

EUROPEAN JOURNAL OF  
SOCIAL SCIENCES

VOLUME 21 NUMBER 1 2011



**EUROPEAN JOURNAL**

**OF**

**SOCIAL SCIENCES**

**ISSN: 1450-2267**

*A quarterly Journal for Social Sciences*

**European Journal of Social Sciences**  
**Volume 21 Issue 1**  
**April 2011**

Strategies of Using Tapes and Tape Recorders in English Lessons of the Low Basic Stage by Jordanian Teachers: Supervisors Perspective	07-16
<b>Abdallah Hussein El-Omari</b>	
Cooperative Learning Environment with the Web 2.0 Tool e-portfolios	17-27
<b>Soh Or Kan</b>	
Political Parties in Jordan 1921-1956	28-46
<b>Ibrahim Ahmad Al-Shiyab</b>	
A Comparative Study of Social and Psychological Considerations of Rural and Urban Consumers	47-63
<b>Jagwinder Singh</b>	
Attending the First Organic Agriculture Course: Rudolf Steiner's Agriculture Course at Koberwitz, 1924	64-70
<b>John Paull</b>	
Effects of Socioeconomic Status and Physical Learning Environment on Motivation of University Students	71-79
<b>Yesim Bektas-Cetinkaya and Nesrin Oruc</b>	
A Sociological Study of Globalisation on Awareness and Adoption of Foreign Culture among Undergraduates in Nigeria	80-86
<b>Pemede, Oluwatobi and Makinde, Solomon Olanrewaju</b>	
Impact of Attitudes, Organization Characteristics and External Market on Employee Turnover Intentions in Private Sector Universities of Lahore	87-93
<b>Ch. Abdul Rehman, Hafiz Khalil Ahmad, Muhammad Ilyas, Syed Kamran Maqbool and Muhammad Tahir Rshid</b>	
Validation of Student Academic Stress Scale (SASS)	94-105
<b>A. O. Busari</b>	
The Role of the Organizational Communication on Employees' Perception of Justice: A Sample of Public Institution from Turkey	106-124
<b>Mehmet Ince and Hasan Gül</b>	
Capital Ratios and Risk Taking of Commercial Banks in Financial Crisis Period	125-147
<b>Eddy Junarsin</b>	
Competition-trapping the Concept of Power	148-153
<b>Rodolfo Henrique Cerbaro</b>	



## **A Sociological Study of Globalisation on Awareness and Adoption of Foreign Culture among Undergraduates in Nigeria**

**Pemedede, Oluwatobi**

*Dept. of Educational Foundations & Counselling Psychology, Faculty of Education  
Lagos State University, Lagos-Nigeria  
E-mail: ptobitobi@yahoo.com  
Tel: +2348037192916*

**Makinde, Solomon Olanrewaju**

*Dept. of Language Arts & Social Science Education, Faculty of Education  
Lagos State University, Lagos-Nigeria  
E-mail: lanremakinde05@yahoo.com  
Tel: +2348035986698*

### **Abstract**

The phenomenon of Globalisation is historical in context. It is not a new phenomenon but in the 21<sup>st</sup> Century, it was well pronounced as a result of acceleration of Information Communication Technologies. Thus, Globalisation has brought about complex interactionism among people in the global world. However, non-appreciation of cultural values among undergraduate students in Nigeria Universities is an indication of unawareness and adoption of foreign culture being accelerated through the agent of Globalisation. Previous studies have revealed the relationship between globalisation and culture but there has been paucity of research on the sociological study of globalisation on awareness and adoption of foreign culture among Undergraduates in Nigeria Universities. This study, therefore, investigated the influence of globalisation on awareness and adoption of foreign culture among Undergraduates in Nigerian Universities. This study adopted descriptive survey design. One thousand nine hundred and seventy two 400 level students from five Nigerian Universities in South Western Nigeria. The instrument for data collection was students' awareness and adoption of foreign culture ( $r = 0.87$ ). One research question was answered. Data was analyzed using mean and standard deviation. The results indicated that the undergraduate students in Nigeria had a high level of awareness and adoption of foreign culture in the aspect of language, food, and names; but low level of awareness and adoption of foreign culture in terms of dressing, music and occupation. Therefore, the undergraduate students should cultivate the attitude of giving preference to their indigenous culture in the Nigerian Society.

