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**Indigenous Languages as Catalyst for Improving and Enriching Cultural Values among  
Secondary School Students in Lagos, Nigeria**

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**Abstract**

*Languages are indeed the pedigree of nations, therefore when a language dies or disappears, it means that speakers of the language have lost their touch with the past which is an indispensable element of human co-existence. Language is that veritable instrument that transmits past events and people's actions (culture) to the present and even future generations. Without language, such an ancestry is cut off and shattered. The cultural values of the Lagosians (people who live in Lagos) would have been totally eroded if not for the continuous use of the indigenous languages. Indigenous languages are therefore regarded as catalysts for improving and enriching cultural values particularly among High School students in Lagos state, Nigeria. This study, therefore, examined the indigenous languages as a catalyst for improving cultural values among High School Students. The study adopted a descriptive survey to sample students from three chosen schools. A questionnaire was designed and used for data collection. This study concludes that parents, government as well as curriculum planners should encourage indigenous languages in the education industry.*

**Key Words:** Indigenous languages; Cultural Values; Pedigree of nations; Language reference

## Introduction

Language is fundamental to every culture. Language and culture are intertwined to the extent that the maintenance of one also sustains the other. Culture is expressed through language, and language is the carrier or promoter of cultures. In a nation like Nigeria, with diverse ethnic groups, different languages and cultures exist. The Hausa, Igbo and Yoruba have different languages and cultures. It is through language that each ethnic group expresses its cultural values. The same thing applies to Lagos state where we have two major languages. That is, Yorubas and Ogu. The Yoruba people are in majority all through the state while the Ogu people cover just about two Local Government Areas. Meanwhile, Yoruba language is one of Nigeria's three major languages and also the language of wider communication in Southwestern Nigeria. However, each of these ethnic groups has its different indigenous language through which their cultural values are expressed.

Nevertheless, the indigenous language and cultural values assessed in this research is the Yoruba language because the speakers of Yoruba are in the majority. One needs to appreciate the fact that Yoruba language is a die-hard language which has saved Lagosians from facing out their cultural values in the face of the English language and culture. It is advisable that the use of Yoruba language in our various daily communications is encouraged in order to promote and preserve the ways and manners of Lagosians.

It is observed that a lot of foreign influences have been felt in most High School Students in Lagos state. As a result of this, their linguistic and cultural attitudes have been affected. Were it not for the existence of the indigenous language (Yoruba), children would have turned the meeting system to 'handshake' and 'hi-hi situation' instead of bowing, kneeling and prostrating to the elderly ones.

Despite some strict penalties imposed on High School students who speak "vernacular", we still have a good number of such students that continue to use it. Although it is painful that most of students do not use the Yoruba language correctly as it was used by their forefathers because they lack some realistic and factual ingredients of the Yoruba language like the use of oral poetry, witty sayings, proverbs, chants, ways of greetings, attitudes toward elders, the value system and the right atmosphere the owners of the Yoruba language would have expected. It is better for parents and Government to encourage the use of Yoruba language (indigenous) in our public and private schools.

Folorunso (2006) posits that "Our language is part of our culture; if we lose our language, we lose our culture and vice versa" (p34). High Schools students are still correctable before they go to higher institutions where it may be extremely difficult to control them on the choice of language.

## Language and Culture

Language and culture move hand-in-hand. They can be regarded as and are intertwined in such a way that the moment you relegate one, the other is rendered useless. The language of a people is used to express their culture, and the culture of a people is expressed through their language use.

In view of this, UNESCO (1983) asserts thus:

*Languages are humankind's principal tools for interacting and for expressing ideas, emotions, knowledge, memories and values. Languages are also primary vehicles of cultural expressions and intangible cultural heritage, essential to the identity of individuals and groups.*

The assertion above reveals that, our values are expressed in language. Culture, according to Ajala (2006) citing Taylor (1891) is defined as:

*that complex which includes knowledge, beliefs, arts, moral, customs, tools and other capabilities acquired by man as a member of society and which are learned and passed from one generation to another*

The various definitions further show the inseparable relationships that exist between language and culture. So, failure to speak the indigenous languages, in the High Schools Nigeria will amount to relegating those languages as well as our cultures to the background. It is no wonder there is moral decadence among our youths today because most of them are interested in foreign culture. They want to speak and behave in foreign ways without paying attention to the indigenous language and culture.

