was genuinely expressed by the former President of Niger, Diori Hamani, during the CEO summit: “Do not be surprised if we are swallowed up by Nigeria. Our national routes are directed through Nigeria, our cattle are exported to Nigeria and many of our people come from there. If we are swallowed up, it will be as much your fault for leaving us alone as it is ours” (Akinterinwa, 1995, p. 230). The free movement of people, goods, services, and ideas has not been optimally achieved in the sub-region. The Francophone and Anglophone dichotomy equally came into play during the Liberian crisis when Nigeria’s “desperate” efforts to see the end of the conflict in Liberia were seen by the French-speaking countries as Nigeria’s (an Anglophone country) having an agenda of hegemonic domination. This perception affected every aspect of the effort to solve the Liberian crisis on time (Sambo et al., 2018).

Since 2003, ECOWAS has been pursuing a single currency agenda to boost cross-border trade and financial exchanges, reduce the cost of transactions between countries and accelerate economic development, which will, in turn, enhance the living standards of the people in the community. Finally, in 2019, after a series of meetings and postponements, the ECOWAS Heads of states adopted “ECO” as the common currency used in the sub-region. The deadline for lunch was originally set for 2020, but was postponed due to the epidemic, which touched every facet of society. Surprisingly, in December 2019, President Alassane Ouattara of Ivory Coast, in the company of French president Emmanuel Macron, declared that the eight Francophone countries of the sub-region have decided to replace the CFA franc with a new currency also called “ECO”. The five Anglophone nations and Guinea have condemned this unilateral decision and called for continuation the regional body’s previous agenda (Smith, 2020). This action contradicts the collective decision of all the Heads of State and the Government of ECOWAS. It has created tension between the Anglophones and the

Francophones, which may lead to disorder in the sub-region (Akinteriwa, 2020). Suppose this move by the Francophone group is not properly addressed. In that case, it may result in the “dislocation” of the ECOWAS and constitute a significant setback to actualizing a common currency agenda in the sub-region.

Recently, actors in the maritime industry attributed ECOWAS’s failure to combat the rise in pirate activity in the Gulf of Guinea (GoG) to the age-old division between Francophones and Anglophones, adding that ECOWAS and African integration can do nothing as long as this gap persists (Bivbere, 2022). These challenges demonstrate the strained relationship and lack of synergy between the Anglophones and Francophones in the sub-region. The possibilities of AU and ECOWAS achieving their objectives of integrating the continent and the sub-region with such an inherent division are very slim. With the hindsight of this dichotomy, it is not a surprise that African countries endowed with enviable material and human resources cannot come together to build strong economies and accelerate the political and socio-economic integration of the continent.

## **5. HOW TO OVERCOME THE FRANCOPHONE AND ANGLOPHONE DICHOTOMY**

### **5.1 Conservative approach (economic, education, and technical cooperation)**

Anglophone and Francophone African nations should collaborate more and work in synergy in all areas of economic, technical, and social activities in order to build strong and viable economies and achieve the objectives of the African Union’s Agenda 2063, which is to create a more integrated, prosperous, and peaceful Africa based on inclusive growth and sustainable development. This could be achieved through building more linkages between countries to harness their resources and accelerate economic progress on the continent.

#### **5.1.1 Economic Cooperation**

Propelled by the vision to ‘create an integrated, prosperous and peaceful Africa, driven by its own citizens to represent a dynamic force in the global arena’, the African Union established the Regional Economic Communities under the Abuja Treaty in 1991 to facilitate regional economic integration between nations and, by extension, the continent. Trade and exports have been going well between different regional blocs and other African nations, but economic

progress has been relatively low. To drive its vision of integrating the whole continent, African leaders need to be more proactive by creating free trade zones where all trade barriers are removed. Furthermore, labour and capital are free without hindrance. However, the free flow of communication is still challenging as most Francophone states share borders with Anglophone African states. These gaps could be bridged by encouraging the Anglophones and the Francophones to become bilingual.

#### **5.1.2 Technical Cooperation**

Anglophone and francophone nations can strengthen technical cooperation by sharing knowledge, expertise and facilities on health, nutrition, water resource management, agriculture and human resource management. They can collaborate and apply for funding from international partners. The focus should be based on locally manufactured or homegrown goods and ideas. Exchange programs in technical and scientific domains between French-speaking and English-speaking nations should be encouraged to imbibe new ideas and innovations.

