RILLiCC

Revue Internationale de Langue, Littérature, Culture et Civilisation

Actes du colloque international

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« Justice créatrice, droits humains et responsabilité au service de la paix »

"Creative Justice, Human Rights and Responsibility as Passes to Peace"

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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

<div align="right">Lomé, le 20 octobre 2020.</div>

Le directeur de publication,

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Ligne éditoriale

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots. Format: papier A4, Police: Times New Roman, Taille: 11,5, Interligne 1,15.

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Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

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- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusiment à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
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Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

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La gestion des citations :

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Résumé :

- ✓ Pour Pewissi (2017), le Womanisme trenscende les cloisons du genre.
- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

🞥 Pour un livre

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.

🞥 Pour un article tiré d'un ouvrage collectif

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.

🞥 Utilisation de Ibid., op. cit, sic entre autres

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : ibid., ou ibidem, p. x. **Op. cit.** signifie 'la source pré-citée'. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l'usage de op. cit. suivi de la page si cette dernière diffère de la précédente.

Typographie
-La *Revue Internationale de Langue, Littérature, Culture et Civilisation* interdit tout soulignement et toute mise en gras des caractères ou des portions de textes.
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Tableaux, schémas et illustrations
Pour les textes contenant les tableaux, il est demandé aux auteurs de les numéroter en chiffres romains selon l'ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l'ordre d'apparition dans le texte.
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Instruction et acceptation d'article
A partir du volume 2 de la présente édition, les dates de réception et d'acceptation des textes sont marquées, au niveau de chaque article. Deux (02) à trois (03) instructions sont obligatoires pour plus d'assurance de qualité.

Sommaire

LINGUISTIQUE ET TRADUCTION

Management of the Connection between Language Diversity and Social Peace

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Abstract:
This study investigates the parallel between linguistic diversity within a society and its (society) chances of enjoying peace while using a semi-structured interview as a core instrument for data collection. Fifty-six (56) EFL teachers have joined one hundred, and twenty-eight (128) advanced learners as participants in this study. The results reveal that linguistic diversity is an important tool for bringing different culture-meshed individuals together for constructive dialogues.

Keywords: Language, diversity, peace, management, culture, society.

Résumé :
Cette étude a pour but d'analyser le lien entre la diversité linguistique et la paix dans la société et les chances pour celle-ci (la société) d'en jouir. Elle utilise un guide d'entretien semi-structuré comme instrument de collecte de données. Les participants comprenaient 56 enseignants d'Anglais, Langue Etrangère (ALE), et cent vingt-huit (128) apprenants de niveau avancé. Les résultats ont révélé que la diversité linguistique est un outil important pour rapprocher des peuples en vue de dialogues constructifs.

Mots clés : Langue, diversité, paix, la gestion, société, relation.

1. Introduction

Language is a means for expressing emotions and ideas (Nnamani, 2012, as observed in Ani, 2015: 1). According to Nnamani (2002, as referenced in Ani, 2015: 1), individuals use language to integrate and frame their

experiences in their community. In some ways, what individuals do or how they behave, what they create, purchase and sell are all influenced by their language (Odo, 2003, quoted in Ani, 2015: 1). Moreover, there are very few human acts that cannot be ascribed to or explained by the use of language (Ani, 2015: 1). According to Achilike (2007), language is valued for conserving culture and fostering national pride and solidarity. As a result, she describes language as a "[…] human and non-instructive method of communicating ideas, feelings and desire using a system of sound, a symbol used by a nation or race" (Odo, 2003, quoted in Ani, 2015: 1). Furthermore, she clarifies that a system and a norm characterise the interaction of one or more groups of human beings. According to Igboke (2001), language is a fundamental tool for effective communication and learning in children, "[…] which begins [at home and continues to the school] and even within the larger society, where the same medium of communication and cultural values are [handed on from generation to generation]" (As observed in Ani, 2015: 1).

Cohen (2001) assesses the significance of language in contexts other than communication. He claimed that people regulate their perception and expression of conflict via language, which is essential in preserving cultural patterns and operating a society on an ongoing basis (As observed in Ani, 2015:1). In other words, language is essential to humans. It serves as a critical tool of disseminating knowledge and effectively communicating personal sentiments on specific issues [Hayakawa in Jija (2012) as referenced in Ani, 2015: 1].

