

## **Naming practices and its linguistic implications: Tanzania and globalization**

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*In Africa, a name indicates its owner socially, historically, geographically and according to religious affiliation. It refers to man in relationship with the outside world, other men and God. It is linked to the family's history: where and whom you come from and who are your relatives and allies. (Durand 2001:201). Moreover, he describes a system of naming in Africa according to the following categories; (1) First names linked with the day of birth, (2) First names linked with the rank of brotherliness, (3) Family names which show the belonging to a clan and to its legendary history, (4) Nicknames (becoming usual names or surnames too), linked to parents wishes, (5) Nicknames linked with pregnancy or birth circumstances, (6) Nicknames for twins or a child following twins, (7) Nicknames to exorcise (avoid child mortality), and (8) Nicknames in the form of proverbs (to indicate life's direction). As much as globalization offers a set of processes leading to the integration of economic, cultural, political, and social systems across geographical boundaries, it often viewed at a macro level which results into the overlooking of subtle cultural entities such as naming practices that provide a wealth of information about a society's language and culture. Globalization is also an 'engine' of sorts for language contact.*

*The aim of this paper is two-fold, (1) to determine whether there is an awareness of the current naming practices as being linked to global developments and to explore how globalization has affected the naming practices in Tanzania, and (2) determine the linguistic implications as a result of the changes in naming practices.*