Impact of Globalization on Socio-Cultural Development in Nigeria

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Abstract

The revolution in communications technology, which gave the west the power to achieve global supremacy, has converted the world into a global village. This was followed by the increasing diffusion (dominance) of western cultural values that tend to destroy the native cultures of developing nations. This article investigates the impact of globalization on socio-cultural development in Nigeria. Specifically, the review of related literature was carried out to ascertain whether there were positive and negative impacts in reference to the topic understudy. Globalization theory was incorporated to analyze the study. The data for this study were purposely collected through the secondary sources and analyzed using content analysis approach. The findings revealed that there is higher usage of western media among young people. Nigerians are copying western culture in negligence of their own culture. Western domination has reduced Nigerian cultural values to zero level. Therefore, the study recommended that government should control massive influx of western movies, electronic games and pornographic materials to protect the Nigerian socio-cultural values. Moreso, government and the local media should promote local artistic works that are congenial with Nigerian environment to eliminate the adverse negative effects associated with globalization.

Keywords: Developed nations, developing nations, dominance, globalization, globalization theory, impact, negative, Nigeria, positive, socio-cultural, development.

1.0   Introduction
1.1   Background of the Study

Although the word globalization was not coined until the second half of the twentieth century, the origin of globalization has been traced back to the period between 1450-1500 A.D. A period referred to as the mercantilist period and characterized by the development of trade in the quest for commercial empires to broaden their markets (Amiuwu, 2004:18, Scholte, 2002:4). Cited in (Ugbam, etal, 2014: 1) since then, propelled by incredible advancements in transportation and information technology, globalization has practically shrank the world to one global village. Initially, globalization was seen as an economic phenomenon and in fact, some economists still define it from a purely economic perspective. However, it is now obvious that although it was triggered by economic motives it has far reaching effects in all aspects of life especially in the areas of politics, culture, technology and the environment.

Globalization is a complex and multifaceted phenomenon. It is the process of international integration as a product of exchange of world views, products, ideas and other aspects of culture in which worldwide exchange of national and cultural resources occurs in the process. Many factors contributed to the growth of globalization, the major being advancement in transportation and communication. The current wave of globalization is nothing but the result of Schumpeterian evolution in technology along with interaction of many actors at different levels of the economy. Globalization means different things to different people. For some it creates positive political, economic and technological progress. For a few globalization has changed situations in such a manner that power of state is determined by power of firm. If the goal of globalization was more liberal exchange of goods, services, labour, thoughts etc which in later stages would make world uniform, then there would be no space for identity. Globalization is not a debate about divergence or convergence, but it is a dialectical process which can both integrate and fragment along with creating both winners and losers. Today what we see is the downside of globalization.

Globalization effects are not optional for developing countries especially Nigeria, but as compelling and imperative. Developing countries are pulled into global political, economic and social relationship without their consent. Coincidentally, for the mere fact that global wealth is unevenly distributed, globalization today is often seen as a refined version of capital imperialism. As according to Ojo (2004), rather than fostering a sense of common interest in the global village, neo-liberal economic practices are bringing the world back to the Darwinian jungle of the survival of the fittest in which everything exists in perpetual state of fierce competition in pursuit of self interest.

Globalization trend has also had an adverse effect on the socio-cultural development of Nigeria. The social

aspect is that globalization has deeply influenced the social structure of different societies. Every society used to have its own unique culture with respect to the language, social norms, morality, civic sense etc. With the advent of media which aids this special capability to influence millions at the same time has challenged the social institutions of the society mainly family. A particular society following their style of living without being much influenced by the western culture is now seen as 'uncivilized' which was a very cunningly designed propaganda of the west to inculcate their culture into the rest of the world and thereby dominating the globe.

