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THE STATE OF IGBO LANGUAGE DEVELOPMENT PAST TO PRESENT: IS IT FIT FOR GLOBALIZATION?

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Abstract

Despite the much gap Igbo language have covered from past to present, the availability of massive information of various field of human endeavour, some indigenous in Nigeria, in particular Igbo still do not have access of information on new trends that ensure sustainable development as a result of language barrier. In Nigeria; for example, where the majority of the people still speak and practice the numerous diverse linguistic communities, noting could be more beneficial if the various initiative for development in areas such economy, technology, health, environment, empowerment etc. are made available to the indigene in their native languages. Communication with these languages, will enhance the lives of the people, it will also create the activity in those languages, thus ensuring their viability and eventual preservation. This paper examines the possible ways in which in indigenous languages could play a positive role in ensuring sustainable development on nation economy in global market.

INTRODUCTION

Who are the Igbos. We cannot talk about Igbo language without knowing who the Igbos are. The Igbos are one of the main ethnic groups of Nigeria among others Hausa and Yoruba. They live in the states like Abia, Anambra, Ebonyi, Enugu, Imo and some parts of these state, Rivers, Delta, Akwa-Ibom and some of the Igalas. They speak Igbo as their language, the language is taught with multi dialects.

Long before the Igbos had contact with the western civilization through whose influence their language was reduced into writing, their language as well as their rich corpus of literature were orally transmitted. Because the language and the culture of the people were one and the culture of the people were one and the same, no institution was set apart teaching them to the young and strangers. This did not mean that instructions in these was not taken seriously. So seriously was this, that traditional education in all ramification in the Igbo society starts from infancy starting from home and everywhere. And this education goes on all the time with mother tongue till the child is made to live a full life. In the Igbo context, no particular teacher but the society at large is the teacher. Nwadike, (2002) spelt it out that in this education, they are taught the literature, history, geography, civics and morals of their community through stories, songs, dances, myths legends and contact with the environment.

Their specific training in some occupations like trade, farming, blacksmithing, carving, knitting, pottery, medicine, etc was not left out.

Despite that in those years, Igbo as a language has not been written down but they had sign writings like the Egyptians and Sumerians through which they preserved and transmitted information. For example, admission into secret societies like Okonko, Mmanwu, Ekpe, their instructions are written in signs and scripts through which its secrets and rituals were put across.

Apart from these esoteric writing of these societies, accounts and records were kept through drawing signs of the wall, trunks of live trees and some other convenient places. The most well-known of these writings was the NSIBIDI scripts which was greatly used by many Igbo Communities of the south-east and their Ibibio neighbours of the present Cross Rivers and Akwa-Ibom states. Igbo Language (West Indies).

Before the coming of the Christian missionaries with western civilization, the Igbo language as we said earlier had been in oral form as a medium of instruction and education. But with the advent of Christian missionary in 1766, it gave Igbo and other African languages a path to development as a written language through the connection of a German Pastor of the Moravian Brethren Rev. G.C.A. Oldendorp 1766 -67 who visited the West Indies to collect material for the history of the Caribbean Mission of the brethren.

Nwadike (1992), says that Rev. G.C. A. Oldendorp became interested in the population of the slave he encountered, and wrote about their African origin and their languages. Which among them are from the Igbo slaves, Rev. G.C.A Oldendorp collected some numerals and thirteen nouns in Igbo and that was the first time of writing Igbo down which he published in Germany in 1777.

One can say, if there is no other advantage of slave trade, it gave rise to the development of some African languages which amongst them Igbo language was not an exception.

Oldendorp did not only collect these vocabularies, he also provided a sentence translated in each language among which were two Igbo. After Oldendorp's vocabularies of 1777, about half a century elapsed before further vocabularies of the lower Niger–Benue languages received attention again. But in (1790), an Igbo ex-slave Olaudah Equiano, had transcribed seventy-nine Igbo words in his autobiography from his base in England called the interesting narrative of Olaudah Equiano.

