

TOXIC IMPACT OF GLOBALISATION ON NIGERIAN LANGUAGES AND CULTURES: ANALYSIS OF ELLITISM AND IMPOSITIONS.

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Abstract

Western impositions and toxic impact of globalisation on Nigerian languages and cultures constitute some of the challenges of global crises on Nigerian education system. Quite disheartening enough, these issues are largely neglected by contemporary Nigerian elite and the masses alike. The aim of this study is to descriptively analyse and show how elitism and negative attitude abet Western impositions and toxic impact of globalisation on Nigerian languages and cultures in contemporary time. Oral and telephone interviews and observation form the primary data. The secondary data are drawn from library and internet textual materials. Descriptive survey and analytic methods, qualitative approach and content analysis are employed. The analysis reveals that elitism and negative attitude of a larger number of Nigerian elite abet Western impositions (e.g. English Language, Western norms, values and systems) and toxic impact of globalisation on Nigerian languages and cultures. Besides, average Nigerians also exhibit negative attitude towards, neglect and endanger their indigenous languages and cultures. The wholesome implication is identity crisis over linguistic and general cultural space in the global scene. The study concludes that the identity crisis follows the culture clash between Western and indigenous Nigerian cultures and languages, as Nigerians incessantly abandon theirs for Western ones, and thereby endanger and erode them.

Keywords: Elitism, Negative attitude, Toxic impact, Globalisation, Nigerian languages/cultures

Introduction

Most contemporary Nigerians, especially those of the elite class, largely neglect their Nigerian-African established ways of life, languages, values, norms, customs, traditions, worldviews, various non-material systems and material aspects of their indigenous cultures. The Nigerians, like many other Africans, who do so usually dump their cultures (languages inclusive) for the Western and other alien equivalents, which are in no way better than theirs (Allimi, 2005; Prah, 2009; Omagu, 2012; Robert, Besong & Dibia, 2016; Robert & Besong, 2016). Nigeria has been continuously led by bad elite that destroy and waste its systems and resources, and frustrate its development and wellbeing with negative elitist deeds, such incitement, identity politics, character and opponent assassinations, ethnic mobilisation of their ethno-religious youths against the nation and its masses. Elitism concerns elite in totality, from its formation to functions, deeds and misdeeds. It is used here to refer to practices, behavioural patterns, idiosyncrasies, mis/deeds and ontological and otherwise dispositions of the elite. As colonial superimpositions continue to linger in Nigeria, as in other ex-colonies, the indigenous systems, including its education system and national development are continually endangered, threatened and eroded by the superimpositions.

Erasing, or at least dealing appropriately with, the superimpositions their posed challenges, requires sustained good deeds by elite and leaders of the nation. By failing to erase or deal with Western superimpositions on Nigeria and the toxic impact of globalisation on Nigerian languages and cultures, it implies that Nigerian elite abet these ills. Globalisation continuously impacts both positively and negatively on various spheres of life in both developed and developing nations. These include education, trade, technology, competition, investments and capital flows, employment, culture, and structures of organisations (Nova, 2020; UKessays, 2018; Rodrik, 1997). The good deeds of a nation's elite determine the extent of its national development and wellbeing (Kia & Vurasi, 2013). The otherwise from the elite produces negative, unproductive, misleading, harmful and unfavourable results that adversely affect the society having such elite that show elitist irresponsibility. In view of the trend of elitism and negative attitude towards Nigerian indigenous heritage and systems, constituting Nigerian wholesome cultures that include languages, this study rises to dissect how the elite abet the aforementioned ills and thereby rouse deserving attention to the misdeeds of the elite that abet Western impositions and the toxic impact of globalisation.

