Multilingualism, Multiculturalism and Globalization

Driss Ridouani

Language or rather the national language –mother tongue – plays a crucial role in the establishment and preservation of national and group identity as it constitutes the storage area where the social and cultural values and the medium of the historical memory usually crop up. Surprisingly, in response to the crucial imperative demands of the third millennium – communication technologies come first – the prerequisite of the educational processes necessitates the learning of other languages namely French and English. However, learning a second language is not an end in itself, in the sense that it remains confined within the framework of being opened to others languages, but it goes beyond this frontier to assume and integrate the cultures that are affiliated in these languages. Added to the process of learning a second language, advanced communication technologies enhances the dissemination and implantation of Western culture. In accordance with postmodern theorists, the production of information is associated with power benefit. Far from being the outcome of a neutral reality as it was the case of the modern Enlightenment, knowledge has a dynamic and imperative objective that is usually launched by people with more power than other people. In the vein of empowerment, those in power shape the curricular agendas; determine how endowment is allocated, and specify the prospects of the recent and the future hegemony over the subaltern. This paper is an attempt to outline the interconnectedness of the three-pronged relationship between multilingualism, multiculturalism and globalization and the way they affect each other.

Political, economic, and cultural hegemony have turned out to be on fashion and the new style of the post-war powerful countries; the propensity towards the standardization of the norms of the globe, the leadership of the world, and the heteronomy of the subaltern has become the objective or rather the conviction that has continually haunted such countries. The homogenizing-hegemonizing issue encompasses a variety of factors, running the gamut from

establishing a globalized economy, entrenching a homogeneous culture, to normalizing English as a lingua franca for the whole globe.

Recently, in the name of multilingualism and multiculturalism, there has been almost a unanimous agreement among scholars, politicians, economists and educators that English is willingly recognized as an international language. Yet the latter vehicle cannot exist and flourish without its mirror image, culture. In other words, accepting English language means recognizing American culture. The question is what will be the fate of the other languages and the other cultures if the ostensibly belief in multilingualism will turn out to be monolingualism, and multiculturalism will be transformed into monoculturalism.

Language or rather the national language –mother tongue – plays a crucial role in the establishment and preservation of national and group identity as it constitutes the storage area where the social and cultural values and the medium of the historical memory usually crop up. Surprisingly, in response to the crucial imperative demands of the third millennium – communication technologies come first – the prerequisite of the educational processes necessitates the learning of other languages namely French and English. However, learning a second language is not an end in itself, in the sense that it remains confined within the framework of being opened to others languages, but it goes beyond this frontier to assume and integrate the cultures that are affiliated in these languages. Added to the process of learning a second language, advanced communication technologies enhance the dissemination and implantation of Western culture. In accordance with postmodern theorists, the production of information is associated with power benefit. Far from being the outcome of a neutral reality as it was the case of the modern Enlightenment, knowledge has a dynamic and imperative objective that is usually launched by people with more power than other people. In the vein of empowerment, those in power shape the curricular agendas; determine how endowment is allocated, and specify the prospects of the recent and the future hegemony over the subaltern. This paper is an attempt to outline the interconnectedness of the three-pronged relationship between Multilingualism, multiculturalism and globalization and the way they affect each other.

The objective of this paper is to outline languages hegemony not so much in terms of population as it will focus on the way the latter are permeated over the globe together with their drastic repercussions. On the subject of population, Chinese language is widely spoken and ranked number one in comparison with other languages, whereas English takes the

second position. However, English spreads its roots in all directions and becomes the sole medium of communication – an unprecedented situation of human history. The core purpose of my paper is not to consider the skills and competences that are indispensible in the improvement of multilingualism or rather English, but to reflect on the repercussion of such tendency on multiculturalism and globalization.