The development of Igbo studies took stages after the West Indies encounter. The stages are:

1. Freetown Igbo Studies (Sierra Leone 1828 - 1857)
2. Onitsha/ Isuama studies period (1857 -1900)
3. Onitsha/Union Igbo Period (1901 – 1929jj)

Freetown Igbo Studies

Igbo studies in Freetown covered a period of thirty years. During this period, various attempts were made by different people and organizations in Sierra Leone, overseas, Fernada Po, Cameroons or Igbo homeland to put Igbo in print. The greatest achievement of this period was the establishment of in 1832 an Igbo girls' primary school in Charlotte Village by Mrs. Hannah Kilham of the Quaker Mission.

In this Igbo study era, it was Isuama/Isoama version of Igbo used by the slaves in Freetown. Rev. J.F. Schon and Rev. Samuel Adjai Crowther all of the (CMS) mastered so well which Rev. J.F Schon used in addressing the Obi of Aboh and his citizens in Igbo in 1841 which turned out to be the first major tragedy that the Igbo study experienced. At this time, Schon has collected 1600 words if they were published would have been the best Igbo dictionary in 1840 but he abandoned Igbo and gave Hausa full attention because of the humiliation he faced.

Emenyonu (1978), dates the beginning of Isuama period from 1700. The period of the shipment of slaves to the New world when Igbo language made its first dispersion of outside Africa, for without the slaves there could have not been Isuama dialect. Isuama/Isoama/Isoma is a derogatory name given to those communities living in the less fertile areas.

In the same Sierra Leone, Fenanda Po another Baptist missionary, John Clarke collected 250 words in Igbo and some numeral from 1843 – 1849 in which he presented twenty-four dialects of Igbo though many of them bear queer spellings. So many other collections of Igbo word list were also made in this era which also gave rise to the number of Igbo wordlist.

Onitsha/Isuama Studies Period

In this period, the seat of Igbo studies shifted to Onitsha, in Igbo land when the CMS on the Niger was founded. The shifting of Igbo education, Crowther, the head of the mission with the help of Simon Jonas, a liberated Igbo child, wrote the first ever book in lower Niger Benue language called Isoama-Ibo primer in 1857. A book of 17 pages of much significance. According to Emenyeonu (1978), described the primer as more than a linguistic text which also formed the basis of Igbo written literature. This book served the purpose of introducing reading and writing to the Igbo and remained the major the major text book for several decades.

The administration of this mission was left in the hand of Rev. J.C Taylor, a Sierra Leoneans. There was a lot of achievements in this period founding of many schools, putting materials into print which over 50 translations on tract, sermons, catechisms, hymns, dictionaries, grammar which the version of Igbo was still Isuama.

Onitsha/Union Igbo

The Isuama period gave way to the union period, a period characterized by greater and more scientific contribution to linguistics work in which many Igbo people of Igbo homeland participated actively. This time, the leadership of the mission was in the hands of European missionaries who has greater competence in linguistics dispensation.

Nwadike (2008) has this to say, the Isuama works that survived the demise of Isuama period, were improved on. The CMS was still the champion of Igbo language development, the coming of the RCM into the Igboland in 1885 were charged with collection of Igbo folklore. In 1927, Crowther's Isoama – Ibo Primer of 1857 was revised and enlarged to 66 pages covering 15 essays on secular topics, 14 short essays on Christian topics and 18 folklores, and re-entitled AkwukwoOgugu Ibo (Azu ndu) green cover.

