THE FATE AND SURVIVAL OF NIGERIAN LANGUAGES IN THE ERA OF GLOBALIZATION: INSIGHTS FROM PERSONAL NAMES

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Abstract

The phenomenon 'globalization' is a fundamental aspect of every society because no society or culture is devoid of it. It is an evolution that undermines centuries of tradition, local autonomy and cultural integrity. It is a major culprit of linguistic genocide that has precipitated a moral crisis in many countries, tearing the basic social and cultural fabrics of many families and communities apart. Thus, the death or endangerment of a language means a lot to members of its community, because the community often loses a great deal of cultural identity, ranging from spiritual and the intellectual life of a people, traditions, oratory, personal names among others. Personal name as an element of language is a true reflection of culture. It is no doubt an integral ingredient in the life of most African communities as it gives a clear picture of what is obtainable in the culture of a people .The study therefore, examines the Nigerian language and the kind of names (indigenous or foreign) that exist within the society . It aims at the study of globalization and personal names in Nigeria. It tries to know if the indigenous personal names have been replaced by foreign names or still retain the African cultural identity and value in their semantic vessels and to what extent and circumstances. It tries to detect the overwhelming influence of globalization on language, especially as it concerns the indigenous names in the last sixty (60) years, i.e from 1953 to 2013. The thrust of the matter is to examine if the level of language endangerment is directly or inversely proportional to the indigenous names endangerment. The work focuses on the staff and students (ND1 and ND11 students) of Captain Elechi Amadi Polytechnic, the Niger Delta Secondary School (NDSS) and State Primary School 2, Olanada, all in Rumuola, Port Harcourt. . It consists of some names of males and females staff of the institution within the ages of thirty (30) to sixty (60); diploma students of the Polytechnic within the ages of sixteen (16) to thirty (30); NDSS students within the ages of ten (10) - sixteen (16) and State Primary School, Olanada within the ages of 5 to 14 years. A random sample of personal names was done and the data was analysed descriptively. Contrary to the researcher's thought, it was observed that though, some children bore indigenous names at home, a good percentage of them have foreign names, so were called, known or identified by those foreign

names. It finally tries to recommend ways to proffer solutions to this menace called 'globalization' in our system.

Introduction

Globalization, in the cast of colonial legacy, came along in the eighties as a liberating force opposed to militancy politics and its corruptive influences. Its domineering influence was felt even more strongly in the nineties, as information technology turned the world into a global village and revolutionized the people's identity paradigms and played up western political systems and models for Nigeria. Globalization is a trend that impacts on our society and it's noted as one of the world's problems as well as solutions. This phenomenon has progressively knit the world and created unity out of diversity. However, it was created by the social forces to serve their specific interest of dominance, so has dominated the world with Africa and Nigeria in particular as they (Nigerians) are worst hit. It spreads its tentacles to all facets of human endeavours including language.

However, several reports have been made that when a language dies or is endangered it means a lot to members of its community, because the community often losses a great deal of cultural identity with the language. Reason being that language is a powerful symbol of a peoples' identity, therefore most of the cultural, spiritual and the intellectual life of a people are experienced through language. This ranges from traditions, oratory, prayers, incantations, myths, ceremonies, personal names, vocabulary, greetings, accent, intonation, behaviours, emotions, dressing, food, styles, ways of communicating to adults and children, etc. The fact remains that immediately a language is lost, all of these must tilt or refashioned to the new language with different words, sounds, signs and symbols and grammar, that is, if they are retained in the first place .This implies that the more powerful language automatically replaces the other and imposes its cultural habits or fabrics on the weaker one.

Language and culture are inseparable from each other. Language is a part of a culture and culture is a phenomenon in a wider meaning that covers nearly every social fabric of human endeavours. Accordingly, a name is a part of language; names are some sort of reliable documents for research into general history, the history of the language itself and culture of certain lingua societies. Each man's name functions as a 'folded text' that marks linguistic, cultural, national, family relationships, ethnic and religious belongings (John, E. 2014, p.176).

Nigerian indigenous name reflects all aspects of the people and society. It reflects man, his character, status , religion, God, god, strength (bravery) , historical figures, heroes, kingship, headship, warriors, natural phenomenon, place names , courage, intelligence , aesthetic beauty, love , morals and ethics, animal , gentility , grace , favour , divinity, precious stones, market days , wealth, penury, crisis, reincarnation, etc., whose meanings innately form the value system, ethnic self-consciousness, understanding and national identity . In fact a Nigerian name is a total reflection of material and spiritual life of the people.

