

# Multilingual Trends in a Globalized World



# Multilingual Trends in a Globalized World: Prospects and Challenges

By

Navin Kumar Singh

**CAMBRIDGE  
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P U B L I S H I N G

Multilingual Trends in a Globalized World: Prospects and Challenges,  
by Navin Kumar Singh

This book first published 2013

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data  
A catalogue record for this book is available from the British Library

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ISBN (10): 1-4438-4754-2, ISBN (13): 978-1-4438-4754-4

Namaste!

I dedicate this book to my beloved grandparents: *Shreemati* Dulari Devi Singh (my grandmother) and *Shree* Bhikhari Singh (my late grandfather), to my parents: *Shreemati* Sita Devi Singh (my mother) and *Shree* Balram Parsad Singh (my father), and my aunty and uncle: *Shreemati* Meena Devi Singh and *Shree* Krishan Mohan Singh.

Thank you!

—Navin Kumar Singh



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## ACKNOWLEDGEMENTS

In completing this book, I received constant support and encouragements from many individuals to whom I would like to express my sincere gratitude and note of thanks. First, I am grateful to Dr. Jon Allan Reyhner who accepted my request to write a foreword for this book and offered much needed guidance, motivation, support and the foremost inspiration to accomplish this project. I also owe gratitude to Dr. Willard Gilbert and Dr. Norbert Francis for their scholarly inputs, guidance and suggestions. I would also like to express my note of thanks to April Brady and Brian Sun for their interests, encouragements and cooperation. My thanks also go to Dominic Thompson who served as a proofreader and helped me to improve the quality of the book. I would also like to thank Cambridge Scholars Publishing's Amanda Millar and the entire team for their kind and continued support and cooperation that they gave me through this entire process.

Finally, I would like to express my sincere gratitude (*kritgytagyapan*) to all my senior family members who gave me inspiration and made immense sacrifices to enable me to complete this book. My thanks (*dhanyabad*) also go to all younger members of my family and friends for all their unconditional support and cooperation.



## PREFACE

This book presents evolving language education trends, multilingualism in terms of prospects and challenges by drawing examples and case studies from around the world. Over the past few decades, significant economic and political changes have taken place across the globe. These changes also have put a significant mark on language teaching and learning practices across the globe. There is a clear movement towards multilingual practices in the world, which is also evident in the title of UNESCO 2003 education position paper, *“Education in a Multilingual World.”*

With globalization, the focus of language education has shifted from monolingualism towards bilingualism and multilingualism, in that multilingual practices have become norms rather than the exception in most part of the world. Nonetheless, most existing books on language education in general and books on bilingualism and multilingualism in particular have largely ignored or just eluded to the concept of globalization and its influences on language education policies and practices.

This book is an attempt to fill this gap with its special focus on cultural and linguistic aspects of globalization with reference to multiannual trends in a globalized world. This book elucidates some of latest controversies and case studies from diverse and multilingual contexts of the world that are presented into nine chapters. It is my belief that this book will be of interest to graduate students and advanced undergraduates in sociolinguistics, applied linguistics, bilingual and multicultural education, second and foreign language educators, and specialists in these fields. In addition, it will be of interest to

educators, researchers, policy makers, language rights activists, and others.

There is always room for improvement in any piece of work, so any constructive comments, suggestions and inputs will be highly appreciated.

## FOREWORD

The United States of America, militarily the most powerful country in the world, is having trouble accepting the globalization that Dr. Singh describes in this book. Many US citizens cling to the ethnocentric idea of American Exceptionalism that see their country as a beacon of freedom and democracy to the rest of the world, which should emulate despite the numerous challenges the United States faces with high rates of crime, drug addiction, and poverty as well as a large percentage of their children, especially children of color, not doing well in school.

The United States expresses its support for human rights around the world but then has not signed major human rights initiatives, such as the Convention on the Rights of the Child adopted by the United Nations in 1989. A failure it shares in 2013 with only one other country, Sudan.

Dr. Singh describes how instead of embracing the growing trend towards multilingualism, major efforts are taking place in the United States to make English its official language after two centuries of having no official language and half its states have adopted some kind of official English policy that limit the use of other languages.