Elitism, Western Impositions and Globalisation

The African cultural contact and experience with the West brought upon Africa along with its culture certain destructive superimpositions, which have continued to provoke African scholars since the 1940's till date. The quest to correct colonial wrongs against Africa and its identities, cultures, languages, philosophy and entirety gave rise to what has become known as identity struggles of the 1940s/50s in African studies like philosophy (Eze, 1997, pp. 1-21; Asiegbu, 2016, pp. 6-9). Colonial superimpositions, with the major impositions being language, religion, politics, westernisation and Eurocentricism, have continued to exert more negative than positive impacts on Africa, its peoples, culture, societal systems and institutions and entirety (Fanon, 1963; Rodney, 1972; Wiredu, 1972 & 1998; Bolton, 2007; Dibia & Robert, 2018). The situations at stake, arising from the colonial superimpositions, are worrisome. Maikanti et al. (2021) agree that the language imposition has worsened the multilingual situations in Africa. Given that English is the leading most spoken language of the world and most activities of globalisation are being done in English, it is suitable to code-mix and code-switch African indigenous languages with English language in discourses. In what could be regarded as making a clarion call on the Yoruba to engage in code-mixing Yoruba with English, Salami (1991) affirms the importance of code-mixing in a multilingual linguistic environment, such as ours in Nigeria and most other parts of Africa.

Colonialism came with forced western impositions on all colonised territories that are now ex-colonies. Nigeria is not left out of the impositions, which are described in strong terms by African scholars as superimpositions. In contemporary time, the superimpositions brought to place by colonialism are further sustained through globalisation, neo-colonialism, westernisation and Eurocentrism. The major superimpositions are Western religion, politics, technology, science, thought, literature, education, psychology and patterns of social life that include dress code and sexuality, among others. Western education, religion, polity and technology are the frontline instruments of propagating and enforcing Western ways of life. Globalisation revolves around the sustained efforts and practices of making the world one big global village or community for merged villages, communities and states of the world, whereby there is limitless and borderless network of interactions, transactions, exchanges, and various activities, which are particularly made possible with new media. This definition attempted herein reflects what many scholars and other individuals and groups have described globalisation in the literature.

UKessays (2018) states that globalisation, in short, points to the whole efforts toward making the world a global community or one village. It adds that goods that were only found in western countries can now be found across the globe as a result of globalisation. The problem with this description of globalisation is that of stressing goods found in the West without proportionate emphasis on the goods obtained in the non-Western worlds, from where the so-called 'goods in western countries were got from. The reality also is that the world cannot be realistically made one regardless of its digitalisation by technological and scientific advances. It should be noted that developing nations are not left out in sciences, technology, development and other spheres. The underdevelopment nomenclature is a western creation for prove of betterment and superiority after draining the so-called developing nations dry. It should be noted that both developed and developing nations, as two sets of parties involved in the globalisation project, benefit from each other. In fact, the pre-empted benefits the developed nations of the West would (and do) get from the developing nations were the remote factors considered before founding globalisation.

As Wiredu (1980 & 1998) affirms, religion, politics and language are three most significant avenues of Western superimpositions on Africa and other continents the West had penetrated with colonialism. Yet, religion and politics are noted to have been indeed sufficiently dangerous and worse than the menace of the language superimposition, as they have been causing contemporary Africa more harm than good (Wiredu, 1984, 2002 & 1998). To break out of the spells of the superimpositions, post-colonial African scholars and authorities have continued to clamour for decolonisation. Given the trends of elitism and negative attitude towards indigenous languages and cultures, decolonisation is imperative. Instead of holding on to English, to unreasonably show elitism, civility, modernity, urbanity and Western literacy, it is rather ideal to consistently make use of code-switching and code-mixing to decolonise linguistically. This would involve current mixture and use of both Western and indigenous (non-Western) linguistic codes and property in formal settings, while purely holding on to the indigenous ones alone in informal settings. The push-pull factors behind code-mixing of and to indigenous and alien languages (e.g. Igbo and English) include the extreme influence of English language; the misrepresentation of African thought in English; the inadequacy of the English language in African context; and the affirmed commonly realisable theoretical and practical potentials of indigenous languages.

The others are being aware of the efficacy of language-based techniques for addressing problems; the necessity for and consciousness towards meaningful moderate decolonisation; and the imperative of intellectual consolidation of and contribution to earlier works on decolonisation in particular and the whole African philosophy in general. The importance of language is why Kwasi Wiredu considers it to be the first intellectual pillar to be decolonised (Wiredu, 1980 & 1992; Osuagwu & Chimakonam, 2018). Meaningful decolonisation has to begin with language decolonisation project and techniques. This is because language is conduit of communication and the pillar of intellectual exercise. If African studies are done in African languages, as wa Thiong'o and Kezilahabi recommend, or done using African concepts (linguistic codes, concepts and property) for conceptualisations, as Wiredu and Oelofsen recommend, developing and using language-based techniques for and to promote African studies, the African story in literature and history, and African indigenous ideas in philosophy and other disciplines would be easy (Osuagwu & Chimakonam, 2018). Meaningful African/Nigerian elitism ought to be that which conceives being elite as being willing servants of the state, who are ready to shoulder the burdens of the state and its citizenry, and produce lasting solutions to the burdens. The solutions are targeted at productivity, development, *welfarism*, etc. through good governance and elitism, and efficient service delivery by all elite