According to Makarycher and Sergiunin (1922, p.11), globalization leads to new cultural diversity and a major force in language endangerment. They are also of the opinion that a good number of traditional practices, ways of life and world views disappear, as a result of increasing cultural contacts.   Makarycher and Sergiunin (1922,p.30) reiterate that globalization is based on various forms of cultural universification . . . , now includes what is called transculturality or interculturality, the fusion of cultures into hybrid forms and also attest that globalization

threaten to undermine centuries of traditional, local autonomy and cultural integrity(30). Mbat (2005, p.74) laments that globalization is a new face of colonialism.

Globalization can be expressed as an evolution which is systematically restricting interactive phases among nations by breaking down barriers in the area of culture, commerce, communication and several other fields of endeavours. (Akindele, 2002).   This is being manifested in the way our languages, names, culture, economy, government and all we embark on are being moulded by the western culture and we feel above the world imbibing strange cultures. This is of course, cultural complex! It is complex in the sense that, rather than being proud of what we have, we are ashamed of it. This simply implies that we can't stand by it, modify, develop or even sell it to the world.

The Nigerian Language

HAUSA, YORUBA, IGBO, are the major languages in Nigeria. The most popular local Nigeria languages are Igbo, Hausa and Yoruba, Edo, Fulani, Tiv, Kanuri and Ibibio. The country is home to over 250 ethnic communities with diverse languages and rituals. The biggest ethnic communities are the Yoruba, Fulani/Hausa and Igbo representing 68% of the population of the country. The Ijaw, Edo, Ibibo, Kanuri, Tiv, Ebira and Nupe account for 27%, while the minority groups comprise the rest 5% (Osuagwu, T.R 2003).

Definition of Terms

This paper is also going to define some key concepts that will stand as bedrock to this discourse.

Globalization:

This is a process whereby happenings or lifestyle in local places are shaped by happenings in other parts of the country or world.

Language

Language is any system of sound or words employed to portray ones feelings and identity (name).

Name

A name is the   label or tag by which an individual is known, identified, called or represented in his environment or society.

Culture

Culture is the people's way of life; it can be language, dressing, dancing, naming, eating, occupation, worship, greeting, etc.

Era

This refers to a period of time associated with an event, phenomenon or person, etc.

Survival

The state of being or living; continued existence; absence of relegation or demotion to a lower status or division .

Scope and Limitation of the Study

The study deals with the state of our indigenous Nigerian languages in the era of globalization. To this end, it focuses on Nigerian personal names as our case study , it then

examines whether Nigerian parents indulge in giving their children more indigenous or foreign names and what cultural meanings and identities they (the names) portray.

Statement of Problem

The age long systematic devaluation and endangerment of indigenous languages and the understanding that when a language dies it goes along with every element of it, like traditions , oratory, culture , names or naming among others, triggered the inspiration behind this work. Again, most children of my contemporaries and relatives bear indigenous names, so it gave me a concern to query this saying that "language endangerment goes along with personal names among others". It is therefore against this background that the researcher seeks to verify if language endangerment by globalization also affects our indigenous names in their forms, and whether their semantic undertones are retained to reflect the African cultural identity or tilted towards globalization (westernization).

Literature Review

This chapter is divided into three parts, the theoretical, empirical and the conceptual reviews. The theoretical deals with the data and ideas on which the study is based, while the empirical is the review of the major issues in this work

Theoretical Framework
Functionalist Theories

Daniel Katz proposed a functionalist theory of attitude formation and change. This theory looks at attitude as a major variable that can easily be affected or influenced in any communication act. Under this, theories or functions that are vital in an individual's attitudinal change are being discussed. They are the Ego Defensive function, the value-Expressive Function, the Knowledge Function and the Utilitarian or Instrumental Function

Ego Defensive Function

This explains that human beings tend to tilt or change their attitude to avoid embarrassment. Native language speakers of a language would always change their attitudes towards the use of certain words of a language, if they are of the view that such use of language or name will cause them embarrassment or disgrace. This accounts for a major reason why most native speakers are not proud and confident in using their own language vocabulary or names, especially outside their homes, as they strongly do not have confidence in their own names. .So, to protect their ego, they automatically join the bandwagon.