"Culture links us to our historical past. It spells a particular way of people's behaviour, ways of acting and thinking. Culture also defines the value system, customs, education and knowledge of a people. Culture is the vehicle through which knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits are transmitted to members of a community from generation to generation"(Bello, 2001). Accordingly, culture consists of values and rules we live by, our ideas of good and evil, our language and our religion. However, for Nigeria this great phenomenon (socio-cultural), that gives people identity, personality and individuality has been obscured by globalization. The hegemonization of culture by the Western world or rather America, is an overt attempt to leave us here in Nigeria without identity, individuality and personality. The overall effect on us is that we become mindless atoms in the material world. "We become a people without any historical past. Maduagwu (2003) lamented the corrosive effect on our cultures as he observed that since our experiences with colonialism, "African countries (Nigeria) have (has) been unable to independently articulate or chart their (her) history, culture and identity". The cumulative effect therefore is that our "culture is largely influenced by the perception and worldview 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, 2001:12). It is against this background that this work was conceived with the major aim of critically assessing the impact of globalization on socio-cultural development in Nigeria.

1.2   Objectives of the study
The specific objectives of the study are:
* To assess the impact of globalization on the socio-cultural development of Nigeria
* To determine the relationship between culture, globalization and development

2.0   Review of Related Literature
2.1   Conceptual Framework
Roots of globalization can be traced back to the colonization of Asia, Africa and America by the Europeans, the then supreme power of the world. Search for new markets and source of wealth polished by industrial revolution led to the establishment of international commodity markets and mercantilist trade. The deepened economic protectionism after the First World War and the Great Depression in the 1930's and end of Second World War along with expansion of capitalism was tempered by establishment of socialism as an alternative form of capital accumulation and distribution. After Second World War the world has become more inter-connected through innovations and advancement in sciences, travel and transportation, communication along with information and technology.

According to Ogoko (2007), globalization is the aggregation of compliant nations of the world into a community wherein their territorial boundaries dissolve into ideological insignificance while retaining their political sovereignty as independents nations; in principle the countries remain sovereign and autonomous, but in practice the restrictions, the obstacles, cross border problems etc. tend to hinder easy integration and cooperation amongst nations that services and other social activities that encourage full integration and cooperation are encouraged. There is total trade liberation but only as a scheme to re-determine the fate of other nations.

In his definition of the term globalization, Nsibami (2001) incorporates five concepts definitive of globalization. According to him, globalization is a process of advancement and increase in interaction among the world's countries and people facilitated by progressive technological changes in locomotion, communication, political and military power, knowledge and skills, as well as interfacing of cultural values, systems and practices. He adds that globalization is not a value free, innocent, self-determining process. It is an international, socio-politico-economic and cultural private corporations, international agencies and civil society organisations. In line with this definition, Kwame Yeboah (2007) understands globalization as a 'process of linking regions and/or nations of the world which is facilitated by information flow (communication) inducing changes in the pre-existing socio-cultural, political, economic etc, structures and systems of nations and peoples'.

Be that as it may, in this paper, globalization is defined as a process of bringing together the complaint nations of

the world under a global village with socio-politico and economic-cultural interaction, integration, diffusion and give and take facilitated by information flow and, perhaps, for the enhancement of the global world. The choice of the word 'perhaps' in this definition is significant and revealing it is difficult to ascertain whether globalization absolutely brings about the enhancement of the global world. The experiences, particularly in Africa, have shown its severe negative consequences in such an intense manner that hardly anyone remembers its advantages. This perhaps, account for the reason why some have defined it from a negative perspective. Aborishade (2002) maintains that globalization is western imperialism, particularly American imperialism that seeks to impose its hegemony on other subjugated and exploited nations' threat of economic, political or military coercion. To him, globalization does not only deepen inequality between the core and the periphery nations, it also seeks to wage unprecedented attacks on the right and welfare of the poor nations. Others classify globalization in the same category with colonialism, imperialism and modernization.