Too often the United States in its admirable promotion of democracy has allowed the majority of voters to take away the freedoms of minorities and to dominate them, especially its Indigenous populations of Native Americans, including American Indians and Native Hawaiians and Alaskans. Religious views of Manifest Destiny that put forward the belief God gave the Americas to immigrants from Europe to exploit have given rise to genocide and ethnocide across the Americas.

Too often the United States has taken a one-size-fits-all approach to educational reform through the No Child Left Behind Act of 2001, President Barak Obama's "Race to the Top" initiative, and the current push in many states for Common Core Standards. These initiatives tend to devalue minority languages and cultures and mandate the assimilation of recent immigrants as well as Native Americans into the dominant culture.

Dr. Singh brings in this book a refreshing global perspective that emphasizes mother tongue education, multilingualism, and cultural pluralism. After the initial rejection in 2007 by Australia, Canada, New Zealand, and the United States, of the United Nation's Declaration on the Rights of Indigenous Peoples, it is encouraging to know that each of these countries have reversed their position towards it. Hopefully, as the people of the world learn more about other people's languages and cultures, the goals of the United Nations for world peace, understanding and human rights as expressed in its founding charter, many declarations, conventions, and other documents will be realized.

Jon Reyhner  
Northern Arizona University  
April 2013

# CHAPTER ONE

## LOOKING AT GLOBALIZATION THROUGH LINGUISTIC AND CULTURAL LENSES

“I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any”

—Mahatma Gandhi

Over the past three decades, the world has seen many changes in the field of education, in the light of information technology and globalization. The term “globalization” gained popularity in the 1980s when the first and the last president of the Soviet Union, named by the BBC in 1999 and *Time* in 2000 as the greatest leader of the 20<sup>th</sup> century, Mikhail Gorbachev, introduced his open door policy in terms of “glasnost” and “perestroika.” As once he said, “The market is not an invention of capitalism. It has existed for centuries. It is an invention of civilization.” However, the notion of globalization is not new. The notion of a globalized world is as old as humanity, as is stated in the *Rig Veda* (the oldest Hindu religious text extant on the planet) in the Sanskrit, “*Vashudhav Kutumbkam*” (the whole universe is a family, and all its inhabitants are family members and relatives). Similarly, the concept of globalization was interpreted in many different ways throughout the centuries in terms of colonization, missionary activities, and alliances, such as NATO, the WARSAW PACT and the Non Align Movement

(NAM). Under the world capitalist system, the concept of globalization began in the 15th century (Wallerstein, 1997), but the term globalization has been in frequent usage since the late 1980s (Held & McGrew, 2007; Hothi, 2005; Robertson, 1992; Steger, 2003).

Although globalization has been under way for a long time, it intensified in its degree and took a new form in the late 20<sup>th</sup> century. Moreover, globalization in the 15<sup>th</sup> century, with the exploration of Vasco de Gama, Christopher Columbus, and others, is different from its current form in which advanced technologies enable people, commodities, capital, and ideas to flow beyond socio-political boundaries around the world with greater ease (Jameson, 1998). It is important to consider the fact that many globalizing tendencies such as grand alliances of nations and dynasties, and the unification of previously captured territories under such empires as Rome, Austria-Hungary, and Britain, as well as events, such as the rise of transnational agencies concerned with regulation and communication, and an increasingly unified conceptualization of human rights evolved in the past (Epstein, 2002; Hothi, 2005; Robertson, 1992, 1995).

Despite globalization's prevalence in every walk of life today, the confusion is still persistent over exactly what the term means. It is almost impossible to explore all the concepts of globalization offered by economists, international development scholars, sociologists, social workers, and others. Scholars have interpreted "globalization" in many ways from theoretical, political or ideological perspectives, and there are many differing views on its timing and consequences (Scholte, 2000; Suarez-Orozco & Qin-Hillard, 2004). Although globalization is, and will probably remain for some time, one of "the most nebulous and misunderstood" concepts (Beck, 2001, p. 19), there is some common ground to be found amongst all the confusion. That is, the idea of



connections and relationships that goes beyond the immediate, local environment (Brown, Lauder, & Ashton, 2011; Kumaravadivelu, 2008, 2012; Suarez-Orozco & Qin-Hillard, 2004; Zakaria, 2009). In the words of Suarez-Orozco and Qin-Hillard (2004):