in general and politicians (i.e. political elite) in particular. Nationalism is a phase of elitism that focused on proffering lasting solutions to the then state issues confronting the colonised African and other non-Western states.

Nigerian elite practise the elitism of not 'finding something different after the end of the European game of colonialism' (Fanon, 1963, p. 252). They keep on 'paying tribute to Europe/America by creating states, institutions and societies which draw their inspiration from her' (Fanon (1963, p. 252). Nigerian elite do not yield to the above warning given by Frantz Fanon and thereby exhibit negative attitude and practise elitism that abet Western impositions and the toxic (negative) impact of globalisation on Nigerian languages and cultures. He warns against the tendency as well as act of imitating the West, saying, 'Look at them [America and Europe] today swaying between atomic and spiritual disintegration'; we need not sway between atomic and spiritual disintegration, as they do. But because our Nigerian elite thread the paths of the West, Nigerians now sway between atomic and spiritual disintegration. It should be noted that atomic disintegration is to technology, the adverse impact of technology, inclusive of atomic bombs, guns and weaponries for insecurity. And, spiritual disintegration implies religious intolerance and crises, which now characterise the Nigerian state. Our Nigerian elite have refused as well as failed to: 'invent, make discoveries, seek response elsewhere [other] than in Europe/America, work out new concepts, and try to set a new man.' They are rather largely 'obsessed by the desire to catch up with Europe' (Fanon, 1963, pp. 254-5).

Toxic Impact of Globalisation and Western Impositions on Nigeria

The toxic effects of globalisation abound. In fact, they are even more than the positive ones. Globalisation impacts on both developed and developing nations (UKEssays, 2018; Lere, 2014). According to UKEssays (2018), toxic effect affects everyone. The destructive nature of these effects is why this paper calls them toxic impact of globalisation. It should be noted that globalisation and Western impositions exert similar or the same effects on Nigeria and the like other nations. This thought is affirmed by Nova (2020), Khapoya (2013) and Plocha et al. (2011), among others. Accordingly, Western culture imperialism is sustained by globalisation, as westernisation and neo-colonialism are used to erode non-Western cultures, inclusive of indigenous languages (Maikanti et al., 2021; Robert & Besong, 2016). Unfavourable trade policies, rooted in international politics and prejudices, affect developing nations in the course of international trade and economic transactions. As Allimi (2005) points out, communication channels operating in contemporary Nigeria showcase a successful imposition of alien values, faith and psychology on our culture. This is because they are agents of culture imperialism and the endangerment as well as attrition of Nigerian languages and cultures (Robert & Besong, 2016).

Foreign culture is over promoted and preferred in Nigeria, with the elite taking precedence in the disposition of the negative acts of doing so on traditional and new media (Robert & Besong, 2016; Prah, 2009; Allimi, 2005). Western culture mimicry has become the order of the day (Prah, 2009; Robert & Besong, 2016). In the bids to demonstrate as well as show-off elitism, most Nigerian parents, elitist and common ones alike, forbid their children and wards from speaking their mother-tongues (Maikanti et al., 2021; Dibie & Robert, 2018; Robert & Dibie, 2015), 'leaving them with no cultural identity as they can only poorly speak or/and write the Second Language, L2, but could barely say a word in their mother-tongue' (Robert & Besong, 2016, p. 319). Allimi (2005) and Prah (2009), among others, note that anything indigenous, African or Nigerian is considered barbaric, archaic and local by most Nigerians and other Africans. Having elitist traces, it is quite clear that the elite lay the foundation for culture

erosion in Nigeria, as in most other parts of Africa. The foundation is sustained and put to practice by the same elite, who at the same time groom the younger ones to thread their paths.

