

Globalization and Language in Conflict: A Case of Igbo

Dr. Ahmed Mahil Hassab Elrasoul

University of Bakht Alruda
Ed-Dueim, Khartoum, Sudan.
+966558251710: ahmedmahil@yahoo.com

and

Dr Daniels Ifunanya Cecilia

University of Abuja, Abuja, Nigeria
08054469613; danielifunanya69@gmail.com

Abstract

Globalization, the interconnections of global economic, political, cultural and environmental processes, has continued to have effects on many aspects of the society. One major consequence of globalization is the increased spread and interconnectedness of languages with the language of the world which is English language. Conflict between different languages often results from language contact. Language contact and conflict are seen as interdependently related elements applicable both to individuals and to language communities, yet these phenomena occur only between speakers of languages, not between languages per se. Based on ongoing research on the development of the minority languages in Nigeria, this article will analyze how language conflict between English and indigenous languages and minority languages shift operation on the level of cultural models, discourse, and language use. It will show in which ways these processes affect linguistic human rights in two key areas of social organization: bilingual education and the administration of justice. This broad sociolinguistic perspective will allow the author to relate the Nigerian experience to other cases, and to draft a list of minimal criteria for the evaluation and defiance of linguistic human rights. The sociolinguistic framework that broadens the concepts of language and communication underlying existing models for language planning will be best suited to describe language conflict situations, and to establish an adequate basis for the definition and implementation of linguistic human rights.

Keywords: *globalization, language contact, conflict, Igbo language*

Introduction

The meaning of "globalization" is highly contested and part of the difficulty of gaining an overview of the field of "language and globalization" is related to the fact that the term "globalization" is used in many different ways. Globalization means different things to different people and thus it has been used in several ways in the literature. Some writers discuss it as a process that is gradually evolving and reshaping the world. Others discuss it as world event that has both economic and political force to back it. Held, D et al (1999) see it as the widening, deepening and speeding up of world-wide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, the financial to the Spiritual. This view portrays globalization as a phenomenon that goes beyond the locale and puts any event as a world event and no longer as a localized event. A typical example is the disappearance of a Malaysian airline in February 2017, which within days of its disappearance got more than ten nations involved in its search which the whole world watch its progress in real life. In the words of Idolo, (2004), Globalization is the integration of the activities of various people irrespective of distance and national boundaries.

Through new information, communication, transportation and technological applications, globalization creates a pool of ideas and opportunities that facilitate

understanding, cooperation and interdependence amongst sovereign states. While language conflicts are the result of differing social status and preferential treatment of the dominant language. There will be no language conflict without a language contact. The disadvantaged language either dies out or its space is significantly reduced. Language conflict occurs mostly in multilingual societies in which Nigeria is inclusive. Nigerian society is linguistically diverse and complex although the range of its linguistic complexity and diversity is slighter than the sociolinguistic situation in most African countries. The Nigerian strategic location in Africa makes opens to a variety of linguistic influences by almighty English language. Given this complex multilingual situation in which languages compete and overlap for social, economic and political capital, scholars provides a rich setting for studying the conflict and tensions between languages in Nigeria, which is propelled by the sudden recognition of the important of mother-tongue.

Daniels (2016) opined that the best medium accepted for teaching a child is the mother-tongue. Psychologically, it is the system of meaningful signs that is in the mind of the child that works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which it belongs. Educationally, the child learns more quickly through the mother-tongue than unfamiliar linguistic medium (Fasold, 1993). Yet globalization has begun to increasingly shrink communities, nation-states and regions in the world today. The world has become a small community interlinked by powerful forces and institutions such as information and communication technologies and multinational and supranational organizations.

To successfully and effectively participate in this ever-changing and competitive world, nations as well as organizations have to reconsider their own roles and reposition themselves so as to operate securely and productively in the present global configuration (Li and Hart-Rawung, 2008). As Imhonopi and Urim (2010) contend, the transformation of the present era of human existence, which is characterized by the twin concepts of globalization and information economy, is both sweeping and total in many dimensions. For them, globalization has introduced overt changes into the modern society, impacting every sphere of life including social, economic, political, technological, educational and cultural processes and institutions and affecting nearly all of the world's people, creating tremendous challenges and opportunities in its wake. Widespread educational reforms, including English language education are also taking place in many countries all over the world as a result of the essential and urgent requirement to operate successfully in the global marketplace. Thus, educational reforms in the area of language education, the English language in particular, are being witnessed in almost all non-English-speaking nations at all levels of education: primary, secondary and tertiary (Crystal, 2003; Graddol, 2006; Roberts & Tuleja, 2008). Maurais and Morris (2003) interpret the present status quo in favor of the English language such that countries throughout the world are beginning to see English as a basic educational requirement for all rather than simply as a desirable accomplishment for some.