Language diversity, as stated above, is now a growing phenomenon worldwide. However, in the Benin Republic, language teachers, who have to see themselves as educators for peace, are not quite aware of their role in creating the love of learning languages among learners to promote a peaceful society (Marti, 1996). In addition, the positive influence of language diversity on peacebuilding in society has not yet gained ground in the Beninese educational system. Iffly (2017) referred to the language as a double-edged weapon supporting this claim. When used correctly, it may foster peace and economic growth. Mishandled, it may cause confusion, irritation, and disagreement. That is why its value in education should not be underestimated. In addition, Ugwu (2020:89) pointed out

that "languages and values should be the foundation for developing African education systems". Given the above citation, it is necessary to draw the attention of language educators in the Benin Republic, especially EFL teachers, to the importance of language diversity or multilingual education.

This study discusses the role of language diversity for a peaceful society, explores views of EFL teachers and advanced EFL learners on the subject matter, and finally, raises more awareness in Benin educational system on the connection between language diversity and social peace. The following three research questions are the key points that served as a compass to the study.

- Is there a connection between language diversity and social peace?
- What are the possible roles of language in fostering a peaceful society?
- To what extent do you consider that language teachers in Benin are aware of the link between linguistic diversity and social peace?

2. Literature Review

This part of the research study is structured around two main strands: The function of language as a tool for conflict resolution and peace preservation; and Linguistic diversity as an element for social cohesion and a good quality of life.

2.1. The Function of Language for Conflict Resolution and Peace

The function of language for conflict resolution and peace could only be appreciated when we acknowledge that language being an essential part of people's culture, still stands out as a medium of communication and ways of conveying feelings and thoughts in a community. Cohen (2001) provided more clarification on this issue, stating that the feasibility of communalism is mainly attributable to the fact that members of a community possess a set of common meanings that enable them to make sense of the world. He asserted that this collection of meaning makes up the shared sense of society and undermines all organised and communication activities. He emphasised that the central repository of the common sense of a community is the mother tongue. He opined that

the "other systems of symbolic meaning that characterise communities are religion, popular culture, and non-verbal behaviour" (Cohen, 2001: 26).

Since it is an indisputable reality that language is the means of all human activities, it is the most important means of elucidating the socio-economic activities of humans. It is thus imperative to recognise that language is the only tool for conflict resolution and peace. Cohen (2001) emphasised this further when he affirmed that "from the premise that language constitutes a community's shared stock of meaning, we can conclude that the study of language may provide an excellent entry point for investigating how members of a group understand and handle conflicts" (Cohen, 2001: 26).

Commenting on the position of language as peace, war, and conflict resolution, Seweje (2005) noted that language could breed peace and cause war. She stated that having diverse dialects and many languages within a nation could affect common co-existence and understanding, resulting in conflict. This point seems to be one reason for some recurrent social unrest and ethnic crises in some countries. Language is used not only to form views and ideas but also to create awareness. In the same way, it helps the formation of attitude, the development of character, and helps to fashion the thoughts of a man. Thus, it is befitting to say that language forms a man, as expressed by Ugoji (2017:87), who stated, "Language helps to form relationships, behaviour, actions, reactions, and inactions". Also, Oboko (2016: 3), referring to the statement by Birk and Birk, mentioned, "The kind of language that a man uses, hears or reads shapes to a surprising extent, the world he lives. All the good, bad, and ugly that plague human societies are traits and behaviours that have been shaped by language" (Ugoji, 2017: 87).

The diversity in language contributes to man's existence (Tiwari and Shivhare, 2018: 2). All of the above suggests that language informs human actions and can influence the human desire to cause crisis and disagreement. However, on an optimistic note, language can be used to either evade conflict or entreat peace.

The literature on linguistic variety and social peace is limited. Most research concentrates on how language promotes social peace rather than how various cultures are connected. After seeing several crises in the past and present, how may these crises be peacefully handled or perhaps avoided from occurring in the future? The response to this question exploits efficient stylistic mechanisms to tackle a challenging concern. Cohen (2001) emphasised this when he asserted that in an interlinked sequence of verbal and non-verbal messages, reconciliation could progress only when there is consecutive and synchronised understanding at all phases of the development. He argued that for information to be exchanged comprehensibly and the issues at stake to be deliberated on, the people involved must articulate a common stock of meaning.

