

Perspectives on the Impact of Modern Society on the Indigenous/Traditional Society of Nigeria

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Abstract: *An important features of modern society is the presence and manifestation of modernization and globalization concepts on the indigenous/native community (traditional society), characterized by the interchange of ideas, clash of cultures and spread of materialistic values. The impact of these on traditional/native society cannot be over emphasized, as they posses enormous influence on how people think, act, behave. Hence, this paper examines the impact of modern society through modernization and globalization processes on Nigeria society. Effort is made on the ways Nigerian culture, norms and values, belief are impacted as a result of modernization and globalization under the disguise of modern society, as well as the means of protecting them from further impediments as a result of forces of modernization and globalization which are currently exerting influence among Nigerian especially the youths.*

Key Words: *Traditional society, Modernization, Globalization, Values, Culture, Conflict.*

I. Introduction

No man is an island to himself. Likewise, no nation or society is an island to herself. Global culture, a part of modernization and globalization in the name of modern society, has not only transported the good side of the economic and social development across the globe but has also changed in the culture of host communities. Some changes include the mode of production and the way things are done, while others include the symbolic interaction or the appreciation of how social facts are to be seen and appreciated. This is to say, in the process of national and international interactions, there is an interaction of culture and thus, a borrowing and diffusion of cultures amongst societies and nations. This is in itself not unusual. But the unusual and unfortunate is the domination of one culture over the others. This is an evil, an evil of forced acculturation (Ekwuru, 1999). This is true of modern society that is characterized by modernization and globalization that have generated a lot of controversy with regards to the rise of global culture/modern culture in which western life style is being adopted as the normal way of life.

It is important to know that in the assessment of the impact of modern society characterized by modernization and globalization on individual, nations, and the global world, many scholars, opinion leaders and political analysts e.t.c. have expressed divergent and dissenting views. While they all agree that modernization and globalization as major features of modern society, have a political, economic, cultural and even religious impact on individuals, nations and the world at large, they however, disagree on the nature and extent of these impact. While some argue that it is all positive, some believe that it has nothing but negative impacts. Yet others see it as being both positive and negative (Kwame, 2007). Be that as it may, focus in this paper is on impact of the modern society (modernization and globalization) on African indigenous society with particular reference to Nigeria.

Also, with regards to the nature and extent of the impact of modern society, this paper is not oblivious of the positive effects; rather it argues that the negative effects of the modern society has been much more than its positive effects on Africa's indigenous society in general and that of Nigeria in particular.

Personal observation and assessment reveals here that, if pressing measures are not taken, perhaps African culture in general and that of Nigeria in particular will soon run into extinction. However, an effort has been made in this paper to strategize on how to stem the tide of cultural atrophy of the Africa culture and values in the midst of a rising global culture of modern society made possible by modernization and globalization.

If the various nuances and interpretations of the term modern society as made possible by modernization and globalization reveals interaction and integration of the people and nations into a common system; if the central ideal of modernization and globalization is interaction and integration, then the terms modernization and globalization are not new to Africa and Nigeria. At various times and in various circumstances, Africa including Nigeria has interacted with the rest of the world. That was in the historical moments of trans-Atlantic slave trade, colonialism, post-colonialism and the present age of current imperialism. At these various times and circumstances, Africa's and Nigeria's experiences in economics, politics, religious and culture have been worrisome, particularly her cultural and economical experiences. What are these

experiences? What must Africans in general and Nigerians in particular do vis-à-vis these experiences? These and more shall engage the interest of this paper.

II. Objectives Of The Paper

- i. To understand the difference between traditional and modern societies.
- ii. To identify and understand the effects of modern society on traditional society in Nigeria.
- iii. To suggest possible ways of minimizing these effects.

III. Conceptual Explanations

3.1 Concepts of Traditional and Modern Societies

“Traditional” societies refer to those societies or elements of societies that are small-scale, are derived from indigenous and often ancient cultural practices. The production in these societies is mainly for subsistence, with strong cooperation among the simple division of labour (age, sex) and units of production are family, clan, and village, with consumption purpose is to satisfy basic need or ritual.