In this period of Igbo Studies, a lot of English texts were translated into Igbo which were widely used in schools for teaching pupils to read and create literatures. The achievement of this union cannot be mentioned without the tireless effort of Archdeacon Thomas J. Dennis. The most prolific Igbo language student of the era. At Egbu Owerri from 1905-1909, with his team of mission translators from 5 distinct dialects Onitsha, Owerri, Bonny, Arochukwu and Uwana (Afikpo). They were able to produce a bible in CMS ideal Igbo dialect, the union Igbo was an Amalgam of the above dialects. A lot of work was also translated in this era into Igbo. Including dictionaries notable among the development was in 1923, an astonishing work Akuko Ala Obosi the first ever historical essay in Igbo was produced by nature of Obosi not in mission premise but in a palace by Isaac Iwekanuno.

The Igbo Orthography Controversy (1929-1961)

The orthography controversy was between the Roman Catholic and CMS, when the age-long Lepsius orthography of 1854 with which Igbo had been written was changed to a new orthography.

Adams-Ward Orthography. This was the Africa script variously called Roman Catholic Orthography. According to Dike (1962), the change of this new orthography brought controversy that set the clock back for the marching forward of Igbo studies. The CMS refused bluntly to accept the new orthography because they had a sizeable literature written in the old orthography. This led to the two orthographies existing side by side which caused a lot of damage in Igbo studies. This brought the existence of Onwu Orthography as a compromise to save the Igbo nation from a malady in 1961. Despite that, the two orthographies were still in use until 1966 when they finally sent to limbo. This controversy limited the speed to the development of Igbo literary studies.

The Central Igbo Studies Period (1929-1965)

The central Igbo period overlapped with the orthography period. In this period Igbo language was again on a crossroad searching for a viable academy dialect to be adopted in the production of Igbo literature.

Nwadike (2008), noted a remarkable development in the writing and translation of Igbo books both religious and in secular by the Catholic church and Methodist mission which base at Uzoakoli Institute. It was in this period that the international institute of African Languages and Cultures (IILAC) a body that had to promote African heritage in diverse ways set a literary contest on creative literature which many Africans took part. Among the entries in Igbo, “Omenuko” by Pita Nwana won the first prize and was subsequently published that same year in 1933 to become the first novel and first biography of the Igbo. After two years D.N. Achara’s Ala Bingo become the second in 1935. These books made great impact in Igbo literature and they formed the archetypes and prototypes for others to emulate.

The central Igbo period, gave birth to the society for the promotion of Igbo language and Culture (SPILC). In 1949, Mz F.C. Ogbalu and Mz D.C. Erinne founded the SPILC as a veritable agent for the evangelization of Igbo Studies. It was a period when African Scholars were trained in language study in the University of London’s School of Oriental and African Studies (SOAS).

The period of Adult and Mass Education programme in the country. The programme came up with 23 texts in Igbo which was a laudable achievement that gave inroads into the formal school system thereby increasing the volume of Igbo books.

The Standard Igbo Studies Period (1966- Date)

Standard Igbo period cannot be applauded without mentioning the huge success of (SPILC).

Standard Igbo is the Igbo that is widely spoken and understood by every Igbo person in all parts of Igbo land. Nwadike (1981), that standard Igbo started informally in 1966 during the mass return of Igbo people from various parts of Nigeria when the Nigeria/Biafra war clouds were gathering. As a result of trade and settlement by the refugees there was a cross fertilization and diffusion of dialects. The standard period of Igbo Studies is a period of great advancement and innovation in Igbo, Ogbalu, F.C. (1974) sees it as a period when Igbo studies took many dimensions. It is a period of scientific Igbo, Igbometrics, metalanguage, technologies, terminologies and borrowing and loaning from our dialects to enhanced and enriched our standard Igbo.

Infact, standard Igbo period is a period of binding all the Igbo dialects together and thereby facilitating communication both oral and literary.

