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## GLOBALIZATION AND CULTURAL CONFLICT: THE NIGERIAN CASE

**Chukwu, Sylvia Adaoma**

Department of Management  
Faculty of Management Sciences  
University of Port Harcourt  
[nissi\\_ropi@yahoo.com](mailto:nissi_ropi@yahoo.com)

**Prof. Edwinah Amah**

Department of Management  
Faculty of Management Sciences  
University of Port Harcourt.  
[edwinah4christ@gmail.com](mailto:edwinah4christ@gmail.com)

### Abstract

*Globalization and cultural conflict is in this research effort examined, especially as it concerns the Nigerian context. Thus, Nigerian culture is affected by globalization and those effects are assessed on the people to ascertain the globalization impact. Theoretical and judgmental analysis were adopted and was found that as a double-edged sword globalization has both positively and negatively impacted on the cultural values in Nigerian to the extent that it is difficult because one cannot prove convincingly that average effect is negative or the people are suffering from the outcome of their choice. Therefore, if there is trace of dilution and extinction of our values and socio-cultural heritage; then, there should be a collective blame on every citizen because we still are rational having ability to choose the path to toll or refrain from to resist or moderate to a significant extent the negative effects of globalization on us as a people. It was recommended that to preserve our culture, the first step is to transcend the inferiority complex associated with believing that what is foreign is better and to know the originality we possess as a people that is superior and admired by other nations of the world. Thus, we need to develop potentials that presents us with a new image so that with it, we contribute positively again to national development because in the face of global culture competition, if we ignore and neglect our potentials, our independency and quest for having a significant voice in international frontiers may prove disastrous and unattainable.*

**Keywords:** Globalization, Cultural Conflict.

## **Introduction**

Until the second half of the twentieth century a period referred to as the mercantilist period and with characteristic features such as the development of trade in the quest for commercial empires to broaden their markets, the word globalization was not coined (Amiwu, 2004; Scholte, 2002); since then, globalization has practically propelled incredible advancements in transportation and information technology thus shrinking the whole world into one global village. Before now, globalization was viewed as an economic phenomenon and in fact, some economists still define it from a purely economic perspective. However, although motives and intents are obviously triggered by the phenomenon, it has far effects reaching almost all aspects of life especially as it concerns the areas of politics, technology, the environment and culture.

Transaction of ideas across national and international borders facilitated by the internet remains a significant feature of globalization. The spread of acquisitive values and cultural clashes is what globalization concern engages and this has enormous influence on how people think, act or behave. For instance, the value that is reflected is often such promoting materialism, violence and immorality as it is the case of some entertainment industrial productions.

The moving forces globalization and deregulation the twin brother are today affecting the culture industries as firms expand the capital and market scope, it is revealed herein how globalization has gradually galvanized the relaxation of government control in the domain which has in the culture industries allowed individual and private participation, it is therefore cautioned that regardless of the envisaged growth and other likely effects, the Nigerian government should ensure that regulatory practices are put in place to ensure that we do not throw away what is sacrosanct in our society, and we should be careful while following the path of the developed nations whose power of media is vested in the hands corporations few in number.

For cultural homogeneity, globalization is a critical tool and a sure tendency to engender diversity in culture, the forces of globalization are seen to weaken the cultural and linguistic differences following the African ethnic divisions. Cultural values in the African tradition are being replaced by the cultural values in the global arena. Scott and Marshall (2005) in their study argued that social and cultural developments and varieties associated with them are brought about by global culture which include the existence of world satellite system of information, consumption and consumerism and the emergence of global patterns, cultivation of lifestyles of the cosmopolitan, emergence of Olympic games example of global sports, the spread of world tourism, the decline of nation state sovereignty, growth in the global military system, worldwide ecological crisis and its recognition, development of worldwide health problems such as AIDS, the emergence of worldwide political systems such as the league of nations and among other emergencies from globalization effect.

Nearly in every nation and lives of billions of people throughout the world, perhaps, one can say, that globalization is factor being used to transform the entire system dramatically; its degree and significance of effect can be seen glaringly in almost everything and everywhere (Yankuzo, 2014).