The Knowledge Function

People prefer to use a language they are more knowledgeable and fluent in . It goes to say that the more knowledge people have for a language, the more they love and cherish it and consequently use it in carrying out their day to day activities, and naming is not left out .

The Instrumental Utilitarian

It is generally believed that people quickly change their attitudes if there is a reward or an incentive presented before them. Baker (1922) affirms that the acquisition of a minority language, using and maintaining a language or acquiring a positive attitude towards that language may be dependent on gaining some reward and avoiding penalty. This implies that

people's attitudinal change towards westernization or globalization is because they believe it would place them at par or even higher grounds than their contemporaries.

The Value – Expressive Function

According to **(**Baker 1992), attitudes are usually driven by self- concept or value. Here, peoples regard for their language immensely affects their attitudes towards their language use in carrying out its (language) functions. They therefore value and speak the foreign language and also embrace their culture and names among others.

Katz concludes that attitude change is achieved not so much by changing a person's information or perception about an object, but rather by changing the person's underlying motivational and personality needs.

Empirical Studies

Fitzpatrick (2012) studied on African names and naming practices during slavery and its aftermath. She x-rayed the centrality of names and naming, creating, suppressing, retaining and reclaiming African identity and memory. The work revealed that though the colonial masters assigned new names to Africans as ways of conquering and committing them to perpetual servitude, they resisted the process of obliteration of their memories and deployed the practice of naming to survive the hostility.

Ogie (2002) investigated Edo personal names and argues that they are used to affirm certain aspects of Edo Culture. It breaks names into its constituent's morphological parts to reveal their meaning. Aruegodore (2005) worked on Urhobo names and their meanings , realized that every Urhobo name has a meaning attached to it, though not done within the context of a naming ceremony . He groups names into spiritual or religious names, names that connote challenge, names that show appreciation, honour, weather, gender specific and names that are philosophical, etc. Chauke (2015), in his study on personal names and naming practices among the Vatsonga in Africa observed that personal names and naming practices among the Votsanga are not just mere tags but provides more insight into important social, cultural and political events at the time of birth. Agyekum (2006) dealt with names as important aspect of Akan society and looks at Akan names with linguistic and anthropological framework. He therefore concluded that names are not arbitrary symbols but socio – cultural functions and meanings.

Conceptual Clarifications
Globalization

Ohuabunwa cites Outtara (1991), sees 'globalization as intergration of economics through the world, through trade, financial flows, the exchange of technology and information and its movement'. Ohuabunwa cities Olisa (1999), opines 'it could be stated that globalization is one ongoing gigantic world movement, initiated and pushed forward by capitalist and industrial western nations, with a view to removing or weakening territorial and jurisdictional boundaries and barriers of individual nations as a step towards establishing a world free market economy and a world open political system in which all nations would participate and operate along sets of rules and competitions".

OHUABUNWA (1999) points that "it is systematically breaking down all barriers in all fields of endeavour, especially culture" The increasing empowerment of western cultural

values, philosophy and worldview and the predominance and escalation in the mobility of labour, information and services brought about the true worldwide revolution called globalization (Friedman, 2005).

Jain cites Rosenau (2001), describes globalization as the emergence of altered global structures that is driven by a skill revolution of an organizational explosion and a continuous flow of ideas, money, goods and people that are rendering long standing territorial boundaries in increasing obsoletes and fostering an extensive decentralization of authority". Globalization is in fact a selfish and greedy wave or trend that is shaping and moulding the world to its taste and dictates through technology.

Overview of Language

Language has severally been defined by different authors based on different perspectives. Language is literally the words we use and how we use them to share and penetrate ideas and influence people to get what they desire.

Ngugi (1987 p.4) sees language as the enabling condition of human consciousness. Spirkin A (nd). Language is the highest form of thought expression, the basic means of controlling behaviour, of knowing reality and knowing ourselves and the existence of culture. Language is a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group participate in their culture and express them.

Language is a main source of culture transference and a key link to identifying, connecting mind, body and spirit but also showing group cohesion (Mclvor 2005, p7).

On Chomsky's view (see S 2011), the language faculty contains innate knowledge of various linguistics rules, constraints and principles' this innate knowledge constitutes the initial state of language faculty.