In any Yoruba land, Yoruba language is the core language of communicating the Yoruba culture. It is an asset and above the colonially inherited English language. It helps the Yoruba group to speak into one's vision, mission and programme in the Histo-philosophy of Omo Oduduwa (Aja-Akpiru, 2008). Geertz (1975) says, "through language, the people's culture is known". People's cultural background can be easily traced through the use of their indigenous language.

Ogun (2008) opines that language is a cultural tool for the easy identification of a people and should be allowed to be learnt from birth to adulthood for the promotion of a people's culture and tradition". Funny enough, were it not for the sake of some resilient students that insist on the use of Yoruba language on school premises, the support given to English language in our curriculum would have driven the indigenous language to a crash. The English language is a threat to our indigenous languages.

The English language is now a dangling carrot trapping most people in Yoruba land to forgo their language and culture. It is very sympathetic that our indigenous language and morals are gradually passing away. Folorunso (2006) maintains that:

*Our educational system today relegates the development of Nigerian languages to the background. Parents pride themselves in restricting their children from speaking Yoruba. Private schools advertise as 'English Speaking' charge higher fees for that purpose. Yet it has been long realized that the philosophy of life, morality, what people regard as good and beautiful are all expressed in their own language. Hence, when we lose our mother-tongue, we lose our culture. (p. 34)*

Therefore, we must not lose grip of our indigenous language because our language is part of our culture and our culture is part of our language. Let us therefore encourage the use of Yoruba language on school premises among our High School students to instill morals into them and to sustain the future of our language.

**Indigenous Language and its Effect on Cultural Values**

Odor (2002) identifies two types of cultural values: They are:

- (a). Material cultural values
- (b). Non-material Cultural values.

Material cultural values include all that the people of a particular society have created or developed for their own use and comfort and which they can be identified with. These include the acts and patterns of building houses, the fabrication of local tools or implements for farming, fishing, hunting and finally the different patterns of dressing amongst the people.

The non- material cultural values predominantly include language, attitudinal values and beliefs, philosophy, literature and festival of the people. The non- material cultural values refer to those aspects of human activities that are transmitted from generation to generation through process of socialization.

Cultural values are formed in four ways which are:

- 1). Environmental Adoptions
- 2). Historical factors
- 3). Social and economic evolution
- 4). Contact with other cultural values.

Fafunwa (1983) identifies seven aspects of traditional education among the Yoruba people including:

- (a). Developments of later physical skills
- (b). Respect for elders and peers.
- (c). Intellectual development.
- (d). Vocational development.
- (e). Community participants.
- (f). Development of ethical character and
- (g). Promotion of cultural heritage.

Culture has to do with the beliefs and attitudes about something that a group of people share, which are, to a large extent, preserved and transmitted by the language through which they interact. Thus, the way of life of the people is intimately bound up with their language. Language, therefore, is a medium of communicating thoughts, emotions and exaltations. That is, for effecting understanding among men. It has a role to play in preserving the attractiveness, sanctity and building nature of cultural heritage in our society. Since culture binds people together, language binds people more closely together. It means that culture cannot be effectively displayed without language.

It should be noted that no foreign language can be used effectively to bind the culture of Yoruba together. UNESCO (1983) in Odunsi (1994) noted that there is no foreign language that can adequately and effectively take the place of the indigenous language and to disregard the indigenous language will be tantamount to jeopardizing the mental development of the child. It is unfortunate in Nigeria today that the percentage of children having interest in the indigenous language is low compared with those interested in the foreign languages. In other words, language being the medium for communicating thoughts, emotions and exaltations has a role to

play in preserving the cultural heritage in our society. The relationship between language and culture is so close that when one is separated from the other, there is always a vacuum. So, it is a big error to use a foreign language to practice indigenous culture or to practice foreign culture in our indigenous language. The resultant effect is always unpleasant because a round peg cannot best fit into a square hole. Hence, there is need to encourage and embrace our indigenous language and culture.

