

Globalization, Cultural Diversity and Skewed Hybridization as Triple Helix of African Conflict of Identity and Development Burden: The Nigerian Example

Solomon Tai Okajare^{[a],*}

^[a] Ph.D, Department of History, Obafemi Awolowo University, Ile Ife, Nigeria.

*Corresponding author.

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Abstract

Understanding the African space and developmental status in the global political economy requires examining its cultural identity in the globalization-hybridization context. While cultural diversity is noted for having stimulated social development and progress in some parts of the world, it has bred discontent and arrested development across Africa. This is particularly true of Nigeria where, for instance, one of the unpleasant realities of post-colonial history is the scourge of intra- and inter-ethnic wars. This resulted from contestation among cultural groups, and combined with other factors to deepen under-development in the country. This paper interrogates Nigeria's mismanaged cultural diversity, and the consequent skewed hybridization for which colonial rule provided the gestation period, in the new age of globalization. It argues that, the unequal cultural hybridization, more harmful than (but in tandem with) mismanaged diversity, and as a high point of neo-imperialism unleashed through globalization, is fast eroding all vestiges of Nigerian collectivism and 'we-feeling'. Engaging critical issues like language power, sexuality and marriage, and family values, as well as use and abuse of modern technology, the study found that Nigerians (particularly the young and middle-aged) are now sucking up Western orientations as being stamped and strengthened through globalization, without caution. This promotes fluid identity, which for a long time, is capable of making Nigeria's pursuit of development in the contemporary international system a wild goose chase. It concludes that Nigerians, like other Africans, need to decisively work in one accord to develop strong mechanisms for resolving intergroup conflicts,

deploy their cultural diversity as instrument for genuine development, and stamp out skewed cultural hybridization which is a signpost and symbolic representative of neo-imperialism. It is only such initiatives that can truly mainstream Africa, nay Nigeria, as respectable player within the global political economy space.

Key words: Cultural diversity; Hybridization; Contestation; Social identity; Conflict; Development

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1. INTRODUCTION

Before colonial invasion, different ethnic groups in Africa lived in tolerable and accommodating (but admittedly not perfect) harmony among themselves. Indeed, their differences were not pronounced until the elitism and individualism that came with colonial rule threw ethnicity up as a tool for cultural contestation over social services, political placements and economic resources. Whereas, cultural diversity should ordinarily stimulate wholesome development, in the African case where the colonial masters had politically manipulated cultural diversity, it has failed abysmally to serve as a factor for unification and has become ethnocentrism: an ideology that promotes an unjustifiable feeling of superiority by one group over others and, thus breeds exclusion, rivalries, lust for revenge and violence. Consequently, the African system has witnessed problems militating against its political life and sundry efforts at nation-building and genuine development. As Green (2012, pp.229-244) has suggested, in recent years Sub-Saharan Africa's ethnic diversity has

become almost synonymous for the continent's economic and political problems. Some scholars have blamed Africa's ethnic diversity for the continent's multiple woes. For example, while discussing what they term Africa's 'Growth Tragedy', Easterly and Levine located a statistically and economically important negative effect of ethnic diversity on economic growth in a cross-section of countries. They argue

Ethnic diversity may increase polarization and thereby impede agreement about the provision of public goods and create positive incentives for growth-reducing policies, such as financial repression and overvalued exchange rates that create rents for the groups in power at the expense of society at large. (Easterly and Levine, 1997, pp.1&10).

They add that greater ethnic diversity increases the likelihood of adopting poor policies and under-providing growth-enhancing public goods. In a related study, Easterly (2001, pp.255-281) opines that ethno-linguistic fractionalization adversely affects income, growth, and economic policies, which is one explanation for Africa's poor growth performance.

In the specific Nigerian instance, Ajayi has furthered this discourse in his extensive study of the challenge of managing diversity in post-colonial Nigeria. He submits that;

Ethnic and religious diversity are not necessarily divisive forces. When well-managed, they could be useful assets in forging unity in diversity as is the case in the United States of America. But in the case of Nigeria, the frequent mismanagement of the essential features of diversity by succeeding administrations since 1914 has turned them into a burden of national integration (Ajayi, 2014, p.83).

He posits further that Nigeria like any other post-colonial African state "symbolizes anything but political self-determination" as such states across Africa have had to grapple with legitimacy and acceptability question. This is strengthened that, diversity with the crises it engages is not peculiar to Nigeria. It is common in Africa (Ajayi, 2014, p.94). This finds explanation in what Ekeh (1975, pp.91-112) refers to as the dialectics between the two publics: the primordial and the civic – the dialectics that have made statehood a problematic in post-colonial Nigeria.

It is interesting to note that, in spite of the colonial pretence at integrating Nigeria, which, of course, was done as a matter of administrative expediency in the interest of the colonial impostors (Okajare, 2010, pp.25-39), two leading Nigerian nationalists in the decolonization years expressed their separate views deriding the British hoax at national integration in Nigeria. The tone was first set in 1947 when Chief Obafemi Awolowo averred that;

Nigeria is not a nation. It is a mere geographical expression. There are no "Nigerians" in the same sense as "English", "Welsh", or "French". The word "Nigerian" is merely a distinctive appellation to distinguish those who live within the boundaries of Nigeria and those who do not (Awolowo 1947, pp.97-98; Meredith 2013, p.8; Coleman 1986, p.320).