However, there seems to be the dominance of a mono-linguistic culture in the world today favoring the ascendancy of the English language and creating an inequality whereby native speakers are better positioned to out-compete non-native speakers within the present globalized arrangement. Consequently, there is a growing concern among non-native speakers of English whether in Africa especially in Nigeria the anchor of this article, Asia or Eastern Europe to develop a culture of attaining proficiency in speaking and writing

English (Bodunde and Akeredolu-Ale, 2010; Hui, 2001; Samuel and Bakar, 2006; Sin, 2005; Yai, 2009) so that their countries and citizens can continue to enjoy relevance and competitiveness in the present global community to the detriment of the indigenous languages.

Statement of the Problem

It is heart breaking that ‘Africa is the only continent where the majority of children start school using a foreign language’ (Quane & Glanz, 2015). Nigeria which is termed the giant of Africa has failed to generate effective language policy to help indigenous languages. Rather a prestigious position was accorded to English language such that it is adopted by speakers of even the minority languages. Igbo language which is the language of the paper is one of the three major languages in Nigeria, but it is quite unfortunate that the native speakers of the language show negative attitude towards the use of the language. They prefer English to Igbo in their daily interactions thereby showing total neglect for the language and culture. This attitude has given English an advantage over Igbo, as Igbo is relegated to the background by the speakers. Presently, many young people can no longer speak the language fluently let alone write it because the language is not spoken either within the homes or in the schools. In other words, the impact of English on the Igbo language use has been viewed as one of the places that English dealt a deadly blow in Nigeria. English Language has affected Igbo language, especially in the expression of the language, where it has been variously argued that these practices have demeaned the strength of the language.

Furthermore, most Igbo people cannot confidently read and write Igbo; Igbo students record a higher failure rate in Basic Studies in Igbo language for first years in the University, than courses in Use of English. It is also saddening that the movie industry in Nigeria (Nollywood) is equally experiencing the negative impact of the English on Nigerian languages where most movies are made with the English Language and very few with Indigenous languages. The Nigerian audience prefers movies made with the English which showcase the English culture more than the indigenous culture. This continues to affect the Igbo people among others adversely; their penchant for movies made with the English language grows with an equivalent decline in patronage for the ones made with the Nigerian languages. This preference unknowingly promotes the loss of identity. The researcher focuses to investigate the influence of English on the development of Igbo orthography

Theoretical Framework

The word “globalization” first appeared in 1980s; however, its concept could date back to several decades or even centuries ago when the Spanish, Englishmen and the Dutch established trade empires which generated the immigration of large scale resources and peoples from many satellite states to Western countries (Imhonopi and Urim, 2010; Olutayo and Omobowale, 2007; Song, 2009). After the Second World War, the determination of Western countries to consolidate international relationship became the foundation of current globalization. This was followed up by the collapse of communism and protectionism, stimulating the free flow of capital and paving a road for the appearance of cross national companies. Globalization also has been promoted by the internet and the Western media (Hjarvard, 2003) and rapidly developing information and communication

industry (Imhonopi, 2009). As Song (2009) observed, the marching of national culture to the world stage is a main reflection of cultural globalization. Thus, the best and gem of national cultures are marching towards world stage and are appreciated and recognized by people of the whole world. Gradually, the present globalization movement has sought and secured the promotion of linguistic homogeneity such that the global society now speaks and thinks in terms of global English or “globish” (Samassekou, 2009), while 50% of the world’s 7,000 languages may suffer linguistic genocide if the trend is not reversed (Matsuura, 2009). Thus, as the world tightly embraces the Anglo-Americanization of the world’s cultures, customs and language, English language has become, as Samassekou puts it, the dominant simplistic vehicular language for communication, business and education in the global society today. This prestigious place of English language globally and even in Nigeria is the reason for nose diving of most languages especially Igbo language in their development.

The concept of globalization and conflict

Globalization and language in conflict is the drama between the language of prestige (English language) and its contact with the languages of the world, but in this article is about the indigenous languages in Nigeria. It seeks to protect the rights of individual languages. To reveal this conflict, the focus is on Nigerian languages. It is important to mention the significant of mother-tongue in the life of the speakers.