Essentially, Cohen's (2001) assertion is that words that are equivalent in function may have different meanings in many societies. When these differences in meaning are not made clear to the audience in a comprehensive expression, it may result in a crisis due to the incorrect connotation placed on that word's meaning by the audience. Cohen (2001) further emphasised that "The [wider] the cultural gap between the ways of life of [different] societies, the greater the potential semantic gap between concepts and their labels across languages" (Cohen, 2001: 26). He believed that, since different languages transmit facts in different ways, the clarity of one's argument depends on the corresponding notion in his or her own or another language. This belief means that one's expectation of reconciliation will be determined by the local knowledge that informs his understanding of the term.

Since it is acknowledged the meaning of words is determined by the connotation and usage of the words, languages do not exist in seclusion as conceptual systems of the sign. Still, within the people's culture, words should therefore be used to be conventional with acceptable behaviour. Emphasising this, JiJa (2012) established that language should be responsibly, politely, and carefully used to develop the cooperation of groups and individuals in social affairs. He argued that effectual communication skills or capacity are essential requirements in containing conflicts. He believed that expressions regarded as linguistically divisible and segregate should be replaced with unity enhancing and

accommodating ones. JiJa (2012) further affirmed that provocative language or misconceived and wrong words should be avoided when referring to our relationship. He opined the most effective tools for resolving conflict and accomplishing peace are languages that respect and honour tolerance, human dignity, national integration, and truth.

Hayakawa in JiJa (2012) also maintained that "people should avoid using words, utterances or vocabulary items that are capable of creating tension, confrontation, and conflict between a group of people" (As observed in Ani, 2015: 3). He gave an example using unguarded, irresponsible, inferior, vandals, arrogant as words capable of fuelling conflict and creating tension (2015: 3).

Stressing the importance of using polite expressions in communication, particularly in a non-homogeneous society, Yusuf (2003) stated that languages in a multilingual society could be as vicious as a nuclear weapon if not adequately handled (As observed in Ani, 2015:3). Gronching (2005) stressed this further when she stated, "if a piece of information is wrongly encoded, receivers usually get confused. She opined that the confusion might lead to a breakdown in communication and could result in crises ranging from lawlessness, loss of lives and properties" (Ani, 2015: 3).

Development and peace are found only in a society where the freedom and right of individuals are valued. Development and peace rest firmly in a society devoid of hatred and anger, typically expressed with words. (Osam and Ekpo, qtd in Ani, 2015: 3) also asserted that respect for life, tolerance, awareness of cultural variety, and respect for others are the foundations of traditions of peace.

Generally, language plays many roles in any society. Its usage determines the co-existence of a group. According to Orjime in JiJa (qtd in Ani, 2015: 3), "misapplication of language brings about [discord], but when [correctly and democratically employed], [it] brings about [collaboration]". He established that language is proportioned and could induce frictional relationships and hatred between factions. Conversely, language could similarly be employed to create concord among people.

According to Akin in JiJa (qtd in Ani, 2015: 3), provocative statements or remarks are one of the most prominent causes of conflict. She compares the impact of a misplaced word or misinterpreted message to gasoline or fire.

2.2. Language Diversity, Social Cohesion and Quality of Life

Peace is both the goal and pre-condition of any community desiring to live life with a profound and long-lasting respect for human rights (Essomba, 2010) fully. For any society to achieve this important goal, there must be the proper harnessing of the diverse languages that make up the society. Communication plays a crucial role in building a peaceful society. It starts with a conversation, and language is the principal device for successful discussion (Ugwu, 2020). "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" (UNESCO, 1945). The mind can best be accessed through communication, and language is a crucial precursor of communication. Upholding language diversity is a prerequisite for buoyancy and nonviolent cohabitation. According to UNESCO (1945: 16), "Respect for the languages of persons belonging to different linguistic communities, therefore, is essential to peaceful co-existence". More and more, studies find both causation relationships and correlations between threats to social cohesion and language grievances (Bianco, 2016). Andriamiseza (2000) states that "Peace can be guaranteed by education to the extent that it promotes linguistic and cultural diversity as positive values, and develops approaches and practices that favour these forms of diversity within education systems" (As observed in Ugwu, 2020: 91). Procedures that support one language over another have been acknowledged to give rise to political instability and ethnic conflicts in countries like Macedonia, Pakistan, Turkey, Sri Lanka, South Africa, Thailand, and China (de Varennes, 2010; Pinnock & Vijayakumar, qtd in Ugwu, 2020: 91). The attendees to the World Education Forum (2000: 27) predicted "the resurgence of a vibrant Africa, rich in its cultural diversity, history, languages, and arts, standing united to end its marginalisation in world progress and development". The native languages continue to be the best means for communicating the Nigerian tradition and culture to the younger generations.