The analysis takes into consideration not only Morocco as a case in point, but in order to show that the matter takes a wider scope, I will introduce the case of other countries from Europe and Asia in particular. The objective I want to attain is to show that English learning the same as it is the concern of developing countries, it is also the target of the developed ones, though the means and ends differ. In fact, the idea of maintaining and implementing one's language is not a unitary feature of English alone, but it has been the wishful thinking of other leading counties namely France, Germany and Japan. These countries consecrate billions of dollars to propagate their languages and implant their cultures, yet they did not reach the success English has enjoyed so far. Anne Johnson pointed out that

> Dozens of states have capitalized on this fact, channelling millions (and even billions!28) of dollars to networks such as the Alliance Française, the Goethe Institute, or the Japan Foundation, mandated to promote and spread the language and culture of their respective countries. (The Rise of English: The Language in China and the European Union of Globalization p. 136) Macalester International Vol. 22

Teaching English as an international language is of two-folds: accepting it as a factor that contributes to the development or rejecting it as it threatens the aboriginal languages and cultures alike. The persisting question, however, is whether English contributes to the development and at the same time tears down the natives' identity; Joanna J. Rek-Harrop argued that:

> "Some welcome it as a universal unifier and an 'instrument of access' (Weinstein, 1983: 90) to a larger world, others condemn it as a destroyer of indigenous cultures, societies and languages (2010: 1).

However, before over-generalizing our judgments and labeling English in two opposed extremes as positive or negative, we can assess the ratio of use and influence so that we can either blame it for the harm it has made or praise it for the advantages it has

created. The dual function of English constitutes the core of this paper, drawing on the spacio-temporal dimension of multilingualism, multiculturalism and globalization.

To understand this issue more closely we must take cognizance of the historical imperatives that set in motion the prerequisites of recognizing English as a prime language. With the British wide expansion along the imperialism period, with the American worldwide control of economy, among other things, the intensity and scope of English learning and usage has increased the probability of making such a language a as lingua franca. Kaplan in his article "English in the language policy of the Pacific Rim" demonstrates that

> 'English is the language of wider communication of this century – that it is the language of science and technology, that is the language of business and commerce, that is the language of transportation and communication…' (1987: 146).

In this respect, English hegemony has not been accidental but its alarming worldwide dissemination was ineluctably consequential, for the recent situation was first occasioned by the British wide expansion along the era of imperialism and was afterwards promoted by the American industrial, political, economic and technological leadership. I would like to add to what is stated above that English is the language of whatever we do, think and feel. Hence, according to (World Statistics, 2009) English has been used by almost one third of the world population; it also is the official language of 53 countries.

This paper discusses different interrelated issues, drawing on the following points: the spawning of multilingualism and multiculturalism and their proliferation, the acceptance-refusal of English language as a solution for multilingualism, the case of Asia, Europe and Morocco. The means, however, of alteration are so diverse that I could not treat them altogether in this paper, so the focus will be centered on learning second languages

Putting this issue in its historical context, it is noticeable that ever since multilingualism and multiculturalism become key concepts, they are frequently linked to the notion of immigration and the establishment of what is termed 'ethnic groups' in different regions of the globe, more particularly in relation to what is termed the New Worlds, America, Canada and Australia. "According to Joppke and Lukes (1999:3), the word multiculturalism first appeared in Canada and Australia, and United States in the early 1970s

when these countries had to deal with the concern of the indigenous, immigrants and minority groups" (Dasilva Rodrigues, 2009). On this basis, Canadian Multiculturalism Act affirms that

> the Government of Canada recognizes the diversity of Canadians as regards race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society and is committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada (1985: 4)

The American government in **"Affirmative Action, Political Correctness, and Multiculturalism"** considered multiculturalism as a national cause that strengthened solidarity and equality.