Modern societies refers to those societies with practices that relates to the industrial mode of production or the development of large – scale often located in colonial societies. The nature of production in this type of society is for profit, growth along complex division of labour (specialization, differentiation) characterized by individualization and mechanization where unit of production is hard to identify.

3.2 Concepts of Modernization and Globalization

Modernization refers to a model of a progressive transition from a “pre-modern” or traditional to a modern society. In recent years, research and theory on socioeconomic development have given rise to two contending schools of thoughts. One school emphasizes the convergence of values as a result of “modernization” – the overwhelming economic and political forces that drives cultural change. This school predicts the decline of traditional values and their replacement with modern values. The other school of thought emphasizes the persistence of traditional values despite economic and political change.

The conceptualization of modernization for this study is in line with the former school of thought that sees modernization as the overwhelming decline of the traditional values, culture, norms with the replacement of these with the modern values, culture and norms.

Globalization on the other hand, is defined as an “increasing integration of the world’s economies, including the movement toward trade” (Mankiw, 2007: 192). In this definition, the concept “trade” is a comparison of domestic price without trade to world price. This concept recalls the theory of comparative advantage of David Ricardo. Based on his theory, the principle of comparative advantage shows that trade can make everyone better off by reducing the opportunity cost of producing a specific good. For most of social theorists, “Globalization is the spread of worldwide practices, relations, consciousness, and organization of social life... that transforms people around the world with some transformation being dramatic” (Ritzer, 2008: 573). This is a cultural transformation that also affects cultural identity of people that are being transformed.

The increase of the cultural value consciousness was also analyzed by Fuller (1995) as a source of the dynamic of culture conflict. Fuller (1995: 152) concluded that: Systems of international marketing and communications create freeways for the mass import of foreign cultural materials--food, drugs, clothing, music, films, books, and television programs, even values--with the concomitant loss of control over societies, symbols and myths. Such cultural anxieties are welcome fuel to more radical political groups that call for cultural authenticity, preservation of traditional and religious values, and rejection of the alien cultural antigens. Big Macs become in-your-face symbols of American power--political, economic, and military--over weak or hesitant societies and states.

The idea of global culture would not be evenly applied in all African countries where the concepts of State and Nation mean different realities. In most of African countries and even in some western countries like Belgium, the concept of nation translates ethnic group. Each ethnic group has its own cultural specificity that defines the membership to that community.

Globalization has become one of the most popular buzzword of our time frequently used by people. Globalization is the increasing interaction of national economy with that of the First World, which ultimately aims at creating a state of frictionless capitalism. According to Orunmolu (2002) it is a process of creating a global market in which increasingly all nations are forced to participate. The process of globalization entails that there is interconnection of sovereign nations through trade and capital flows; harmonization of economy rules that govern relationship among these sovereign nation; creating structures to support and facilitate interdependent and creating a global market place.

From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. Castells (1997), state that globalization is the process that eroding differences in culture and producing a seamless global system of culture and economic values. The harmonization, according

to Awake (2002), his achieved to due to advancement in communication and countries are increasingly being forced to participate. Therefore, globalization can be viewed as a process of shifting autonomous economies into a global market. In other words, it is the systematic integration of autonomous economies into a global system of production and distribution. The consequent is that the word of separate nation-states is said to be ending if the process of globalization is allows to run its logical course. The new technology, based on the computer and satellite communication have indeed revolutionized our traditional conception of the media, both print and electronic. Books, newspapers, radio, television and video programme are now being transposed into the multimedia world of the cyber space and available to all people of the world wherever they may live.

IV. Theoretical Framework/Structure

This section focuses on the theoretical explanations advanced by several scholars on the subjects of modernization and globalization in relation to modern society, which cut across virtually all disciplines of human endeavors. It is important to note that as traditional society quest for growth and development, many scholars explained how this can be possible. These however did not come without their attendant consequences, thereby creating dominant of modern society on the traditional/indigenous society.