**Keywords:** Globalisation, awareness, adoption of foreign culture, undergraduates

### **Introduction**

Every Society has its own culture and its ways of dressing, food, language, music and occupation that depicts the culture of a given society. For instance, Bush (1995) explains that beliefs, values and ideology are the habit of organizations of which individuals hold certain ideals and value preference, which influence how they behave and how they view the behavior of other members. The influence of western culture in Africa especially in Nigeria became pronounced when the Europeans set their foot



on the shore of Africa. In view of this, Fadipe (1980) stresses that the establishment of British colonial rule changed some aspects of Yoruba social life. He argues thus:

*The few material and object which the white man had been able to bring with him to the host country, the knowledge he showed in dealing with practical problems, the long distance he had travelled over the sea in his mammoth ship, the weapons of destruction which he brought along with him, his demonstrations of kindness (such as the capture of the slave ships and the liberation of their human cargoes) all combined to make the Yoruba admire him and his culture (pp 321-322).*

In the Nigerian Universities today, observations shows that preference is given to foreign culture among the undergraduate students. For example, different kind of foreign dresses are worn by undergraduates. In the same manner, Bob (2007) affirms that female undergraduate students show up for classes wherein come-get-me attires associated with the oldest profession of prostitution and their male counterparts also use air and nose ring, plate their hairs as well as wear all manner of indescant attires in the name of modernity and civilization as a result of globalisation and its explosion of information and communication technology. Also, Nwangwu (2010) writes that Nigeria is now a dumping ground where all sorts of western clothes are found which are being used by the youths who expose themselves by revealing their boobs, buttocks, backs and hips all in the name of socialization, civilization and acculturation in the society. In other words, it is the general knowledge that Nigeria as a dumping ground for western clothes is not only applicable to clothes but all other aspects of culture such as food, music, even language and this has greatly affected the culture of the Nigerian society.

Thus, the awareness of foreign culture in the society today is well expressed by Gramsci. Gramsci in Yakubu (2005) says 'consists precisely is the fact that the old is dying and the new cannot be born: In their interregnum, a great variety of morbid forms appeared'. This, however, shows that as we enthuse about the technological wonders of globalisation our culture as language, music, dress, food and many others become primitive to the young generation as such, people create culture in line with their lives.

Globalisation as a Phenomenon has become a topical issues that poses challenges to some aspects of cultural values in Nigeria. Every society strives to transmit its culture to its succeeding generation through the process of education (Majasan, 1967). Thus, Hunter and Strikamtaiah (2007) maintain that recent trends of globalisation and demands for employment in the market are harming native language to English Language which is a foreign culture. In view of this, Christopher (2006) observes that:

*The greatest consequence of globalisation is that, like colonialism, it is well to spell the doom of weak indigenous culture. The same is true of its languages most of which have been completely rendered ineffective in the sense that they cannot be used for scientific work. African Languages have been reduced to near ethnic or cultural artistic performance (p.183).*

This however, reveals that the process of globalisation in times of the awareness and adoption of foreign culture had a great impact on Nigerian culture for a very long period. Significantly, world culture theory was developed by Immanuel Wallerstein in response to human interaction as a result of cultural change (Brown, 2004) The theory posits that globalisation focuses on the way in which participants in the process become conscious of and give meaning to living in the world as a single place (Ganiyu, 2005). The fundamental idea of this theory is that the spread of an homogenizing culture will eventually turn the whole world into a global village (Offor, 2005).

Also, the theory recognizes that an increase acceleration of technology now brings together every part of the world to become a global village. By implication therefore, world culture theory suggest that new information technologies as an agent of globalisation are integrating the world into global networks whereby there is an unlimited access to different culture worldwide. It is against this background that this study sought to investigate the awareness and adoption of foreign culture among



undergraduate students in South Western Nigerian Universities. The study was guided by a research question.

### Research Question

What is the level of students' awareness and adoption of foreign culture?

### Methodology

Design: The study was descriptive survey design.

### Sample and Sampling Procedure

The sample was made up of 2,000 Nigerian undergraduate students. In all, 1,972 questionnaires were returned. The sample therefore, was made of One thousand Nine hundred and seventy two respondents. The Universities were located in South Western Nigeria and it includes public federal, state and private universities in Nigeria.