While each discipline has generated its own idiosyncratic use of the term *globalization*, certain characteristics converge. Most scholars...agree that it is characterized as a set of processes that tend to de-territorialize important economic, social, and cultural practices from their traditional boundaries in nation-states. (p. 14)

Ronald Robertson is one of the few scholars who wrote on globalization in the 1990s, when the new trend of globalization emerged. In his seminal book, *Globalization: Social Theory and Global Culture* (1992), he argues that globalization was initially discussed from economic perspectives, but soon became a topic for discussion among intellectuals from cultural perspectives as well. Therefore, it is essential to interpret globalization from both economic and cultural perspectives simultaneously to grasp its impact in every walk of life (Robertson, 1992). A similar view is expressed by Duderstadt, Taggart, and Weber (2008) in their chapter, "Globalization of Higher Education", where they note, "Globalization implies a far deeper interconnectedness with the world—economically, politically, and culturally" (p. 274).

For Robertson (1992), globalization is both theory and process. He writes, "Globalization is the process by which all peoples and communities come to experience common economic, social and cultural environments; but globalization as a theory deals with the compression of the world-intensification of consciousness of the world as a whole" (p. 8). Others view globalization as multi-dimensional, and emphasize the need for paying close attention to the dialectic of the local and global domination and local resistance

(Ammon, 2001; Giddens, 1991; Held & McGrew, 2007; McGrew, 1992; Scholte, 2000; Tomlinson, 1999). According to the well-known sociologist and political mentor of former British Prime Minister, Tony Blair, Anthony Giddens (1991), “globalization is the dialectic of homogenization and heterogenization” (p. 22).

In other words, globalization, by intensifying the interconnectedness among different people, things, and ideas, homogenizes the world, but at the same time, the world becomes heterogenized as people are more aware of differences owing to the increasing exposure to them across the globe (Giddens, 1991). Anthony McGrew, who is one of the few scholars to view globalization from a multi-dimensional perspective, writes, “Globalization refers to the multiplicity of linkages and interconnections that transcend the nation-states in that events, decisions and activities in one part of the world can come to have significant consequences in quite distant parts of the globe” (1992, p. 65). He continues:

Nowadays, goods, capital, people, knowledge, images, communications, crime, culture, pollutants, drugs, fashions, and beliefs all readily flow across territorial boundaries. Transnational networks, social movements and relationships are extensive in virtually all areas of human activity from the academic to the sexual. Moreover, the existence of global systems of trade, finance, and production binds together in very complicated ways the fate of households, communities, and nations across the globe.  
(McGrew, 1992, p. 65)

Globalization impacts our day-to-day activities in many ways. A more integrated world community brings both benefits and challenges for all; it affects the balance of economic, political and cultural power between nations, communities and individuals, and it can both enhance and restrict freedoms and human rights (Brysk, 2000; Epstein, 2002; Howe & Lisi, 2014; Singh, 2012). Under globalization,

not only does the world appear compressed as economic, political, and cultural relationships among people and nation-states become interconnected more tightly, but also people understand and talk about the world differently. Levin (2001) argues that open capitalism and global multi-national corporations projects a perception that the world is becoming a shared social place by technological and economic advances. For Levin, the world has become so interlinked that there is a common consensus among educationists and policy makers that it is having a lasting impact on overall educational missions and goals: “It may be that consciousness of a global society, culture, and economy and global interdependence are the cornerstones of globalization, and these consciousness and interdependency have saliency in knowledge based enterprises” (2001, p. 9).

Globalization is a matter of change in the way the world is and also a matter of the way in which people perceive the world (Tomlinson, 1999). So it is important to pay close attention to the dialectic of the local and global for having a deeper understanding of the concept of globalization and its impact in our day-to-day business.