Other success of SPILC include:

- 1.The evolution of a standard Igbo though it has been mentioned above.
- 2.Orthography reforms of the fifties.
- 3.Instrumental to the pacifying Onwu committee orthography of 1961.
- 4.Creation of awareness of Igbo within and outside the Igboland about the existence.
- 5.Inclusion of Igbo in the school system. Though Igbo had been on the curriculum of the school system in Igboland before the birth SPILC but SPILC has encouraged its systematic teaching and study.
- 6.Making Igbo a school subject and examination subject. WAEC, JAMB.
- 7.Conduct of refresher courses for Igbo language teachers.
- 8.SPILC has closed the gap of years of rejection of publishers publishing Igbo because of orthography controversy etc.

Igbo Language as an Academic Discipline

Written Igbo has made tremendous progress in the study of Igbo as a school subject, a medium of instruction, it has also made it a living language. Nwadike, (2002), says, a language lives and endures

only when it is spoken as well as written, taught and learned, not only in primary and secondary, but in higher institutions of learning where it is researched into for purposes of enrichment and enhancement. It has helped the grammar, literature to grow if not the oral Igbo literature recorded today could have been lost to posterity. Even many Igbo customs and traditions which had been out of use, have been resuscitated through the medium of writing, and preserved for posterity.

Igbo at the Primary School

1. The study of Igbo started at the primary school level in Sierra Leone by the missionaries. Mrs. Hannah Kilham when she started the first formal education in vernacular language in 1831 or girls in Charlotte village though it started with Yoruba language, a little after Igbo followed because these were the two leading vernaculars. But it flourished in Igbo land in 1857 not as an examination subject but as a medium of instruction and as a subject of study. However, in 1978, the Anambra State Government made it a compulsory subject for the award of the First School Leaving Certificate (FSLC). Though at that time, many teachers that taught it do not know it.

Igbo at Secondary Schools and Grade II Teacher's College

From 1931, the provision had been made by the University of Cambridge Local Examination Syndicate to offer vernacular languages of the colonies in the Senior Cambridge Examination but because of the set-back of the orthography controversies it was not possible. Though it has been included around 1940 in the Curriculum of Dennis Memorial Grammar School Onitsha and Methodist College Uzuakoli. In 1942, Igbo was first taken as an examination subject for the Senior Cambridge Certificate. Then, the responsibility for the examination was transferred to the West African Examination Council (WAEC). In 1955, the West African School Certificate (WASC) was awarded for the first time by the syndicate in collaboration with the council. From 1963, Igbo was examined under the name "The Joint Examination for the WASC/GCE".

At the Grade II teachers' College Level, Igbo was introduced at the mid-forties but without the literature in the course work which SPILC requested for the inclusion by the Ministry of Education in Anambra and Imo States.

Igbo at the Institution of Higher Learning

Igbo studies started in institutions of higher learning first in the University of London's School of Oriental and African Studies (SOAS). It is a centre for training of Africans in language study in general linguistics including phonetics, the theory and practice of grammar, based on the study of their own languages and English, the principles of meaning, translation, the sociology of language, etc. Nwadike (2008) noted, these following Igbo people to have attended SOAS at one time or the other; S.A. Ahamba, K. Achinivu, J.A. Dureke, L. A. Amadi, J.O. Iroaganachi, S.W. Chianakwalam, G. E. Igwe, Nzebunachi Oji, P. A. Nwachukwu, and E. N. Emenanjo in 1979 for his doctoral research.

According to Nwadike, (2002), it is also a great interest to note that Americans are being taught Igbo in the University of California, Los Angeles U.S.A. In 1968, Igbo was a requirement for the award for B. A. degree in History for Igbo Scholars in the University of London.

Back home in Nigeria, University of Ibadan (U.I.) started Igbo study before every other University in Nigeria. In 1972, they started it but not as a full-fledged department but it was like GST for Arts and Education students up to 300 level. Then from 1979/80 academic session, the degree programme for the Bachelor of Arts (Hons.) began which the post graduate programmes were mounted immediately. In 1974, University of Lagos started Igbo study as a proficiency and functional language which was stepped upto 100 level in 1975. From 1979/80 session, the actual degree programme took off and the post-graduate programme kicked off immediately after the undergraduate programme had taken its root.