Western mimicry among Nigerians, especially the elite goes beyond the use of alien languages to preferring and adopting Western dress code; practising the new sexualities (queer–homosexuality) of the West; substituting, consuming and promoting foreign commodities, music, movies, newspapers, magazines and TV channels, and other arts; and what have you (Besong, 2019; Robert, Besong & Dibia, 2016; Chikaan & Ahmad, 2011; Aseka, 2010; Dare, 2010; Prah, 2009; Allimi, 2005; Anyaegbunam, 2005). Anyaegbunam (2005, p. 48) notes that citizens ‘with the right culture and attitude towards Nigeria’ would not dab, endanger, or erode Nigerian cultural embodiments, systems and products. Tony Momoh is quoted in Anyaegbunam (2005, p. 48) to have said that ‘a culturally aware person has won more than half of his battle for liberation.’ The implication is that most of the Nigerians who are not culturally aware have unfinished battle for liberation to conquer, though most of them are neither aware nor conscious of this battle. ‘Cultural foundation,’ Tony Momoh said, ‘is the meaningfulness and springboard of freedom’ (Anyaegbunam, 2005, p. 48). This foundation is lacking in most elitist children in Nigeria and beyond.

Again, Anyaegbunam (2005, p. 48) quotes Lomo Kenyatta to have said that ‘the British came, gave us the Bible and took our land.’ The overall message of this sage is that the British colonialists eroded our cultural heritages, upon introducing Christianity to us, Nigerians/Africans. Ngozi Anyagbunam adds that ‘they [the British] have come again in the 21st century; but this time, they gave us some dollars and made us [the media, the school, elite (elitist parents) and even individuals] their parrots.’ To that end, Robert and Besong (2016, p. 319) note that ‘the mass media (the press) are the lead parrots of neo-colonialism that is sporadically eroding our indigenous cultures and all their embodiments.’ They add that ‘the greatest mistake to avoid is to define Nigeria’s national culture in terms of the culture of the elite’ (Robert & Besong, 2016, p. 319). Thus, the elite have no culture of their own. The one they craft gradually through elitism is deficient and has no specific cultural identity, despite being an offshoot of Western culture. It has no place in their indigenous cultures and is only a corrupted or derived Western culture. Robert and Besong (2016, p. 319) regret that ‘African cultures with all their embodiments are being incessantly polluted and westernised by our mass media, which have rather resorted to Eurocentric [biased] journalism/broadcasting, like the western scholars/artists of such rendition.’ The pollution, as Chiakaan and Ahmed (2011, p. 62) note, ‘is a product of pornographic films or programmes on television and pictures in newspapers, magazines and internet.’

Globalisation has created new crops of elite in the global community. These elite are westernised by their Western fellows in contact with them. In the sustained bids to impress the Westerners in contact with them, non-Western elite (Nigerian elite) get westernised and make reasonable efforts to westernise those they could. Western cultures, languages, systems and behavioural patterns have become the order of the day as a result of globalisation (UKEssays, 2018). The regulatory bodies put in place to control trades, socio-economic and political transactions undoubtedly exert both negative influences on citizens of the other nations in contact with them (Nova, 2020; Bolton, 2007; Rodney, 1972; Fanon, 1963). The sustained interactions as well as interdependence among nations in the web of globalisation have caused over reliance on some other nations for solutions to problems that could be addressed with indigenous systems and measures. Developed nations take advantage of their scientific and technological advancement to exploit human and natural resources of developing nations. While increased foreign investments are possible with globalisation, indigenous industries get

degraded and silenced, as they suffer relegation, negligence, unfavourable competition and poor patronage. As UKEssays (2018) notes, even most managers of organisations favour international companies and business deals much more than the local ones, which are largely underrated.

While it is true that the wave of globalisation has caused and continuous to cause various changes from negative to positive cultural practices, the changes are largely indiscriminately carried out to the endangerment as well as the extinction of indigenous systems. There are mixed languages, customs, norms, values, dress code, marriage, sexuality, family systems, interaction patterns, interpersonal and intergroup relations, cooking styles, etc. in the web of globalisation. Those of the West have not only spread across the globe, but also continually submerged those of most non-Western nations. New ways of life are learnt and imbibed mindlessly by many, particularly those who consider the alien ways (of the West in particular) as being better than or superior to their own indigenous equivalents. Justice and equal treatments of all and sundry are obtained now much more than before the rise of globalisation. However, international politics and propaganda, and the differences in legal systems, judicious sources of adjudication, languages, religions, cultural orientations and other practices leave adverse effects on smaller (and/or less developed) nations in the globalisation circle.