Embedded in the Nigerian language policy is that every child in addition to his/her mother-tongue should learn any of three major languages in Nigeria. The fundamental conflict between global language and indigenous languages in contact is in protecting the interests and the rights of individuals. The conflict between globalization and the languages in contact can only be resolved if the prestigious language and the indigenous languages will have respect for cultural traditions and the rights of every individual. Respect for the interest of cultural groups involves a fundamentally different orientation of humans to life itself from a culture that seeks to protect individual self-determination. This conflict is irreconcilable, because it involves contradictory views of the human situation, human life, and the purposes for which humans have been created. What is at stake in the process of globalization is the basic question about the very nature, goal, and purpose of humanity itself. Languages in contact contains a number of radically different cultural groups centered on ethnicity, language, race, or religion, hence the respect for the interests of the different cultural groups within the borders are expected.

The prestigious of place English (of politically and culturally ‘greater’ lingua franca) is such that it is adopted by speakers of even the minority languages (Haruna, 2003). English (global) has become the language of every situation, like in the market, it is the language of transactions. In the offices, you cannot interact with any man or woman with vernacular. This is prominent among the Igbo speaking people in Nigeria. It is important to note that, Igbo language which is the language of focus is one of the three major languages in Nigeria. The language has a rich metalanguage that could be used for expression in different domains and aspects of life such as health, law, politics, religion, science and technology. But it is quite unfortunate that the native speakers of the language show negative attitude towards the use of their language. They prefer English to Igbo in their daily interactions thereby showing total neglect for the Igbo language and culture. This attitude has given English an advantage over Igbo, as Igbo is relegated to the

background by the speakers. Presently, many young people can no longer speak the language fluently let alone write it because the language is not spoken either within their homes or in their school. These are indicators of extensive and rapidly increasing language shift, passing through unstable stages of bi- and tri-lingualism, which affects most, if not all, of the indigenous languages spoken in Nigeria, Igbo language in particular, which if not addressed will, before long, result in the under development of the respective indigenous languages. Skinner (1979) observed that:

With more pressing problems of a national language and development of literacy materials in major African languages competing for a linguist's time, what justification can there be for spending several years researching and analyzing an obscure African language, spoken by perhaps only 20,000 Nigerians, that probably would have died a natural death within 50 to 100 years, had outside interest not been shown in it?

This perhaps could not have been unconnected with the linguistic facts of Igbo language and also, to draw the attention of sociolinguists in the area of language endangerment, the linguistic prey on the indigenous languages by the global or major ones. There is no doubt that social factor is one of the major factors that make people to adopt the language of another group in place of their own. There are reasons why Nigerians have embraced the language passionately. One of these reasons is that it strengthens the country's unity in the midst of more than 400 ethnic groups (Adesiyan, and Alabi, 2010). But the impact of English language on Nigerian languages especially the Igbo language use has been viewed as one of the places the prank played by the colonial masters dealt a deadly blow on Nigeria. English Language has affected Igbo language, especially in the expression of the language, where it has been variously argued that these practices have demeaned the strength of the language.

There is general assumption that wherever language contact occurs, there must be language conflict. The belief is that languages in conflict are often languages in competition and there is no language in contact without conflict (Egbokare, 2004 and Igboanusi, 2004 in Ozigi, 2007). The issue of language contact and language conflict could be viewed from the three distinct but interrelated levels; the social, psychological and linguistic axes of the contact situation, (Ozigi, 2007). Dada (2005) observes that the social aspect is concerned with issues like language choice, or language use, the psychological aspect has to do with language attitude as well as language and ethnicity, while the focus of linguistic aspects is code-switching, interference, etc. Language contact leads to contact between the language users as well as their cultures. Yusuf as cited in (Ozigi, 2007), is of the opinion that language contact should be seen in the broad sense of contact between two cultures that can be as a result of conquest, war, migration and colonization.

Language conflict according to Nelde (1992), represents a counterpart to language contact as it is interdependently connected with it. Thus, both concepts can apply to both individuals and language communities. The relevant insight brought to light in Nelde and which appears to be very essential to this paper is that neither contact nor conflict can occur between languages; both are conceivable only between speakers of languages.