3. Research Methodology

This paper focuses on the connection between language diversity and social peace. In other words, it aims at exploring the importance of language diversity to social peace. Its specific objective is to determine the awareness among language educators in Benin and their students on the notions of language diversity and social peace. This particular target has been achieved by using a qualitative research approach. Qualitative research was used for this study because it is necessary to gather in-depth insight into the study problem and help generate new ideas for research.

Furthermore, by allowing individuals to express themselves, the researchers could better understand their experiences (possibly in their own words). Quantitative research includes gathering and analysing non-numerical data (e.g., text, video, or audio) to comprehend ideas, views, or experiences (Bhandari, 2020: 1). It may be utilised to get deeper insights into a topic or develop fresh research ideas. Qualitative data might be text, photographs, videos, or audio. For example, "working with interview transcripts, survey results, field notes, or natural recordings" (Bhandari, 2020: 6). In a qualitative method, the researcher is evaluated on his or her ability to think critically and reflexively (Jennings, 2005).

The instrument for data collection has been a semi-structured interview. The participants included fifty-six (56) EFL teachers and one hundred and twenty-eight (128) advanced learners of tertiary institutions in the Littoral region of Benin.

4. Findings

The respondents consisted of 56 EFL teachers and 128 Advanced Learners of Tertiary Institution (ALTI). Presented in Table 1 are the socio-demographic characteristics of the participants represented by age and gender. Most participants were male (53.8%) and others were females (46.2%). The age of the participants is also represented in table 1 below. The age group of most EFL teachers who took part in the study ranged from 30 to 44 years. In addition, it was noted that 28.6% of the participants were aged 55 and over, and 23.2% were aged 45-54. The least represented were those aged 18 to 29. The gender and age of the

students (Advanced Learners of Tertiary Institution) are also presented in Table 1 below.

Table 1: Socio-demographic characteristics of Participants

Participants		EFL Teachers	Advanced Learners of Tertiary Institution	Total
Gender	Male	32 (57.1%)	67 (52.3%)	99 (53.8%)
	Female	24 (42.9%)	61 (47.7%)	85 (46.2%)
		56	**128**	**184**
Age (Years)	18-29	02 (3.6%)	64 (50.0%)	66 (35.9%)
	30-44	25 (44.6%)	47 (36.7%)	72 (39.1%)
	45-54	13 (23.2%)	17 (13.3%)	30(16.3%)
	55 and above	16 (28.6%)	-	16 (8.7%))
Total		**56 (100%)**	**128 (100%)**	**184 (100%)**

The data presented in Table 1 above indicate that most of the participants in this study are adults with some years of experience in teaching and learning English as a foreign language. This information suggests that these different participants are well placed to comment on the importance of linguistic diversity in managing social crises to preserve peace.

4.1 Is there a connection between language diversity and social peace?

The different data collected from the various respondents about the potential causality between linguistic diversity and social peace are presented in table 2 below.

Table 2: Connection between language diversity and social peace

Participants	Yes	No	Not Sure	Total
EFL Teachers	17 (30.4%)	24 (42.9%)	15 (26.8%)	56 (100%)
Students (Advanced Learners of Tertiary Institution)	19 (14.8%)	68 (53.1%)	41 (32.0%)	128 (100%)
Total	**36 (19.6%)**	**92 (50.0%)**	**56 (30.4%)**	**184 (100%)**

The analysis and interpretation of the data presented in table 2 are as follows. The interview with the EFL teachers and advanced students revealed that language diversity is not a common phenomenon in Benin. 30.4% of EFL teachers were sure that there is a connection between language diversity and social peace. 26.8% were not sure, whereas 42.9%

of EFL teachers believed there was no connection between language diversity and social peace.