## **Theoretical Framework**

### **Modernization Theory**

To relate to this discourse on a theoretical platform, theory of modernization is employed, the theory pre-supposes a model of transition progressive from a traditional society to a modern one, the process of advancement within communities describes its phenomenon as assumed, again by it, every culture is classified into Western or non-western ones. Again, while referring to social and cultural structures, it also looks at the internal dynamics and the adaptation to new technologies.

Modernization theory of globalization explains that the reason for underdevelopment stems from the domestic characteristics of a state as well as their economic development which is needed for societal meaningful progress.

### **The Concept of Globalization**

Removal of barriers is facilitated by globalization argues Scholte (1997) such barriers existent among nations of the world so that unhindered access can be given to social relations; noted is the unique globalization features such including increased mobility of capital, decline in transportation cost, computing and communications.

Globalization has been used rather loosely to stand for a wide range variety of things posited Iyayi (2004), the global village shrunk into a global village, the impact of information technology in its revolution thus bringing about an awesome change, world boundary collapse, expanded connectivity of all forms of interaction as well as other economic aims of globalization; other aims of globalization from the economic perspective include a) internationalization of production accompanied by changes in the structure of production, (b) expanding international services and trades, and c) widening and deepening of international capital flows (Mrak, 2000). All these imply a more connected world.

There is a major aim of globalization cultural diffusion, communication and commerce among the countries of the world with intent of homogenization, thus, interconnectedness within and across regions of the world is revealed thereby as a result of the growing social, economic, political networks, education, information, and communications technology of different groups of people.

Through globalization, the extent to which the actions of one group of humans exert positive or negative impact on others is revealed; this was as asserted Adjibolosoo (2007); and the definition given of Giddens 1990 is in line with it, in the sense, that the concept as social relations continue to intensify across the world, this links distant localities in such a way that happenings in the local arena are shaped by events occurring many miles away and vice versa, thus, things that happen on one side of the planet may likely affect those on the other side of the planet, while those things an individual does in his own community can have a worldwide impact.

### **Cultural Conflict**

It is obvious truth that culture links our historical past to us. A particular way of people's behavior is spelt out of it, ways of acting and thinking as well. The value system definition, customs, education and knowledge of a people is made glaringly clear from the stance of culture. The vehicle through which beliefs, knowledge, morals and arts, laws, customs and

any other habits and capabilities are communicated to participants of a community from generation to generation is culture (Bello, 2001).

Culture consists of values and rules with which we live by, thus by it, our ideas whether of good or of evil, our language and our religion. However, this great phenomenon for Nigeria (socio-cultural), that gives people individuality, identity and personality has been masked by globalization.

The globalization effect on Nigerian culture is with intent to leave us without identity, individuality and personality. The overall effect on us is that we become mindless atoms in the material world; we will become a people without any records historical past.

Maduagwu (2003) over the corrosive consequence bewailed on our cultures as he observed that since our experiences with colonialism, Nigeria as well as majority of the African countries obviously have been incapable to independently expressive or chart their (her) history, culture and identity". The cumulative effect therefore is that our "culture is mainly predisposed by the discernment and world view cultivated as a result of slavery as well as our colonial and post-colonial education and finally by the current trend in economic globalization; consequently we undervalue the potential contributions that our cultural heritage can make to our contemporary developmental efforts" (Bello, 2001).

To this end, against this background, this research work is considered with the key intention of critically measuring the impact of globalization on socio-cultural progress in Nigeria. Culture from various magnitudes such as law, dressing, songs and even proverb; many definitions have been given from its spheres, nevertheless, of all, but most essential is the amalgamating factor of the various of its proportions - language.

However, etymologically, the word culture is a derivative of the Latin word *cultus*, meaning a way of doing things, ways of acting, among given people (Ejim, 2006). From its German derivative, culture is from the word *kutu* translated literarily to mean civilization. From action to civilization, therefore, culture circumference a complex ways a people act and live shared by every member of the social group or community and transferred from one generation to the next.