Dada (2005 in Ozigi, 2007) describes two types of language conflict: internal language conflict and external language conflict. Internal language conflict implies a situation whereby indigenous languages compete rather unfavorably with each other, as

the case between Igbo and any other Nigerian languages, while external language conflict is a situation whereby indigenous languages compete unfavorably with language of prestige like English, and in this case Nigerian language (Igbo language) is the victim.

It is important to mention here that language shift also occurs in a language when two or more languages come into contact and one of them plays a dominant role, thereby suppressing the usage of the other language(s) it comes in contact with, (Ozigi, 2007). In the words of Alamu and Ugwuoke (2000) the youths, like the elites, are mostly affected as they have developed negative attitude towards their native languages. It has also been observed that the individual in a society may attach more importance to one language over another due to the social roles such a language plays within that society. This is clearly the reflection of Ogunyemi (2000) who says 'the major roles which could have hastened the developmental process of the indigenous languages have been assigned to English language. The effect of this is the negligence on the part of native speakers, especially the youths, which is as a result of inferiority complex. In fact, they have become so contemptuous of their mother tongues that they neither speak them nor have respect for those who use them, (Ozigi 2007).

On a similar trend, Urua (2006), putting the blames on parents on the neglect of indigenous languages observes that:

In a bid to provide children with what parents regard as a head start in the fluency and mastery of English language, parents who share a common indigenous language now use English language at home and indirectly coerce visitors to their homes to speak English on the pretext that the children do not understand the local languages.

This is in consonance with Oyetade's (2001) observation that this situation has made parents to go to the extent of banning their children from using their mother tongue at home even though both parents are of the same language. The above factors could lead to language shift, decline and eventual death, if care is not taken. Language, being the most valuable heritage passed from generation to generation in any society, is preserved if the older generation passes it on to the younger generation undistorted, (Ozigi, 2007). If parents who are supposed to know the value of their language to the survival of a community now deliberately refuse to teach their children, then the chances of continual usage of the language in the future generation are quite slim. The fortunes of a language are bound up with those of its users and if the language dies, or declines, it is due to changing circumstances of its users. This occurs in situations of language contact and conflict and may result in one language supplanting another. So, it is impossible to stamp out a language which its people are determined to keep alive. This implies that Igbo language may not become extinct if the speakers make deliberate effort to keep it alive, as we have seen in some African countries like South Africa. South Africa has eleven official languages and places upon the State the affirmative obligation to promote the status of the indigenous languages and to take practical and positive measures to elevate their status and advance their use. Section 29 of South African Constitution provides that everyone has the right to receive an education in the language of his or her choice where such education is reasonably practical. For children, this right is one that can only be exercised by their parents or guardians who, through such education, will be able to increase the likelihood that the infant-when grown-is faithful to his or her parents' cultural group. The Bill of

Rights guarantees a number of individual rights, including: freedom of conscience, religion, and belief; freedom of expression; freedom to assemble peacefully;" freedom of association;' the ability to make political choices; and freedom to use the language and participate in the cultural life of their choice. Special mention must be made of Sections 9 and 31 of the South African Constitution, because they expressly embody the conflict between promotion of cultural group interest and individual rights. But in the Nigerian constitution, no mention was made about the development of the languages none the language policy. The policy only presented a paper document which the implementation is vague.

The effect of globalization on the faith of Nigerian languages

The role assigned to indigenous languages as the medium of instruction at the child's initial assumption in school, has been usurped by English language because of a combination of factors ranging from lack of will to enforce the provisions to the prestige attached to English. Linguists lament that many education entrepreneurs have excluded the teaching of indigenous languages from the curriculum. These languages, according to language experts, are seen as vernaculars and are prohibited, while the Ministry of Education at state and federal levels watch unconcerned. One of the implications of 'straight for English' policy in education, experts observe, is that pupils would at best acquire Basic Interpersonal Communication Skill (BICS) and not Cognitive Academic Language Proficiency (CALP) Scholars have blamed the misfortune of the country in education on the inability to implement these provisions. Nigerian government made conventional statement as far as the language policy is concerned. There is no provision for the implementation of the policy at all, hence the decline in the development of indigenous languages. Experts for those studying indigenous languages in post-secondary level should be motivated, they have also bemoaned the non-inclusion of a credit pass in any of the Nigerian languages as requirement for admission.