A year later, Sir Abubakar Tafawa Balewa (who eventually became Nigerian Prime Minister at independence in 1960) added that

Since 1914 the British Government has been trying to make Nigeria into one country, but the Nigerian people themselves are historically different in their background, in their religious beliefs and customs and do not show themselves any signs of willingness to unite...Nigerian unity is only a British intention for the country (Nigeria Legislative Council 1948; Meredith 2013, p.8; Coleman 1986, p.320).

What the foregoing explications portend is that diversity in Nigeria, like many other post-colonial African countries, was not a colonial creation. But, the colonial authorities manipulated it for their own selfish considerations and created some development-stunting challenges, which the country has been contending with since independence. Beyond this and more importantly, Nigeria has transited from this state of paradoxical experience of diversity to a state of unequal hybridization in the contemporary age of globalization. This has furthered the developmental challenges of the country such that critical aspects of the people's culture have been eroded through the unequal hybridization.

2. METHOD SUMMARY

Against the above backdrop, this study adopts the combined historical methods of narrative and analysis with the use of primary and secondary source materials to interrogate the cultural contestations that have emerged from Nigeria's transitional history as its critical challenge of development in the context of the contemporary globalized world. The study is divided into four parts in addition to this brief introduction. The first part does a clarification of three terms that are central to the study, namely diversity, hybridity, and globalization. The second part interrogates some aspects of the African culture that have been affected by the cultural hybridization unleashed by globalization. The third part concludes the study.

3. CONCEPTUAL CLARIFICATIONS DIVERSITY

Two descriptions of diversity suffice here. Deng (2008, p.8) defines diversity as the plurality of identity of groups inhabiting a given geographical space. The United Nations Educational, Scientific and Cultural Organization (UNESCO), in its Article 1 2001 Universal Declaration on Cultural Diversity, sees diversity "...embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind..." (UNESCO, 2001). These two descriptions take diversity from two perspectives of geographical space and identity. Arising from this, therefore, is that the multiplicity of identities such as social, ethnic and geographical, in a given society

determines the extent of the society's diversity (Ajayi, 2014, p.89). This has been labeled a crucial variable around which individual and social groups differentiate themselves from others (Atta-Asamoah, 2004, p.2).

Indeed, this creates the 'we' versus 'them' mentality, which is an enduring platform for inter-group tensions and conflicts in any given multi-ethnic state like Nigeria. The Nigerian diversity is typified by three main elements namely language, ethnicity and religion, which, in turn, define the cultural identities and affinities, and provide the hibernation points around which Nigerians coalesce with narrow, sub-national considerations. The demographic configuration of Nigeria is also better appreciated in the context of these afore-noted elements. Nigeria is made up of over five hundred languages (Atta-Asamoah, 2004, p.4). This reality, which had not been so clear in the 1980s as it is today, must have prompted Coleman (1958, 15), relying on the proposed classificatory scheme of Greenberg, to label Nigeria as 'one of the principal linguistic crossroads of Africa'. There are also three hundred and seventy five ethnic groups (Otite, 1990, p.2), three major ethnic groups of Hausa, Yoruba, and Ibo which jointly constitute more than half of the country's population.

3.1 Hybridity

Ordinarily, hybridity simply defines the reception of aspects of one culture by another as a proof of cultural dynamism, which often results in multicultural mixture, or what may simply be taken as culture mix. But beyond this simplistic meaning, hybridity is a controversial concept and, indeed, as Ashcroft, Griffiths, and Tiffin (2007, p.108) see it, "one of the most widely employed and disputed terms in postcolonial theory". Kraidy, (2002, pp.316-339) notes that, it has become a master trope across many spheres of cultural research, theory, and criticism, and one of the most widely used and criticized concepts in postcolonial theory. This controversy can be located in two thinking trajectories. On the one hand, hybridity is seen as a platform of democratic, people-centered struggle and resistance against empire. On the other hand, it has been dismissed as no more than a neo-classical discourse complicit with trans-national capitalism, cloaked in the hip garb of cultural theory.

In the course of this debate, which centered on perceived contamination of the White Europeans by the races they colonized (an expression of racial superiority/inferiority complex between colonizers and the colonized), different opinions emerged revolving around what came to be seen as hybrid 'vigour', and hybrid 'sterility'. These two terms, applied differently, can be used to explain the cultural interface between Nigeria (as an African state in the contemporary international system) and the West. While the Nigerian culture would seem to have suffered sterility over time even after the attainment of independence, the Western cultural persuasion has gained ascendancy and vigour among Nigerians particularly the

young minds. This is a fertile breeding ground for cultural (not necessarily biological) miscegenation, which is capable of producing a new generation of Nigerians who will be Nigerians only in citizenship and nationality, not in orientation or state-citizen bonding.