From the above nuances and interpretations of globalization, the logic and the demands of globalization is that, whatever the nature of their economies, their level of development, and whatever their location in the global economy, all countries must pursue a common set of economic policies and strategies. In particular, they must permit the free and indiscriminate operations of transnational corporation in their economies; open their economies freely and indiscriminately to imports and concentrate on exporting what they are supposed to be good at, reduce the role of governments in the economy to that of supporting the market and private enterprise, and leave the determination of prices of goods, currencies, labour as well as the allocation of resources to the operation of the market, something that is called as the 'free-market' or 'laissez faire' economy. In the light of the above, Fridah (1998) argues that, globalization is primarily not an impersonal process driven by laws and factors of development, such as technology – operating outside of the human control and agency. Rather, it is a conscious programmed of reconstructing international economic and political relations in line with a particular set of interests (the profit motivations of businesses, especially the transnational corporations of the advanced industrial countries) and vision (the dogma of the primacy of the free market and of private enterprise in all processes of human development. (Fridah, 1998).

On the other hand, culture is very much an elusive term to define, perhaps because of its wider scope and broad nature. However, what comes to mind while thinking of culture is values and norms people have which make them live in a particular way. It is a way of living in a particular community. It is therefore, the sum total of all things that refer to religion, roots of people, symbols, languages, songs, stories, celebrations, clothing and dressing, and all expressions of our way of life. It encompasses food productions, technology, architecture, kinship, the interpersonal relationships, political and economic systems and all the social relationships these entail. One truth about culture is that it is learned. Such learning does not take place through natural inheritance. It is not genetically transmitted. Rather, it takes place by a process of absorption from the social environment or through deliberate instruction, or through the process of socialization. If culture is learned, it may follow to say that it can equally be unlearned. If it follows, then, Nigeria has a lot to unlearn (those western values that are alien and destructive to the Nigeria culture) from the contact with the west. However, this does not suggest that Nigeria has nothing good to learn from the west. Indeed, there are many.

Another truth about culture is that it is dynamic. Culture is never static. Every now and then we are being transformed culturally. It changes exactly the same way as human beings change. This transformation is so gradual and not sudden or abrupt. According to Fridah (1998), culture is a continuous process of change but in spite of the change, culture continues to give a community a sense of identity, dignity, continuity, security and binds society together. The dynamism of culture casts doubt on the possibility of a global culture. Part of this dynamism is that each culture has its own personality. The fact that, we are all humans does not mean that we are all the same. To ignore this, would mean to destroy God's own beautiful rainbow made from the many colours of cultural diversity. But central to globalization is the idea of a global culture (Guillen, 2001). However, there are only a few scholars who accept that a global culture is in the making. A "culture ideology of consumerism" driven by symbols, images and anesthetic of the lifestyles and self-mage – has spread throughout the world and is having some momentous effects including standardization of tastes and desires (Guillen, 2001; Leslie, 1991).

I see the romanticizing of the idea of a global culture as a false fantasy. If culture means a collective mode of life, or a repertoire of beliefs, styles values and symbols, then we can only speak of cultures not just (one) culture, for a collective mode of life presupposes different modes and repertoires. To this end, Smith (1990) argues that; the idea of a global culture is practical impossibility, except in interplanetary terms.

2.2   Theoretical Framework
2.2.1   Theories of Globalization
There exists a plethora of works on globalization Ake, 1996; Ninsin, 2000; Mittleman, 2000; Rugumamu, 1999;

Scholte, 2000; perspectives on the subject however differ fundamentally depending on the ideological conviction of different scholars in general, the phenomenon has been conceived from two contrasting paradigms namely globalization as interdependence and globalization as imperialism. Scholars of globalization as interdependence are of liberal persuasion. They see the concept as a framework of complex and growing interdependence among nations. The global socio-political and economic integration is viewed in the context of inter dependencies which has restructured the world into a new and all inclusive social pattern. They associate globalization with economic liberalization as a policy option for the development of the sought through a process of free trade, investment and capital flows between countries.

Fukuyama, for instance, in his treatise 'The end of history and the last man' perceives globalization as universalisation of western values. He proposed the celebration of a globalised world and the unabashed victory of political and economic liberalism that is evidenced in the triumph of western ideas and values and in the exhaustion of viable systematic alternatives to western liberalism (Fukuyama, 1992) Rugumamu opines that globalization is not merely a buzzword; rather it is "a new paradigm in international economic relations which apparently signals the triumph of capitalism on a truly global scale following the end of the cold war, the collapse of the Soviet system and the dissolution of planned economies, particularly in Eastern Europe" (Rugumamu, 1999).