Language is the medium through which things get worked out through dialogue, Little John, (1999: 95). Language performs a lot of functions like prevention of wars, creation of ideas, understanding, peace (conflict resolution), cultural preservation, love, stability and sanity etc., to curb social unrest, especially among the youths of a society.

It is therefore language that controls human conscious existence and mutual interaction, cultural identity and conflict resolution and understanding in his society.

Name

A name is a beauty to behold because it carries a very rich pool of social, cultural and historical emblems that serve as a means of data for linguists, philosophers, anthropologists and psychologists, etc., in fact the importance of names cannot be overemphasized. Ansa (2014), a name is a mark of identity … and to be nameless is to be without an identity. The term 'name' could be a personal attribute or specific designation of a person or thing assigned at birth. It is a personal license to become or belong to a social class or ethnic nationality. Name and language, clothing, emblems, gestures, flags; artifacts are reflections of a culture or society and the most important string to self and cultural identity.' Name', as an element of language and culture signifies the personal qualities and character of a person and evokes certain images associated with its bearer. This is why it is said that 'a child is not alive yet until he has a name'.

Names in the African context reveal a lot about the society of the people and provide cultural, religious, historical proves about the people and their societies. No wonder Soyinka

and Ansa (2014), posit that names comprise meaning and history apart from being the intimation of hope and affirmation of origins. Names, are as a matter of fact, linguistic expressions translated to the regular use by the people for the transmission of thoughts , beliefs, practices and communication which have in turn evolved into the culture and philosophy of the people . In some African countries or communities, names are not just given but done within the context of a naming ceremony that could involve some form of divination in some communities. Soyinka and Ansa (2014), affirm that naming ceremony is a critical business in traditional African society because they comprise meaning and history.

Name and Nation Building

The relationship between names and language growth or development constitutes an important part of nation building. Let's take a lead from the history of Norway during the period following the dissolution of the union with Denmark in 1814. The people gained freedom and independence which brought National Romanticm and it also brought back their old Norse and Nordic names and put them to use rather than use the foreign names. The revival of these national names contributed to the construction of national pride and a common feeling of identity.

Personal names and naming procedures are an ideologically distinctive linguistic category in any given natural language and quite basic to an individual and cultural identity. It goes a long way in bridging the gap of cultural distance among members of distinct national and ethnic enclaves, thereby bringing peace, understanding, intimate relationship and development

Globalization and Language

There are well over 6,000 languages of the world. Many of which died at the hands of tribal warfare, epidemics and globalization being the major culprit.

According to experts the common process leading to language death occurs when a language is spoken by less than 5'000 people speakers, when the speakers are minority groups and have negative attitude to their language and when parents or schools no longer teach their children the language or give them names of the indigenous background .A language is endangered when a community of speakers of the language becomes bilingual and gradually shift allegiance to the second language until the speakers stop using the language. It can also be as a result of speakers being wiped out by genocide or disease. A language can also go into extinction if it is spoken by a few elderly people, if such speakers are 50 years and above, there is a tendency of the language death.

Globalization outmoded and displaced our local languages and the colonial languages were standardized to value over and above them. Therefore, foreign names became the order of the day that even our Nollywood artist changed their indigenous names to foreign names in a bid to become television stars. Certificates in the colonial languages became of more value than the ones in our local languages 'Human development then became valuable only when it was acquired in the colonial power's language and ability became only valuable to the national development effort if acquired in the colonial master's languages' (Obioha, 2008:4).

Through globalization English has become the lingua franca of the global network and has greatly dominated other languages of the world, especially Nigeria. The different languages have also been affected by the challenges English poses tending to a greater or lesser degree to

absorb English words, pronunciation, word order etc. and a good number of languages and dialects are in danger of linguistic genocide.

It is reported that linguists count approximately 6,800 different languages in the world and the languages differ widely in terms of the number of people who use them.

Statistics holds that some 417 languages are considered virtually extinct today as they are only spoken or remembered by elderly people.

It is quite disheartening that our local languages are going down the drain. Most homes in Nigeria make sure no child bears an indigenous name , reason being that the names are not classical and do not also speak our indigenous languages because our parents especially the elites do not encourage it and gradually, the languages are sliding into extinction because we want to show others that our children can speak English.