The interview conducted with students from both public and private universities revealed that most students (82.1%) are not conversant with the growing need for multilingual people. This was so as 53.1% did not see a connection between language diversity and social peace, while 32.0% of them were not sure if there was a connection. However, a few (14.8%) showed their awareness of the role of language diversity in fostering a peaceful society. These results suggest that the issue of linguistic diversity should be redefined and given greater prominence among foreign language learners and teachers who seem to have minimal knowledge of the issue. The Benin Republic is a country of peace, as we habitually say. Thus, to preserve this peace, the weapons and tools for its preservation must be available to all. On the other hand, it can be assumed that there is a relationship between these two trends (linguistic diversity in the service of justice and peace). This assumption is based on the opinions of the few participants (30.4 percent of EFL teachers and 14.8% of EFL learners) who mentioned that they had some knowledge of the role of linguistic diversity in promoting a peaceful society.

4.2 What are the possible roles of language in fostering a peaceful society?

Table 3 below presents the data collected from the various respondents' opinions about the possible roles of language in fostering a peaceful society. It is followed by the analysis and interpretation of the data.

Table3: Role of Language in Fostering a Peaceful Society

	EFL Teachers [n = 56]	Students/ ALTI [n = 128]	Total [n = 184]
Roles	Frequency (Percentage[%])		
Aids peaceful co-existence	32 (57.1)	64 (50.0)	96 (52.2)
Favour and exposure to more opportunities as a result of speaking the language of others	23 (41.1)	37 (28.9)	60 (32.6)
Expression of the thoughts	56 (100)	60 (46.9)	116 (63.0)

and intents of the speaker			
Aids passing of instructions and directives	28 (50.0)	41 (32.0)	69 (37.5)

Table 3 summarises and categorises participants' statements on the possible roles language could play in fostering a peaceful society. These include: Expression of the thoughts and intents of the speaker, which was the most reported (63.0%); language aids peaceful co-existence, as reported by 52.2% of the participants; it can result in favour and exposure to more opportunities as a result of speaking the language of others, as reported by 32.6% of the participants; and it aids passing of instructions and directives (37.5%).

Furthermore, some of the interviewed students gave their experiences regarding the advantages of learning multiple languages. Interestingly, one of the students specifically shared a personal experience with a meat seller from the North that is worth mentioning. A participant stated that he fluently speaks French and Fongbe (one of the indigenous languages in Benin). However, he had lived in the northern part of Benin for a year, where he learned how to make a few conversations in the Bariba language. He revealed that he recently went to get foodstuffs at the market with a friend. In the course of bargaining over the high price of meat with a Bariba seller, the friend made a silly remark in French, which got the meat seller angry, and they began to exchange words, leading to a fight. The student stated that he apologised to the meat seller speaking his own language (Bariba) to the surprise of the Northern seller. The seller was touched and happy that he (participant) could apologise to him in his language. The seller told the participant that he would let go of the quarrel because he (participant) is his brother. Quoting the participant in French, he said: "*J'ai parlé sa langue et il a laissé tomber''* [I spoke his language and he let things be]. According to the interviewed student, the Bariba man gave them extra meat due to a simple thing he did, speaking his language. Some students shared similar experiences of getting favoured due to speaking other languages. Regarding the general ignorance of the relationship between language diversity and social peace, it is essential to note that some of the interviewed students call on

the government to organise sensitisation programs for students ranging from primary to university to embrace all languages.

To conclude, it is worth noting that the interviews with the participants have generally revealed that language diversity and social peace are not common topics for discussion in the educational system. However, it is encouraging to notice that a remarkable few realised the importance of language diversity in maintaining peace in a globalised world and have made valuable recommendations for raising awareness of this issue in Benin society.

4.2. To what extent do you consider that language teachers in Benin are aware of the link between linguistic diversity and social peace?

Table 4 below presents the data collected from the various respondents' opinions about the awareness of Beninese EFL teachers of the link between linguistic diversity and social peace. It is followed by the analysis and interpretation of the data.

Table 4: Extent of Benin Language Teachers Awareness to the connection between language diversity and social peace

Participants/Response	Low	Moderate	High	Total
EFL Teachers	24 (42.9%)	15 (26.8%)	17 (30.4%)	56 (100%)
Students/ALTI	73 (57.0%)	26 (20.3%)	29 (22.7%)	128 (128%)

The level of awareness among ELT teachers and students was reported from the interview with ELT teachers and students. As observed initially, the interview with EFL teachers attests that most language teachers are practically ignorant of the importance of language diversity to social peace. This outcome can be explained by the fact that most (42.9%) of the EFL teachers reported a low level of awareness among Benin language teachers (see *Table 4*).