It has also been argued that the misplacement of priority in the sector of language education is the reason for the backwardness of the country in technological advancement. Late former Nigerian Minister of Education, Professor Babatunde Fafunwa once said: 'Africans have been unable to invest anything of note in the scientific field because we think in a foreign language (English) and this tends to inhibit our native intelligence. We are forced early in life to imitate our erstwhile colonial masters in thought, word and action. Yet, we know the imitators are not usually capable of original thinking, neither are they inventive by nature.' This is the plight of Nigerian in regards to language development.

On the other hand, Ammon (2010) uses the terms "international language" or "world language" to describe the English language because of its function as a language of international communication. He believes that "the more international the language or the higher its international standing and the more justified its claim to the status of a world language" (Ammon, 2010, p. 11). When comparing the different terms, 'world language' appears to be the most appropriate term to describe the English language in this study because the definition emphasizes describing the spread of English as a result of globalization. As globalization has increased the spread of world languages like English, another consequence is that many other languages are becoming endangered and ultimately extinct.

Nettle and Romaine (2000) claim that nearly half of the existing 5,000-6,000 languages will be extinct in the next 100 years. They argued that languages become endangered as a response to different pressures acting on a community, including social, cultural, economic, and military demands. The extinction occurs when the endangered language is replaced by another language and takes over its functions in the community (Nettle & Romaine, 2000). Similarly, Crystal believes that global *lingua francas* put pressures on minority languages, resulting in language death or extinction (Crystal, 2000). Clearly, one consequence of the globalization of the English language is an increased amount of endangered languages throughout the world. Reasons for why and how languages disappear can be categorized into three groups: population loss, forced language shift, and voluntary language shift (Nettle & Romaine, 2000).

Among other factors plaguing the growth and advancement of our local languages is the global trend (globalization) making the entire world a global village. This simply means that what is affecting one part of the world, is at the same time having effect in other parts of the world, almost simultaneously. The way people speak and dress in the 21st century affects the whole world, irrespective of where one comes from. People do not use their natural accents in some places, with the fashion of speak slangs just to copy the way it is spoken in London, New York , at the detriment of their own local languages. This is showing that their local languages are no longer fashionable, gradually allowing their traditions to die off, as a result of letting their languages to gradually die. Tradition cum cultural expressions are better done in their native context or it loses its flavor which is indeed a precarious situation at hand.

Globalization could equally be regarded as the emergence of international and regional economic networks with blurred national boundaries as well as to the economic monopoly that highly industrialized countries have exercised over growing/developing countries for raw materials and as outlets of their technology. Exportation of desirable technology often carries along the language and culture of the powerful manufacturer. It has thus led world languages such as English and French to compete with each other as imperial or hegemonic languages in some African countries. These are languages that need not serve as *lingua franca* among the elites of the indigenous populations, as are found in so many African countries where they operate as such, but are primarily needed to interface local economies with foreign and more globalized system.

Prior to the 20th century, many languages with small numbers of speakers survived for centuries. The increasingly interconnected modern world makes it much more difficult for small language communities to live in relative isolation, a key factor is language maintenance and preservation (Whalen and Harrison, 2009). Many powerful forces appear to work against the issue of whether the world can maintain its linguistic and cultural diversity in this millennium and ahead. Forces like population growth (which pushes migrant population into the world's last isolated locales), mass tourism; global telecommunications and mass media, and the spread of gigantic global corporations, all these forces according to Whalen and Harrison (2009), appear to foreshadow a future in which the language of advertising, popular culture, and consumer products converge will all be in a global language so to say. It is an undisputable fact that English language and some other major few languages of the world have emerged as global languages of commerce and communication. For many of the world's peoples, learning one of these

languages, English in the case of Nigeria, is viewed as the key to education, economic opportunity, and a better way of life (Whalen and Harrison, 2009).

It has been observed only about 3000 languages currently used are expected to survive the coming century, and if they do, the question is, are most of the rest doomed in the century after? In answer to this, Whalen and Harrison (2009) opine that:

whether most of the languages survive will probably depend on how strongly cultural groups wish to keep their identity alive through a native language. To do so will require an emphasis on bilingualism. Bilingual speakers could use their own language in smaller spheres- at home, among friends, in community settings- and a global language at work, in dealings with government, and in commercial spheres. In this way, many small languages could sustain their cultural and linguistic integrity alongside global languages, rather than yield to the homogenizing forces of globalization

Ironically, the trend of technological innovation that has threatened minority languages could also help save them. For example, some experts predict that computer software translation tools will one day permit minority language speakers to surf the internet using their native tongues. Linguists are currently using computer- aided learning tools to teach a variety of threatened languages.