> multiculturalism is a social and political movement and position that holds differences between individuals and groups to be a potential source of strength and renewal rather than of strife. It values the diverse perspectives people develop and maintain through varieties of experience and background stemming from racial, ethnic, gender, sexual orientation and/or class differences in our society. It strives to uphold the ideals of equality, equity and freedom on which the United States is based, and includes respect for individuals and groups as a principle fundamental to the success and growth of our country. Multiculturalism assumes that ethnic identities are fundamental to self-concept and individuals prefer to retain cultural heritages - only when a person feels secure in their cultural identity can they feel generous and tolerant toward other cultures. (1999: 3

In the same way, Australia, on the strength that it is a country of multifaceted languages and cultures, put forward the Act of "In Multiculturalism Australia: United in Diversity" which states that

> Australian multiculturalism recognises, accepts, respects and celebrates cultural diversity. It embraces the heritage of Indigenous Australians, early European settlement, our Australian-grown customs and those of the diverse range of migrants now coming to this country. The freedom of all Australians to express and share their cultural values is dependent on their abiding by mutual civic obligations. All Australians are expected to have an overriding loyalty to Australia and its people, and to respect the basic structures and principles underwriting our democratic society. These are the

Constitution, Parliamentary democracy, freedom of speech and religion, English as the national language, the rule of law, acceptance and equality (1999: 6)

The recognition of multiculturalism, however, in the aforementioned nations is pertained to local affairs and imposed by mass immigration of ethnically, racially and culturally different social groups. In this context, the governments envisage to 'unify in diversity' their kaleidoscopic countries, responding to the wide range of ethnicities. Conversely, the objective of this paper is to highlight the proliferation of the multiculturalism-multilingualism process on the basis of learning a second language, i.e. English, and through it learning its ineluctable component, i.e. culture. Regardless to the question of priority between culture and language, theorists stress the intertwined connection between the two, in the sense that one expresses and reflects the other.

Among the long list of definitions granted to culture, we can assume that it brings up the total and unified practices of activities, beliefs, behaviours, including arts, literature, and the way a geographically bordered social group construes them and transmits them from generation to generation through the process of socialization. Banks and McGee see that culture is not so much a matter of the material products of a social group as it is a question of the way they conceptualize them. Hence, they argue that:

> Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of culture is not its artifacts, tool, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret of symbols, artifacts and behaviors in the same or similar ways (1989).

Despite being learned and transmitted from one generation to another, culture is not static and irrevocably true for all times, but it undergoes a piecemeal change, responding either to interior factors (created by the social group itself), or yielding to outside vehicles (imposed on it). The change in both cases, nevertheless, is different from one another. When change emanates from the very essence of a social group, it slightly affects the framework and the background of a given culture, and sometimes it goes unnoticed; if change, on the other

hand, is originated by outside and alien forces, it implants new values and the standards of the powerful.

By and large, cultures are conveyed through a variety of means or rather through any factor of interaction namely media, tourism, immigration and language. The primary and sole means, so it seems, whereby culture is practiced, conveyed and transmitted is language for the same as a social group collectively practice their culture so they reflect it through the medium of language. The latter factor, be it native or foreign, serves the same ends, in the sense that it constitutes the tool of transmission of knowledge and what is related to it. Aubrey Neil Leveridge pointed out that "The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties" (2008: 1).

Maryam Farnia, quoting Wei (2005:56), stated in her article "Contrastive Pragmatic Study and Teaching Culture in English Language Classroom – A Case Study" that "language has a dual character: both as a means of communication and a carrier of culture. Language without culture is unthinkable, so is human culture without language. A particular language is a mirror of a particular culture." Similarly H.D. Brown (1994) assumes that the relationship between culture and language is so close that the former could not exist without the latter. This finds expression in his contention that 'A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture' (1994: 165)

If this is the case of native languages and local cultures, the same relationship is obtained in language learning. Maryam Farnia summarized F. Gao's (2006) arguments as follows "the interdependence of language learning and cultural learning is so evident that one can conclude that language learning is culture learning and consequently, language teaching is cultural teaching" (Gao,2006 :.59).

Wang's argument about the interconnection between language and culture meets that of Gao (2006), assuming that "foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers." (2008 p.4).

Tomalin (2008) even went further in his assumption about this issue, recommending that teaching culture should constitute the 'fifth' skill in addition to speaking, writing, reading and listening; he concludes that

> What the fifth language skill teaches you is the mindset and
> technique to adapt your use of English to learn about, understand
> and appreciate the values, ways of doing things and unique qualities

of other cultures. It involves understanding how to use language to accept differences, to be flexible and tolerant of ways of doing things which might be different to yours. It is an attitudinal change that is expressed through the use of language.