It has also been observed that the latest trend in our primary and secondary schools is that pupils are no longer taught any of our major languages but are rather taught French, Chinese, and Spanish among others. Nigerians would rather prefer to imitate the American accent even when they can neither read nor write English. …'whereas in most developed worlds especially Asia, they use their indigenous languages to train their children at home and in school. This is just to ensure that their countries become great. Places like Singapore, Japan, Malaysia, and china among others, language is a weapon, they realized it and are using it effectively and successfully' (Adenekan 2011).

Here, in our country, parents prefer that their children be fed with cartoons like Barney, Ben 10, Teletubies, Tom and Jerry and other foreign cartoons; instead of our indigenous folklores and rhymes which expose the virtues of honesty, hard work, chastity, citizenship, humility, positive values among others that could mould their behavioural patterns morally.

The universal declaration of linguistic rights provides for the equality of languages in articles 3. "The right to use one's languages both in private and in public places". Every language must be accorded a sense of health, equity and importance in the mining of government and also presented to the world in equal measures (Ethnic minorities 2007). This infers that there is a sense of pride and dignity in every language no matter who speaks it or where it is spoken.

It has been warned that the rate at which Nigerians encourage their children to despise their indigenous languages, some of the languages might cease to exist in future.

Linguists acknowledge that a language dies when it has no speakers. "The situation of linguistic genocide is no doubt a serious matter because when a language dies, the world loses a chunk of human creativity, cultural subtleness and unique world views embedded in the language"(Rebecca quotes Obianime 2006). According to online Nigeria.com, out of 521, indigenous languages in the country, 510 are living language, two are second languages without mother tongue speakers and nine are extinct.

It is only those who do not know and understand the potentials of culture that despise their languages, no wonder, a formal Dean of Facultyof Social Sciences UNILAG, Prof. Lai Olorode, said: Those who discouraged their children from speaking their languages were 'culturally illiterate', according to him such children were alienated and lack confidence. "Inability to speak indigenous languages does not make a child intelligent", he said. He also emphasized that Nigerians in Diaspora come home to get teachers who could teach their

children the indigenous languages, why then would residents in the country have negative attitudes to their languages. According to him, with what is happening in the United States, particularly the inauguration of Barack Obama, every African should be proud of his culture and language. We are in the era of globalization and should not allow our languages to die, he said.

Reported Nigerian Languages in Extinction

The dead languages include Auyokowa in Jigawa state, Basa-Guma in Niger State; Homa in Adamawa State; Kpati- in Taraba State; Kubi, Mawa, Gamo Nigi, Aawa in Bauchi State and Isehennawa in Jigawa State. (Ani ,A 2010 pg. 16).

Methodology

The sample population used is two hundred and five (205) names from both schools, 25 staff of the Polytechnic, 25 diploma students each of 100 and 200 levels of the departments of computer and Mass Communication respectively, 45 students each of senior secondary 1 and 3 and 20 pupils, of primary 1, 3 and 6 respectively.

The diploma students were randomly selected from two departments:

i)   Department of Computer Engineering

ii)   Department of Mass Communication

Specifically, two hundred and five (205) names were studied and analysed because it is felt that these categories of variables shall be affected by the phenomenon being analysed due to their constitution, classes and high population in school. A random sample of these personal names was done and a descriptive analysis of the data was carried out. The researcher classified the names into three eras; from 50s to 70s; 80s to 90s and 2000 to 2013.

DATA REPRESENTATION
Table 1: Staff of Port Harcourt Polytechnic, Rumuola, Port Harcourt
PERIOD – 50s – 70s

●	Iko Amadi	
●	Grace Wendy	
●	Goddys West	
●	Mary Cherry Osita	
●	Augusta Edozy	
●	Game Wagbara	
●	Onyeaa Charles	
●	Diepiriye Wariboko	
●	Ikpoko Nwan David	
●	Gbasam Kingsley	
●	Nnadsum Felix	
●	Alex Fubara	
●	Ayadi Nna Harcourt	
●	Anyalebechi Womenazu	
●	Touquese Priye	
●	Abraham George	

• Ada Maduakor	
• Adiele Ezziaha	
• Abiye George	
• Afam Mezenem	
• Beatrice Diorgu	
• Mina Maduenyi	
• Elizabeth Longjohn	
• Chioma Njoku	
• Priscillia Sampson	