For many endangered languages, investigation revealed that the line between revival and death is extremely thin. Language is remarkably resilient, however. It is not just a tool for communicating, but also a powerful way of separating different groups, or of demonstrating group identity. Many indigenous communities have shown that it is possible to live in the modern world while reclaiming their unique identities through language, hence, the quest for this piece of research work.

Considering the above points, one can but conclude that it is a general belief that English has, as a result of globalization, tremendous effect on almost, if not all, the indigenous languages in Nigeria. This is not unconnected with the fact that most Nigerians conceived the idea that English is the language of business, both at local and international levels. Also, the idea that science in particular is less viable through Mother Tongue, is widespread and it is often a reason cited for switching to the English medium during classroom instruction, (Khejeri, 2013:317).

The future of languages in the twenty-first century obviously depends on how individual nations will evolve socio-economically during that time. In some parts of the world, globalization is progressing without any serious obstacles that can stop its effects on disfranchised languages. Again, the economic future is already so uncertain in some other parts of the world that no indigenous languages and cultures are being affected by the present course of events, except somewhat by the indigenous lingual francas. In most such policies, members matter little in determining whether or not a particular population will carry on their ancestral language, as long as the speakers remain isolated from developments outside their communities, as noted by Muhlhauser (1996 in Mufwene, 2002).

Some Nigerian languages suffer extinction as a result of such factors like migration, urbanization, government policies, westernization, Christianity and commerce. This is confirmed by Filaba (2014) in a newspaper interview where, in the case of Gbagyi, a language spoken around Abuja, the Federal Capital Territory (FCT) of Nigeria. Filaba

lamented that rapid urbanization of the FCT has become a minus for the Gbagyi communities located therein. That the rapid urbanization of the FCT which attracts people of all backgrounds, who come to live in the same compound with the natives, and greatly outnumber them, is a big problem threatening the existence of their language. This vast mixture of groups eventually results in the ethnic group's children speaking either English or language dominant in the area.

Globalization is a major setback, for the fact that people now want to be part of the global system, and this lies at the heart of globalization. The question is, where do Nigerian languages fit vis-à-vis the unimpeded march of globalization, (Filaba, 2014)? In the same vein, speaking on the effect of globalization on minority languages, Ruth Galadima, a Ph.D. holder in Gbagyi language, laments that 'technological advancement in the communication industry and infrastructure has contributed in imposing foreign languages on the youth of minority language speakers in Nigeria, which is diverting their attention from their languages to the dominant languages such as English and French.'

Generally, speakers do not consciously give up their languages. Languages die gradually and inconspicuously as a consequence of the communicative practices of the relevant population, in ecologies where speakers themselves can be considered as victims, as they themselves have adapted to change.

Conclusion

In this era of globalization, a society that has access to multilingual and multicultural resources can have advantages in its ability to play an important social and economic role on the global stage. As the world becomes a smaller place because of the global economy, language and how it is learned becomes significant (CAMERON, 2002). Moreover, without multilingual practices, a child's right to education through mother-tongue cannot be ensured in multilingual contexts like Nigeria. As both minority and major languages continue to struggle for recognition and preservation, multilingual practices are also equally important for preserving indigenous communities and their heritages from being extinct. There is an urgent need for respecting our diverse culture and language heritages by instigating them into the children through education. Generally speaking, mother tongue education has been unanimously emphasized as part of cultural education on the one hand, and they all come under UNESCO (2003) multilingual policies category, teaching/learning practices into at least three languages-mother-tongues, national or local or indigenous, and global. Nonetheless, globalization is influencing mother-tongue education to different extents in different countries. For example, China has experienced unprecedented economic reforms and social changes; therefore, the mother tongue education for both major and minority groups has been challenged. Additionally, English has made bilingual and multilingual education more complex and difficult to manage. Globalization brought about more awareness of the values of indigenous cultures and mother tongues. Meanwhile, it also has brought about the challenges such as the place of English. These cases suggest that it is essential for educators and policy-makers in each nation to reshape the evolution of national language policies in such a way that the rights of all citizens to education in their own mother-tongues should be respected, and the social, cultural, and linguistic resources of multi-ethnic and diverse societies can be sustained and preserved. The cases also call for the UNESCO or other international organizations to further investigate the patterns of language education in many other countries and develop

programs that help them to tap their rich linguistic and cultural heritages for betterment societies and nations in the global era.

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