The interaction of language and culture, especially in the realm of advanced technology, was also made possible with the incredible development of Information Communication Technology (ICT), in the sense that it bridges and at the same time compresses the spatial distances and squeezes the temporal dimensions. In this context, the constructivists hold it firm that "identity and value changes … through communication" (Turkish Online Journal of Distance Education-TOJDE July 2006). By virtue of the fact that more than 90% of websites are in English, the impact of Information Communication Technologies are censured not only for monopolizing this issue but also for transmitting UK and USA cultures. Such a situation entails "common rules, norms [and] institutions" (ibid) which paves the way for easily implanting globalization.

Ena Lee and Bonny Norton in their article "The English language, multilingualism, and the politics of location" (May 2009) argue that scholars such as Block and Cameron (2002) Pennycook (1994, 1995, 2001), Phillipson (1992, 1998, 2001) and Tollefson (2000) draw an analogy between recognizing English learning as a source of multilingualism to globalization. Ena Lee and Bonny Norton illustrate that the aforementioned scholars unanimously, though in different ways, affirm that

> … the spread of English and its resulting linguistic dominance resulted neither naturally nor by accident; rather, they attribute its spread to the cultural and political agendas of governments and multinationals seeking to maintain power and increase profits. Thus, while the notion of choice pervades discourses surrounding English language spread – whether a country chooses English for business and economic development or whether people choose to embrace Western media and culture – many scholars debate whether globalcitizens have, effectively, any choice about the role of English in their lives.

Definitions and conceptions of multiculturalism are eventually changing and incessantly contested. In the last decades, however, multiculturalism takes a wider dimension, extricating itself from the boundaries where it is first spawned and proliferated and at the same time extending its roots in all directions to reach the farthest points of the earth.

On account of the economic, political and cultural challenges galvanized by globalization, the sole visa to take part in the 'global village' and at the same time to keep pace with the obligation of the third millennium is the willing acceptance of multilingualism and multiculturalism. Such an inclination, the same as it becomes a common practice in developing countries, it is also recognized as a necessity in developed nations, including Europe, Asia, Africa and Latin America. Its alarming propagation has been speeded up to respond to economic, political and cultural imperatives. In this vein, learning languages beside mother tongues becomes ineluctably a taken-for-granted practice.

Multiculturalism, to frame it into the historical background, is slowly emancipated from responding to local requirements as it was, for instance, the case of United States, especially along 1980s after recognizing the reform of public school curriculum which was disputably based on what is frequently termed as "Eurocentric" bias. However, multiculturalism has started to gain ground as a global shift of power in the era of globalization where homogeneously localized cultures have been challenged, threatened and ultimately yielded to alien cultural system, or rather American culture.

Asian countries unanimously have come to term that the sole tag with which they should be labelled as modernized states is to accept English as a 'vital skill'. On this basis, they insist on the fact that their citizens must be introduced to English language 'as early an age as possible'. (Andy Kirkpatrick, 2009). The acceptance of English, nevertheless, has been confronted with the proposed curriculum which is borrowed from either Britain or the United states, believing that

> The models that are introduced to the students have therefore been native speaker models under the assumption that these are the best and most useful models for these students to learn. (Andy Kirkpatrick, 2006)

With this line of reasoning in mind, the Indonesian students will not only learn English language as an end in itself, but they will be also introduced to the English/American cultures. Such a situation puts the Asians in a dilemma as they destabilized by the scale of 'modernization-globalization' and preserving their Asian regionalism. The Indonesians, including of course the other countries, however, are aware of the detrimental situation that threatens the whole Asian archipelago, for they aspire to know the cultures of these regions rather than that of English. In this vein, Andy Kirkpatrick added that

> This means that the ELT curriculum in Indonesia (and other parts of Asia) needs to change [because] it is most likely that Indonesians will need to use English in order to communicate with someone from the region, say a Thai or a Korean or a Vietnamese, then Indonesians will need to learn about the cultures of those people in order to be able to talk to them in a knowledgeable and courteous way. (ibid)

Indonesians including Asian countries are in fact conscious of the impact of English language and English/American cultures; this is why they aspire to establish an ELT curriculum which should be in compliance first with the contexts of each states and at the same time responds to the recommendations of these countries.