#### **5.2.3 Educational Cooperation**

One of the Sustainable Development Goals of the United Nations is for member states to ensure inclusive and equitable education and promote lifelong opportunities for all. Education is one of the most powerful and proven vehicles for transmitting knowledge and ideas for sustainable development. Furthermore, one of the AU’s central mandates and core functions is the “development and harmonizing of education policies and programs on the continent, towards achieving the AU vision’. A practical bilingual education system should be introduced in Francophone and Anglophone countries to facilitate the free flow of knowledge and information.

## **6. A RADICAL APPROACH TO OVERCOMING FRANCOPHONE AND ANGLOPHONE DICHOTOMY THROUGH BILINGUALISM**

Apart from the military and political power, the colonial masters wielded the soft power of language and culture to suppress the multi-lingual and multi-ethnic Africans. The power of language as a vital vehicle of culture and tradition cannot be over-emphasized, and its impact on the conquered territories was tremendous. The colonial languages became a gateway to ascension in society for Africans. After independence, most African heads of state

adopted the colonial languages as the official languages of the colonies to cement the relationship between the different ethnic and linguistic populations. The fear of picking one of the indigenous languages amongst the hundreds of languages in each nation may have led to chaos and instability in the newly independent nations' having consolidated this choice (Ebong, 2017b).

Language is not only a means that allows man to communicate with others; it is also a relevant tool of political, economic, diplomatic, and cultural influence in international relations. The predominance of a language, particularly in diplomatic negotiations, and the decision-making process, cannot be overestimated. Language is the soft weapon of diplomacy because of its ability to reshape and control the rules of operation in an international system. It also has the power to influence, by indirect force, the diplomatic circle. The idea of power to influence by indirect force based on non-aggressive means of coercion corresponds to the concept of "Soft Power", coined by Joseph Nye, an American thinker. According to him, the vectors of influence of "soft power" in the international scene, such as language, culture, media, etc., are more appropriate for resolving conflicts and promoting good neighbourliness between states. As opposed to raw power (Hard Power) is based on military might (Bloom & Charillon, 2001). The relevance of soft power in the current political dynamic cannot be overemphasized. Language is one of the vectors of influence of soft powers, and research has proven a relationship between language and integration. Ndjoze-ojo (2008) asserted that linguistic and educational dynamics are crucial to African integration because language is a powerful tool to foster unity within national borders at regional and continental levels. However, his emphasis was on the promotion of African indigenous languages.

In order to facilitate communication and interaction and promote cooperation among African countries, the bilingualism (English/French) language policy is a much-needed cohesive agent to foster unity within the continent. Most African countries are French-speaking; in addition, almost all non-French-speaking countries in Africa are bordered by French-speaking countries. A common language plays a relevant role in countries' political, economic, and social life, and it breaks the communication impediments that hinder cooperation and integration between nations of the world (Ebong 2017b).

Recognizing language as a potent factor of integration and a potent agent of social cohesion, the

Organization of African Unity (OAU), later renamed the African Union (AU), in 1963 adopted on a continental scale the recommendation made by experts from Yaoundé (Cameroon) on French-English bilingualism and advised its member countries to become bilingual. In addition, during the ECOWAS Heads of State Summit in Abuja, also in 1987, the former President of Nigeria, General Ibrahim Babangida, recommended the creation of fully bilingual French-English schools in ECOWAS member countries to encourage cooperation and unity in the sub-region (Afolabi, 2006).

Language is a prerequisite for regional integration. It is believed that language is the gateway to the successful integration of any region. Based on these facts, we recommend introducing the bilingual language policy in Africa's francophone and anglophone countries. John (2004) posited, "Bilingualism will create enabling conditions for effective participation in building a new world of mutual understanding, a world of greater solidarity and a stronger sense of our interdependence and shared destiny" (p. 5).

The language barrier hinders economic growth and development, often leading to many deadly border conflicts and suspicions and misunderstandings between African countries. Bilingualism prevents border conflicts and promotes unity and peace between countries. It is a formidable tool that eliminates linguistic obstacles, which may result in severe economic, political, cultural, and psychological consequences if not adequately tackled. As we often say, the more one masters the neighbour's language, the more mutual understanding is facilitated. Bilingualism will further open the door for economic, cultural, and social cooperation among neighbouring countries and be the key to sustainable and profitable African integration. The Anglophones need their Francophone brothers to build a strong and viable African economy.

## 7. CREATING THE BILINGUAL AFRICAN OVER A GENERATION

It is imperative to know that the practice of functional bilingualism in a nation is not accomplished in a day. Moreover, learning a second foreign language is not easy, especially in an environment where this language is neither the officially recognised language nor one of the national languages but a second European language whose learning is limited to schools. It is a slow process requiring many human and financial resources. *Bilingualism* is a desirable and

commendable linguistic project that needs to be encouraged. Introducing bilingualism in a country at all levels simultaneously will be an unrealistic venture. This project should be gradually introduced from the primary to secondary and university levels.