4.1 Modernization Theory

Progress and development of a society is not where the society is, but where is going to, therefore no society has ever remains stagnant. Traditional modernists often tend to stress that the incorporation of Africa into the capitalist mode of production was meant to leap-frog Africa into development. Why? Perhaps since Africa had being cut-off from her mode of production, growth as well as development would have been very quick. One would be a complacent fool to think easily along this line, as if that was actually the goal of this incorporation. Writing in the 1920's, Bronislaw Malinowski posited that "the primary goal and motive of colonization was practically "economic development" (Chachage, 1987). This goal was strongly pursued, and the methodologies of accumulation by the colonialists were most barbaric and obnoxious for anyone to assume such incorporation would ignite healthy development. But of course, the West, particularly Europe was quick to question Africa's backwardness couple of years after the Second World War (WWII), since they themselves were experiencing an era of economic expansion. The question of course was thus, why is Capitalism not generating development in Africa?

However, Modernists response is that Africa's underdevelopment crisis is internally provoked.

According to Sanderson, "Modernization theorists stress that underdeveloped societies generally lack the kind of consciousness or mentality that promotes development" (Sanderson, 1988:168). This in every sense means that Africa is not rationally minded, and this is rooted in her normative and value system. Thus, they are governed by attitudes and values stressing the past and the importance of custom and tradition. Basically and "modernically" these traits do not subscribe to development. To answer the question earlier posed, it therefore means that development within the framework of modernization comes from totally supplanting traditional norms and values with "modern" ones. Dobb (1963) simplifies this thus; "Put simply, modernization theory is the proposition that people in traditional societies should adopt the characteristics of modern societies in order to modernize their social, political and economic institutions".

Hence, by embracing and adopting western attitudes, lifestyle and even reasoning, Africa can "take-off" and perhaps ascend the age of "high mass consumption". The next poser becomes, where does underdevelopment emerge from? Historically, Africa was never underdeveloped. The concept of underdevelopment is only used to delineate those countries under capitalist-world economy (Sanderson, 1988:172). Then, it becomes clear when we say that since Africa had her mode of production prior to her incorporation to the capitalist mode, it was not underdeveloped. Apparently, underdevelopment only emerged afterwards. Moulder (1977) on his part suggested that the term 'underdevelopment' historically is new, since every society was once "undeveloped". That is to say that Europe as a whole and the United States, Canada etc were once considered to be undeveloped societies. Taking China and Japan as a case in point, Moulder went further to argue that the major reason Japan became developed and China did not was strictly the incorporation of China into the capitalist -world economy, peripherally. With this incorporation, the distortion of the local economy of China was complete. This equally goes for Africa, as her exchange unit; especially Nigeria (where the manilla was used) was destroyed and replaced with the British pound sterling, total autonomy was in full swing. Naanen (1993) puts it this way; "with the manilla safely consigned to history, the colonial state could then exercise full control over Nigeria".

For certain, every society; particularly African society that was ever absolved into this incorporation has never remained the same, the appropriation of capital from the African population through primitive accumulation (land alienation and forced labour) and through wage labour, thereby, transposed these societies into a dependent and disarticulated economy. Dependency theorists see the underdevelopment of Africa as purely externally provoked, rather than internal constraints as posited by modernization theorists.

From the work of Paul Baran (1957) to Frank (1967), as well as Dos Santos, (1970); their fundamental argument is that the development of nations in the Third World necessitates subordination to the core and that the peripheral nations experience their greatest economic development when their ties to the core are weakest (Frank, 1967). The whole argument boils down to the fact that Africa's underdevelopment is a derivative of her dependency on the west. By dependence, Dos Santos says it is; "a situation in which the economy of certain countries is conditioned by the development and expansion of another economy to which the former is subjected" (Chilcote, 1984).

As capitalism expands, underdevelopment equally expands. But capital is dynamic; it transforms itself so as not to be noticed. But of course, it is always conspicuous when viewed from the focal lens of dependency theory. From merchant capitalism to colonialism, and to neo-colonialism, the goal of Capitalism is the same - to impoverish Africa. Decades ago, V.I. Lenin stated that the highest stage of Capitalism is imperialism. Then the question to be asked is, what stage is capitalism now?

4.2 Globalization Theory

In this study, three theories are used so as to underlie the point of departure and controversies surrounding the understanding of globalization and its attendant consequences on the traditional/indigenous society. These theories are; Liberalism, Realism and Marxism.