Therefore as a compound phenomenon, culture having many forces and divisions within it. According to Schaefer, culture is the whole of the learned, socially diffused imposts, knowledge, material object and behavior. Therefore, it includes the ideas, values, customs and artifacts of groups of people (Schaefer, 2005).

Culture for Norbeck (1970) is a construct from reality and not reality itself; in other words, the why, how and where people should gain an attired livelihood is prescribed by culture.

The above views are also shared by Malinoswki (1974); for him, culture aids the indulgence of basic human needs such as shelter, food, water and sexuality. Howard and Mekin (1983) accentuated the normative value of culture in the area of law, social structure and religion.

Culture renovates the individual, social organizations and the society from the above understanding. It is not wrong to say, then, that culture is contributory to progress of a people, their institution and their society hence the survival of any culture is dependent on the

solidarity or the inevitable bound of unity among the participants and the extent to which this bond put on the right track and shapes their view of the world and those around them.

### **Globalization and Cultural Conflict**

Globalization would assimilate Nigerian culture and permit each cultural community to view the other's culture on the internet; that is the professed impact here. As a type of sports; football in the sense which is a western culture ties Nigeria more than any other activities at the international arena, so would cultural globalization to Nigeria's cultural multiplicity. With the name "Nigeria Cultural Heritage" on the internet, therefore, the world is watching Nigeria as a more cohesive cultural nation. Lenchner (2002) has been a proponent of this view as delineated thus i) that dealings crosswise boundaries and become pointers to the collaborating of culture in particular places and practices (i.e. pluralization); ii) that cultural currents and flows occur otherwise in different scopes and many instigate in many rooms (i.e. differentiation), and iii) that integration and blowout of ideas and images provoke reaction and resistance or competition (i.e. contestation).

The subject matter of globalization is "amalgamation" or what is delineated as integration in its essence and this is one of the lengths in the functioning of the global system. It is a process, so to speak, that upholds intentions at the combination of cultural systems through the exchange of sociocultural values, belief-systems and ideas. The natural consequence is that globalization as a process towards unity of cultural systems, by its nature, makes for "increased choices" – varieties. This is in fact accurate to the kernel of globalization which has its unveiling, disclosing and unfolding in variety. The argument is that the world can be a lotus paradise someplace billion of multiplicities blossom and true corridor to peace and progress is feasible only in that freedom and blossoming of the varieties are undoubtedly conceivable.

Advocates of globalization and their assertion holds that it will lead to convergence of income, access to knowledge and technology, increased consumption power, better living standards and political ideas. Incorporation of high valued economies would lead to increase in economic growth and wealth.

It was argued also that additional people would be able to enjoy the fruits of modernization and civilization. Opponents of globalization contend that it is hegemonic, hostile to the poor and vulnerable.

Therefore there are positive and negative impacts flowing from globalization. At this point it will be good for us to look these impressions of globalization on cultural improvement of Nigerian cultures.

The positive impacts of globalization include: assimilation of Nigeria's culture into the international system that allows people from countless parts of the world right of entry to Nigerian culture. This gives opportunity to a global admittance of Nigeria's culture.

Contemporary technology will help in the safeguarding of cultural values as cultural information could be stored or well-maintained through this intermediate for a long time. As a result of the globalized world, Nigeria can derive ideas that are valuable to her own development from other cultures.

Globalization has some adverse effect on Nigeria's cultural morals and these negative bearings are more noticeable than the positive ones.

Akande (2002) seems to appreciate more of this negative impact when he said that western explorations made exertions to undermine the cultural birthright of various inhabitants around the world through colonization, imperialism and now globalization. He said that cultural imperialism left the colonized in a state of cultural disorientation which is vulnerable to socio-cultural invasion (Jaja, 2010).

Present is the ostensible dominion of Nigeria's culture by the West, could be seen in the areas of dressing, music, feeding, language/communication and credence system. Nigeria markets are increasingly barraged with foreign images, foreign music, foreign clothes and extraneous values.

The impression here is that the conversant way of life branded in the people and the traditional structure are being discarded. The deleterious impact is so stoutly felt among Nigerians particularly the youth who believe that what they see online is the best, most Nigerian societies have embraced western culture and this has negatively affected the Nigerian culture.