He opines that the phenomenon constitutes a transformation in the spatial organization of social relations and transactions (Scholte, 2000). Proponents of globalization as inter-dependency therefore see a better world if nation states would realize and utilize to maximum the opportunities presented by inter-dependency resulting from globalization. Their belief is hinged on the premise that interdependency has opened up the world, reduced the abuse of human rights and eradicated, to large extent, social and economic injustices by national governments.

Advocates of globalization as imperialism on the other hand are mainly of the radical persuasion and political economy genre. While the interdependence school of thought on globalization claims that interdependence is the reality of globalization and that it constitutes a positive development in world affairs; scholars who view globalization as imperialism insist that the phenomenon as it is today represents nothing but capitalism and imperialisms. Scholars that allude to the same position have proclaimed that globalization is a transformatory capitalist project, which can only serve to impoverish the under-developed nations on the fringe of the world capitalism. Ake, for instance, sees globalization as a capitalist project that is structured to perpetuate the under development of Africa and other Third World countries.

In his words, Globalization is about growing structural differentiation and functional integration in world economy; it is about growing interdependence across the globes; about the nation-state coming from under pressure from the surge of transnational phenomenon; about the emergence of a global mass culture driven by mass advertising and technical advances in mass communication (Ake, 1996).

2.3   Empirical Framework
2.3.1   Impacts of Globalization on Socio-cultural Development in Nigeria
The proponents of globalization claim that it will lead to convergence of income, access to knowledge and technology, consumption power, living standards and political ideas. Adding onto that, integration of economies would lead to increase in economic growth and wealth. They also argue that more people would be able to enjoy the fruits of modernization and civilization. Critics of globalization argue that it is hegemonic, antagonistic to the poor and vulnerable and is weakening local and national economic communities and the environment. Therefore globalization has both positive and negative impacts.

The positive impacts include (a) integration of Nigeria culture (b) speed access to Nigeria culture in the internet, (c) digitization and preservation of cultural artifacts and (d) global access to the cultural heritage.

Integration of Nigerian Culture: The impact here is that globalization would integrate Nigeria culture and allow each cultural community to view the other's culture on the internet. As a sport (football) which is a western culture unites Nigeria more than any other activities at the international arena, so would cultural globalization to Nigeria's cultural diversity. With the name "Nigeria Cultural Heritage" on the internet, so the world is viewing Nigeria as a more united cultural nation. A proponent of this view Lenchner (2002) outlined thus (1) that interaction across boundaries leads to the mixing of culture in particular places and practices (i.e. pluralisation). (2) That cultural flows occur differently in different spheres and many originate in many places (i.e differentiation), and (3) that integration and spread of ides and images provoke reaction and

resistance/competition (i.e. contestation).

Speedy Access: One globalized, Nigerian cultures can be accessed online. Cultural access through the internet can be localized. By localization we mean a process by which foreign cultures viewed in the satellite TV system or the internet can be practiced in Nigerian environment or and vice versa. This information can be accessed online simultaneously without distorting the contents.

Digitization: Digital scanners and cameras can be used to capture digital images (of cultural artifacts) for importation into computer systems. Conway (2000) highlighted some of the benefits of digitization to include: (a) digital images offer unique advantages because information and contents may be delivered directly to end users; (b) the data can be easily formatted, edited, and printed; (c) the digital collections are accessible to a large number of users simultaneously.

Negative Impacts
Globalization of cultural heritage has some negative impacts in some areas. Akande (2002) seems to understand more of this negative impact when he said that western adventures made efforts to undermine the cultural heritage of various peoples 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.

Commercialization of Culture: the most important far reaching effect of cultural globalization is the commercialization of culture. Production distribution and consumption of cultural goods and services have become commodities along with the essentials of life. Music, food, clothes, fashion, art, sports images, etc are now sold in the market, imported and exported.