Table 11: Diploma Year One (1) Computer Engineering Students

Period - 80s to 90s

1	OLUNGWE, BENGIT OBARIYAPIO	
2	JOSEPH MACDONALD UGOCHI	
3	AMADI LUCKY	
4	GORDEN TAMUNOALA	
5	IKECHI BRIGHT CHIBUIKE	
6	MAURICE IBORO PETER	
7	IDAMINABO TAMUNO-OBELEM	
8	OPARAUGO MELODY IFEANYI	
9	BROWN VICTORIA FELIX	
10	SABABA FRIDAY LINCOIN	
11	AJINWO QUEENETH NENE	
12	IDUOKU UCHE RICHARD	
13	UDOH MARVELOUS SUNDAY	
14	AMOS SAMUEL OKECKECHUKWU	
15	PRINCEWILL FREDYE MAKENA	
16	ELEKI HOSTON ALAPUYE	
17	EPELLE EMMANUEL	
18	AKE CHIKA CHRISTIAN	
19	AMADI COSMOS OBINNA	
20	SUKOBO PRINCE ISREAL SIMI-EPIRI	
21	ONYENKAZI GODBLESS	
22	ICHOKU MIRACLE	
23	JONAH CHARLES	
24	WILSON ANITA	
25	OLA REJOICE OYOKONISO	

Table 111: Diploma Year Two (2) Mass Communication Students
PERIOD – 80s to 90s

1	IGWE TOCHUKWU GOLDEN	

2	TEME JOSEPH	
3	IGBOM VICTORY WARI	
4	EMENIKE ONYEBUCHI	
5	MGBOMO CHINEMEZU	
6	PETERS PRINCE CHPREYE	
7	SAGBARA EEDEE MISSION	
8	AKPURUKU NELSON COLLEGE	
9	MBATA CHIDERA	
10	CLEMENT-RAWLINGS TAMUNO	
11	NWAKAUBA ONYEDIKACHI ECHEZONA	
12	EJIKE NANCY	
13	OKONKWO NDIDI	
14	NMEGBU CHIKA	
15	KRUKRUBO SUKUYE TAMUNO-DIKE	
16	GOVERNOR DUABO ESUA	
17	OKERE KELECHI	
18	GODKNOWS KINSLEY TAMUNO -MIEBAKA	
19	WOKOMA DAGOGO WADUARI .P.	
20	NWORGU PRINCE CHIBUZOR	
21	WILLIAMSON FRIDAY MOTEN	
22	IBANI VICTOR ISAAC	
23	THOMPSON LAWRENCE EBERECHI	
24	GIFT ATAIYONG NATHANIEL	
25	AMADI CLEMENT .O.	

Table 1V: (SS 1) Students of Niger Delta Development Secondary School (NDSS), Rumuola, Port Harcourt
Period - 2000

1	AKINOLAE BIMOBOWE JOSHUA	
2	AMACHREE SOPHIA TAMUNO-MIETE	
3	AMADI HORMA JESSICA	
4	AMADI OBI DAVID	
5	AMBROSE HAPPINESS CHRISANCTHIUS	
6	AMUGO-FRANK FAVOUR	
7	AMUSAT OPEYEMI MUIZ	
8	ASAMAGO PROMISE 0.	
9	AUSTIN DESTINY	
10	BEREDUGO VICTORYSAMUEL	

11	CHILEKWE CHERISH CHIMENEM	
12	CHINWE-CHUKU MARVRICK OBUOMA	
13	BOMS-CHIZI CHIMBURUOMA J.	
14	CHUKU CHIMZIBUDUM GOODNESS	
15	CHUKWUEMEKA EMMANUELLA	
16	DIMKPA CHINEDU RICHMOND.	
17	EEBEE-VYNCENT WONUBARI	
18	EGERTON-HARRY MONIMA	
19	EJERE HARRISON CHIZITERE	
20	EKWEMUYA PRECIOUS	
21	ESIKA CLINTON SHEKINAH	
22	EZE- EMMANUEL CHIKWE	
23	GODWIN BENITA CHIOMA	
24	HARRISON FAVOUR HARCHUKWU	
25	HARRISON UDUMENIOWOLODE	
26	HERBERT RICHARD .K. LAWRENCE	
27	IGBO PRECIOUS CHIMA	
28	IGHIRIGIRI PLEASANTUARY	
29	IGWE NKECHI NORA	
30	IKEATU QUEEN UGONNA	
31	KINGSLEY SUCCESS CHIBUOSO	
32	KOBANI DANIELLA LENU	
33	MADUBEOLIVIA.CHIAMAKA	
34	MMADUEKWE AKA OLISA	
35	NDU EMEKA PROSPER	
36	NWAOKOROTO CHUKWU	
37	NWEKE-MARAIZU JEFFREYCHIMDI	
38	OBASIOLU DIVINE OGBONDA	
39	OSILEM GRACE	
40	PEDRO IDANGOFAA	
41	PETER JOHOVAH BUCHIM	
42	REUBEN CHIMA SILVER .N.	
43	REX SALEME EMMANUEL	
44	WORYI BLESSING TOBECHI	
45	NWOKE OMA CHIAMAKA	