In university of Nigeria Nsukka, the teaching of Nigerian languages has been part of the academic programme of the University since the inception in the early 60's in the department of languages.

In 1974, it was as a sub department in the department of languages with first set of graduates in linguistics/Igbo in 1978. In 1981/82 academic session it emerged as a separate academic department. Another great achievement in Igbo under higher study was in 197, the first ever full-fledged Department of Igbo was established in Alvan Ikoku College of Education Owerri (AICE), where Igbo is used as the medium of all instructions in the department.

The university of Port-Harcourt started offering Igbo under its School of Humanities in 1977/78 academic session with other major River State Languages. They even do it a course for 100 level and foundation course for 200 level who's their mother tongue is Igbo.

The Imo State University founded in 1981 has a sub-Department of Linguistics and Igbo which today, it is a full-fledged department and also in this 2019/2020 session introduced Igbo study as a course.

The Nnamdi Azikiwe University, my great Institution of learning started Igbo under the department of linguistics and Igbo after a time, they separated the departments.

In 1992/93, the Igbo department came to be on its own full-fledged department also running G S Course in Igbo in the Faculty of Arts.

Also in 1980/81, the Anambra Polytechnic, Oko started offering Igbo in the following combinations: Igbo/C.R..K/History; Igbo/Govt/Econos; Igbo/Govt/C.R.K, Igbo/English/History.

Abia State University, Igbo language study has been from the inception. The centre for Igbo studies has been doing greatly even with the help of the then director, Dr. C.E. Osuagwu till now.

Federal University of Technology Owerri, Imo State University, Owerri and Federal University of Agriculture are not left out in the development of Igbo studies. Presently, they are running G.S. Courses in Igbo Language

Apart from Alvan Ikoku Federal University of Education, amongst order Colleges of Education that runs Igbo studies includes College of Education Awka, College of Education Nsugbe, College of Education Eha-Amufu. Presently, Federal College of Education (Technical) Umunze is also running Igbo Studies.

Because of the high premium the Federal Government in Nigeria has placed on the development of three major Nigerian languages: Igbo, Hausa and Yoruba, Federal Government Colleges in and outside Igboland have commenced Igbo studies some on L1 and some L2 programmes. Presently, the number of Federal Colleges of Education that attends acculturation programme under Second Language are up to 17 in number at the National Institute of Nigerian Languages (NINLAN) Aba every year. Also, the Federal Unity Schools in Nigeria are also inclusive in the teaching of these major Nigerian Languages. And also some of the Federal Military Secondary Schools are offering Igbo language.

Again, the establishment of the National Institute of Nigerian Languages in Aba, is a great achievement in the Igbo Studies where all the colleges that runs Second Language programme (L2) converge for immersion study with the native speakers of the language, is a credible achievement.

Igbo Studies in institutions of higher learning, have provoked intensive research in the areas of language, literature, culture, translation etc both within and outside country.

There is no level of academic height that the Igbo students is left out. Not even in the height of academic career there are many professors in the field of Igbo Studies all over Nigeria.

Igbo Studies in its Advancing Stages of Development.

There are two stalwart lectures that cannot be forgotten in the history of Igbo development. The "Ahajioku Lecture" and "The Odenigbo Lectures"

The Ahajioku Lecture came into being through the help of Imo State Government of Chief Samuel Omenaka Mbakwe in 1979 (Fmr Governor of Imo State). While the Odenigbo Lecture was born through the philosophy of Archbishop Anthony, J. V. Obinna of the Catholic Archdiocese of Owerri in 1996. These two addresses the question of Igboness in its holistic, cultural, Scientific and Linguistics dimension.