Fafunwa (1983) observes that the stand of government is hinged on the fact that it realizes the role of indigenous language in national integration, the promotion and preservation of culture. This is the reason why in Europe, North America, Russia, Japan, China and other developed countries, education of the child is done through the indigenous language for primary, secondary and university education.

But painful enough, despite the efforts of government in promoting the indigenous languages in Nigeria, most of the students in the secondary school appears not to be interested in learning the Nigerian languages (Makinde 1999, citing Awoniyi, 1978).

**Statement of Problem**

It has been observed that virtually everybody that goes out for formal education nowadays, is interested in using the language of instruction in school. This is no other language than the English language. As such, most of the students think in their indigenous language but express themselves in their second language (English). No wonder, grammatical, phonological and semantical errors abound in their English utterances.

Similarly, when people learn foreign culture and practice it on an indigenous environment, it is usually odd and calls for unnecessary attention. Therefore, in order to revive our indigenous language and culture, we need to encourage people to use and practice it.

**Research Questions**

- a). Could the interference of the western education on indigenous user affect the mindset of their cultural values?
- b). Would it be really appropriate to promote a foreign language over an indigenous language?
- c). How do we encourage those that are still good users of the indigenous language to convince the learners of such language?
- d). What are the roles of parents and government in the propagation of this fight for the promotion of the use of indigenous language?

**Significance**

This research is significant because it will allow government to know the havoc that has been created by excessive support for a second language against the indigenous language in our High Schools.

It will also remind education planners to adjust time table in favour of indigenous language in the curriculum.

Finally, it will alert parents and guardians that there is the great need to encourage their wards to speak and know the correct use of indigenous languages, or else, there will be language and culture lost.

### Method of Data Collection

Questionnaire was designed for this study. These questionnaires were distributed to students in 3 selected High Schools in Lagos State with the help of 3 research assistants and some High school teachers. The schools are:

- i). First Zion High School, Ikotun
- ii). Newtrend High School, Ijegan
- iii). St. Saviour High School, Ikotun.

### Data Analysis

The data collected were analyzed using the descriptive and inferential statistics. A total of 100 questionnaires were distributed but 80 retrieved and 60 analyzed. The other 20 copies were discarded due to non-completion on the part of respondents.

### Results and Discussion

In this section, hypotheses formulated for testing were presented. A total of sixty questionnaires out of the eighty were analyzed.

Table 1: Demographic Data of Male and Female Respondents

Sex	No of respondents	Percentage %	Cumulative Frequency
Male	29	44.3%	48.3%
Female	31	51.7%	51.7%
Total	60	100%	100%

### Findings:

From table 1 shows that the number of male students that responded is lower to that of female students. This can be explained further that in most of our High Schools, the percentage of female students is always higher than that of male.

Table 2: Students' Preference of Language

Sex	Language Preference	Frequency	Percentage %	Total percentage
Male	Eng to Yoruba	16	26.7%	100%
	Yoruba to Eng	13	21.7	
Female	Eng to Yoruba	20	33.3%	
	Yoruba to Eng	11	18.3	

### Findings:

Observed from the above analyses that majority of our High school students prefer the English language to Yoruba. The situation is more common among the female students than the male students. The reason why majority of High School students prefer the English language to Yoruba could be due to the importance government attaches to the study of English language in Nigeria. Female respondents have higher preference for English than their male counterparts. This could be due to the fact that females normally engage in verbal activities more than the males, and by nature, they are more fashionable than the males. However, we have some of them who still have interest in their indigenous language. So, hopes are not totally shattered.

Table 3: Gender Perception of Language Simplicity.

Sex	Language Simplicity	Frequency	Percentage	Total percentage%
Male	English is simpler	16	26.7%	100%
	Yoruba is simpler	13	21.7	
Female	English is simpler	20	33.3%	
	Yoruba is simpler	11	18.3	

### Findings:

As demonstrated in table 2, the same thing is realized in table 3 where most students find the English language simpler to speak, read and write. Some of the students stated that they avoid speaking Yoruba because of the tone markers. Others said, it is just too difficult to read and write. Therefore, they rather go for the English language. Some of them complained that their parents usually speak the English language to them at home and while in school, speaking of vernacular is prohibited. As such, there is no room for having interest in the Yoruba language.