Concomitantly, if hybridity consists merely of observing, cataloguing, and celebrating multicultural mixture, the inequality that often characterizes these mixtures is glossed over. This is unacceptable because of the capacity that hybridity has to redefine and, indeed, reconfigure the originality of any people's culture. While it is admitted that every culture is dynamic as a composite stock with the inherent feature of accommodating layers of other foreign cultures, such accommodation becomes antithetical against the owning people's interest where the emergent culture has lesser content of their original culture and more of the 'foreign' culture. This is the trend in Nigeria, as elsewhere in post-colonial Africa, today. The second reality here admitted is that culture evolves following a process of hybridization at certain point in time. But, such evolution is expected to be representative of the interaction between two or more peoples. Where there is a stronger preponderance of one group over and above others, one is inclined to posit that the initiator of the hybridization had an ulterior motive *ab initio* to simply emasculate the others and make them lose their original identity.

3.2 Globalization

Globalization generally means free, unhindered movement of people, goods, services, capital, and cultures across boundaries in the world. In the cultural arena, globalization implies free interaction and integration of different cultures in a borderless world. The term gained its current meaning in the 1970s, and became more prominent towards the beginning of the 21st Century. This supposed integration is found in every stratum of the human society. But, globalization in the African perspective is gradually becoming some kind of homogenization of the entire global system without giving ample room for plurality. Some scholarly views suffice here. It has been argued that "The forces and promoters of the slave trade and colonial rule did not allow the nurturing of the collective conscious efforts in Africa to develop African languages (and other cultural elements) for their imperial interests" (Okajare, 2016, p.157). This is now being reinforced by technology and knowledge expansion under the cloak of globalization. Thus, multilingualism, which should have been beneficial to Africa, is an agent of ruin and obstacle to development. It has also been averred that; "every language in a multi-lingual society has the right to exist and to be given equal opportunity to develop legal and other technological limbs to flourish" (Mazrui and Mazrui, 1998, p.114). A globalized world is supposedly a multi-lingual human society. If it is, then the current reality of international languages forming a huge threat

against African indigenous languages is an anathema. Ndhlovu further expounds the grave implications of this trend of language marginalization that,

... when languages are marginalized and remain invisible in the development matrix, it is the accumulated wisdoms that die – wisdoms about politics, about philosophy, about ideology, about living on the planet earth and successfully doing so. Every ethno-linguistic polity is unique and has a different history from any other. How they interacted with the environment makes each African community a unique people with a unique language, a unique wisdom, a unique ideas (sic) and unique knowledge systems, which have the capacity to transform the socio-economic fortunes of the world for better (Ndhlovu, 2008, p.143).

In effect, globalization is not really for Nigeria (nay Africa) what it appears to mean. Globalization has not, in any significant way, led to integration of the Nigerian culture (s) into the mainstream of contemporary global culture, but it has merely unleashed unequal hybridization on the latter. This can be located in some aspects of the Nigerian cultural life as expounded below.

4. LANGUAGE POWER

Language remains the main instrument and medium to drive communication and propagate ideas and peoples' cultures. As a critical segment of culture, language undergoes modification from time to time by dropping some words and accommodating new ones. This modification on a large scale implies some form of domination and subordination of languages across cultures, a situation that is attributable to the impact of slavery, colonial rule and globalization. In this context, Falola asserts "... a standard Yoruba language that everyone can understand emerged as a written language during the nineteenth century" (Falola, 1999, p.2). However, due to what he calls rapid, chaotic and reformist changes in the century ranging from war, the emergence of new power centres, a population shift from the savannah to the forest region, the emergence of the intelligentsia, the abolition of the slave trade, the return of liberated slaves, the evangelization by foreign missions, the British annexation of Lagos and the imposition of colonial rule, all combined to impact on the survival of Yoruba language in its original form (Falola, 1999, p.2).

A keen observation shows that, in recent times, African languages are not merely undergoing a modification; they are threatened to extinction among the youth. As Awobuluyi notes, "... we are in a similar fashion now gradually dropping our native language and adopting a presumably better foreign language to replace it (Awobuluyi, 2014, p.6). Oke also alerts that;

The influence of the English Language, for instance, is felt in every Nigerian language. An average Nigerian youth could hardly speak a sentence without including an English word. Much has been written about Pidgin English, a mixture of local language and English words and expressions (Oke, 1984, pp.88-89).

The dilemma of modern Africa in the context of global reality is both externally imposed and internally inflicted. Adamo agrees with this thought as he argues convincingly that;

The imposition of the English language on the world, Africa, and in particular Nigeria (through the media, information technology, and other means of propaganda and under the guise of globalization) is a form of linguistic terrorism ... the continued use of English in all spheres of life will make the Nigerian state stagnant, if not indeed retrogressive, rendering growth and development elusive (Adamo, 2005, p.21).