Akalonu, (2019), sees Odenigbo at moment the greatest promoter of the cause of Igbo language. It is practical in its nature; promoting thinking in Igbo, writing in Igbo, speaking and reading Igbo. That honour should be given to the pillars of the Odenigbo Lecturer for keeping the flag of Igboflaying, for 25 years now. Chinagorom, (2019), says the Odenigbo lecture is pure intellectual/academic research works presented in Igbo language. That the great expectation is when the science and arts could be taught and learnt in Igbo language with terminology and vocabulary in Igbo.

Other Crusaders of Igbo development is Mr. Pita Ejiofo who came up with the philosophy of gospel of “Subakwa” Igbo. In the same vein, Arch bishop Anthony J.V. Obinna came up with “Ozisa” a newspaper in the Igbo medium. Professor C. O. Nebo, the vice Chancellor of the University of Nigeria Nsukka, to demonstrate his love for his language through the department of linguistics, Igbo and other Nigerian languages started “Uja Odum” and “Ekwe” Igbo newspapers to inspire Ndiigbo to read and admire Igbo.

Others are “Oja” an academic journal of Igbo linguistics purely written in Igbo of the Department of Igbo, African and Asian languages of Nnamdi Azikiwe University.

Also “Achara” is purely another academic journal that is written in Igbo. Imo State Government in collaboration with Department of Linguistics and Imo State University. And so many others. These are to contribute to the development of our language and the preservation off our culture and identity.

Language and Globalization

According to Emeribe (2015/2016), language is a social phenomenon pertaining to a given society. It is the soul of a people. An individual cannot belong to a community if he does not speak the language of that community. Language is not only a means of social communication but is equally and especially a witness of the cultural values of a civilization. It defines a people in relation to the world at large. The language of a people is the vehicle transmitting its myths, education information. Consequently, it refers all that is specific and authentic to that culture or society. Infact, it is a network of symbol of any given society. Coming to this era of globalization, the success or the failure of political and commercial enterprises depends on the language of interaction. Then what is globalization.

Globalization

Globalization represents the emergence of a global society in which economic, political, environmental and cultural events in part of the world quickly come to have significance for people in other parts of the world.

Globalization leads to the growth of multi-national and transnational corporations.

According to Osuala (2005), globalization consists of the multiplication of linkages, global interconnectedness in spheres of trade, information communication, cultural, crime, drugs, food fashion etc. It is a global phenomenon that ties together the fates of different nations, increasing the need for one state to interfere in the business of others and promotes the consumption of information and the internationalization of means of production.

In a global world, international systems of trade, finance and production generate linkages that influence communities around the world. Territorial boundaries become less important as transitional networks of regionalization, social relationships and movements intensity. And these linkages generate information in diverse spheres of life on how to enhance the quality of life and living for sustainable development in domestic and foreign markets explain the emergence of globalization in commodity chain but international marketing of foreign and domestic goods underscore the emergence of globalization in language (Onuigbo, 2019). Sothe international market and commodity chain occupies the centre of International discourse in globalization but the relevance of language in the international and commerce demands a unique attention. (Onuigbo, 2013). This is because the global workforce is spread among the production lines of the world commodity chain and their modes of operation are captured in language. As we are in the world of social networking, we should

recognize the fact that it would not have been possible without language in information sharing to maintain the global balance of power and sustain the strategies of human resources management. In view of all these, dependence of foreign languages by African (Nigeria) inclusive at the detriment of their own languages is tantamount to intellectual dependence, which is far more unfortunate than economic or political dependence.

Indigenous Language of Africa

Emeribe, (2015/2016), says that Africa's indigenous languages and cultures which defines the Africans and ensure the transmission of the core values of the peoples of the continent are in danger of extinction especially in this global world. This is so because there is and has been a general disregard for the indigenous African languages by the elite of various African countries.

Happily, it was in recognition of the importance of indigenous, local or mother tongues of the world that the UNESCO, at its General Conference in November, 1999, proclaimed the 21st day of February of every year as the international Mother Language Day. At the first celebration of the day in 2000.