Still within the framework of Asia, the case of China seems to be more complex because the political regime inaugurated its system on suspicious view of 'isolationists' who refused all that came from the western world, including languages. Surprisingly, Mao, more particularly in his early years, advocated learning foreign languages "provided that vigilant efforts be made to eliminate their corrosive influences" (quoted by Anne Johnson). Yet "Deng Xiaoping's reformist policies of the 1980s meant a major resurgence of English instruction" (ibid). (Quoted by Anne Johnson). The former Vice Premier of the State Council Li Lanqing declared that English is "not merely an educational issue per se but an issue associated with the modernization of the country." Like the other Asian politicians, Li recognized that "the ability to speak English … [i]s a combination that produces intense, sometimes desperate adoration" (quoted by Anne Jhonson). The 'desperate adoration' though it stamps China with modernization and thus allows it to join the globalized world, it constitutes on the other hand a threat to its integrity as a socialist nation together with its local cultural heritage.

I would like to open my discussion of English in Europe by a seeming anecdote that caricatured a distinction between speaking and non-speaking persons. The image quoted by Anne Johnson goes as follows:

> In 2001, Business Week ran an article titled, "The Great English Divide: In Europe, Speaking the Lingua Franca separates the Haves from the Have-Nots." The cover illustration portrays two business executives identical in all aspects except that one communicates freely in English, successful and smiling, while the other is depicted without a mouth—speechless. (Phillipson, p. 4; Baker et al.) (quoted by Anne Johnson, 135)

The image is metaphorically significant, connoting that speaking English offers opportunities for eloquence and success, while speaking any other language means dumbness and failure. As a means of success and development in different related fields, English gained ground in Europe. According to the Eurobarometer survey of 2004, "75 percent of Europeans agree that English is the most useful language to learn and 69 percent believe that everyone in the EU should speak English"(102). European Union, Directorate General for Press and Communication, Many Tongues, One Family: Languages in the European Union (Brussels: European Commission, 2004). (quoted by Anne Johnson, p.153). Another funny incident told by Anne Johnson after interviewing a Dutch woman about learning English, the latter replied that 'her daughters had chosen to study "sexy", "trendy" English over French because the latter was "too stuffy and "for old people"(ibid. p. 154). English is accepted, Anne Johnson elaborated, because it constitutes the language of 'unification' on the level of Europe, and the 'language of modernity, global interconnectedness and practical communication". However, Europeans share the same pessimistic views of the rest of the world that English "would pull them away from their respective national identities' (Anne Johnson, 154)

Paola Catenaccio raised the issue of the hegemony of English from a nationalism standpoint, stating that the core of the European countries reaction in relation to this problem revolves around the detrimental ramification on their national identity.

> Language especially plays a crucial role in the establishment and preservation of national and group identity, which is why, for instance, nationalist groups within Europe are so fiercely protective of national languages against the rise of English for transnational communication.

My assumptions on learning/teaching English in Morocco are based on two main sources: Moroccan Association of Teachers of English (MATE) and an empirical research which I have lately conducted at the level of Moulay Ismail University, Meknes. The analysis takes also into consideration some private schools especially in Fez (both primary and secondary levels). In order to gather a manifold of opinions and reactions, my targeted interviewees are purposefully selected from different departments. The respondents were diametrically dichotomized into two categories; I noticed that the students of the Department of English were complacent and proud of being part of the global whole, while I remarked that the majority of the students of the other departments were ill-at-ease, expressing their

regret because their "horizon" their "chance" and their "future" will be too confined in comparison with their university peers.