4.2.1 Liberalism

The liberals believe that globalization is a national out-growth of capitalist development. Smith (1776); the pioneered classical liberal thinker argued in his work "An Enquiry into Nature and the Causes of the Wealth of Nations" that national wealth and power is a derivation of economic growth and that trade is the lubricant of the globalization game that can enhance the "engine of growth". The liberal thinkers also stated that nations should specialize in what they can produce best in order to be wealthy and powerful, and that market should regulate itself through the "invisible hand" (market forces of demand and supply), a principle of laissez-faire extended globally. In agreement to the liberals, Gilpins (1986) stated that "economic specialization produces gains in productive efficiency and national income". He further noted that the neo-liberals advocated the deepening of globalization through the dismantling of official regulations. This assertion was buttressed by Breton Woods Institutions (IMF and the World Bank), WTO and Mainstream of Academic Economists.

However, the basic weakness of this theory as lamented by Milton (2001), is the assumption that all nations are equal. He argued that the theory has polarized nations into an international division of labour where poor countries specialize in the production of mostly primary commodities without the option of opting out.

4.2.2 Realism

The second school of thought on this subject is Realism whose tradition identified with the Mercantilist writers of early modern period, such as the German Historical School of late 19th century and economic nationalist of the 20th century. Proponents of this school include Alexander Hamilton, George Hegel, Johann Fichte etc. Milton, (2001) argued that Hamilton, a leading scholar of this school, demonstrated that manufactures are superior to agriculture. Thus, every nation should be able to create essentials of national supply. The theory centers on protectionism, industrialization and state intervention in trade. The relevance of this theory is that nations, which concentrate and excel in manufacturing or production of industrial goods, are the significant beneficiaries of globalization, because they will accumulate wealth and power to themselves, while the primary producers of raw materials are clear losers in the global economy.

This theory has been criticized on the ground that economic interest can be pursued at the detriment of other nations and the whole international economy. This could lead to insecurity through inequality, exploitation of weak and vulnerable nations and creating an arena of global conflict. This in essence, forms the basis of the Marxist argument.

4.2.3 Marxism

In his submission to Marxism, Wallestein (1997) traced the origin of Marxist theory to works of Karl Marx (1818-1883) and Fredrick Engels (1820-1895). Wallestein (ibid) submitted to the works propounded under the auspices of underdevelopment and dependency scholars of classical Marxism such as Andre Gunder Frank, Samir Amin, and Walter Rodney etc. Karl Marx observed that "the history of all hitherto existing societies is the history of class and class struggle". To the Marxists, globalization is tantamount to imperialism. They vehemently lamented that an equitable distribution of trade benefits cannot be obtained within a capitalist system, characterized by gross exploitation of weak nations.

In consonance with Marxist theory, Akinsaya (2000), described globalization as "the latest stage of European economic and cultural domination over the rest of the world". Submitting to this, Toyo (2009), lamented that the current global economic crisis which the world has found itself is a consequence of the greedy

and antagonistic competition of the capitalists, where even human beings are sold and killed, all in attempt to make money. He cried out that capitalism is returning the world to the era of slavery. However, in his criticism, Iyoha (2005), identified the weakness of Marxism as its failure to bail the third world nations from the shackle of capitalist bias system. He concluded that the submission of Marxism is no longer useful and effective in explaining contemporary global matters of trade and economic development.

V. The Impact

Indeed, the significant fact about African cultural history in general and that of Nigeria in particular, is the convergence upon the indigenous tradition of the two external influences—the Arab-Islamic and the European-Christian—to which the continent has been exposed for well over a millennium. The values and lifestyles associated with these traditions have been assimilated and to a large extent indigenized on the continent of Africa and Nigeria.

According to Robinson (as cited by Ritzer, 2008: 573) globalization which is one of the great features of modern society “emerged as a result of a series of developments internal to social theory, notably the reaction against earlier perspectives such as modernization theory”. Ritzer (2008:231) on his part emphasizes that, “Although economic and political issues are of great importance, it is cultural issues and cultural theories that attract the most attention in sociology”. The change in the mode or system of production creates conflict in most of labour oriented African society including Nigeria. In these indigenous societies in Nigeria, the introduction of heavy technology for mass production increases unemployment. This increase in unemployment has many social crises, which are the basis for social conflict.