With technology gradually replacing labour, unemployment increasing among developing nations. Labour regulations and policies having foreign traces are unfavourable to most of the indigenous employees. The salary scale and working conditions of foreigners in Nigeria differ from those of Nigerians in the same establishments and sectors with them. They enjoy the job benefits and security that Nigerian employees do not. This amounts to structural imbalance, inequality and rights infringement, workplace injustice and politics and job streaming against indigenous employees. These cause job dissatisfaction, low employee commitment, poor performance and low productivity. As compulsion is used on indigenous employees to get results amidst unfavourable working conditions, alienation and breach of contract arise, with little or nothing done about them perpetually. Besides, alienation of labour and the trend of underemployment are common challenges caused by globalisation and Western impositions in developing nations, such as Nigeria. Again, job security is now minimal in both developed and developing nations as a result of outsourcing, in and out flow of labour, the mechanisation of many jobs, the introduction and use of artificial intelligences for different job operations, the availability of cheaper labour, etc.

Studies confirm that the negative effects of globalisation on developed nations include jobs insecurity, fluctuation in prices, terrorism, fluctuation in currency, and capital flows (Nova, 2020; UKEssays, 2018; Lere, 2014; Khapoya, 2013; Plocha et al., 2011; Rodrik, 1997). Certainly, these effects are worse on developing nations. Health conditions among people in developing nations have deteriorated (Nova, 2020; Khapoya, 2013), particularly as multinational companies pollute the environment without care. One of the sources of increased health challenges is the industrial (fast) food syndrome. Industrial pollution is another source of health challenges posed by globalisation to developing nations. Obviously, these effects are toxic. Also, the circulation of currencies of various nations has had drastic adverse effects on Nigerian currency (the Naira), such that it is gradually losing value in terms of its affordability of commodities. Globalisation brought to place exchange rate inequality between Western currencies and those of African nations like Nigeria. This has caused the devaluing of Nigerian Naira, whereby \$1 is currently ₦700-above.

Furthermore, racism and shared prejudices and falsehoods are made manifest against Nigerians in the course of interacting and transacting with peoples of the Western world, who most of them hold and spread negative views about Nigeria, Nigerians and even Africa as a whole. Thus, globalisation makes it possible for such Westerners to spoil our image and good reputation, besides destroying our indigenous systems and ways of life. The easiness in movement across borders has caused rural drift, brain drain syndrome, human and substance trafficking across borders, especially in Europe. Many Nigerians have been made prostitutes, hooligans, 'slaves', refugees, displaced persons and nonentities in many European nations. Globalisation makes these possible. Then, elitism and negative attitude orchestrate, enforce, promote and sustain these ills that most Nigerians would not have known or suffered if there were globalisation and Western impositions.

Positive Impact of Globalisation and Western Impositions

Despite its negative effects, globalisation has some positive effects (UKEssays, 2018). These include simplification of business transactions and management, trade and commerce, social interactions and relations, international relations and diplomacy, etc. The simplification of these endeavours is possible with the scientific and technological improvement in communication, technology, transportation, education, economy, trade regulations, politics and other spheres (UKEssays, 2018). Nigeria, like other nations of the globe, does not only interact consistently, but competes as well. The circulation of currencies of various nations is made by globalisation. The use of automated credit card devices (e.g. ATM), which are products of advanced technology, is possible in the world of globalisation, etc. (UKEssays, 2018).

Improvement and feats in international trade are also benefits of globalisation to developing economies. Trade restrictions, international tariffs and rigid migration laws have all been reduced to the barest minimum. Globalisation has been erasing the barriers to trade and diplomacy, inclusive of price control and reduction in cost of production, distribution, marketing, advertisement and management. As foreigners troop into developing nations for cheap business operations and more profits, developing nations tap from the prospects of foreign investments. The investors contribute to the economies of their host communities and nations. The participation of developing nations in international economic activities and policies impacts positively on their economies (Nova, 2020; UKEssays, 2018; Lere, 2014; Khapoya, 2013; Plocha et al., 2011; Rodrik, 1997).