The problem is that these old-style values will be lost because they cannot compete at the international level and they are no longer deemed memorable at home.

This has implication on the identity of Nigerian peoples (who they are) and traditional values. Akande's summed it up with these words that the effect "is a crisis of cultural confidence, combined with economic uncertainty and crime which global integration often brings (Akande, 2002; Samuel, 1996). In the section of religion, the entrance of Christianity and Islamic religions affected significantly and negatively the traditional religious beliefs of different societies in Nigeria as many see the traditional system as evil and fetish.

Globalization has assisted the spread of the two religions. It is now conceivable for any religion to spread its faith beyond national frontiers and limitations. Globalization has also affected negatively cultural norms, socialization procedures and values. This could be seen in the area of dressing, communication and greeting.

The very concept of globalization is a major challenging experiment for existing conception of world culture. Samuel P. Huntington notes that the fundamental struggle in the world will not be ideological or political (Samuel, 1996), but the inordinate divisions among humankind and the dominating birth place of conflict will be cultural.

He also argued that nation states will remain the most powerful actors in world affairs, but the major conflicts of global politics will transpire between nations and groups of different developments (Rugumamu, 1999). The infringement and breaking up of space and time as a result of electronic media has a lot to do with the global dealings regardless of the disproportions.

In the academic loop, the custom use of English is an obvious example of how one culture can gain dominance in the world with influence and legality when economic and political forces permit the dispersion of cultures and values.

## **Conclusion**

Although it is truthful to say that globalization has equally positive and negative bearings on the world, Nigeria inclusive, its negative effects are very substantial. Here is a need to instantly and meritoriously discourse these challenges arising from globalization.

Short of doubt, globalization is an irreversible process in harmony with natural laws. In as much as the agony caused by some aspects of globalization is indisputable, the real issue is whether the negative effects of its sweeping processes can be enhanced - and the positive effects enhanced. This is because it is outward and apparent that globalization has come to stay. There is a need for reservation of our cultural values in Nigeria in any way possible. It is a shame that many Nigerian children of this age band cannot speak their mother tongue or understand their cultures. Nigerians need to adventure into the process of globalization to encourage their cultures. For example, the internet can be engaged to propagate the country's culture. There could be website where the youth could browse to absorb proverbs and the rudiments of their cultures.

There is, therefore, a need for a reassessment of how Nigeria has fared in the era of globalization.

There is a need for Nigeria to establish and demonstrate her beliefs in homegrown technical knowledge and skills which are sternly indigenous, instead of being imperiled to the mercy of globalization without being globalized in the real sense of it; subjected in every sense of it. This country Nigeria must have within herself fulfilled joy of her heritage and way of life, instead of being submerged in the western way of life, in every way sunken by western traditions.

## **Recommendations**

From the outlook of the competing concerns, impacts and dares, the following recommendations are made to ensure socio-cultural preservation in a global world environment.

- i) The legal protection of the intangible socio-cultural heritage is very paramount and should be deemed necessary to keep.
- ii) The government and local media should strive to promote resident artistic works that are amiable with Nigerian environment other than imported works.
- iii) The government and other relevant institutional agencies should integrate programmes that have relatedness to traditional culture and heritage in museum, archives, and libraries
- iv) The government should provide training in the use of ICT for digitization, documentation and consequent preservation of heritage on our socio-cultural values.
- v) There is the necessity to establish "heritage club" where problems of socio-cultural heritage would be conferred as a means of diffusion of oral and intangible heritage.
- vi) An international World Day for showcasing and safe-guarding traditional socio-cultural development should be established.
- vii) Seminars, workshops or technical succor for training of managers and teachers in the field of traditional socio-cultural development should be held.
- viii) There is need to preserve, conserve and disseminate the socio-cultural heritage to continue to be an important component of the society.

- ix) There should be institutionalized public dogmas to protect the young from the abuse and misuse of contemporary information technologies – indecent dressing, violence, sex phonographic materials, and western movies that find their way to some homes.

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