The above discussion is suggestive of a positive correlation that exists between globalization and conflicts which create impacts/effects on traditional society in Nigeria.

These conflicts/impacts can be identity conflict/impact, cultural conflict/impact or economic conflict/impact. While an economic conflict/impact may be clearly identifiable and easily resolved, a perception of cultural deprivation or identity domination may create more profound problems that are not easy to resolve. Lerche (1998) suggests that if the human needs and rights issues involved are not adequately addressed, the increase and intensity of social conflict associated with globalization are likely to increase in the future. In this landscape and under the conditions of a subject-oriented Western civilization, the negative perception of socioeconomic globalization is seen in African culture as the latest and most intense consequence of man’s collective “drive for power” because of negative social outcome and frustration caused by globalization on cultural beliefs of local society. As an ideological tool, globalization is considered to be “rather crude tool in the hands of the power centers of the industrialized world to gradually impose (under the disguise of economic liberalism) global hegemony and a neocolonial order upon the rest of the world” (Köchler, 1986). This is the consideration that most of African nations have when it becomes globalization. Therefore, instead of welcoming what may be the positive side of the practice of globalization, the social result and economic disasters that globalization creates, makes African nations questions the goodwill of its practitioners.

This observation provides a broader perspective on the phenomenon of Westernization in Africa, an observation made as early as the late nineteenth century by the great African cultural theorist Edward Wilmot Blyden and summed up in the late twentieth century by Ali Mazrui as “the triple heritage”. (Irele, 2010). The effects of western civilization and culture on Africa are in several phases. It is the desire of this paper to bring out three of these phases, viz: political effect, economic effect and social effect. By and large, the scope of this paper shall be confined to those concepts that drive western civilization: neoliberalism, liberal democracy, globalization, individualism/family values, etc. Again, all these can conveniently be accommodated under the scope of wider phases of effects of western civilization. Western civilization is a commitment to neoliberalism, commitment to liberal democracy, commitment to consumerism and commitment to Christian worldview as the origin of western civilization. Colonialism and liberal democracy will be put under political effect, neoliberalism under economic effect and missionary to be under social effect.

5.1. Political Impact

The colonial factor was essential to the understanding of the process of Westernization that create modern society in Africa in general and in Nigeria in particular.

+ The holistic distortions of the hitherto well organized African societies in every sphere of life pointed to the depth and effectiveness of colonization in the process of westernizing African societies and their cultures. Political effect includes:

+ Distortions of natural boundaries without due recourse to antecedent institutions and cultures.

The western civilization submerged and dismantled indigenous institutions and, in its place, a foreign rule was established. Traditional institutions before then were regarded as not only political authorities but also custodians of cultures in Nigeria.

+ Introduction of Westminster liberal democracy: This does not just work in Africa. It is not that Africa did not have its own pattern of democracy before imposition of liberal democracy but the typical democracy in Africa and its processes were submerged by westernization and modernization made possible by globalization. As insisted by Mimiko (2010:640):

But the point is that the so-called Kabiyesi syndrome, which has been accorded as an explanation for the shortage of democracy in contemporary Africa, is actually a betrayal of inadequate understanding of the workings of the African traditional political systems. I strongly dispute this proposition as unhistorical and therefore invalid in the context of Africa. Our hypothesis is that in the epoch before contact between Europe and Africa, the latter not only developed relatively advanced state structures, but that emergent pre-colonial African states also had “sophisticated systems of political rule” with strong democratic foundations. I argue that the basis of the advertised inability of these societies to sustain democracy in contemporary (postcolonial) times could not have consisted in the absence of a democratic culture on their part. Rather, it is the residue of constraints that were attendant upon imperialism, which has been the dominant experience of the African peoples since the fourteenth century – defined most profoundly by slavery, colonialism, neo-colonialism, and their handmaiden, military governance.

+ Liberal Democracy: The question is: what is the effect of embracing Western democracy on Africa in the name of creating modern society especially in Nigeria? A lot of people will say it is the right way to go as it creates opportunities to participate in affairs, that liberal democracy promotes development. Should democracy be defined and contextualized on the principle of or rather than substance? Is it not evident that Africa is not able to do business with liberal democracy? Is it compulsory to use western type? Is it not feasible and appropriate to arrive at the principles of democracy using African forms, patterns and processes?