The XVth MATE Annual Conference, 27-30 March 1995: Casablanca, on Education for Development: the Role of English as a Foreign Language Proceedings raised many issues and questions pertaining to the credibility of English language as a means of development and progress. I would not like to tackle all the articles of this conference, but I will take only two examples. In the first place, Mohamed Ouakrime Faculty of Letters, Fes stated in his article "PURPOSES OF ELT IN MOROCCO REVISITED" that

> We may assume, again, that English has been introduced in Morocco because decision makers are convinced that it will contribute to what is referred to as the transfer of knowledge and technology." and that "English as a foreign language in Morocco constitutes a component of the educational experience of over 80% of all secondary school and university students (1995;p.)

Ouakrime's (1995) contention rests on the belief that decision makers in Morocco are now eager to join the rest of the world through the recognition of English as a means of communication, development and cross cultural interaction. I would like to argue that this is the hypothesis of the educational mechanism of the decision makers in Morocco, meaning that the question of cultural repercussions is not included. The decision took into consideration "development" in its broad sense of the word, comprising economy, technology, education and all that the state envisions as a tool of progress. Mohamed Melouk (1995); However, argued that Since most of the information circulating worldwide is transmitted via English, knowledge of English has become a necessity. The international character of the English language has made it a must in the curricula of almost all educational systems worldwide. He added later on that the aim of teaching English is to develop an awareness of cultural differences [to] hence … their own cultural identity, [and] to promote understanding … other cultures.

Melouk (1995) tackled ELT curriculum from a cross cultural point of view, demonstrating that English contributes to the understating and taking part in the world culture, but the latter could be none but American cultures for which norms should be practiced if not those of the language the world takes for a lingua franca.

Université : Moulay Ismail									
Etablissement : Faculté des Lettres -Meknès-									
Année Universitaire : 2009/2010									
Service Informatique									

REPARTITION DE L' EFFECTIF

Filière	2007 2008			2008 2009			20O9 2010		
	M	F	Total	M	F	Total	M	F	Total
EAN /English	1281	899	2180	762	892	1654	774	832	1606
EAR/Arbic	450	577	1027	172	348	520	142	336	478
EFR/ French	472	680	1152	493	569	1062	391	510	901
EIS/ Islamic studies	587	691	1278	595	660	1255	564	495	1059
GEO/ Geography	874	476	1350	809	396	1205	659	333	992
HIS/History	463	232	695	351	178	529	280	164	444
SOC/Sociology	404	326	730	568	399	967	559	399	958
PHI/ Philosophy	83	45	128	142	69	211	152	107	259
Total	4614	3926	8540	3892	3511	7403	3521	3176	6697

Considering the statistics of students enrolled at the School of Arts and Humanities, and knowing in advance the Moroccan public opinion about learning English, I seek only the confirmation of my interviewees. In fact, the students as well as the teachers answers were no

surprise for me; some of them took my questions for 'rhetorical questions'; some surprised me when they retorted, "Ask yourself why you choose to learn English?". For the question "Which language do you want to learn?", more than 90% said "English or even English of course"; for the question "why do you want to learn English?" the answer is "I want to join the job market in Morocco or overseas", "it will be easy for me to communicate with people all over the world", "It is the language of the universe"; however, I noticed that the question "Don't you see that learning English is detrimental to Moroccan culture and identity?" was very embarrassing for the most interviewees. Respondents mostly said "Yes, but I can't help it"; others said "I can stand in a midway between learning English and preserving my culture"; some gave very vague and undecided answers "That's really a problem."

As it is clearly demonstrated by the table stated above, the students enrolled in the English Department usually took the first rank. The total of the students might have been indeed higher than that in the chart had we given the chance for anyone to be registered in the Department of English. Our department, in order to limit the number of its students, puts forward some prerequisites such as higher grades in English obtained especially in the baccalaureate. In this way many applications have been rejected.

What is strikingly interesting in my interviewees was that they share the same vacillating opinion with the Asians and the Europeans, that English was really both a bless and a curse. They believed that English lent a hand for development and elbow the modernized countries, but they also assumed that it carried them away from their identities and blew them in the heart of globalization.