### Instrument

The student awareness and adoption of foreign culture (SAAFC) developed was the main instrument used in this study. The instrument was tested for internal consistency, reliability and the construct validity. Thus, a Cronbach alpha of 0.87 was found to be high reliability.

### Procedure for the Study

With the permission of the Deans of various faculties of the universities, the researcher employed a lecturer in each of the faculty as a research assistant. The instruments were given to the selected universities which also cut across all the departments of the each University sampled.

### Method of Data Analysis

Data collected were analysed using descriptive statistics; using mean and standard deviation.

### Results

Research question: What is the students' awareness of and adoption of foreign culture?

Table 1: Students awareness of foreign culture

S/N	Statement	SA (4)	A (3)	D (2)	SD (1)	MEAN	STD. DEV
<b>A: LANGUAGE</b>							
1.	I prefer my native language to the foreign language.	829 (42.0)	564 (28.6)	365 (18.5)	214 (10.9)	3.02	1.02
2.	My native language is fundamental to my culture.	838 (42.5)	808 (41.0)	150 (7.6)	176 (8.9)	3.17	0.91
3.	I was taught to write in a new language (English Language) but remain illiterate in my native language.	349 (17.7)	462 (23.4)	558 (28.3)	603 (30.6)	2.28	1.08
4.	Emphasis on foreign language will erode other people's culture.	524 (26.6)	657 (33.3)	451 (22.9)	340 (17.2)	2.69	1.24
5.	As foreign language is important, so is my native language.	888 (45.0)	616 (31.2)	207 (10.5)	261 (13.2)	3.08	1.04



Table 1: Students awareness of foreign culture (Continued)

B: Food							
6.	Synthetic food is more nutritious than my local food.	681 (34.5)	609 (30.9)	296 (15.0)	386 (19.6)	2.80	1.11
7.	I can't remember when last I ate my local food	829 (42.0)	571 (29.0)	256 (13.0)	316 (16.0)	2.97	1.09
8.	I enjoy my local food with the use of cutlery.	606 (30.7)	585 (29.7)	419 (21.2)	362 (18.4)	2.73	1.09
9.	It is primitive to eat with bare hands.	462 (23.4)	594 (30.3)	479 (24.3)	433 (22.0)	2.55	1.08
10.	All my native foods are delicious and nutritious.	967 (49.0)	592 (30.0)	218 (11.1)	195 (9.9)	3.18	0.98
C: Dressing							
11.	The phenomenon of globalisation promotes Western style of dressing.	163 (8.3)	272 (13.8)	658 (33.4)	879 (44.6)	1.86	0.95
12.	The process of globalisation has eroded local ways of hair-do among women.	644 (32.7)	748 (37.9)	409 (20.7)	171 (8.7)	2.05	0.94
13.	The effect of globalisation is reflected in the provocative dresses of the youths.	778 (39.5)	782 (39.7)	302 (15.3)	110 (5.6)	1.87	0.87
14.	The process of globalisation has improved ways of dressing ever than before.	590 (29.9)	715 (36.3)	455 (23.1)	212 (10.8)	2.15	0.97
15.	All local dresses have not been encouraged as a result of globalisation.	434 (22.0)	715 (36.3)	475 (24.1)	348 (17.6)	2.63	1.01
D: Names							
16.	Peoples' minds and psyches get directed away from their local names to foreign names due to the process of globalisation.	647 (32.8)	615 (31.2)	438 (22.2)	272 (13.8)	2.17	1.04
17.	My name represents not only my heritage but also connects me to my parents and past.	810 (41.1)	668 (33.9)	264 (13.4)	230 (11.7)	3.04	1.00
18.	My foreign name(s) is indoctrination.	423 (21.5)	708 (35.9)	518 (26.3)	323 (16.4)	2.62	0.99
19.	All my native names sound odd compared to my foreign names (e.g. English names)	409 (20.5)	413 (20.9)	571 (29.0)	583 (29.3)	2.68	1.11
20.	Indigenous names could be eroded as a result of globalisation.	355 (18.0)	636 (32.3)	468 (23.7)	513 (26.0)	2.42	1.06
E: Music							
21.	I prefer Western music to local ones due to the impact of globalisation.	551 (28.3)	498 (25.3)	565 (28.7)	350 (17.7)	2.36	1.07
22.	I prefer traditional music to Western music.	519 (26.3)	663 (33.6)	552 (28.0)	238 (12.1)	2.74	0.98
23.	African music which entails cultural values had been relegated to the background due to the process of globalisation	531 (26.9)	715 (36.3)	546 (27.7)	180 (9.1)	2.19	0.94
24.	Western music is one of the processes of globalisation.	559 (28.3)	805 (40.8)	353 (17.9)	255 (12.9)	2.85	0.98
25.	Cultural values entailed in the traditional music will die off due to the process of globalisation.	610 (30.9)	642 (32.6)	488 (24.7)	232 (11.8)	2.17	0.99