For instance, in Nigeria in 1993, the country adopted open-secret form in her general elections which was largely acclaimed to be much more successful in terms of voting. Look at National Assembly members; they have not demonstrated deep understanding of the concept and philosophy behind law making. Is it out of place to return to and improve on the traditional model of rule making?

5.2. Economic Impact

+ A major effect of European colonialism was the progressive integration of Africa into the world capitalist system, within which Africa functioned primarily as a source of raw materials for Western industrial production.

+ There was imposition of taxation, which forced Africans into wage labour

+ Colonial economy also caused agriculture to be diverted toward the production of primary products and cash crops: cocoa, groundnut, palm oil, sisal, and so on.

+ There was sudden shift in production mode from production of food crops to cash crops, a situation that caused hunger and starvation in Africa. Africa began to produce more of what she needs less and produce less of what she needs most.

+ Africa was perpetually turned to producer of primary raw materials, a situation that caused unequal exchange

+ The plunderage method and systematically kleptocratic enterprises established in the colonies to expropriate natural resources of Africa to Europe has, in the perspective of Rodney, facilitated “underdevelopment of Africa while engendered the development of Europe”

+ This required a total reorganization of African economic life, beginning with the introduction of the cash crop and inexorable alteration of economic pattern. In the settler colonies—notably in

Kenya and Rhodesia—the alienation of native land complicated the economic situation of the indigenous populations (Alkali, 2003).

+ Economic Plan: it also altered the way we produce, create and recreate as well as what we consume.

+ The infrastructure undertaken by the colonial administrations was minimal, developed strictly as a function of the requirements of the new economy, which saw the rise of the colonial cities such as Dakar, Lagos, Nairobi, and Luanda.

+ Neoliberalism: It is an economic process that distrusts the state as a factor in development; it is a nineteenth century philosophy that has continued to be repackaged, its latest form is monetarism.

It believes that market mechanism is the most efficient allocator of productive resources and, therefore, to have an efficient and effective economy, forces of demand and supply must be allowed to play a leading role. This changed economy of Africa from communalism to capitalism and, lately, neoliberalism.

5.3. Social Impact

+ Family/Social Relations: Extended family giving way to nuclear family. Traditional African family values breaking down very rapidly. Extended family that was wonderful instrument like a social verve, social security in our community has given way to nuclear family. Little wonder that there is no more respect for age; no more respect for values that we held sacrosanct in Africa; younger ones now find it very difficult to greet elderly ones.

+ Individualism: We now have children of single parents, a phenomenon that is identifiable with

America. People no longer communalize, nobody wants to be anybody's brother's keeper.

+ **Building Pattern:** The way we build now is different from the way it was; we no longer take into cognizance our own peculiarity in the building process. We now build houses without ventilation.

+ **Urbanization:** It led to rural exodus and the displacement of large segments of the population.

+ **Corruption:** western civilization has promoted corruption in Africa; leaders in Africa now look up to Europe and America as safe havens for looted funds. It is a consequence of Western civilization.

+ **Sexuality:** The conception of sexuality has changed completely; the desire to be like Westerners by our children has suddenly made them promiscuous; doing things that were never imaginable several years ago. This does not, however, in any way support cultural isolationism. Cultural isolationism is not possible in the context of globalization. Cultural ideas and values grow and flow across borders unimpeded, but that should not make us lose sight of the fact that the weaker you are; the more likelihood of cultural dominance. Africa has been very weak and vulnerable since the last century. Africa now suffer from level of mental enslavement; cultural imperialism; the need for decolonization of the mind. The trend of Western civilization and modernization in Africa is pathetic most especially in Nigeria; the strength of wave of Western civilization is such that Nigeria is hardly capable of resisting it. The wave is so strong that it has become irresistible.

+ **Language:** Proficiency in our language is declining in Africa and Nigeria in particular because we are compelled to embrace Western culture and civilization as made possible by globalization, as Western language; Western language has created a dichotomy between an elite and mass of our people who still cannot do business with foreign language. It causes alienation for people who cannot speak English. Language is a vehicle of culture; we are in a very serious problem. Professor Babafunwa project on local language as a basic tool of teaching in Nigeria was aborted because of the nature of our country.