### **Globalization from Various Perspectives**

The term globalization has become a catchphrase and appears on the front pages of newspapers these days. However, it evokes mixed feelings, based upon whether it is being praised by the business community for expansion of the world markets or condemned by those who blame it for widening the gap between rich and poor nations and people around the world (Cummins, 2000, 2007; Epstein, 2002; Kumaravadivelu, 2008, 2012). According to Fareed Zakaria (2009), “Today when people think about globalization, they still think of it mostly in terms of the huge amount of cash-currency traders

swap about \$2trillion a day—that sloshes around the globe, rewarding some countries and punishing others” (p. 23).

Under today’s globalization, more and more social problems become both local and global. Social activists are urged to become transnational to tackle today’s social issues (Held & McGrew, 2007). Globalization implies different consequences and meanings to different people. Thus it needs to be examined from multiple dimensions, without reducing its complexity, and by paying considerable attention to contexts. In today’s globalized world, the borders between cultures and societies are becoming increasingly blurred. Cultural and national ideologies are becoming intertwined in a process that is extremely difficult to observe or define due to its complexity (Epstein, 2002; Held & McGrew, 2007; Pieterse, 1995; Robertson, 1992, 1995; Steger, 2003; Suarez-Orozco & Qin-Hillard, 2004).

At a more conjectural and secondary level, globalization is affecting all of the social, political and economic structures and processes that emerge from this global restructuring. One critical issue that emerges from all of this restructuring is the central role of knowledge, education and learning for the success of what has been called the Global Information Society (GIS) and global information economy. The emergence of the term globalization parallels the rise of neo-liberalism, which is “the theoretical underpinning logic of the most recent wave of globalization” (Fitzsimons, 2000, p. 506). Classical liberalism developed by Smith, Ricardo, Bentham, and the two Mills (Conway, 1995), among many others, assumes that a civil society consists of atomistic and rational individuals who pursue their interest freely. Liberalism stresses that a just society is produced by uncoerced market exchanges, and is tied to capitalism because its assumption of society and people is realized best through capitalist economy (King, 1995, p. 17). This means that the

neo-liberalism that has become influential in the last two decades promotes “free, unregulated markets coupled with aggressive individualism” (Wells, Camochan, Slayton, Allen, & Vasudeva, 1998, p. 324). In the 19th century, Marx and Engels (1848/1985) used the term “globalizing” characteristic of capitalist economy: “The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country” (cited in Hothi, 2005, p. 31; Robertson, 1992, 1995).

In other words, capitalist economy globalizes the world because capitalists keep exploring and exploiting new markets in order to make profits. For Duderstadt, Taggart and Weber (2008), globalization is a process characterized by increasing economic openness, growing economic interdependence and deepening economic integration in the world economy (p. 274). Robertson (1995), referring to the Japanese word *dochaku-ka* (global-localization), calls this condition “glocalization” (p. 174). He argues that local diversity is created in the process of globalizing markets. Under globalization, gigantic private corporations, which are often multinational, gain mobility and flexibility. Then it is a logical consequence that those who can make full use of globalization are corporations of the core area (Harvey, 1990).

Therefore, for people who critically examine globalization, globalization means further exploitation and domination of people by large corporations in the core nation-states, the first world nations. Taking advantage of mobility and flexibility that globalization provides, transnational corporations accumulate more capital and become more powerful by dominating the global market (Freed, 2012; Singh, 2012). In this sense, globalization is “an increasingly pure form of imperialism” (Smith, 1997, p. 182) and is “intensified colonialism” (Miyoshi, 1993, p. 750) in which uneven development is further accelerated, and the gap between the

“globalized” rich and the local poor becomes more enlarged. In this respect, Freed (2012) posits that mass media have caused global consumerism, stating:

The press talks about our *interdependence* in news stories on global trade... food, and water shortages.... Media advertising is indoctrinating us as global consumers in a world marketplace that links fishing villages to farm towns to major cities.... Ironically, in conditioning us to see global ‘free trade’ as good, the transnational corporations behind the mass media foster global thinking that prompts us to ‘fair trade’ instead. (p. 9)

Globalization does not simply divide a nation-state in the core and the periphery, it increases the gap between the rich and the poor within a nation-state (Miyoshi, 1993). For Cummins (2008), population mobility is one of the main factors of globalization. People from around the world move to different places in search of better educational and job opportunities, leading to major demographic shifts in different parts of the world. According to UNICEF (2009), most affluent countries are experiencing a large number of immigrants from underdeveloped countries and many nation-states are developing special programs to provide better educational facilities to immigrants and their children. The document states, “The current well-being of children with immigrant parents will have a profound impact on the prospects of these families and the nations in which the children live for years and decades to come” (p. 1).