TABLE V: (SS 3) Students of Niger Delta Development Secondary School (NDSS), Rumuola, Port Harcourt

Period – 2000

1	Ada-Green Ibifiri	
2	Amadi Horma Jessica	
3	Amadi Obi David	
4	Banibachi Sweez.	
5	Eebee- Jacklyn Nwa	
6	Ejere Fredrick Chizitere	
7	SAGBARA EEDEE Favour	
8	AKPURUKU Esika Precious	
9	MBATA Godwin	
10	JOSEPH RAWLINGS Victory	
11	NWAKAUBA Great Wobo	
12	Uzor Chineye Angellee	
13	Paul- Ubani Pearl	
14	Eze – Chikwe Emmaunel	
15	Ikatu SUKUYE TAMUNO-DIKE	
16	GOVERNOR DUABO Prosper	
17	OKERE KELECHI	
18	GODKNOWS Tochukwu TAMUNO-MIEBAKA	
19	WOKOMA Jeffrey WADUARI .P.	
20	NWORGU Divine CHIBUZOR	
21	Nweke-Maraizu Jeffrey Chimdi	
22	Wagba Shun	
23	Ezeagbarali Judith Sweet	
24	Mmaduekwe Aka Brian	
25	AMADI CLEMENT .U.	
27	Kingsley Success Chibuoso	
28	Godson SokeipiriaaGodknows	
29	IGWE NKECHI NORA	
30	Ighotegunor Great O.	
31	KINGSLEY SUCCESS CHIBUOSO	
32	KOBANI DANIELLA LENU	
33	MADUBEOLIVIAC.CHIAMAKA	
34	MMADUEKWE HILARY AKAOLISA	
35	NDU EMEKA PROSPER	
36	NWAOKORO STEPH	
37	NWEKE- NYEKAZI MICKEL	
38	OBASIOLU DIVINE OGBONDA	
39	OSILEM GRACE	
40	IDANGOFAA PEDRO	

41	PETER DIVINE JOHOVAH BUCHIM	
42	CHIMA CLARION SILVER .N.	
43	ONUOHA BLISS	
44	SAM-AMAEHULE SPARKLING	
45	WOBO HACHIKARU GODSON	

TABLE VI: Primary One (1)Pupils of State Primary School 2, Orlanada, Rumuola, Port Harcourt School.

Period - 2000

1	Otu Sally Ada	
2	Ekaette Samuel	
3	Kalaye Freedom	
4	Ibe Marvin Emeni	
5	Chukuemeka Desire	
6	Godwin Victory	
7	Esther Emmanuel	
8	Ogunbonwo Samuel	
9	Ihunwo Bright Chubuike	
10	Ekaette Sunday	
11	Friday Sunday Brilliance	
12	Nyekazi Annointing Ebosa	
13	Itoro Monday	
14	Jonathan Precious	
15	Augustine Wellington C.	
16	Iyena Victory	
17	Worgu Patience	
18	Miami keeler	
19	Manda Ikoli	
20	Wagwu Mene	

Table V11: Primary Three (3) Pupils of State Primary School 2, Orlanada, Rumuola, Port Harcourt School

Period - 2000

1	Goodlive Favour	
2	Samuel Glory Nkiru	
3	Chibuozo Jessyblack	
4	Kanu Sylvia Nnenna	
5	Sunday Diamond Egbe	
6	Daniel Joy Paul	
7	Martins Favour	
8	Nwosu Partrickson	
9	Daniel Wisdom	