American dominance does not come out of the blue nor does it haphazardly occur in a fortnight, but it has been the repercussion of a far reaching project that embraces a manifold of interconnected proceedings. To sustain the supremacy of its economy, the superpower of its military and to prolong its technologically advanced industry, the United States has enhanced its preponderance through linguistic and cultural expansion. Taking these assumptions into consideration, we could see that the motto of multilingualism and that of multiculturalism which are offered against the background of "unity in diversity" make room for

> "new type of colonialism, exporting (or, as some would argue, imposing) the western way of life to the rest of the world. Moreover, it has also promoted a growing homogenisation among western countries which, while being undoubtedly beneficial to business, has had the less welcome consequence of fostering a subtle Anglicisation in a number of

departments from business to education, to the detriment of national culture" (Paola Catenaccio: 59)

Multilingualism-multiculturalism process that seems to constitute the platform of the neo-imperialism is reminiscent of the quasi-equality performed in the American slogan "Melt or get out of the pot". The historical relevance of this emblem was institutionalized on oppressive assimilation … To them, the only way you were able to melt into the pot is by assimilating, becoming similar, to the dominant or "hegemonic" white culture (Professor Gregory Jay, 'What is Multiculturalism?' If the United States succeeded once to melt the 'multicultural' ethnicities and the multilingual races under the umbrella of the White culture and the White English language within its local framework, it endeavours lately to perform the same strategy on a large scale, attempting to melt the globe in the same pot. The repercussion could not be otherwise than that achieved previously, Americanizing the pot-world. Hegemony over the world and its standardization in compliance with the American institutions should be perceived in its holistic and interconnected constituents. In this connection, it is central to relate language to other factors associated to it namely means of media. Even those who could not read or speak English, they are exposed to American (thus English) entertainment industry which ranked first in comparison with the world's industry. Kenneth Keniston (1998) pouted out that

> The Japanese scholar, Toru Nishigaki, argues that despite its appearance of multiculturalism, today's global culture is in the last analysis an American monoculture, founded on the enormous appeal of Hollywood films and American TV, on the dominance of the American entertainment industry and on the technological, economical, and military power of the United States. Nishigaki argues that we are witness to the spreading, subtly or directly, of "American" values of "free enterprise," materialism, consumerism, political liberalism, and so on. For Nishigaki, this American plague threatens to infect or relegate to insignificance all other cultures.

Anne Johnson's arguments in her article "The Rise of English: The Language in China and the European Union of Globalization" meet those of the above mentioned scholars, affirming that languages are 'carriers' of cultures and hence English language does not constitute an exception; even worse, it becomes the token of hegemony. She succinctly put it:

> English-language products to the greater world, many of the messages that English carries with it are those of American culture, or at least

dramatized versions of it. Globalization's homogenizing potential has been widely documented and discussed, but as a major carrier of the images of globalization, English threatens not only to make those who speak it more alike, but to mold them in the culturally-specific American image that it carries in its syntax. (Anne Johnson:137)

By and large, multiculturalism, multilingualism and globalization have recently become buzz words that are used as complementary concepts which are intertwined in a subtle way. Even more surprisingly interesting is that they are used interchangeably with Americanization and homogenization of the world. In this sense, every concept is turned upside down, moving away from its original sense while reaching extreme opposite, in the sense that multiculturalism is transformed into monoculturalism, multilingualism is metamorphosized into monolingualism and diverse identities are Americanized. If 'ideas' (language), 'customs', (culture), and 'the exchange of goods across national boundaries' (globalization) are homogenized, this situation will not be understood outside the framework of Americanizing the globe. In a related context, trends of anti-Westernization or rather anti-Americanization have realized the hegemony of the American's institutionalization of the world by gradually 'relativizing everything'.

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*Driss Ridouani, Moulay , PhD - Ismail University, School of Arts and Humanities

Department of English, Meknes , drissredouan@yahoo.co.uk