Adegbite's optimistic observation on the possible survival of indigenous languages is instructive at this juncture. He argues that;

From all indications, it seems that, although a *greater number* of the elite class still do not have favourable dispositions towards their indigenous language as they do towards *English*, the seed of the positive realization of the complimentary roles of indigenous languages and English in national development has been sown among a *few* Nigerians ... (Adegbite, 2003, p.185). My emphasis

The above assertion indicates that, while foreign languages are imposed on Africa, the greater number of the people does not appreciate the need to liberate indigenous language from what Adamo calls linguistic terrorism. While it is most likely that the greater number draw membership from the rank of youth, it remains to be seen how the few (also most probably the aged and aging) can salvage the situation. Indeed, the subordination of African languages has been officially endorsed by the African Union, which has adopted a language policy that recommends only Kiswahili as the only African language in addition to four European languages, namely English, French, Portuguese and Spanish, and one Asian language (Arabic) as the official languages of the continental body. It is stated in Article 11 of the AU Act that

The official languages of the Union and all its institutions shall be Arabic, English, French, Portuguese, Spanish, Kiswahili and any other African language. 2. The Executive Council shall determine the process and practical modalities for the use of official languages as working languages (African Union, 2003).

A similar practice is being domesticated among lawmakers across states in Nigeria who hype their decision to 'legislate in indigenous language' once in a week. A keen observation has shown that, in most cases, no serious legislative businesses are conducted in such chosen day! This is a grave situation that is clearly antithetical to development. It shows further that the imperialism agenda is all-embracing, beyond the political-economy matrix.

As Phillipson notes, much of the analysis on imperialism has been geared towards economic sector, while later versions have been based on political, social and ideological dimensions which have cumulated into a structure that perpetuates inequality in the world. He posited that 'the structural and cultural inequalities ensure

the continued allocation of more material resources to English than to other languages and benefit those who are proficient in English'. He therefore maintains that English Linguicism, a sub-system of linguistic imperialism occurs according to him, if there is a policy supporting several languages, but if priority is given to teacher training, curriculum development and school time table in one language' which is the dominant situation in Nigeria. He further argues that the legitimation of English linguistic imperialism makes use of two main mechanisms in relation to educational planning, one in respect of language and culture (anglo-centricity), the other in respect of pedagogy (professionalism) (Phillipson, 1992, p.47).

More could be mentioned in relation to the phase of the cultural influence which refers to 'immaterial or ideological properties e.g. attitudes, pedagogic principles as stated by Phillipson (1992). The introduction of new concepts and value, as well as modes of interaction and defaced version of native customs is shown all over Nigerian zones (Bamigbade, 2013). This scenario is playing out effectively among our youth now as it is trending among them to give new spellings (by way of Anglicization of Westernization) to their names. Some Yoruba names suffice below as examples:

Horlarqunley (Olakunle), **Haryhorbarmee** (Ayobami), **Phunmhilhayor** (Funmilayo), **Timmy** (Timilehin), **Temmy** (Temiloluwa), **Lorhlar** (Lola), **Horlharmhidey** (Olamide), **Bholarnley** (Bolanle), **Peloommey** (Pelumi), **Dharmilorhlar** (Damilola), **Dammy** (Damilola), **Horlarbeesy** (Olabisi), **Hardeyborhlar** (Adebola), **Phorlar** (Fola), **Holuwartosyeen** (Oluwatosin), **Hipheholuwar** (Ifeoluwa), **Horlarjydey** (Olajide), **Hardeytayor** (Adetayo), **Hardeybayor** (Adebayo), **Tytylayor** (Titilayo), **Holuwarphemmie** (Oluwafemi), **Bhukhorlar** (Bukola), **Holhuwartobbie** (Oluwatobi), **Holushorlah** (Olusola), **Phorlarkehmmie** (Folakemi), **Phiyinpholhuwar** (Fiyinfooluwa), **Hardeyhorlar** (Adeola), **Hormortundey** (Omotunde), **Horlarnikeh** (Olanike), **Hoyeiniyie** (Oyenyi), **Jorlahdey** (Jolaade), **Bhantaleh** (Bamtale). *The original names are those in parenthesis.

Obviously, such cases of re-lexicalization and lexical modernization have clear linguistic imperialism undertones and implications. Name orthographic stigmatization is overt. Although such processes of orthographic reform may be necessary, only when it is conventional and wholistic in the process of corpus planning. The fact remains that the above observed development is down-playing the cosmological and socio-linguistic information encoded in varying surface linguistic structures in Yoruba Personal Names (YPN), which are meant to identify individuals in any given culture and society, as argued by many scholars working

on African anthroponomastics (Ogunwale and Bamigbade, 2014). Another core purpose of naming practices among the Yoruba, which is 'memorializing the understanding of human aspects of individualities' is eroded by this development.

Apart from the fact that the semantics of the names are lost, the structure of the language itself is affected. The common feature observed above is the substitution of [O-] with [Hor-], [O-] with [Ho-], [A-] with [Har-], [F-] with [Ph-] at word initial, while [-o-] is represented as [-or-] elsewhere; [-i] with [-y] or [-ic], [-a] with [-ah] or [-ar], [e] with [-ei] or [-ey], [-e] with [-eh]. [H-] is added to all names with vowel initial; vowel lengthening and consonant wasting (unnecessary use of consonant letters) are obvious. An interesting development in this regard is the fact that this Anglicization or Westernization in name re-lexicalization is being transferred to non-Yoruba names such as some Hebrew names. Examples are Debbie, Debby or Debbra for Deborah, Kristy, Christy or Christie for Christianah, Ella for Emmanuella, Catty for Catherine.