We must define and design means of helping Africa in general and Nigeria in particular out of this language, cultural logjam.

+ **Christianity:** The impact of Christianity has to be considered, for this has been the most important single factor in the process of modernization in Africa and in Nigeria. Western education, involving literacy and the mastery of a European language, became the condition for entry into the modern sector. For most of the colonial period, education was in the hands of the Christian missions, who sought not only to convert Africans but also to inculcate Western values. Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life; in particular, it sought to impose monogamy and the nuclear family as the norm.

+ Ironically, the drastic reduction of infant mortality it has made possible has also complicated the demographic issues in Africa and Nigeria, with consequences for agriculture and social services. Although no major effort of industrialization took place during the colonial period, and there has been no significant development since, Western technology has long entered the lives of Nigeria through familiarity with manufactured products imported from the West.

+ The cultural alteration provoked by the pressures of colonial rule and missionary in all spheres of life are pervasive enough to qualify as the signs of a new cultural coup in Africa in general and in Nigeria in particular. This is more noticeable in the area of science and technology on African/Nigeria experience and consciousness. Modern medicine has largely taken precedence over traditional methods in matters of health.

VI. Possible Ways out of the Problem

In order to nip in the bud the ugly trend of cultural drought and dearth of values in Africa and most importantly in Nigeria, the following options should be considered:

- It is important to continue to talk about the way to reorder this trend of cultural emptiness in Africa and in Nigeria with a view to attaining a robust understanding of the situation.

- Africa in general and Nigeria in particular should honestly admit its weaknesses. Imagine the former Nigerian President, Umar Musa Yar'adua, in the presence of the erstwhile American President, George Bush, saying that "I count myself lucky to be here, it is a day I would never forget in my life". That shows how small African leaders are and how weak the continent is. A state that is not capable of protecting itself against this cultural onslaught. Yet it must do something to stem the tide of Western cultural domination. This is highly possible by first "decolonizing the mind" of Africans and their leaders to begin to see what options are possible in the process and efforts of "de-westernize" cultural orientation of Africans.

- Cultivating the culture of interacting with non Western culture is germane, collaborating with countries like Malaysia, Tunisia, etc.

- African countries should be interested in what other countries that stood against Western culture have achieved; it is important and significant, for instance, that countries like Taiwan, Korea, Indonesia, Malaysia, that have chosen to de-emphasize foreign language ended up becoming great economies. At a time, India banned importation of Western clothes. Today, India is one of the largest producers of textiles in the world.

- It is not without reason that France is spending so much in the development of French language; it is not without reason that the Anglo-Saxon communities of Western Europe and North America are spending so much money to ensure the continued development of what they now call the language of diplomacy and commerce.
- Indigenous African and Nigeria languages should be mounted in schools as a compulsory part of the curriculum lessons in African and Nigerian culture, not as General Studies (GST) but as core courses.
- Nigeria should link up with people of Nigeria descent in other continents. There is no reason, for instance, why Nigeria should not have very strong paternal relations with those people. The kind of cultural revivalism in Brazil will begin to serve as a trigger of the interest of Nigeria in Nigerian culture.

VII. Conclusion

The trend of modernization and globalization of Africa in general and in Nigeria in particular in the name of creating modern society has become very pervasive and prevalent, such that Western civilization that is inevitable in the modern society has taken precedence over African and Nigerian values and culture and the latter is regarded as inferior to the former. As with other societies and cultures in the so-called Third World, the impact of Western civilization on Nigeria has occasioned a discontinuity in forms of life throughout the continent.

This has led to a cultural dualism that often presents itself as a real dilemma in concrete, real-life situations. In other words, the Nigerian experience of modernity is fraught with tensions at every level of the communal and social settings. The post independence Nigeria is confronted with how to have a true identity, a new culture that is Nigerian in nature. It is on this basis that the paper argued that Africa in general and Nigeria in particular must begin to relate with countries that have “de-westernized” and have attained some level of appreciable social-economic development. The focus is to evolve viable options for truly African culture in general and that of Nigeria in particular.

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