Experts generally agree that for language acquisition, 'the earlier, the better is the rule. That means the younger the learner, the faster the learning process. Research has shown that children are more excited and motivated to learn new languages early in life than when they are older. Learning foreign languages at an early age gives the best results because children are naturally built to absorb information in an unconscious state of mind. It is easier for children to learn a foreign language in primary school than in secondary because they are naturally endowed with linguistic abilities early in life. According to Myles (2017), foreign languages were introduced into the primary school curriculum in England in 2014 with the idea that young children acquire languages quickly and faster. This notion is linked to the Critical Period Hypothesis, propounded by Penfield & Roberts (1959), which states that the first few years of life are the optimal period for language acquisition. However, this cognitive development reduces as the children grow older. At this age, children have more time to learn with fewer distractions. Secondly, in a globalised world, intercultural competence is essential to develop children's interest in other people and cultures when they are open and receptive. Primary school teachers are excellent motivators; they can fill young minds with pictures of different cultures and people through language, making them more open-minded and tolerant of diversity and strengthening cultural awareness. By the time children spend 5 or 6 years of primary education learning a language, they will have become more proficient and exposed to a different culture. With suitable teaching methods and strategies in a meaningful learning environment, these pupils can be transitioned seamlessly from primary to secondary schools. In secondary school, the normal L2 (second language) programs continue for about 90 minutes per week for six years. Students with a flair for languages should be encouraged with a scholarship to study the language in the universities and colleges of education to feed the system with language teachers.

Some primary schools should be selected as pilot schools to kick start this laudable project in all the Anglophone and Francophone countries. Before the kickstart starts, it is advisable for the governments of each African country to;

1. Adopt and domesticate an effective bilingual language policy in their countries. To achieve functional bilingualism, each language must be given a clear status that assigns its functions confirmed by law or the Constitution. So French/English should be recognised as the language of instruction in primary schools.
2. Set up teacher training programs to define a strategy for developing didactic materials adapted to bilingual education.
3. To overcome the shortage of teachers in schools, educational/linguistic exchanges should be organised with neighbouring countries to recruit qualified teachers who can work in the designated primary schools.
4. Give financial support to higher education and research institutions by devoting a certain percentage of the annual budget to research in the linguistic field.
5. Create awareness among citizens about the need to consider bilingualism as an essential linguistic tool and the plethora of advantages they can enjoy as a nation and as a people by adopting bilingual status.
6. Broadcast educational programs and information in French and English on the radio, on television, in newspapers, and establish French/English language centres where people can get information on the new language after work, in the evening, during the weekend, etc.

## **8. CONCLUSION**

African unity has been on the front burner of the AU since its inception and has been promoted through speeches, conferences, treaties, and workshops. However, unfortunately, this bond has been elusive. There is hardly a field of development in which the organisation has not been involved in fostering unity and cooperation among African nations and integrating the continent. However, the gains have been minimal due to disunity. Much is still left to be done to reposition Africa to become a dominant player in the global arena. In July 2022, the African Union will mark its twentieth anniversary. This celebration should offer African nations the opportunity to reflect soberly, and examine the report card of their regional organisation, not only to assess its achievement so far but also to examine the challenges impeding the full integration of the continent. Progress has indeed been achieved, and Africans should acknowledge the giant steps politicians have made toward African unification and integration. Furthermore, the difficulties ahead are immense: internal conflicts, corruption, political

instability, poverty, climate change, insurgencies, and terrorism.

All these obstacles, and more, still hinder the organisation's progress. The conceptual barrier to effective communication should not be one of the challenges plaguing the continent in the 21st century. Harsch (2002) asserted that 'African integration cannot be achieved by relying strictly on economic dynamics' (p. 1). Language could also be used in achieving African integration. Introducing the policy of bilingualism in all the francophone and Anglophone countries will foster unity and cooperation in Africa. To achieve an ideal language policy, each language must be given a clear status, which sets its functions, consistent with the education policy. With the political will, African citizens should be encouraged to be bilingual (French and English language). African nations must put their political and domestic problems behind them, unite and forge ahead to create an enviable regional organization. One way the Francophone and Anglophone dichotomy could be bridged is by encouraging bilingualism in all African Francophone countries to enable the continent to speak with one voice.