Commercialization of culture has a disturbing impact on the people of Nigeria. For example, what was once an element of Nigeria's cultural way of life has become a product, rather than something unique which they have made to suit their specific needs and circumstances. Nigeria markets are increasingly bombarded with new images, new music, new clothes and new values. The impact is that the familiar and the old artifacts are being discarded. The fact is that these will be lost simply because they are not valued by global markets. This undermining of the peoples existing values and cultures has a corrosive impact on the sense of who we are, what we want and what we respect. "The cumulative effect" in Akande's (2000) words "is a crisis of cultural confidence, combined with economic uncertainty and crime which global integration often brings.

Religion: In the area of region, the impact of globalization is not left out. For example, Hock-Tong (2001) observes that Islamic fundamentalism has in many respects served as a bulwark against modernity, that Muslims generally see the secular influence of western science and technology as inimical to traditional Islamic values. This was the reason most non-Muslim researchers tend to attribute the underdevelopment and under privileged state of Muslim women to Islamic tradition. As a result of cultural globalization, the movement of youths from the rural to urban setting has caused a significant depopulation of youths going to prayer houses in the rural setting. The arrival of Christianity and Islamic has also depopulated the traditional religious adherents in many parts of Nigeria.

Proselytisation: Information and communication technology is gradually spreading its influence on religious evangelism. This is in the areas and methods religious society globally use it for teaching, proselytizing and in belief systems. It is now possible for any religion to spread its faith beyond national borders, allowing even small religious movements to engage in overseas proselytization.

The Family: In Nigeria due to the impact of globalization on cultural norms, socialization processes and values are affected. For instance some parents are no longer frowning at what the youths put on. The traditional pattern of subordinating when greeting an elder has changed to "hi".

Our Languages: Today, the use of English has always been an important aspect of official language in Nigeria. Though there is high rate of illiteracy in the rural population, the use of our local languages has its limitations. Many elite families would like their children to learn English language better than their local language.

Today, Nigerians use and read books written in foreign language faster and more fluently than those written in local languages. In Nigeria, cultural globalization has impacted on the number of Movies produced by Nigeria Nollywood. Movies produced in English are much more than those performed and produced in Igbo and other

Nigerian languages.

2.3.2   Social and Cultural Dimensions of Globalization

The combination of increasingly advanced technology and complex social structure which were sustained by the ideas of change as desirable progress accelerated social change being one of the major spheres of impacts of globalization.

The social dimension of globalization refers to the impact of globalization on the life and work of people, families and societies. There are more social aspects for globalization beyond the employment, working dimensions, income, social protection etc, the idea of social justice is been a distant dream to be accomplished. When we talk about the gender aspect with reference to globalization, we can see increased participation of women in all fields of life. But evidences prove that women still work more as a causal labour. Though globalization has expanded women's access to employment it has not done much considerable to reduce the gender inequality. Also, due to the influence of media and other socio-political –cultural aspects, the crimes against women have increased considerably.

Another major social aspect is that globalization has deeply influenced the social structure of different societies. Every society used to have its own unique culture with respect to the language, social norms, morality, civic sense etc. with the advent of media which and this special capability to influence millions at the same time has challenged the social institutions of the society mainly family. A particular society following their style of living without being much influenced by the western culture is now seen as 'uncivilized' which was a very cunningly designed propaganda of the West to inculcate their culture into the rest of the world and thereby dominating the globe.

Globalization involves the process of stretching or extending and intensifying human activities, relations and networks across globe. Since globalization is a work in progress, the end result cannot be predicted. But it is obvious that globalization has a major impact in social realm of society across the world.

Guttal (2007) argues that globalization denotes "the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interactions". Another sociologist, Kirby (2006) argues that an interest in globalization arose from a division between sociology, which dealt with societies comparatively, and international relations and political science which dealt with societies interactively.