10	Aboli Ephraim Armstrong	
11	Worgu Pearl	
12	Ikpe Emos	
13	Columbus Christabel	
14	Nwosu Precious	
15	Obiandu Florence	
16	Wobodo Graham Ikpe	
17	Daniel Jones	
18	Ote Gaius Osas	
19	Igbogi Geicious	
20	Keeman Wisdom Blosom	

Table V111: Primary Six (6) Pupils of State Primary School 2, Orlanada, Rumuola, Port Harcourt

Period -   2000

1	Amadi Kingsley	
2	Maximum Marks	
3	Edem Golden	
4	Lasbrey Nelly	
4	Oloko Blessing	
5	Enyindah Emmanuel	
6	Friday Goodluck	
7	Innocent Rachael	
8	Jonah Miracle	
9	Oti Bliss	
10	Harcourt Angelus	
11	Ayozie Mary-Anne	
12	Sampson Amadi	
13	Anaruo Favour	
14	Napoleon chidera	
15	Uduak Pleasure	
16	Justin Akwe	
17	Endwell Destiny	
18	Oyer Rosemary Onyinyechi	
19	Godswill Ezekiel	
20	Douglas Kelly	

Analysis and Discussions Of Findings

Table 1 – 50s -70s

Names in the 50s to 70s were given after wars and cultural or political events of that period. They resisted the influence of globalization to some extent. Family values and standards played vital roles in the choice of names, as names, especially sons were named after kingship, heritage, headship, some influential or adorable relatives to further knit relationship as it were.

Even though it comprised foreign names. Here, reasons behind these names are as a result of history ,culture , events and circumstances before and during the period of birth.

Tables II & 111- 80s- 90s

Going by the popular religion, Nigeria is a Christian society. Therefore, names under this category were predominantly given after Christ precepts, the prophets and Disciples of Christ, names expressing God's blessings, thanking and God's banner over the names bearers. However, names under this category tilted towards globalization to some extent but not like those under 2000- 2013

Tables IV. V & VI, VII % VIII - 2000

Names within the period of 2000 were an explosion of foreign names, especially females. It is evident that with the emergence of modernization, Nigerians seemed to imbibe westernization and its domineering effect, not only in their lifestyle, but also in their choice of names. Social features affected the choice of names. Names under this group have Angelic christian roots and some were after precious stones, irrespective of whether they were for males or females provided it was to wish their children peace and joy.

Summary and Conclusion

It is thus observed that most Nigerians have two given names, one foreign, the other indigenous. It is believed that the indigenous names are for reference purposes, because the names in their forms identify and define who members of the community are in terms of culture and ancestry. The foreign names on the other hand speak for one in the international world, because every Nigerian hopes to live the country for greener pastures someday.

However, the parents or family names are strictly indigenous names in the 50s -70s, this clearly reveals that a lot has gone wrong to the language and the cultural integrity of the people holistically.

Contrary to the researcher's thought ,it is observed that though, some children bear indigenous names at home, a good percentage of them have foreign names so are called, known or identified by those foreign names. In fact, the indigenous names mean little or nothing to them because some of them are already changing their names outside their homes. This is cultural deceit of course!

Names come in and out of fashion.   Names like Mary, Helen, Jude, Dorothy, Ruth, Juliana, Felicia, Agatha, etc., are no longer en vogue, especially from the 80 to 2013. Considering the trends from the 80s especially in 2000, personal names are also tilting towards globalization because International names are apparently the latest fashion. The internet is of course rapidly advancing as an important medium for spreading global trends. Owing to this, people, parents and children are grooming into citizens of the world as they tend to like, cherish, emulate and bear names of today's Television stars, favourites or famous personalities. This popularity has automatically weakened the positions of national and regional names; most significant are the female names. This explains that parents are more conservative in choosing their boys' names to choosing for a girl in which case parents are more inclined to choose something new (Geritzen 1999).

From the foregoing these succinctly imply that our indigenous personal names are also going down the drain like language. The study hence reveals that the indigenous personal names are directly proportional to language endangerment.

Recommendation

i.   Government should give life and effect especially funding to Nigerian language policy which exists in our primary and post primary school curricula.

ii.   Parents are the major culprits here, so parents should endeavour to have a cultural integrity to pass over to their children.

iii.   Students at all levels should be mandated to write one African indigenous book during and after school graduation.

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