## 9. REFERENCES

- Afolabi, S. (2006). Le Français au Nigeria: Hier, Hujourd'hui et Demain. *Calabar Studies in Languages (CASIL)*, 13 (1), 123-136.
- Afolayan, F. (1999). *Nigeria and France 1960-1995: The dilemma of thirty-five years of relationship*. Ibadan: Vintage Publishers.
- Afolayan, F. (2012) *Historiography and Methods of African History*. Oxford, Oxford University Press.
- Akinteriwa, B. (1995). France Foreign Policy towards Nigeria: The Changes in Continuity. *Nigeria Forum*, 15(11-12), 226-238.
- Akinteriwa, B. (2020). *The Eco and the New Francophone and Anglophone Rivalry. Addressing the Impending Dislocation of the ECOWAS*. THISDAY Newspapers Online.
- Austin, G (2010). *African Economic Development and Colonial Legacies. International Development Policy*. Geneva Graduate Institution. Open Edition Journal.
- Bivbere, G. (2022) *GoG Piracy: Stakeholders Blamed Anglophone and Francophone Dichotomy*. VANGUARD Online.
- Bloom, A. & Charillon, F. (2001). *Théories et Concepts des Relations Internationales*. Paris: Hachette Supérieur.
- Chimee, I. (2018) *African Historiography and the Challenges of European Periodization: A Historical Comments in TRAF0- Blog for Trans regional Research*. <https://trafohyptheses.org/11518>
- Chirikire, S. (2017) *African History. Documenting Precolonial Trade in Africa*. <https://doi.org/10.1093/>
- Coquery-Vidrovitch, C. (2013) *African Historiography in Africa. Review Tier Monde*. 216(4), 111-127. Translated from the French by JPD System.
- Ebong, O.E (2017b) *Vers une Politique Linguistique Efficace et Probante de Langue Française au Nigeria. European Centre for Research Training and Development*, 4(1), 8-15.
- Ebong, O.E. (2017a). Le Bilinguisme (Anglais/Français) une Porte d' Entrée pour l' Evolution Economique au Nigeria. *Degel Journal of Faculty of Arts and Islamic Studies*, 15. <http://www.degeljournal.org>.
- French, H. (2021). *Born in Blackness, Africa, Africans, and the Making of the Modern world, 1471 to the Second World War*. W.W. Norton & Company
- Harris, J. (1998). *Africans and their History*. New York, Meridian
- Harsch, E. (2002). *Making African Integration a Reality. Africa Renewal - the United Nations*. <https://www.un.org> septemer2002.
- Hegel, G. W.F (1956). *Philosophy of History*. Translated by J. Jibree. New York: Dover
- Hume, D. (1882) *Essays: Moral, Political and Literacy*. (Ed) T.H. Green & T. H. Grose. London. Longmans, Green
- John, E. (2004). *Bilingualism in Nigeria: An introduction*. *Calabar Studies in Languages*, 2 (1),1-
- Lugum, C. (1983). *The Elusive African Brotherhood: Summit tests Unity of OAU States*. The Christian Science Monitor. May 1983
- Meyerowitz, E. (1975) *The Early History of the Akan States of Ghana*. London, Red Candle Press
- Myles, F. (2017) *Foreign Language in Primary Education. Learning Foreign Language in Primary School: Is Younger Better?* <https://www.researchgate.net>
- Ndjoze-ojo, B. (2008). *Towards African Integration through Language: A Pan-African Perspective Juxtaposed within the African Renaissance*, in *Pan-Africanism, African Nationalism. Strengthening the Unity of Africa & its Diaspora*. (Ed) B. F. Bankie & K.Mchombo. Trenton, The Red Sea Press Inc.
- Ngugi, F. (2017) *Are Francophone and Anglophone Countries the Next Big Fault Line in Africa? Opinions and Features*.
- Odock, C. (2003/2004). *Nigeria and Ecowas: The Restructuring of a sub-region*. *Calabar Journal of Politics and Administration*, (1&2), 61-83
- Ogot, B. (2011). *African Historiography: from Colonial historiography to UNESCO's general history of Africa*. <http://www.semanticscholar.org>
- Penfield, W. & Roberts L. (1959) *Speech and Brain Mechanisms*. Princeton, Princeton University Press.
- PSC REPORT. (2015). *It's Shakespeare vs Molière in the Africa Union*. <https://issafrica.org>
- Rodney, W. (1972). *How Europe Underdeveloped Africa*. Bogle-l'Overture Publications. London.
- Sambo, A. M et al (2018). *Liberia's Post – Ecomog Incursion: An Assessment of Anglophone and Francophone Dichotomy*. <https://www.researchgate.net>
- Trevor-R. (1963). *The Rise of Christian Europe*. The Listener. (28 November 1963) 871.