Table 1: Students awareness of foreign culture (Continued)

	F: Occupation						
26.	Industrialisation has replaced African occupation due to the impact of globalisation.	660 (33.5)	736 (37.3)	308 (15.6)	268 (13.6)	2.91	1.01
27.	Globalisation encourages white collar-jobs.	855 (43.4)	785 (39.8)	247 (12.5)	85 (4.3)	1.78	0.83
28.	The influence of globalisation discouraged me having interest in African occupation.	595 (30.2)	700 (35.5)	504 (25.6)	173 (8.8)	2.13	0.94
29.	I perceived the process of globalisation having more prospect in industrialisation compared to African occupation.	630 (31.9)	832 (42.2)	260 (13.2)	250 (12.7)	2.93	0.98
30.	I see the process of globalisation as a way of discouraging African occupation.	474 (24.0)	579 (29.4)	618 (31.3)	301 (15.3)	2.38	1.01
Weighted Average		2.55					

From Table 1, it can be inferred that language as an aspect of culture had four mean scores of the five items listed of between 2.69 and 3.17. Only item 3 had a low mean score of 2.28. This reveals that the University students are quite aware of foreign language. On food, the table shows that all the five items listed (6-10) yielded high mean scores of between 2.55 and 3.18. Hence, the University students have a good level of awareness of foreign food.

Further, Table 1 reveals that students' awareness of dressing in foreign culture is moderate in terms of their awareness of the knowledge as well as attitude towards the phenomenon of globalisation. Out of the five items (items 11-15), four items produced low mean scores of 1.86, 2.05, 1.87 and 2.15 respectively while only item 15 had a high mean score of 2.63. Therefore, students' awareness of foreign dressing is moderate. For names, Table 10, shows that out of the five items listed (items 16-20), three had high mean scores (item 17:  $\bar{X} = 3.04$ ; item 18:  $\bar{X} = 2.62$ ; item 19:  $\bar{X} = 2.68$ ) while the remaining two items, 16 and 20, had low mean scores of 2.17 and 2.42 respectively. On the whole, University students' level of awareness of foreign names as an aspect of culture is high.

Table 1 also shows that students' awareness of foreign music is moderate. This is evident in the three items out of five which have low mean scores. These items are: item 21 ( $\bar{X} = 2.36$ ), item 23 ( $\bar{X} = 2.19$ ) and item 25 ( $\bar{X} = 2.17$ ). Only two items 22 and 24 have high mean scores of 2.74 and 2.85 respectively. Lastly, Table 10 shows also that students' awareness of foreign occupation is low owing to the fact that out of the five items (26-30), three had low mean scores of 1.78, 2.13 and 2.38 while only two, that is, items 26 and 29 had high mean values. On the whole, the weighted average of 2.55 out of a maximum score of 4.00 means that students' level of awareness of foreign culture is averagely fair.

Table 2 presents the summary of descriptive statistics on adoption of foreign culture by the university students.