Another scenario painted by Ogunwale and Bamigbade (2014), which they referred to as linguistic alienation is the preference of English equivalent of certain Yoruba names to the Yoruba forms. This includes the preference of Blessing, Joy, Mercy and Fortune to Ibukun, Ayo, Aanu and Oriire which have exactly the same meanings respectively in that order. Their findings revealed that Yoruba name dropping and change is high among the Female by gender and among secondary school and higher institution students. Name dropping and change is also most motivated by peer group influence, high among Christians than any other religious group and dominant in the urban centers. Hence, Western education, Christianity, civilization, socialization and urbanization are indices of such linguistic cum cultural subversion.

Bamigbade (2013) argues in this line that, this influence is also matched by the adoption of certain ways of life relating to modes of dressing, food, architecture, table manners, entertainment, sports, legal system etc. for our use. In his work, he argues that the Church in Nigeria promotes evidently linguistic imperialism in all of its forms; songs, mode of worship, hymn books, dressing, musical instruments etc. He therefore sums this up in Schiller's (1976, p.9) words cited in (Phillipson, 1992, p.58) that cultural imperialism is 'the sum of processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system'.

5. SEXUALITY AND MARRIAGE

The African concept of sex, sexuality and marriage was, until recently, rooted in the traditional belief that sex

and marriage are sacred realities. Issues related thereto were handled with considerable measure of sacredness and reverence. Hence, there must be a sexual morality derived from that sense of sacredness of the procreative function. Sex was, until recently, in Africa a taboo matter that should not be toyed with. Thus, Africans found the show of public love even between spouses in the Western world rather scandalous. African parents are expected to be reserved and restrained in their expression of love in the presence of their children. In the same context, virginity was held in the highest esteem. A virgin bride brought honour not only to herself but also to her entire family, particularly the parents, who could be especially appreciated for the proper upbringing of their girl-child. In such a case, the bride's virginity issue would become a matter of public knowledge, and the girl's prestige would soar among her in-laws. Ayobami underscores the importance of virginity in his claim that,

In times past, the virginity of the female at her marriage called for a family celebration with appropriate gifts and visits from the in-laws. This highly esteemed the woman before her husband; set her on high and entrusted her the treasury and keys to her husband's power room (Ayobami, 2008, p.45).

This is further buttressed by the fact that virginity as a cultural practice helped to check social ills among juveniles in pre-colonial Yoruba society (Ehinmore 2014, p.365). A rare example of this happened in Nigeria recently when Adams Oshiomole, the former Governor of Edo State in the South-South geopolitical zone of Nigeria, celebrated the purity of his new wife, Lara Fortes, from Cape Verde. Oshiomole announced to an obviously bemused gathering in a local church that he met his wife a virgin thus;

I can boldly tell all of you that I was a very principled man during my first marriage. I didn't succumb to the worldly pleasures of this lustful environment, even though I had lots of opportunities. And it was this principled sobriety that made me fish for a virgin wife. I can boldly say to you all that I was the first man to know her (Lara Fortes) and initiated her into the worldly ways (Daily Post, May 2015).

Also, Africans believed in sexual abstinence within marriage at certain periods of the year, e.g., during the weaning or planting season as a sacrifice to obtain the favour of the gods to ensure healthy growth of babies or in the planting and subsequent harvest. On the other hand, children are seen as a symbol of blessing in every marriage, and as such, the idea of deliberate barrenness is inconceivable in the African worldview. Hence, a case of barrenness is handled collectively in any given African family. This is the community dimension of marriage whereby it is not seen as just an affair between two individuals but rather an enduring relationship and life-time alliance between two different families. Hence, it has been argued that, "For the Yoruba people, marriage is a social affair and so entails ritual and ceremony, representing social approval and also entails

role playing and reciprocal obligations as directed by the culture"(Fasoranti, 2003, p.4). This is further expounded in the complex process of marriage, which ranges from the manner a man seeks the hands of a young girl in marriage through the role of a go-between; a thorough historical investigation to ascertain the non-existence of a blood relationship between the two families, the scrutiny of family histories, the involvement of the boy's parents, a preliminary visit to the girl's family, the preparation for a traditional marriage and payment of bride-wealth (dowry), as well as pomp and fanfare. In such arrangements, the entire community or two communities, in case the would-be spouses are from two different communities, were involved one way or the other (Ehinmore 2014, pp.361-371)

However, what is in the vogue among the youth today is that marriage proposals are now consummated in odd places like shopping malls, seashores, hotels, restaurants, airports, amusement parks and so on, (more often) without the knowledge and/or input of parents. Their usual witnesses are friends and fellow, lay-by customers in such places who function to witness and hail them, and give generous media hype to the 'ceremony'. On the other hand, while our laws and constitution do not allow incredibly odd types of marriage like lesbian, gay, bisexual, transgender, it is common knowledge that there are communities of Lesbians, Gays, Bi-sexual and Trans-genders (LGBT) in Nigeria, trenchantly asserting themselves and recruiting more adventurous members, thus constituting a band of moral terrorists. In effect, what was hitherto unthinkable in the typical African sense is now brewing under our nose due to our flirtatious, unbridled and reckless interaction with, and internalization of, Western culture through globalization.