Movius (2010) argued that globalization has produced complex interactions between different cultures. He discusses about five 'scapes' which influence culture and argued that these factors ensure cultural diversity and not cultural homogeneity or domination. The fives capes are about the types of movements in the form of ethnoscapes, mediascapes, technoscapes finance scapes and ideoscapes.

- Ethnoscape refer to flows of people such as tourists and immigrants
- Technoscape include technology that crosses boundaries
- Finacescape refer to flows of currency markets.
- Mediascapes refer to mass media technology and images.
- Ideoscapes also refer to images but specifically to the political and ideological aspects.

Movius argues that the act of consumption represents a convergence of global and cultural processes. He further added that what we have now is something beyond a consumer revolution (revolution of consumption) in which consumption has become the principal work of late industrial society. Today we see the availability of almost all kinds of goods and services in anywhere in the world with respect to literature, cinema, music, food, clothing, accessories etc. Western culture has diffused to all parts of the world to a considerable degree. Anyhow the cultural transmission is not a one way process. The popularity of Islam and cuisines of Asian, Latin American and African in western countries is an example of two way process.

The very concept of globalization is a major challenge for existing conception of world culture. It is clearly been discussed by the political scientist Samuel P. Huntington in his book "The Clash of Civilizations and Remaking of the World Order', According to him, the fundamental conflict in the world will not be ideological or political. But the great divisions among humankind and the dominating source of conflict will be cultural. He also argued that nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. He said, the fault lines between civilizations will be the battle lines of the future. When we talk

about cultural globalization the role of media and communication is also often discussed under this title. Globalization and communication are deeply tangled. There is a common agreement among the scholars that practically, there would be no globalization without media and communication. Media have a central place in globalization for three reasons.

- Media corporations have increasingly globalised their operations
- Global communication infrastructure facilitates global information flows.
- Global media play a key role in how we view events across the world in developing shared system of meaning. (Samuel, 1996).

The breaking up of space and time as a result of electronic media has a lot to do with the global interaction regardless of the disparities. The contemporary method of communication was altered by the new phenomena such as participatory journalism, online communities and transnational activism organised through online networks. Globalization has resulted in a rapid growth of social relations and social organizations on the internet. The emergence of new communication through online has been influencing the minds and brains of people through social networks, movies, blogs, online open debate forum etc. Thus mass media plays a larger role in cultural diversity than in cultural standardization.

The emergence of an Americanized World is something that we saw with the growth of globalization. A converging consumer behaviour and tastes with the American model as blueprint for global culture can be traced as one of the major impact of globalization on culture.

The emergence of English as the dominant language in business and academic works is another example of how one culture can gain dominance in the world with power and legitimacy when economic and political forces enable the spreading of cultures and values. (Beaverstock, 2008) used the term 'creolisation' to symbolize the process of western culture being transformed and re-conceptualized outside the western world.

There are ideas which brought many unique aspects of certain culture into lime light. The concept of globalization has gain popularity which would help in improving standards of life, without hampering the local tradition. Diversity itself has become a global value now which is been promoted by international organisations and movements.

Thus, globalization has got huge impacts on cultural sphere. There is no question on the forms of ubiquitous, homogenous and hegemonic forms that spread through everyday life. However, there are also important forms of reproduction, interconnection and time-space aspect of these cultures and associated cultural practices.

2.3.3   Relationship between Culture, Globalization and Development

Culture has several definitions and meanings given by various scholars and practitioners. The first person to give it its most classical definition was Tylor (1871:1) who defines it as "that complex whole which includes knowledge, belief art, morals, law custom and any other capabilities and habits acquired by man as a member of society". Okpeh (2000) on his own part sees culture as "a specific and concrete mechanism employed by a particular animal organization in adjusting to its environment. He also sees culture as essentially an adaptive mechanism which makes possible the satisfaction of human needs from both biological and social perspectives. According to Yinger (1972) culture can be adaptive in the sense that it is a unique human attribute which man interposes in order to ensure his security and survival.