Globalisation has eased movement across nations of the world in both developed and underdeveloped nations. Market and other economic transactions have got widened and bettered by globalisation, particularly with the activities of multinational corporations in different countries of the world (UKEssays, 2018). Nations compete well with what they have comparative advantages over others and transact as well as circulate what others do not have (UKEssays, 2018). In developing nations (e.g. China, India and Vietnam), globalisation is said to have reduced poverty (UKEssays, 2018), and created employment opportunities as well as bettered working conditions for the working populations of these nations.

As affirmed by Nova (2020), among others, technological feats are one set of the positive sides of globalisation enjoyed by developing nations from the developed ones, as they globalise and digitalise. More so, educationally, globalisation has caused a lot of significant changes in the education sector, including the introduction of online education systems and avenues. Teaching and learning have been made easy and common in developing nations. Teaching and learning aids (instructional materials) and school infrastructural facilities are made available and accessible to many people in the developing nations, as in the developed nations. The rate of

male and female enrolments across all levels of education has increased, while enrolment has become sustainably gender inclusive.

Elitism and Negative Attitude as Abetting Factors

Elitism and negative attitude towards indigenous languages and cultures, as evidenced in Nigeria, have great implications. Negligence, relegation, endangerment and attrition of indigenous systems, and loss of and crisis over cultural and linguistic identities are the gravest implications of these ugly trends. Adegbite (2003, p. 185) is of the view that Nigerian elite show elitism by abandoning their indigenous systems, most especially languages, for those of the West. Nigerian elite are affirmed to attach extreme value, relevance and prominence to alien languages and other aspects of Western (alien) cultures to the peril of the indigenous ones (Robert, Besong & Dibie, 2016; Robert & Dibie, 2015; Adegbite, 2003). As Adegbite (2003) confirms, the elite inculcate negative attitude in their children and wards, such that the latter too begin to hold, exhibit and spread negative attitude towards their indigenous systems. These elitist trained children and wards also un/consciously transfer same or even worse attitude to others around and under them.

Adegbite (2003, pp. 185-6) realised and noted that Nigerian undergraduate students, who had internalised and regularly showed such attitudes, were willing to change and embrace their Nigerian systems— Nigerian languages and cultures, upon enlightenment. Apart from Hausa undergraduate students studied by Adegbite (2003), all others preferred English Language to any other languages. This attitude has a bearing to parenting. Elitist parents mostly behave as if understanding and speaking English is the base of life. Prah (2009) blames African elite for imitating and presenting Western ways of life to their African subjects as better ways of life, failing to develop African systems to be like the worthwhile and cherished Western ways of life one could think of. The attitude of exclusively upholding Western languages, cultures and societal systems at the expense of indigenous ones, as exhibited by Nigerian elite and their children, wards and disciples, shows the extent to which they are influenced and plagued by westernisation, Western impositions, toxic impact of globalisation and wholesome cultural and linguistic imperialism (Bamgbose, 1985; Prah, 2009; Robert & Dibie, 2015; Robert & Besong, 2016; Robert, Besong & Dibie, 2016).

Identity politics is one strong factor behind elitism (Gethin, Martínez-Toledano & Piketty, 2021), just as it is behind class division and demarcation that ground majorities versus minorities and the associated issues. While the polity of every nation is dominated by the political elite, the national affairs of every nation are in the hands of the elite— political, educational and other categories of elite. As Gethin, Martínez-Toledano and Piketty (2021) note, in this era of globalisation, cultural anxiety and economic insecurity are major sources of worry among people. The worry “has allowed ‘populism’ to irrevocably take root in our political systems.” And, the worry followed the emergence of “a new form of ‘elitism’ over several decades” (Gethin, Martínez-Toledano & Piketty, 2021, p. 3). By confirming that western democracies face political crises in this age of globalisation, Gethin, Martínez-Toledano and Piketty (2021, p. 3) implicitly point out that globalisation has not been able to salvage the democracies that most non-western nations look up to, or even imbibe totally. They aver that tackling these crises among the western nations ‘requires giving back a voice to the many citizens,’ who feel misrepresented by extant ‘democratic institutions’.