The Director General of the UNESCO Koichiro Matsuura, in the opening ceremony, underscored the importance of mother tongues/languages as not only an essential element of human cultural heritage, but the irreducible expression of human creativity in all its diversity in view of all these; what is the state of Igbo language and globalization?

Igbo Language Development and Globalization

Having seen the importance of language to globalization, it is now obvious that Igbo language have not gain access to the global world. We must acknowledge the fact that Nigeria is a multilingual nation that does not have a common language outside English as official language which has been the major problem of the local language development in Nigeria. Hausa language is making much efforts in international recognition than any other major Nigeria languages. Although that in this recent time creating awareness took a different shape by the help of radio transistor and the leap in development that the television brought, by associating images to the audio impression, is definitely impressive which has helped much in dissemination of information to the rural communities.

For instance, in the areas of health, the breast feeding, child spacing, the Ebola Crisis, etc in politics, the voters education. In environmental changes, healthy environment, forest dissertation, Agriculture etc. Despite that they are been aired in some of the countries it has no impact many media channels that can be viewed in any part of the globalization we are talking about today.

The Igbos by their nature are endowed by much creativity but the language to bring this creativity in them to the global world is not there. Do we talk about the Igbo Science and technology, commerce and industry manufactories, with emphasis in the evolution of specific places as centres of specialization e.g. science and technology of war innovations, (Awka), commerce in (Onitsha) Manufacturing in (Nnewi), and the craft and fashion in (Aba). In the field of Agriculture, the palm oil. Abia, Imo etc. This answers the question which (Osuala 2005) asked, "What does Africa sell or contribute to the global market on equal terms that any of her languages needs to courier?"

One can imagine shoes, bags and other things being manufactured in Aba, to make it marketable outside the country, they have to be labeled with made in China, Japan, Spain etc. What of the military shoes that was produce in Aba recently. What of Innoson motors; our Palm oil, fabrications in Nnewi and others in Igbo land, are they not enough for Igbo language to be recognize since culture becomes a commodity to be sold and language reduced to protecting what can be bought or sold in global market.

Globalization seems to be an unstoppable wheel that has a will of its own, sweeping and compelling all nations and tongues to obey its whims and caprices. Then, how will Igbo language fit in for that? There must be value re-orientation and attitudinal re-orientation toward Igbo language because this is the best way to address the myriad of this social problem confronting the Igbo nation.

In our various corners, we should be our own national orientation agency to drive the process of a comprehensive programme of attitudinal transformation starting from the family, the schools, the traditional and religious bodies to fit in in this present age of science and technology, scientific and technological knowledge has grown exponentially, (Elejo and Omada 2023), notes that technological innovations have progressed at a rapid pace and the effects of technology are clearly witnessed in all aspects of lives. Thereby required people who could think and have acquired necessary content knowledge and skills.

Conclusion

Since globalization promotes competition. Which implies that no nation, business organization, culture, language, etc. can compete successfully without identifying with the world order to which it belongs:

1. Our language needs to be rebranded to fit in with global world. We need to be sure that students are being taught in a way that not only benefits them, but also recognizes cultural uniqueness, having focus on how to use language to communicate other importance value like ethics and global responsibilities.
2. As the government has stopped importation of some foreign products to allow the locally made products to come to the lime light, they should also encourage the study of indigenous languages to have the international recognition in global market.
3. The Igboland, Igbo people and the Igbo linguistics should use the Igbo world of business to create access in the international market for Igbo language since Igbo is been taught in some schools outside the country and Igbo people, being the most populated in diaspora communities. The Igbos should double their efforts in the promotion and development of the language by loving themselves; the language, the culture and by passing it unto our children.
4. Introducing skills in Igbo language study that will also future science, technology and craft which will harness the Igbo potentials. Having seen all these, one can see that Igbo language stands a better chance to compete with global world if taking seriously.

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