### **Globalization from Cultural Perspective**

According to a UNDP Report (1999), Globalization of culture is contacts between people and their cultures—their ideas, their values, their ways of life—which have been growing and deepening in unprecedented ways. Referring to its impact, the report further states, “For many, the exposure to new cultures

is exciting, even empowering.... For others, it is disquieting, as they try to cope with a rapidly changing world” (p. 33). When globalization is seen from cultural perspectives, it involves both homogenization and heterogenization. The dialectical relationship between homogenization and heterogenization of cultures is being interpreted in many ways. For example, Barber (1996) argues that homogenization provokes heterogenization in that globalization is primarily concerned with homogenization, and heterogenization is a reaction to homogenization. Cultures around the world have become homogenized as people, wherever they live, consume the same cultural products, mostly originating in the United States, such as Hollywood movies, US pop music, McDonald’s hamburgers, and Nike shoes. But at the same time, parochial nationalism or localism emerges in response to this “McDonaldization” of the world (Barber, 1996; Kumaravadivelu, 2008; Ritzer, 2004, Singh, 2012).

Since globalization suppresses the differences of people and culture by disseminating a global mass culture, people in the periphery, those who are marginalized and not the part of global community, try to restore their differences by turning to their national, ethnic, and local identities. People in the periphery do not have the same luxury that the people in the edges have in this globalized world. Middle class or common people cannot afford all luxury goods and services that affluent ones can in most parts of the world, such as one percent vs. ninety-nine percent in the US. For Hall (1997), “the return to the local is often a response to globalization” (p. 33). While, Featherstone (1996) states that “the difficulty of handling increasing levels of cultural complexity, and the doubts and anxieties they often engender, are reasons why ‘localism,’ or the desire to return home, becomes an important theme” (p. 47). Globalization is unsettling people by its subversion of national and/or local cultures around the world.

Appadurai (1996) argues that homogenization is not separate from heterogenization in that homogenization always contains heterogenization within itself. Globalization does homogenize people and cultures, since it involves the use of a variety of instruments of homogenization (armaments, advertising techniques, world languages, and clothing styles) that are absorbed into local political and cultural economies. People around the world may watch the same films (e.g., Hollywood movies), dress similarly (e.g., blue jeans), and learn the same language (e.g., English), but these things are appropriated in different cultural communities and are utilized to assert their cultural uniqueness (Appadurai, 1996). For example, fashion TV is broadcasting different versions of programs for Muslim and non-Muslim worlds, and different versions of Hollywood movies are produced for different cultures. Similarly, McDonald's and other fast-food American companies are using different materials and ingredients in their products, catering to local cultures and traditions of different societies and religious communities. For example, fast-food companies are catering to the needs of Indians by using vegetables and chicken in their products, given the fact that more than 70% of the population is vegetarian in India and the majority of the population is Hindu. On the other hand, India is a secular nation, having the second largest population of Muslims in the world, so these fast-food companies cannot take risks by using pork in their products.

In other words, globalization deals with both economy and culture, and involves both homogenization and heterogenization (Appadurai, 1996; Pieterse, 1995). For Pieterse (1995), globalization triggers hybridization, and thus it overlaps with post-modernity, and accelerates hybridization or mixture of different cultures. In this respect, it is worthwhile to note that recently, Sakira's song *Wakka-Wakka* (the theme song of the



FIFA Football World Cup 2010) got more than one billion hits on YouTube.