The interview with students revealed a low level of awareness among the students (advanced learners of tertiary institutions) as reported by 57.0% of the students.

Table 5: Challenges to embracing language diversity

Challenges	EFL Teachers (n=56)	
	Freq	**Perc. (%)**
Failure on the part of parents in teaching their children how to speak their own language	19	**33.9**
Teachers do not encourage learners to embrace language diversity	11	**19.6**
The nonchalant attitude of Benin learners towards learning a language	21	**37.5**
Learners cannot speak their own language	56	100.0
The wrong mentality of parents towards language diversity.	16	**28.6**
Communication is limited to a singular official language (French)	42	**75.0**

However, as seen from *table 5* above, some participants pointed out some critical issues surrounding language in Benin. Of course, all (100%) of them (EFL teachers) complained that some learners could not even speak their mother tongue that to them is unfortunate. The lingua franca of Benin that is French is so deeply rooted in students' minds that they forget they have their local language. In his interview with the researcher, one of the participants, a university lecturer (Hubert), asked a pertinent question. He said: "How do we as teachers encourage learners to embrace language diversity, to learn other national or international languages when they (students) and even working adults, cannot speak their own mother tongue?" Another issue that challenges embracing language diversity is a failure in parents teaching their children how to speak their own language, as reported by 33.9% of the EFL teachers.

Another problem that has to be addressed, according to 28.6 % of EFL instructors, is the incorrect mindset of parents concerning linguistic variety. To these effects, a lecturer (Justin) specifically mentioned that he believes that parents have failed to speak and teach their children their native language, thus inculcating in them their values, traditions, and culture as a whole. This participant gave numerous examples of parents who forbid their children from speaking any language apart from the lingua franca (French). According to them (parents), speaking their local language or any other language will prevent their children from mastery of the French language that is needed to be seen as 'civilised and

intellectual. He added that parents need to change their mentality by helping their children recognise the value of language in the world today. The lecturer concludes by stating that learners have to speak their own language first before embracing other languages.

Another critical challenge to embracing language diversity is the carefree attitude of Benin learners towards learning a language, as reported by 37.5% of the participants. An EFL teacher (Angélique) stated that she, for example, teaches post-beginner learners and that in all her years with them, it is only a few students who show interest in learning the English Language. The interviewee revealed that some students tell her face to face that they are just reading to pass. She said that it is evident that when students have that mentality, they can neither see language as a tool for gaining more knowledge and opportunities nor for ensuring peace in society. Other challenges to embracing language diversity include communication limited to a singular official language (75.0%), French in the case of Benin. In addition, teachers do not encourage learners to embrace language diversity (19.6%).

Table 6: Management of the Connection between Language diversity and social peace

	EFL Teachers (n = 56)	Student/ ALTI (n = 128)	Total (n = 184)
Management measures	**Frequency (Percentage[%])**		
Sensitization by government	21 (37.5)	**37 (28.9)**	**58 (31.5)**
Respect for the language of others	27 (48.2)	**29 (22.7)**	**56 (30.4)**
Language policy- rights, laws, and policies favouring multiculturalism and language diversity	27 (48.2)	**42 (32.8)**	**69 (37.5)**
Encouragement of participation in regional program to promote national languages	12 (21.4)	**14 (10.9)**	**26 (14.1)**
Parents should uphold their language and promote language diversity by influencing their children to speak their dialect and learn to speak other languages.	24 (42.9)	**41 (32.0)**	**65 (35.3)**
Investment in Multilingual education	18 (32.1)	**19 (14.8)**	**37 (20.1)**
Political approach-government should facilitate dialogue	11 (19.6)	**13 (10.2)**	**24 (13.0)**

Presented in Table 6 above is the Management of the Connection between Language diversity and social peace. Upholding language policies that favour multiculturalism and language diversity was reported by most (37.5%) of the participants as an essential measure in managing the connection between language diversity and societal peace. In addition, 35.3% of the participants stated that parents playing their role in teaching their children to speak their language and the language of others would help to manage the correlation between linguistic diversity and social harmony. The different respondents listed awareness-raising efforts by the government (31.5 %) and respect for other people's languages (30.4 %) as management methods. 20.1% of participants reported investment in multilingual education as a means to manage the connection between language diversity and social peace. 14.1% believed that encouraging participation in a regional program to promote national languages is a management measure for the relationship between language diversity and social peace. The least stated measure is the facilitation of dialogue by the government (political approach), as 13.0% reported.