It is posited here that Western ideas as proliferated through globalization in recent times have de-emphasized this social setting in favour of more personalistic concepts. This has led to the practice of consummating relationships and marriages on-line through Facebook and other social media outlets. More often, the reality is that most of these marriages don't survive, as there would be no sufficient prior knowledge of one another between the intended couples. The social commitment that Africans have attached to marriage may appear to affect the personal freedom of one or both of the spouses. But, a closer observation easily reveals that such multi-party commitment as Burke (1987) avers, does not, in any way, erode the personal values of desire for self-fulfillment, mutual love, and personal choice of the couple. As implied above, it was the young man who more often initiated the whole process by first indicating his preference among the available young girls. After this, the family would step in. The rejection of this African commitment as implicitly canvassed through the influence of modern technology amounts to a hidden and excessive self-concern that can

lead, in time, to the refusal to face up to the demand involved in the mini society which is the nuclear marriage itself, and to a subsequent collapse of the marriage (Burke, 1987).

Obviously, this is another significant missing link between the Nigerian peoples and their pristine African values as well as element of identity. This is because sexual activities among Nigerian youths, as elsewhere in Africa, particularly adolescents, is growing reckless and uncontrollable as the youths are now exposed to pornographic and related visual items on the Internet. Masturbation, pre-marital sex, lesbianism and so on are no longer strange topics among many of them. As already noted, before the age of globalization fuelled through technology and knowledge expansion, the general picture in many parts of Africa was that pre-marital sex or sexual activities among youth were perceived as sinful, indecent, anti-social and unacceptable. And, any form of involvement (real or perceived) in such acts would result in the immediate loss of self-esteem by the person involved (Bingenheimer et al., 2015, pp.1-19). A fairly comprehensive assessment of the negative impact of globalization, as demonstrated through modern technology, on African youth, is found in George's and Ukpong's assertion that;

Among the negative impacts of science and technology are the Hitech business crimes e.g. credit cards and internet robbery and theft, hooking on to false business link and contacts on the internet; cybercrimes which promote all forms of examination malpractice for example the use of phone for cheating in examination, phonographic shots and films which lure our youths to unhealthy and indiscriminate sexual activities, access to ungodly websites also known as (satan.com), juvenile robbery clips, unauthorized and destructive clips showing crimes, shooting and sexual lawlessness. Others are building of nuclear and sophisticated weapons of crime and warfare which are used by reckless youths and criminals e.g. suicide bombers for crimes against humanity. (George and Ukpong, 2013, pp.167-173).

6. FAMILY VALUES

One of the original family values across Africa is deference and giving honour to elders with utmost reverence. Africa is a society where the process of socialization entails a rigorous but smooth practice of initiating the young minds into various aspects of inter-personal relations including a healthy disposition to all categories of people. Strongly founded on the connection between the past and the present, African cultural values ensure that elders are highly revered and accorded deference in many things, including the maintenance and sustenance of the established social order. They are duly acknowledged as the living representatives of the departed patriarchs, matriarchs, and the gods. As such, any act of insubordination against them is frowned at and severely punished. The elders are always seen as the fountain of

guiding wisdom, who must always ask questions and get answers from the younger ones. During meal times, elders are served first (Wiens, 2011).

African family values are strongly reinforced by deep sense of community life, good human relations, hospitality, the sacred and religion, time, respect for authority, language and proverbs (Emeka, 2010). For example, it is common knowledge that the various groups and sub-groups that made up the geopolitical space now called Nigeria had well developed relationship and conflict management mechanisms before the introduction and imposition of the British model of judicial administration. Existing literature on (direct or implicit) comparative studies of the two systems are in consensus that, while the new, foreign system has some elements of modernity, it lacks the character and content of reconciliation of the pre-colonial judicial mechanism (Fadipe, 1970; Ikime, 1986; Coleman, 1986; Olukayode, 1998; Oyeweso, 2011; Afe, 2012). In other words, the former is more adversarial and less reconciliatory, thus brewing a zero-sum scenario of winner winning all and loser losing all in any given litigation. And as is commonly known, inter-personal, inter-family, inter-communal and inter-group relationships are often jeopardized beyond redemption in the modern system. In the African perspective, there is no life outside the community. This is why everyone is expected to contribute to the well-being of the community in the interest of the general well-being of all. For this reason, such individuals are made to subsume their personal identity under the larger community identity. Hence, individualism as an ideology and a principle of living is discouraged in Africa. Biko further illuminates this scenario:

We regard our living together not as an unfortunate mishap warranting endless competition among us but as a deliberate act of God to make us a community of brothers and sisters jointly involved in the quest for a composite answer to the varied problems of life. Hence in all we do we always place man first and hence all our action is usually joint community oriented action rather than the individualism... (Biko, 1978, p.42).