### **Globalization from Linguistic Perspective**

Johnson (2001) argues that in a globalizing world, languages are no longer tied to or associated exclusively with discrete territorial areas or single nation states. Languages, along with “goods, capital, people, knowledge, images, communications, crime, culture, pollutants, drugs, fashions, and beliefs”, also “readily flow across territorial boundaries” (McGrew, 1992, p. 65). Globalization is having far reaching consequences for languages and to view globalization from a language perspective, there is a need to consider the use and status of languages in a global context, or what Maurais (2003) calls “their relationships and their competition on the world’s checkerboard” (p. 13), using a sociolinguistic perspective on globalization.

The organization of languages and their relationships in a global context are explained by de Swaan (2001): “It is multilingualism that has kept humanity, separated by so many languages, together.... It is this ingenious pattern of connections between language groups that constitutes the global language system” (p. 1). According to de Swaan (2001), at the bottom of this system are the world’s many small languages that he called peripheral languages. Peripheral languages, constituting 98% of the world’s languages, are used by under 10% of the world’s population. Often these languages have no orthography (writing system), are passed on orally, and rely on people remembering them rather than recording them. At the next level, connecting peripheral languages are central languages (e.g., Chinese, Hindi, and Russian). There are about 100 central languages in the world and they are acquired as second languages by speakers of peripheral languages. Central languages are often

national or official languages and are used in politics, courts, education systems, television, textbooks and newspapers.

At the center is English, which de Swaan calls the hypercentral language. English is the one language that “connects the supercentral languages with one another and that therefore constitutes the pivot of the world language system” (2001, p. 6). English obtained this position at the core of the global language system owing to a variety of historical reasons, including “large scale migration and settlement of native language speakers, military imposition (colonialism), commercial or political power and prestige derived from scientific, cultural or other achievements” (Leitner, 1992, p. 186). English is now the most prevalent language of books, newspapers, academic conferences, science, technology, international business and medicine, and has official or special status in over 70 countries across Africa, Asia and the Pacific (Crystal, 2003). For Blommaert (2010), linguistic resources still carry with them associated socioeconomic values shaped their spatial distribution. Consequently, transcultural flows and their consequential linguistic forms are constrained by sociolinguistics of mobility and languages used in periphery, contact zone, or transcultural contexts are often devalued...such use of language outside of the periphery or transcultural context would likely to be deemed “errorful” or otherwise problematic (p. 23).

A similar view is expressed by Tonkin (2003):

What makes the present and the future different from the past is that the ebb and flow of languages, accompanying shifting economic, political and military relationships, once a local and regional phenomenon, has now become more visibly (or audibly) global. Seismic shifts in the political and economic organization of the world are producing seismic shifts in language use. Problems long recognized by epidemiologists of language decline as afflicting small languages are now increasingly besetting major

languages like French, German and Russian as the cultural force of English erodes their position. (p. 324)

Nevertheless, globalization has not acted solely to homogenize language and the promote use of English. We also find examples of heightened political activity to gain recognition of, and to generally promote, regional languages like Scots Gaelic, Welsh, Catalan and Kurdish (Hjarvard, 2004). Most of these movements have not identified their adversary as globalization per se (or, for that matter, English when used as an international lingua franca), but rather the dominant language of the dominant national culture, like, for example, Turkish in Turkey (Hjarvard, 2004, p. 77). Hence, Sue Wright (2004) argues that language revitalization may be a phenomenon which coexists more easily with globalization than with nation states. Those who were incorporated politically into nation states but were not culturally and linguistically akin to the dominant national group have often been in a perilous position. So, as political and economic power moves away from the national capital to the more distant and more dispersed sites of global power, it may be that one effect will be that space opens up for minorities (p. 14). For Dubner (2008), “Globalization is giving a new (virtual) planetary presence to hundreds of languages and cultures through millions of Web sites, mixing text and videos.” Over the years, the push for Indigenous self-determination and sovereignty has intensified, culminating in the passage of the 2007 United Nations Declaration on the Rights of Indigenous Peoples, which recognizes that one-size-fits-all educational systems have failed Indigenous children in regards to both respecting their human rights and providing academic success (Reyhner, 2011; Reyhner & Singh, 2010). In her foreword to *The Concept of Indigenous Peoples in Asia*, Jannie Lasimbang (2008) notes, “The global Indigenous peoples’ movement achieved a major success in its decade

long struggle for international recognition of their rights when the General Assembly of the United Nations adopted the Declaration on the Rights of Indigenous Peoples” (cited in Erni, 2008, p. 9).