Table 2: University students' level of adoption of foreign culture

Aspect of Foreign Culture		Std. Dev.
A Language	2.85	1.02
B Food	2.85	1.07
C Dressing	2.11	0.95
D Names	2.59	1.04
E Music	2.46	0.99
F Occupation	2.43	0.95



Table 2 shows that the University students' adopt foreign language to a high extent ( $\bar{x}=2.85$ ,  $SD=1.02$ ). This is due to the high value of the mean score based on the maximum score of 4.00 obtainable on the scale. Also the students' adopt foreign food to a very large extent ( $\bar{x}=2.85$ ;  $SD=1.07$ ). In the same vein, foreign names are adopted by the University students to a moderately high extent ( $\bar{x}=2.59$ ;  $SD=1.04$ ). On the other hand, the students adopt foreign dressing ( $\bar{x}=2.11$ ;  $SD=0.95$ ), foreign music ( $\bar{x}=2.46$ ;  $SD=0.99$ ) and foreign occupation ( $\bar{x}=2.43$ ;  $SD=0.95$ ) to average degree level. This is based upon the relatively low mean values obtained for these three aspects of culture which are around the average score of 2.5

### **Discussion and Conclusion**

This study has shown that the general mean scores which was high bounds or levels for language, food and dressing in terms of foreign culture. The sociological explanation for this could be the manner at which individuals have accepted the foreign culture not only in the 21<sup>st</sup> century but then since Colonial visit on the shore of Nigeria. For instance, English language as a foreign language has been adopted as a language of instruction in all schools in Nigeria immediately western education was introduced; also access to information through the process of globalisation has also created the high level of the awareness (Brown, 2004). In doing this, the indigenous languages in Nigeria have been relegated to the background (Makinde 2006). Furthermore, food, names, music, dressing and occupation constitutes greater aspects of culture, the awareness of foreign culture on those aspects of language, food and names are so high to the extent that premium is given to foreign culture. This is in line with Gramsci in Yakubu (2005) who laments that the old (indigenous culture) is dying as such various forms of culture now appear. On the other hand, dressing, music and occupation had a low mean score which also explain the low level of awareness of foreign culture of dressing, music and occupation. Although the manner at which Nigeria University undergraduate students dresses is provocative but then the interference of religious bodies and some Universities proffering dress code had made minimal display of foreign culture in terms of dressing.

### **Recommendations**

Based on these findings, it is recommended that, the sociologists of education lecturers in different faculties and departments are enjoined to educate the undergraduates the importance of their indigenous culture. This will enhance better appreciation of Nigerian culture as well as preservation of Nigerian cultural values. Also, the National policy on Education should lay more emphasis on the teaching and learning of culture in Nigerian Universities. In doing this, it will enhance the knowledge of the students in terms of their culture and reviving and preserving their cultural heritage. Parents and guardians should cultivate positive attitude into their wards or children towards the importance of culture. This will assist to have positive attitude towards their indigenous culture.

### **References**

- [1] Bob, M. (2007). Different strokes for Unilag dress code. Retrieved 13/06/2008 from <http://www.nigeriansinamerica.com>
- [2] Brown, A. (2004). Globalisation. The Encyclopedia of democracy II. Lipset, S. M. Ed. London: Rutledge.
- [3] Bush, T. (1995). Theories of educational management. London: Paul Chapman. Christopher, N. M (2006). The small voice in the market place. Egbokhare, F and Kolawole C. Eds. Globalisation and the future of the African languages. Ibadan: Alafas Nigeria Company.
- [4] Fadipe, N. A. (1979). The Sociology of the Yoruba. Ibadan: Ibadan University Press.



- [5] Ganiyu, A.A. (2005). The effect of globalization on the moral values of Nigerian students And lecturers: A case study of University of Ibadan. Dissertation. Teacher Education. University of Ibadan.
- [6] Hunter, S. M. & Srikamtaiah, D. (2007). Indigenous language loss: Revitalisation in immersion Classrooms with intergenerational teachers. *Journal of the International Society for Teacher Education*, 11, 2 : 41- 46.
- [7] Majasan, J. A. (1967). Yoruba education: Its principles, practice and relevance to current Educational development. Thesis. Department of Teacher Education, Faculty of Education. University of Ibadan.IX+383.
- [8] Nwangwu, O (2010). Nigeria: NICO Workshop revisits negative dress in society. *Daily Champion*. Retrieved 08/11/2010. From <http://allafrica.com/stories/201004260374.html>
- [9] Ofor, E. (2005). A philosophical perspective on globalization the quest for a stable world Order. Thesis. Philosophy. Faculty of Arts. University of Ibadan. X + 316.
- [10] Yakubu, A. N. (2005). African cultures in the age globalization: Some preliminary critical notes. *Culture and globalisation*. Duro, O. Ed. *Journal of Black and African Arts and Civilization* 2,: 53 – 59.