Arising from the above is the natural flow of a deep sense of good human relations in Africa. It is appreciated that in the interest of the community, each individual must be a good neighbour to his/her fellow human. It entails the mutual recognition of human dignity and worth, manifested through empathy, intimacy and show of understanding. As Ifemesia notes of the Igbo in Eastern Nigeria in what he calls humane living among an African people, their relationship is "a way of life emphatically centered upon human interests and values; a mode of living evidently characterized by empathy, and by consideration and compassion for human beings" (Ifemesia, 1979, p.2). An important aspect of the good human relations in Africa, which takes place at both the inter-personal and inter-communal levels, is the effective deployment of dialogue, communication and conversation.

People freely discuss issues of common interests so as to arrive at meaningful solutions. Often, the refusal to freely discuss is viewed as a sign of enmity or bad manners. As the Yoruba proverb goes, *Adake ma fohun, ao mo t'eni to nse*, meaning it is difficult to know the position of the silent one. This implies that interaction with such a character could be dangerous. Biko underscores the intensity of inter-personal communication as a vehicle for good human relations in Africa:

Ours has always been a man-centered society. Westerners have in many occasions been surprised at the capacity we have for talking to each other not for the sake of arriving at a particular conclusion but merely to enjoy the communication for its own sake. Intimacy is a term not exclusive for particular friends but applying to a whole group of people who find themselves together whether through work or residential requirements (Biko, 1978, p.41).

It suffices to note, however, that an ingenious mechanism for avoiding rancour and misgivings in such communication and dialogue is that personal sentiments and weaknesses are respectively recognized and understood. As the Yoruba would say in a proverb, "You don't count the fingers in the presence of the man who has only nine." In other words, don't mock people for their inadequacy or incapacity. A good sense of hospitality predictably follows the above. Africans have different ways of showing hospitality to themselves and to strangers ranging from the presentation of water, kola nut (as common with the Igbo), traditional gin and palm wine (in many parts of Yorubaland) to the full incorporation of strangers into society and the offer of land to them for farming. The interest and upkeep of the stranger are always considered paramount. According to Okafor,

In traditional African culture, whenever there is food to be taken, everyone present is invited to participate even if the food was prepared for a far less number of people without anticipating the arrival of visitors. It would be a height of incredible bad manners for one to eat anything however small, without sharing it with anyone else present, or at least expressing the intention to do so (Okafor, 1974, p.21).

While it can be asserted with some measure of plausibility that, in Africa today, respect for elders, a sense of community life, good human relations, and a high level of hospitality still remain core values among aging Africans, the same cannot be vouched for the youths. This is not unconnected with the centrality of individualism in Western culture as propagated through the ICT/internet devices. African youth are gradually losing touch with these African values that define human decency, happiness and dignity in Africa. Instead, they are beginning to curry the Western persuasion of life in the fast track. Young Africans no longer believe in prostrating, stooping, bending or such other gestures to greet elders, and they spend most of their time "taking instructions from the Internet" on modern ways of doing things. To many of them, the elders' advice or instructions smack of what is

commonly referred to in Nigeria as "old school" ideas, useful only as historical relics or mere reminders of how things were done in "those days." This is a missing link!

7. USE/ABUSE OF MODERN TECHNOLOGY

From all indications, the use and abuse of modern technology particularly through the social media is the crux of the matter. Globalization came with phenomenal expansion in information and telecommunication knowledge across the world. The hi-tech remains the major conveyor belt for peoples, cultures, goods, services, and so forth across the entire global space today in seamless interface, such that it is becoming increasingly difficult for peoples to sustain their original identities. It has been argued that, globalization has unleashed powerful forces that are "redefining identities within and between frontiers, producing conditions that denationalize and de-territorialize us as we travel, mix, mingle and develop a global framework or as we reconstitute national or local identities in new spaces" (Falola, 2010, p.1). Furthermore, the (unrestrained) travel, mixing and mingling among youths across national boundaries has seriously impacted African youths' socialization process, which is critical not only for their psychological fulfillment and readiness for nation-building responsibilities as it has been shown elsewhere (Okajare, 2016, pp.144-172), it has also imposed on them what Falola (2010, p.1) calls a 'new or modified identity'. Akanle buttresses this scenario further thus:

Cultural boundaries today are very blurred within this framework and thresholds of cultures increasingly become fragile. Even media products like Nollywood and Africa Magic that are supposed to propagate local cultures are laced with foreign contents in manners that made adoption of foreign cultures easy and normal. Since cultural ethos (sic) are not static and dynamic, even though globalization can breed cultural divergence, the potentialities of convergence are rife (Akanle, 2012, pp.16-21).

In essence, African youths now seamlessly adopt foreign cultures through technology and knowledge expansion since national boundaries are only visual and can be easily penetrated.