A sociolinguistic perspective on globalization allows us to see that the phenomenon of globalization presents English language teachers with two central dilemmas. The first relates to the nature of languages in a globalizing world (de Swaan, 2001; Tonkin, 2003; Wright, 2004). As a global language, English represents a potential danger to the languages and cultures of learners. This is because the power and influence of English puts pressure on other already endangered languages. While, Swain (1996) warns that a majority of children across the globe face a language gap that must be bridged when they move from learning the target language to using the target language as a medium of instruction. A similar argument is being made in the US by those who are against the English-only policy of the states, Arizona California and Massachusetts (Crawford, 2000; Gandara & Hopkins, 2010; Spolsky, 2011). Spolsky (2011) argues that a monolingual English-only hegemony seems to prevail in American society, since English still dominates in the US, even in immigrant communities. As a result, most non-English-speaking immigrants to the United States will have lost or almost lost their heritage languages. Nonetheless, “recent efforts by U.S. English to make English the official language have so far been firmly resisted, so their efforts have been redirected to resolutions to city governments and state legislatures” (Spolsky, 2011).

The second dilemma relates to how we teach English. In recent times Communicative Language Teaching (CLT) has become the most influential and dominant language teaching approach, and there is considerable pressure for English language teachers to use it. However, CLT may not be

appropriate in all contexts and situations (Gil & Najar, 2008), such as learners who are learning English for academic purposes (e.g., to pass the course or exam), and in a formal setting (Singh, 2012).

In the following chapters, we discuss the changing trends of language education across the globe with reference to some of the perennial themes and issues of language education, by drawing examples and case studies from around the world. Organization of the book is as follows:

**Chapter one:** The concept of globalization is interpreted from linguistic and cultural perspectives in which both the homogenization and heterogenization of societies and cultures will be elaborated. This dialectical relationship between homogenization and heterogenization of societies and cultures will be discussed in various ways and it will be put forward that globalization is not merely economic and business transactions as well as military and political agreements—rather it is the shared consciousness of being part of a global family that brings nations, peoples, and societies together.

**Chapter two:** The relationship between language forms and functions is discussed, and different perspectives on various functions of language are elaborated with specific examples. Language is a unique human possession. It serves a variety of functions; however, its foremost function is to communicate. The nature of language is closely related to the demands that we make on it, and the function it must serve. However, there is no one-to-one correspondence between language forms and functions, as different forms can serve one function, while several functions can also be served by one form of language.

**Chapter three:** The status of mother-tongue education across the world, in terms of practices and prejudices, is described.

The concept of mother-tongue education emerged along with UNESCO's declaration on the use of vernacular languages in 1953. Recently, the importance of mother-tongue education is being acknowledged by some educational researchers and linguists for the improvement of children's learning. It is argued that children who come to school with a solid foundation in their mother-tongues can develop stronger literacy abilities. However, the concept of mother-tongue is very complex and it entirely depends on how it is interpreted, by whom, and for what purposes.

**Chapter four:** With the underpinning concepts on language transfer and second language acquisition, this chapter presents influences of language transfer in second language learning and acquisition. It summarizes different studies and observations that suggest many second language learners' errors bear a strong resemblance to characteristics of their mother-tongue/first language. Language transfer can take place at any level, including phonological, morphological, syntactic, semantic, and pragmatic. However, the majority of studies concentrate only on phonological and morphological transfer. In the end, this chapter maintains that language transfer is not something that has to be overcome, but rather it is the part and parcel of the language learning process of constructing implicit knowledge of the target language.

**Chapter five:** The changing trends of language education in the wake of globalization and international developments are presented. In the past three decades, significant economic and political changes have occurred all across the globe, leading to cross-cultural contact being at an all-time high in human history. The identities of all societies are evolving as social and political boundaries are shrinking day-by-day. With globalization, the focus of language education has shifted from monolingualism towards bilingualism and multilingualism.