Besides, ‘sufficient ambitious and credible platforms’ have to be created ‘to convince them [the elite] that globalisation and technical change can serve the interests of more than a narrow minority’ (Gethin, Martínez-Toledano & Piketty, 2021, p. 3). By implication, Nigerian elite

ought to realise that globalisation has toxic impact and its interesting brought forth changes do not serve only the purpose of elitism. Thus, clamouring or holding on to elitism to abet western impositions and the toxic impact of globalisation amounts to and as well demonstrates deviance and negative attitude among the elite. The deviance is made elitist and institutionalised by the elite. The elitist formation of deviance, as what follows elitism, causes sustained worry about cultural apprehension over culture erosion, economic insecurity, political hegemony and the absence of real or ideal sovereignty. The foregoing realities highlight the concern of this study, which is that of worry about elitism and negative attitude as factors that abet western impositions and toxic impact of globalisation on Nigerian languages and cultures.

As to elitism and negative attitude being what abet the erosion of Nigerian languages and cultures by westernisation and globalisation, this study argues that elitist failure and negative attitude account for the sustenance as well as the prevalence of Western impositions and toxic (negative) impact of globalisation in contemporary Nigeria. The argument is given credence by Kia and Vurasi (2013, p. 165), who observe that ‘the failure and success of national development depends on elite’s effectiveness in knitting together political influence so that it responds to national demand of the system.’ Similarly, Prah (2009) observes that the post-colonial African elite have continually acted in ways that prove them as being incapable of manning the affairs of their nations, and thereby failing the masses timelessly. The way Nigerian elite fail woefully in their elitist responsibilities is why Kia and Vurasi (2013, p. 165) regret that ‘Nigeria has never been lucky enough to have good elites, because Nigerian elites toe ethnic ties with the absence of a coherent system of choice in politics and economy.’ They add that ‘everywhere, elites are viewed as essential elements of political and social life of the country, and in every country.’

The implication of Kia and Vurasi’s (2013, p. 165) above statement is that Western elite across ages are those behind what they have, which non-Western as well as underdeveloped Western nations do not have. And, Nigerian elite, like those of other developing nations, are those behind its underdevelopment, backwardness and nationhood challenges in the post-colonial era. The stability of society depends on its elite on one hand and ‘on ways in which the elite is organised and fits with other sectors’ on the other hand. The formation of elite in society is ‘legitimated by their identification with the most pervasive goals in society.’ Regrettably, Nigerian elite do not identify with the most pervasive goals of the Nigerian society. Rather, their goals are personal and those are what they consistently pursue and see to their realisation. Given this reality, the national interests of Nigeria, which include its languages and cultures that must be upheld, preserved, developed and transmitted across generations, are abused, endangered and eroded.

The worthwhile elitism of American elite made it possible for ‘American interests and values’ to remain ‘unthreatened by foreign powers for at least a century prior to World War II’ (Higley, 2012, p. 351). As Higley (2012, p. 351) affirms, for this reason, America was able to ‘cultivate its own affairs and refrain from a sustained engagement with the larger world.’ This feat was made by its elite that practised worthwhile political elitism. Nigerian elite have failed to uphold worthwhile elitism of the true nationalistic spirit that the nationalists had initially at the beginning of their liberation struggle. They fail to realise and show that elitism, particularly political elitism, is a viable means for achieving ideals and feats, particularly of democratic equality and the common good of all. Thus, Nigerian elite have to borrow a leaf from those of America and other like nations of the world to cultivate their own affairs and refrain from the current sustained engagement with the larger world, just as American elite did successfully.

Conclusion

Given the analysis, it is quite clear that elitism and negative attitude are factors that abet Western impositions and the toxic impact of globalisation on Nigerian languages and cultures. This study calls for a radical change from these trends, towards attaining sustained indigenous cultural identity, development and prominence across the globe example the free movement of capital, goods, labour, technology and innovation has lowered the cost of providing goods and services. The misdeeds of the elite become ways of life among other Nigerian masses. Thus, the abetting of these trends continuously spreads and sustains against indigenous systems. The study concludes that the identity crisis follows the culture clash between Western and indigenous Nigerian cultures and languages, as Nigerians incessantly abandon theirs for Western ones, and thereby endanger and erode them. Positive elitism and attitude is the panacea.

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