Regarding the issue of language diversity in Benin, most teachers (48.2%) advocate for language policies that will incorporate indigenous languages into schools syllabus. According to the participants, this will create learners' love for languages and give every learner of a various ethnic group a feeling of belonging, seeing his or her language being taught in the classroom.

5. Discussion

Given the research questions, this study has aimed firstly at exploring the connection between language diversity and social peace and secondly, to find out the level of awareness among language teachers on the importance of language diversity. Based on the information got in previous researches regarding language diversity, there is no doubt that in the world today, language diversity is instrumental in fostering a peaceful co-existence among people of various ethnicity and culture. Unfortunately, as revealed through the findings of this study, the level of awareness of language diversity is relatively low among Beninese teachers and, obviously, students. However, as seen from the experience

of one of the interviewed students, speaking other languages aside from one's own language helps to identify with other people of various languages and cultures that promote harmony. That is why Shaughnessy (2017:9) states that when one picks up just a few words of another language "here and there", it can provide a direct connection with someone's heart to have the value of their culture recognised in this way. Respect for the "other" is an essential element on the road to peace. Linguistic diversity leads to a plurality of thoughts and actions, thus to social development.

In addition, language arises not only for certain people's need to express themselves but to assert their collective culture, and in maintaining that culture, they argue themselves. The culture of a people is encoded in their common language. If culture is everything from the way of life of a people to the way they view the world, language is the door through which they let people into an appreciative understanding of that culture. Language tells scores about people; of where they live, how they live, the meaning they attribute to the things around them, etc. Linguistic disparities may cause dissatisfaction in the future, causing people to repeat their mistakes. It seems that we live in a society in which individuals are unaware that their multicultural/linguistic variety is a strength. Rather than becoming lost in endless attempts, they would better comprehend one another from a linguistic perspective.

Recommendations and Conclusion

From the findings of this study, it is obvious that there is a need to raise awareness regarding the importance of language diversity in maintaining social peace. In brief, as stated by one of the interviewed students, mass sensitisation programs need to be conducted to increase and promote language diversity. In addition, as stated by Ngabonziza (2013:13), policymakers and researchers should take into account that language diversity is essential in terms of "conflict management and country development. It is also important to mention that mastering a language is necessary to accomplish the different tasks necessary in-country building and sustainable peace." The role of parents cannot be overlooked, as revealed by one of the participants. Parents have to promote language

diversity by teaching their children how to speak their indigenous language and even encouraging them to learn other national and international languages.

In conclusion, this paper has studied the importance of language diversity and its connection to social peace. Its goal has been to determine the awareness of the impact of language diversity on social peace among Beninese language teachers and students. The present research has explored previous language diversity and social peace research using a qualitative research method. It has used a semi-structured interview to gather data from fifty-six (56) EFL teachers and one hundred and twenty-eight (128) advanced learners. The literature review has provided the meaning of language, language diversity, its link to culture, and its importance to social peace. Findings of the study have revealed that the level of awareness of diversity in a language in fostering social peace is relatively low in the Benin context. A significant role of language diversity in society peace, as revealed by the study, is that it aids peaceful co-existence amongst members of society. Others include favour and exposure to more opportunities due to speaking the language of others; speakers can express their opinions and thoughts; instructions are communicated with ease. This study has found that more than two linguistic parties can coexist and do things together for the only reason of understanding one another. Linguistic variety is necessary, and it is essential to promote knowledge about its relevance and manage the link between language diversity and social peace. It is recommended that members of society show respect for the languages of others and, if necessary, learn to speak the language of those who do not speak English.

Furthermore, parents should uphold their language and promote language diversity by influencing their children to speak their dialect and learn to speak other languages. In so doing, they do not suppress their own culture but rather develop a spirit of open socio-cultural mindedness. On these grounds, world peace can be structured if and only if people understand and embrace one another, if and only if people learn and speak one another's languages. The government also has a role in sensitising the public and investing in multilingual education. Finally,

language policy (rights, laws, and policies) should be implemented favouring multiculturalism and language diversity.

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