Thus, we may resolve that the creations of individuals and groups into what they now are is called the culture of the society. In its broadest sense therefore, culture refers to the whole range of human activities which are created and learned and are transmitted from generation to generation through various learning processes. That is to say that individuals create culture as part of their social existence. The individual may introduce changes to creations which may subsequently form part of the heritage of succeeding generations.

The basic components of culture are norms and values. Norms according to Schaefer (2002) are expectations that define what is acceptable or required in a social situation as rules of social behaviour which are both prescriptive and descriptive, they specify how people should and should not behave in various social institutions as for values, they are standards set by a society which should serve as guides to what is right and proper for people in that society. Thus, the values are the basis of the judgments people make as to what is desirable, correct and good as well as what is undesirable, incorrect and bad. Like norms, most value have both positive and negative features. And as they are learned cultural products they differ from one society to the other. For instance, in the political

plane, certain political values are preferable in some countries than in others. In the United States of America that practices the presidential system of government, the value of political independence is most preferable as against that of political conformity and obedience in the parliamentary system of the British. The same thing is applicable in the practice of capitalism as an economic value by the Western advanced countries and communism by the socialist states. In Africa, the pre-colonial system of governance emphasized communalism as a political value. Irrespective of these differences, certain cultural values are shared among groups and across nations.

In the world today because of interdependence, there is a lot of cultural contact and borrowing. In Africa, (Nigeria inclusive, because of her colonial relations), there has been a lot of cultural assimilation on the part of the African. Colonialism encouraged the assimilation and the imbibing of the cultural values of the colonial master. Thus, this colonial influence had a telling effect on the indigenous cultures of the people in terms of distorting, degrading and even dominating them. The end of colonialism exposed Nigeria and the rest of Africa to the world more than before.

This too has helped the de-orientation of the people from their indigenous socio-cultural values and practices. Today, the situation is worsened by the spread of Western cultural values through the process of globalization. This new trend obviously has implications for the development of the indigenous cultures, and indeed national development. What then is this globalization?

Globalization is a world-wide spread or the universalization of certain economic practices, identities and structures. According to one of its exponents Obadan (2002), globalization has made very significant gains in direct economic investments across the world even-though it shared among the three main economic blocs (the US, Europe and Japan). It has also been observed that because of the propagation of economic liberalism of the globalization agenda, genuine competition has emerged among countries of Asia and Latin America. It has brought about so it is said, an unprecedented advances in living standards and that over three billion people have been lifted out of poverty in the last ten years. Thus, it is argued that countries that are getting poorer are the ones that are not imbibing the liberation agenda of globalization. In addition, globalization has drastically improved the access to technological late comers to advanced technology particularly in the area of audio-visual and communication sectors.

Despite the so-called significant impacts globalization may have for the players involved in it, the negative aspects of its abound for the sideliners of the game. For instance, as observed by Castro (2002), the number of people living in extreme poverty has significantly increased everywhere under globalization. To compound the issue is the creation of such organisation as the IMF, World Bank, IBRD and many more which are now used for promoting globalization and in fact, for dealing with defaulting states as well as increasing the gap between the rich and poor states of the north and south.

What constitutes development has been a matter of debate and a controversy. While we do not need to go into this controversy, it is generally seen as a process which involves the progress of people in the society. It involves changes in social, economic, political and cultural life of the people. thus, it is a multi-dimensional and comprehensive transformation of the structures of the society.

The often held conception of development has its roots from the Euro-Nigeria perception of the term, as it was here that it was re-defined to reflect the Euro-American form of development, which it was, hoped Third World Countries achieving independence in the late 1950s and early 1960s would imbibe. But this notion of development as promoted by Western scholars and practitioners was ideologically determined, partial and therefore not sufficient in explaining development trends in the third world countries. That is why on the contrary, Ake (1996:125) defines development as the "process by which people create and recreate themselves and their own choices and values". According to Ninsin (2000) development in this direction entails fundamental changes in the institutional and ideological (including socio-cultural) apparatus of society and the strengthening of these so that members of society would develop the capacity for autonomous and efficient management of their affairs for their own welfare and happiness.