Table 4: Students Perception of Language and Culture N=60

Variation	Sex	Frequency	Percentage	Total percentage%
Support for the use of English and indigenous language in school	Male	25	41.7%	100%
	Female	23	36.3%	
Culture preference (Greetings and dressing) 1. Yoruba-English				100%
	Male	15	25%	
	Female	21	35%	
	Male	14	35.3%	
2. English -Yoruba	Female	10	26.7.7%	
Indigenous language is the best to express our culture	Male	22	36.7%	100%
	Female	28	46.7%	
Governments and Parents supports are needed to improve on language and culture	Male	29	48.3%	100%
	Female	31	51.7%	

### Findings:

A close observation of the analyses in table 4 points out that the High school students are aware of the fact that the use of both indigenous and English languages in schools is necessary to serve as a balance.

In addition, the table reveals the ignorance of students who prefer using the greetings and dressings of the western world to that of their traditional ones. Most of them hate kneeling or prostrating to greet parents and elderly ones, hence, they prefer the English salutation of "hi, daddy" or "mummy" or a warm handshake and embracing. Also, majority of them prefer skirt and blouse, jeans and top or the half naked way of dressing which they call fashion to that of "iro and buba" or "soro and buba or agbada".

Furthermore, in the third column of table 4, it is observed that most of the students feel that the best language to express our culture is our indigenous language. It must be noted that there is no way we can think in African concept and express it exactly in a foreign language.

Finally, all the respondents are of the opinion that both the Government and parents are expected to encourage the use of our indigenous language. This is the only vehicle that can convey our culture to the appropriate destination. Therefore, Government must fully support the use of indigenous language in our High schools as part of the curriculum without framing out any punishment for such users. At the same time, parents are expected to debunk the idea of not speaking their indigenous language to their children.

### Conclusion

From the findings above, it is clear that western education and foreign cultural imitations are responsible for the cultural vices we have in our society. Furthermore, since the medium of transmission of culture can only be done through language, we observe that most of our High School students are in support of foreign culture, hence their preference of foreign language. This can be regarded as near- language-shift. The implication of this is that if the situation is not arrested on time, there will be complete language shift.

Tadopede (2010) observes, in his research that language shift is commonly found among educated elite. It starts with code-mixing and gradually grows into avoidance of the mother tongue. The moment this happens, the culture is not reckoned with. Therefore, there is the need to balance the use of both indigenous and foreign languages in our High Schools. Failure to do this will result to what Tadopede (2010) refers to as linguistic alienation where students are lost in their mother tongue yet they cannot speak the foreign language smoothly. This is what Enuesike (1994) and Ngugi Wa Thongo (2009) described as linguistic genocide.

### Recommendations

1. Parent should uphold the use of their indigenous language so that their children can have interest in it.
2. Government at all tiers should encourage the use of indigenous languages in the day-to-day running of their affairs.
3. Ministry of Education should direct curriculum planners to give equal time to the indigenous languages teaching of English and indigenous languages.
4. Seminars should be organized on the importance of indigenous languages and culture.
5. Government at all tiers should encourage interested learners of indigenous languages by giving them scholarships.
6. The electronic media should do more in the area of promoting indigenous languages and cultural practices that could arouse the interest of the younger ones toward our indigenous cultures.

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

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### 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 ( $\alpha = 0.87$ ). 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 hose ring, plate their hairs as well as wear all manner of indecent 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 Strkantaiah (2007) maintain that recent trends of globalisation and demands for employment in the market are hanning 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
1.	A: LANGUAGE 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>H: Food</b>						
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
<b>C: Dressing</b>						
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
<b>D: Names</b>						
16.	Peoples' minds and psyches get distracted away from their local names to foreign names due to the process of globalisation.	617 (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
<b>E: Music</b>						
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)

No.	Item: Occupation	Weighted Average					
		660 (33.5)	736 (37.3)	308 (15.6)	268 (13.6)	2.91 =	1.01
27.	Industrialisation has replaced African occupation due to the impact of globalisation.						
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 the 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.

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