Jameson's definition of globalization as 'an untotizable totality which intensifies binary relations between its parts – mostly nations, but also regions and groups, which however continue to articulate themselves on the model of national identities' (Jameson, 1998, p.xii) suffices for interrogation here. This postulation assumes that all nations enjoy uniform and adequate empowerment to partake in the binary relations, which works on equal level of exchange, without giving consideration to the peculiarities of Third World countries like Nigeria where there is multiplicity of culture as well as domiciliation of culture within the orbit of the philosophies and

pristine values of the different ethnic nationalities. The reality in Nigeria, as it is in many Third World countries is that, globalization has engendered skewed cultural hybridization against Nigeria. Indeed, the truth is that, Africa's original "culture in terms of language, mores and norms, values and significance are (sic) perpetually on the decline as the people embrace the splendor of globalization"(Oripeloye, 2014, p.92). He posits further that globalization opens culture to universal evolution without considering local and environmental factors or cultural peculiarities that ascribe meaning to specific cultural icons on the basis of historical times and space (Oripeloye, 2014, p.92). This is apt of the African experience under globalization as typified in Nigeria. Admittedly, globalization endorses, indeed promotes, ethno-cultural diversity in a global context with a view to attenuating any form of differences capable of causing disunity and disaffection in the rank of global citizenship. But, it, in no visible sense, guarantees any form of development for the less powerful economies of the world, thus making them vulnerable to manipulation, and bereft of power of competitive stance that can ensure their smooth and active involvement in the binary relations of equal exchange. In reality, the weak countries (in the periphery) continue to survive at the mercy of the core states of the international system, as globalization widens the gulf of social, economic and political inequality between them and the latter.

8. CONCLUSION

Some evidence-based facts are basic for understanding the contour and nuances of the burden of development in Africa. One, culture defines a people and situates the dynamics of their historical movement and pursuit of development within certain context comprehensible mainly within that culture. Two, culture and development are closely intertwined, such that there cannot be sustainable development without culture. This is copiously explicated by Paiva in his view that social development implies the development of a people's capacity to work continuously from their own and society's welfare. He stresses further that,

the goal and substance of social development is the welfare of the people, as determined by the people themselves, and the consequent creation or alteration of institutions (including people's values, individual behaviour, and motivation) so as to create a capacity for meeting human needs at all levels (especially those at the lower levels) and for improving the quality of human relationships and relationships between people and societal institutions (Paiva, 1977, p.329).

Three, no culture is, or should be, static. The factor of dynamism assures that every culture is a composite stock, accommodating, or capable of accommodating, an overlay of other cultures as peoples, values, practices and ideas migrate across borders.

Using any of the foregoing as indices, it is beyond any scintilla of doubt that globalization, as presently configured, does not situate the African culture within the mainstream of the extant global culture. Instead, the lot of Africa has been that of a part of a whole under new form of hegemony after colonial rule. Indeed, in spite of whatever are advertised as the beauty and benefits of globalization, hegemony is one of its cardinal mechanisms of cultural construct whereby the peoples and institutions of peripheral states of the global system (located in Africa and the rest of the Third World) are 'constructed' in a fashion that makes them vulnerable to easy control and manipulation by the core states. Fagan's claim that, 'globalization forces were in effect decomposing the nation-state and the distinctiveness of individual societies' is very fitting to the African experience, thus questioning the 'globalness' of globalization. This fertilizes the view that globalization as applicable to Africa is more or less a scheme for the propagation of Western culture and persuasions beyond the level of colonial rule. In essence, it encompasses not the supposed inter-relatedness or interdependence of culture, but evidently a cultural hegemony and what Oripeloye (2014, p.95) calls totaling stricture, an overbearing and self-righteousness posture that sees other cultures as uncivilized. This is simply a replay of the anathema of slave trade and colonial rule epochs of the Afro-Western relations, which cultivated the fertile ground for the skewed international political economic order that sustains the core-periphery dichotomy in the contemporary international system. Burgis offers a clear explanation of this in his claim that, "I started to see the thread that connects a massacre in a remote African village with the pleasures and comforts that we in the richer parts of the world enjoy. It weaves through the globalized economy, from war zones to the pinnacles of power and wealth in New York, Hong Kong, and London"(Burgis, 2015, p.xi).

The central thesis of this study is that globalization, cultural diversity and skewed hybridization are triple helix of Nigeria's (and indeed Africa's) underdevelopment in the contemporary international system. The paper has modestly explored the dynamics of interface between Nigeria (as African representative example) with the rest of the globalized world. It concludes that globalization is not what it seems to mean for Africa as there is a stronger preponderance of Western culture in the so-called globalized world, which, at best, passes for westernized world. Two, Nigerian youth are recklessly absorbing Western orientations in critical aspects of their daily life such that, the country may soon be faced with (and led by) a generation of individuals lacking in self-esteem and positive human dignity perception, and whose only link with the country will be their nationality and perhaps pigmentation. With this imminent outright loss of identity, Nigeria's pursuit of robust development may remain a mirage as globalization, which is advertised as capable

of driving development by way of interdependency among states, is heavily laced with moral burden, merely furthers the widening of the gulf of inequality and skewed international economic order between Nigeria, nay Africa, and the West, thus constituting rocky burden against development.

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