Ordinarily, the above should be the process of development. But in Nigeria it is the opposite as what has been going on is exogenous or dependent development which has been exorcising the people from its dynamic, producing essentially development against the people. This is the trend since colonialism and its is currently being aggravated by the dynamics of the new form of neo-colonialism, globalization.

From all indications globalization is a specific form of international integration which is crafted primarily to serve the interests of its designers. It is an ideology, socio-political, economic and cultural values that functions to reduce resistance to the process by making it highly beneficial and unstoppable. From its implied gains it has come at a time the world needs it and so it is inevitable. But the implied consequences of the outcomes of the process for the sideliners of globalization in terms of socio-cultural development is unimagined as it is likely to truncate their own independent path of progress.

3.0   Methodology
The paper adopted a singular source of data collection. The secondary source of data generation, which include the use of textbooks written by different authors on the subject matter, journals, magazines, information from the internet and other published and unpublished materials relevant to the work. The data was analysed using the content analysis approach. This is because of its major dependence on the secondary source of data.

4.0   Dominant Arguments, Recommendations and Conclusion
4.1   Dominant Arguments
- The social argument against globalization has to do with disorganization and breakdown of community. This phenomenon is part of a much larger, more complex Web of changes associated with postmodern society. Nevertheless, deduction, which has always been a net contributor to the positive benefit of physical communities, is now seen as undermining. Still further, the physical experience of community offering instead a much less substantial substitute in form of virtual communities. Some observer of this new phenomenon see great danger and significant social laws in the demise of physical community and its replacement by virtual communities, no matter how educational.
- The cultural arguments against globalization are equally compelling, and harkens back, of course, to old concerns about imperialists attitudes, the loss of indigenous cultures and the relentless imposition of Western values.
- Globalization is seen therefore, as the new colonizers, insensitivity spreading their own views of the world into developing nations in the mistaken belief that they are actually helping people.
- The potential power of globalization to spread dominant ideologies and to crush emerging structures, whether wittingly or unwittingly, is the main cause of course of concern.

4.2   Conclusion
Today's societies are multi-culture in themselves, which encompasses a multitude of varying ways of life and lifestyle. Most people are shaped by more than a single culture, which is brought about by globalization. And globalization which is a concept of uniformity assumes that cultures are becoming the same as the world. In Nigeria, the instability of personality, family, community and other activities are largely due to the rapid erosion of our absolute traditional values and not due to the advancement of information technology. Instead, technology has come to accelerate our cultural heritage. Therefore, rejecting advanced information technology or globalization is not a solution for overcoming its disintegrating effects; rather, it may be viewed as a form of escape. The only remedy in ensuring socio-cultural stability is for the agents of change (government) to repackage and re-inculcate absolute values through the use of libraries, mass media, and advanced information technologies to counter negative changes that are emerging today. Therefore very few human communities will neither want to reject technological changes or globalization, nor will they want to return to the traditional pattern of community organisation especially now that they have evolved new pattern to suit their immediate needs.

4.3   Recommendations
In view of the contending issues, impacts and challenges, the following recommendations are made for effective socio-cultural preservation in a global world environment.
- There is the need for the legal protection of the intangible socio-cultural heritage
- There is need for the government and local media to promote local artistic works that are congenial with Nigerian environment.
- Government should incorporate programmes relating to traditional culture, heritage museum, archives, and libraries
- Government should provide training in the use of ICT for documentation, digitization and preservation of socio-cultural heritage.
- There is the need to establish "heritage club" where issues of socio-cultural heritage would be discussed as a means of transmission of oral and intangible heritage.
- An international World Day for showcasing and safe-guarding traditional socio-cultural development should be established.

- There is the need to hold seminars, workshops or technical assistance for training of managers and teachers in the field of traditional socio-cultural development.
- Conservation, preservation and dissemination of expressions of the intangible socio-cultural heritage should continue to be an important component of the society.
- Public policies to protect the young from the abuse and misuse of modern information technologies – indecent dressing, violence, sex phonographic materials, and western movies that find their way to some homes-should be made.

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